

FROM THE EDITOR

This issue marks the first issue of *Colloquium* under my editorship and the hosting of the journal at the Australian College of Theology (ACT) in Sydney. Many thanks to the ACT, a member institution of ANZATS, for the hosting of the journal. Thanks also to the Associate Editor John McDowell, the Editorial Panel and the ANZATS leadership for their support in these first few months. My deep gratitude also to my immediate predecessor Anne Elvey for her thorough and thoughtful handover.

The most evident change to the outside observer since my commencement would be an enhanced online presence for the journal. This presence has been enhanced by a new website, built by Simon Davies, and more frequent engagement on social media. I am seeking to use social media to provide a more regular and informal place for discussion within the Australasian theological community and beyond.

You will also note a new look to the journal with this issue, and I thank the botanical illustrator and botanist Prue Scott for the drawing of the eucalyptus leaf as an identifying symbol for *Colloquium*, as a plant identified with Australia but also thought to have existed in New Zealand in the past on the basis of the fossil record.¹ Thus, this symbol celebrates the Australasian base of *Colloquium* and also recognises the creative power of God as the source for our own theological imagination.

This issue had no planned overarching theme. Nevertheless, a loose but profitable connection can be traced between some of the articles. The issue opens with Delfo Canceran's article "The Construction of Masculinity in the Theology of Sacrifice". Canceran interrogates the contribution of a theology of sacrifice to the construction of masculinity. He addresses the identification of the male as the sacrificer, and the way male vulnerability can be hidden in such narratives. Privilege becomes both an advantage and a burden.

We move from Canceran's problematisation of a privilege of sacrifice to Edwina Murphy's piece "Sell Your Possessions: Cyprian, Luke, and Wealth". Murphy reveals Cyprian's concern to overturn the privilege of wealth. She argues Cyprian uses his reading of Luke to stress renunciation as a necessary component of true discipleship. In this understanding, renunciation becomes a pathway to reward. Sacrifice is sweet for Cyprian.

While both Canceran's and Murphy's articles focus more on those with privilege, Robyn Reynolds instead focuses on those who have been marginalised. In "From Marginalisation to Leadership: Reshaping a Theology and Praxis of Mission" Reynolds looks at the contribution of indigenous female voices to a theology and praxis of mission. She argues that including these previously double marginalised voices will create "a new paradigm for imaging church".

¹ Mike Pole, "Eucalyptus fossils in New Zealand – the thin end of the wedge," *Mike Pole*, 22 September 2014. <http://www.mikepole.com/2014/09/22/eucalyptus-fossils-in-new-zealand-the-thin-end-of-the-wedge/>.

Following these three articles connected around issues of privilege, Paul Molnar contributes a double length article entitled “Understanding the Trinity: Occasion for Unity or Division”, which has been given the double length in order to do justice to the topic. Molnar argues that Christian unity requires a common understanding of the Trinity based upon God’s self-revelation. Otherwise, he suggests with emphatic eloquence that division will occur because of the idea that “theologians really can create the God they want rather than, as Colin Gunton once stated, quoting D.Z. Phillips, acknowledging the God they are damn well going to get!”

The issue is rounded out with two articles about two historical figures within the reformed tradition – John Calvin himself, and the later George Whitefield. Ian Maddock’s article connects with Murphy’s article in examining the use of Luke by their subjects. In “‘Like One of the Old Apostles’: The Acts of the Apostles and George Whitefield’s Criteria for Describing Preaching Events” Maddock proposes through an examination of Whitefield’s journals that Whitefield self-consciously aligns his own preaching ministry with that of the early church described by Luke in Acts, thus giving justification for his own methods.

We end the articles with Albert Haig’s piece “Was Calvin an Implicit Pantheist? Nominalist Theism, Secondary Causation, and the Eleatic Principle.” In this essay Haig seeks to support Andrew Fairbairn’s contention that Calvin’s theology is implicitly pantheistic. He does this by arguing that Calvin’s model of divine sovereignty entails occasionalism, and further contends that this problem is inherent to nominalist theism.

The book reviews brought together by the Associate and Book Review Editor John McDowell in this issue cover such diverse areas as biblical studies, theology and church history. They range from a review of the more devotional book *Faith* by Tim Costello through to John Bottomley’s book on the idolisation of work.

The next issue of *Colloquium* will include papers from the 2017 ANZATS conference, which had the theme of Kinship and Family. Two of these will be papers from the Plenary speakers Dr Lynn Cohick, Professor of New Testament at Wheaton College, and Dr Stephen Barton, Reader and Honorary Fellow in the Department of New Testament at the University of Durham. Their sessions were well received at the conference and were important contributions to a theme of much relevance to contemporary society.

In 2018, the ANZATS conference will be held in Brisbane from July 1-4, and the theme chosen is Sacrifice. The plenary speaker will be Professor Andrew McGowan from Yale. His topic will be “Inventing Sacrifice: Gift, Ritual and Violence in the Bible and Christian Theology.” Andrew McGowan is an Australian, and so we look forward to welcoming him home for the conference. The call for papers is already out, so I encourage you to consider presenting and attending. More details may be found on the ANZATS website, www.anzats.edu.au.

Changes are being contemplated for the future structure of *Colloquium* and more will be revealed in 2018. One change will be to have more future planning to allow for themed

issues. More information about these will be given through social media and other channels as it becomes available but please feel free to contact me for further information if desired. However, there will also be a place in each issue for articles outside the planned themes as the journal continues to encourage a diversity of research and so I encourage you to continue to submit articles unrelated to these planned themes to *Colloquium*.

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