

Editorial: More than Monetary Union?

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Britain and three-quarters of Scandinavia look on as most of the other Western European states (and Greece, the cradle of democracy) embrace European monetary union. It is not for this journal to indulge in theological opportunism or cheap criticism. Yet some of us do have some reservations as we consider the parallels with the 'Babel' episode in Genesis 11. If money is an easier form of exchange than language then perhaps something fairly profound, deeper still than 'political' union is envisaged in 'Fortress Europe'. Can we speak of a cultural, even a spiritual union taking place now?

Evangelicalism as a movement has always been reluctant to identify itself with any one national or regional religion. This was in part due to its internationalism through its commitment to world mission and, more recently to the fact that many European evangelicals look to North American Christianity and the world Church for support, if not leadership. And yet perhaps evangelicals have been rightly criticised for wishing to 'wash their hands' of these matters. The answer is to be distinctive, not by refusing to think about the issues, but to aim with God's help and the counsel of others to throw (uncreated) light on these things. Perhaps there is a place for theologians as well as for sociologists, economists and political scientists. Paternoster Press, which publishes this journal, is keen to further a project so far titled *Theology across Europe* which, as well as addressing such questions as 'what is Europe?', 'what is the West?', 'what is Europe's Christian heritage?', will also contain chapters summarising the main issues confronting the gospel in countries and regions all over Europe. What are the cultural issues which are finding expression in the universities, colleges and churches? Which trends have which implications for the defence and application of the gospel? If as a reader you would like to be involved in this, please contact the editor: elliottm@hope.ac.uk

As for this edition of EJT/JET/ETZ, there have been two small changes. First, the titles of each article will appear in its original language

only, and summaries will be given in three languages (including the one of its original writing).

We would welcome your articles and reviews, especially those in French. We also welcome comments on the journal.

We would also like the EJT to become a place for people to let others across Europe know about conferences and 'calls for papers', but also to tell of beginning and ongoing theological projects. One such is the *Scripture and Hermeneutics* Series, which operates out of University of Gloucestershire (formerly Cheltenham and Gloucester College) and the British and Foreign Bible Society. The first volume (edited by Craig Bartholemew, Colin Greene and Karl Möller) is called *Renewing Biblical Interpretation* (Paternoster/Zondervan, 2000) and the second volume has also recently appeared (*After Pentecost: Language and Biblical Interpretation*). (Review to follow in the next issue of this journal.)

Readers of EJT will welcome such an initiative. Here we have a team of scholars who demonstrate their love for the bible by essays which attempt the often thankless task of mediating between academy and church. Some essays are followed by responses. It is not necessarily a weakness that almost all of the essays strike out in different directions (history of biblical criticism, mission, the role of the imagination *inter alia*), but it does make the reading of them more of a challenge. One senses that the diverging paths will meet again – somewhere in Volume 8 perhaps! The titles of future volumes are fixed, but the road is not yet traversed. One wonders whether it would have been better to see where their wanderings led them before deciding on the next title? But the work will be judged by how it fulfils what it promises, and by the extent to which each volume whets the appetite for more. With this in mind, we wish the series a wide and engaged readership.