

1-1-2002

Editors' Notes

Stuart Love
slope@pepperdine.edu

D'Esta Love
dlove@pepperdine.edu

Gary Holloway
gary.holloway@lipscomb.edu

Follow this and additional works at: <https://digitalcommons.pepperdine.edu/leaven>



Part of the [Biblical Studies Commons](#), [Christianity Commons](#), and the [Religious Thought, Theology and Philosophy of Religion Commons](#)

Recommended Citation

Love, Stuart; Love, D'Esta; and Holloway, Gary (2002) "Editors' Notes," *Leaven*: Vol. 10: Iss. 2, Article 2.
Available at: <https://digitalcommons.pepperdine.edu/leaven/vol10/iss2/2>

This Editor's Notes is brought to you for free and open access by the Religion at Pepperdine Digital Commons. It has been accepted for inclusion in Leaven by an authorized editor of Pepperdine Digital Commons. For more information, please contact bailey.berry@pepperdine.edu.



Editors' Notes

D'ESTA AND STUART LOVE

This issue of *Leaven* is devoted to the rich biblical themes of peace and justice. "Justice" (*mišpāt*) in ancient Israel was primarily concerned with social relationships among Israelites as a people in covenant relationship to God and the nations around them. God judged the nations, including Israel, for their failure to do justice—not their piety, but their practice of fairness and righteousness among their fellows (Amos 5: 21–24; Mic 6:6–8). Justice "referred to the restoration of a situation or environment which promoted equity and harmony (*šālôm*) in a community."¹ For that reason, the two terms go together and, as one of our writers in this issue points out, when they are dissociated, peace (*šālôm*) does not exist.

These themes, peace and justice, are especially on our minds since the events of September 11, 2001. On a personal note, we, your general editors, would like to share something of our own experience. On September 6, we left the United States with fifty-two Pepperdine University students to live and work for an academic year in Heidelberg, Germany. Therefore, on September 11 we were on foreign soil, far removed from loved ones and our support systems back home. We learned of the terrorist attacks in the late afternoon and soon thereafter gathered for our evening meal with our students. As we watched the events of the day unfold on CNN, our students stood with their arms around each other, comforting and consoling, weeping and praying. Later that evening, we spent time in worship together, seeking calm and peace for our lives. In the following days and weeks, we became a family as well as a community of faith. We looked to each other for support and found comfort in the love of God. Throughout the semester, we wrestled with our calling to peace and justice over and against a world of hostility and injustice. We devoted an entire evening engaged in an open discussion regarding the Christian response to enemies and the reality of war. We knew Jesus had called us to love our enemies; but beyond that, most of us were uncertain as to what we believed. We shared a variety of viewpoints, but with great respect and love for each other. While our thoughts were not as sophisticated and as philosophically grounded as the discussion in this issue of *Leaven*, much of the same diversity of perspective existed, and as we read these articles, we thought of our students.

Perhaps you too have had conversations with family members or a community of faith in which you asked similar questions in the months following September 11. Listening to our students and reading this issue of *Leaven*, we have been struck by how seldom in our lifetimes we have explored this topic in the Stone-Campbell tradition. We trust that as readers of *Leaven* you will appreciate the openness with which our writers present their ideas and the sincere desire on the part of each to seek the will of God. Their viewpoints differ and they do not always agree with one another. We are certain the same will be true among our readers. But we feel this conversation is necessary as we attempt to make peace and seek justice in a world that is increasingly marked by aggression and the absence of righteousness.

Finally, we would like to say a few words about the Center for International Peace and Justice and our guest editor, **Dr. Gary Holloway**, to whom we are indebted for this issue. The purpose of the Center is to promote awareness and understanding of global issues, particularly as they relate to questions of peace, justice, and human suffering. It was established at Lipscomb University in August 2000. Among the Center's ongoing initiatives is a project that explores the theology of peace and justice. We are pleased to introduce our guest editor for this issue, Dr. Gary Holloway, who is Ijams Professor of Bible and Associate Director of the Center for Spiritual Renewal at Lipscomb University. Dr. Holloway recently became a member of the Advisory Board of *Leaven*. Your editors fondly remember sitting at lunch during summer school at Pepperdine University when our conversation turned toward the topic of this issue. Little did we know in July of 2001 how relevant it would be today. We deeply appreciate the contribution Dr. Holloway is making to *Leaven*.

1 Temba L. J. Mafico, "Just, Justice," *Anchor Bible Dictionary*, vol. 3, ed. David Noel Freedman, (New York, et al.: Doubleday, 1992), 1128.