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# Editorial for the Second Volume of *Open Theology*

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There is much to celebrate about *Open Theology* as we begin another year. *Open Theology* is a demonstrable sign of the healthy state of play in scholarship today on diverse religious traditions using diverse methodologies and without presupposing a dominant framework such as secular naturalism. Secular naturalism is represented in various domains, but alongside of significant theistic and non-theistic work (as well as religiously informed naturalism) on an international scale. We are very glad to see among authors publishing in *Open Theology* not only theologians and people trained in religious studies, but also philosophers, historians, sociologists and linguists, experts on African, Asian and political studies, psychology and even physics.

We thank all authors who have submitted their work for our consideration. So far, we have received more than 130 submissions from authors representing more than 30 countries and all continents.

We started preparing for the advent of *Open Theology* in the second half of 2013, with first call for papers taking place in March 2014 and our first publication in the same month. In the first volume we published more than 40 articles, written by authors from 21 countries: Australia, Austria, Canada, China, Denmark, Finland, Greece, Hungary, Israel, Italy, Japan, Netherlands, Poland, Russia, Slovakia, South Africa, Spain, Switzerland, Sweden, United Kingdom, United States.

None of this would have taken place without a great deal of support. We thank all involved. These include our Editorial Advisory Board that has 41 members with diverse backgrounds as philosophers, theologians, historians, sociologists, psychologists, and representing various religious traditions. We are very grateful for help of our 19 section Editors, 7 Language Editors, and 6 Assistant Editors.<sup>1</sup> Thanks to the guest editors who coordinated the topical issues, among the variety of topics presented in the 2015 volume we might give a special attention to such themes as religiously-motivated violence,<sup>2</sup> most recent studies on manichaeism,<sup>3</sup> similarities and divergences in the religious philosophy of Thomas Aquinas and Alfred North Whitehead,<sup>4</sup> and relations between Religion and Science.<sup>5</sup>

We thank also the huge numbers of persons who have served as peer reviewers:

Adam Klaus-Peter, Adelbert Denaux, Agata Bielik-Robson, Alan C. Mitchell, Aleksandra Lewicki, Aleš Chalupa, Amy Carr, Andre Gagne, Andrew Louth, Anita Shapira, Anna Niedźwiedź, Anne Goujon, Ben Golder, Bejnamin Purzycki, Bernard Levinson, Brian Chance, Carl Olson, Catherine Pickstock, Cathie Kelsey, Christopher Doran, Christopher Wojtulewicz, Clayton Crockett, Corey Williams, Dale Allison, Dan Cohn-Sherbok, David Dixon, David Horner, David M. Wulff, David Norton, David Owusu-Ansah, David Radford, David Voas, Drew Gibson, Emilia Wroclawska-Warchala, Frank Brown, Fraser Watts, Frederiek

1 The names of our working group may be found on the journal's website <http://www.degruyter.com/view/j/opth>.

2 Topical issue: Violence of Non-Violence, edited by Michael Jerryson and Margo Kitts.

3 Topical issue: Manichaeism - New Historical and Philological Studies, edited by John C. Reeves.

4 Topical issue: In Search of a Contemporary World View: Contrasting Thomistic and Whiteheadian Approaches, edited by Joseph Bracken.

5 Topical issue: Science and/or Religion: A 21st Century Debate, edited by Shiva Khalili and Fraser Watts.

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Depoortere, Gabriel Levy, Gabriel Said Reynolds, Gavin Flood, George Chryssides, Giulia Pedrucci, Gloria Schaab, Gunner Mikkelsen, Hollis Phelps, Howard Ebert, J. Aaron Simmons, Jamal Malik, James Brandt, Jan Joosten, Jason BeDuhn, Jason Marsh, Jayeel Cornelio, Jens Wilkens, Jesper Sørensen, Joanne Britton, Johan Lust, Johan van de Vyver, John Cobb Jr., John Culp, John H.Y. Briggs, John Mbiti, John Reeves, Jonathan Jong, Joseph A. Bracken, Juha Raikka, Justin Dominic Clemens, Katarzyna Górak-Sosnowska, Kelly James Clark, Kerry P. C. San Chirico, Leonard Greenspoon, Lluís Oviedo, Manuela Ceballos, Marc Veeiewer, Marc Vervenne, Margo Kitts, Mark Kelly, Marleen de Witte, Marta Trzebiatowska, Martin Abegg, Mary Beth Ingham, Mathias Lerch, Michael Jerryson, Michael Rota, Nicholas Baker-Brian, Nick Watson, Niels Henrik Gregersen, Nils Holm, Nimi Wariboko, Oliver Leaman, Paul Rorem, Peter G. Riddell, Peter Zieme, Petro Terleckyj, Philip Almond, Philip Clayton, Raj Balkaran, Ralph W. Hood Jr., Ray Brassier, Reginald Alva, Reid Locklin, Reuven Firestone, Richard McCallum, Riem Spielhaus, Robert Gressis, Robert McCauley, Roberto Franzini Tibeldeo, Rodrigo Coppe Caldeira, Sai Bhatawadekar, Sally Severino, Samuel Lieu, Seth Dowland, Silvia Marsans-Skaly, Stephen Palmquist, Teresa Swan, Timothy Pettipiece, Timothy T.N. Lim, Titus Hjerm, Toan Do, Tyler Wunder, Wolfgang Vondey, Yael Chaver.

Sabina Binek is especially to be thanked as our technical editor who has done extraordinary work to prepare articles using so various languages as Hebrew, Syriac, and Chinese.

And we are all indebted to the absolutely brilliant work of Katarzyna Tempczyk for masterminding and coordinating the many factors that go into making *Open Theology* such an exciting, leading journal!

In closing, I invite authors to submit their manuscripts to the journal. Also groups of researchers and organizers of the conferences are welcome to send us their proposals of edited volumes. We would like you to treat *Open Theology* as the forum to present your results and ideas, to share comments and initiate new discussions.