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Editorial

Only time will tell whether the current edition speaks knowingly into our “now”. By now, you know that these articles have gone through an extensive blind internal-and-external double peer-reviewed process and eventually got an A or B grading by their peers in the field. Now, after the release of yet another edition, it is perhaps wise to make a few remarks on what lies between the lines as we discern our times. What is this new *knowledge* we all aspire to be associated with?

One of the pressing questions we face is indeed to discern what sort of link and difference – or should I rather say (creative and/or unbearable) tension – there is between theological knowledge that is “now” and “new”. Is (y)our (k)now also (y)our (k)new? Is it now, to know, or is it too (k)new as well? Is high impact theological knowledge an A(article) to B(e) but not too C(ee)?

In facing this conundrum, it might be wise to take a step backwards and ask what sort of sense for our times is depicted in these articles across various theological disciplines and geographical addresses. How attuned and sensitive is this collection of articles to our times? Does it sense the hour (and different time zones and locations) we are living in? Does it know the time of day (or night) in different places and spaces we are currently experiencing? In short, what sort of “k-know-ledge” do we showcase as cutting-edge theological knowledge?

Knowing the trends is surely one thing but reflecting upon them, deflecting them, and redirecting these (trendy) trends surpasses perhaps all that we “now” need to know. We are extremely grateful for the section of articles on the latest (and newest) trends in Old Testament scholarship, and so too for a great variety of other disciplinary inputs recalibrating many of the complexities and particularities we are faced with in doing theology

here and now. Besides the fact that all these articles are rightly rated and got their required grades, it is important to see how they collectively address our vision of keeping certain creative tensions alive by speaking together in different tongues from various locations and fields of expertise. New emerging places and voices are important, especially as they feel, bridge, and connect with other multiple markers on a global front. These articles are not only knowing “now” by speaking anew, but they also create the idea of something timely and temporal that is timed to be revised and surpassed by others. Time will tell, though this is not what I now want or need to tell.

The gist of the above is now not merely to affirm what we have achieved with this (or yet another) edition embodying the scope and vision of the Journal, but to acknowledge and celebrate the contribution of our highly esteemed colleague and mentor/friend, Prof. Francois Tolmie, who retires at the end of the semester. He has been instrumental in, and synonymous with most of the development and growth *Acta Theologica* has experienced over the years (decades). Besides his visionary role and dedication in getting the Journal accredited on the ISI (read: Web of Science) list of journals (and being the first of all the theological journals in South Africa to do so, and still today only one of two South African theological journals on that list), it was also under his reign as editor, over a decade ago, that we, as an editorial team, deliberately decided to opt for quality instead of quantity. I vividly remember those intense discussions we had as editorial team at the time: Instead of following the trends, let us deflect, resist, and redirect the trends. As we now know, times are telling. The whole internal-and-external double peer-review system and requesting external reviewers to grade articles according to an A-B-C-D grade (publishing only A- & B-rated articles) – seeking to “know” new, substantial, and significant contributions wherever the cracks in the craft may emerge – is what I, in times like these, remember him knowing so well. He is someone who knows the intricate bond between now and new, and how telling it is for our times. The genesis of what we now need to know and do is continuing, open-ended ... we *knew* what to do, but do we now *know* what is required? In short, we are moving (with) the times, but we also know we are not yet there ... it requires yet another step-up, and in doing so – as you told us: having fun – time flies.

Thanks Francois, for everything you so graciously (un)knowingly shared with us. You (de)served your time!