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## From the Editor

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## FROM THE EDITOR

Thomas D. Senor

In the four months I've been editor of *Faith and Philosophy*, I've been impressed by the number of people it takes to produce the journal. Most obviously, there are all those talented and imaginative philosophers who submit their work for publication. We receive over 200 manuscripts a year, rarely more than one from any given person (and please note: we have a policy of considering only one essay per author at a time!). Editorial Assistant Elijah Hess acknowledges submissions, and makes sure every submission is anonymized and given a number; Eli also answers all initial queries made to the Editor's Desk. Every single one of those papers is read by Associate Editor Scott Davison, who desk rejects about forty percent of submissions. That means that more than 120 manuscripts are sent out to referees; so, annually, 240+ busy philosophers who receive no compensation for their efforts agree to review manuscripts. In the meantime, Book Review Editor Leigh Vicens has been busy keeping track of new books of relevance to the community of Christian philosophers, obtaining copies of them from publishers, and finding accomplished reviewers for each book. Leigh then works with the reviewers to arrange due dates, cajoles those who have (usually for good reason!) missed the earlier agreed upon schedule, and then offers editorial suggestions to the reviewer before submitting the final versions to the editor. Accepted papers and book reviews are then proofread and initially edited by Eli (and the editor) and are sent on to the staff of Managing Editor Helen De Cruz and Production Assistant Yiling Zhou; Helen replaces Michael Peterson, who remarkably was the only managing editor the journal had ever had—and it's been in existence since 1984. The office of the managing editor works with the publisher to copy-edit and get the typeset PDFs ready for publication; this brings the authors back into the picture who do the final proofreading.

All of this effort would be for naught were the final product unworthy. But since its founding thirty-six years ago, *Faith and Philosophy* has been the premier journal in the philosophy of religion. Taking over from previous editor Mark C. Murphy has been a great, if intimidating, blessing. Mark left me with uncountably many well-organized folders in Dropbox, complete with a flow chart detailing the movement of a paper from raw submission to copy-edited manuscript ready to be sent to the publisher. The three mornings a week I dedicate to F&P, I rise groggily to my



computer and look at the trees of imbedded folders, trying to recall where I left things the day before. I'm someone who needs this level of organization but is incapable of creating it. So, thank you, Mark—the headaches created by the complexity of your system are minor compared to what I'd have without it.

Finally, in giving kudos to all who have made and continue to make our journal what it is, I would be remiss to not mention William P. Alston, the first editor of this journal, and a key founder of *The Society of Christian Philosophers*. While the debt that the SCP and F&P owe to Alston is communal, my debt is personal. I started the PhD program at Syracuse in the fall of 1983. While I enrolled at Syracuse primarily to study the philosophy of religion with Bill, it was through taking other classes with him that I became interested in epistemology. And while my new focus eventually led me to transfer to Arizona to earn my doctorate, I would have never been in a position to be accepted into that program without a great deal of help from Bill.

Enough looking back. Let's talk about the future. *Faith and Philosophy* has long been the chief venue for publishing papers in traditional topics in our subfield. I want that to continue. But philosophy in general, and the philosophy of religion in particular, has changed markedly in this century. There is now, rightly, greater concern for listening to new voices and thinking about issues that have generally been neglected. There is also a conviction that the practice of philosophy should be relevant to everyday life. *Faith and Philosophy*, then, should be a welcoming place for both traditional and contemporary topics—for matters only a philosopher could love and for burning questions that are relevant to our individual lives and for how we should live together.

I ask for prayers for both the journal and the Society of Christian Philosophers as we seek to be a blessing and a resource for the larger Christian community.