

EDITORIAL

Discussion

In 2014, wishing to improving the journal's dynamism and attractiveness we decided to make a *Discussion* section, where to present some inciting papers according to the reviewers'/editors' opinions. The idea came from two contradicting articles regarding the book of Richard Dawkins *The God Delusion* [1, 2]. Accordingly, in this issue the first article of the section is '*Belief in God does not cause evil: a response to Richard Dawkins*' by Daniel Dei and Agana-Nsiire Agana.

We also have also chosen another article: *How Samson killed a thousand men with the jawbone of Taurus: the Mesopotamian astrological 'science' behind Judges 15.15-19* by John McHugh. This paper was sent at four reviewers. The conclusion was that is an interesting and much elaborated article, correct from the astronomical point of view but many of its aspects are just hypotheses which can't be verified. John McHugh had also critics in the past due to this fact – see *Critique of John McHugh's Astronomical Interpretation of Noah's Flood* by Gary D. Thompson [<http://members.westnet.com.au/gary-david-thompson/page9g.html>]. Taking into account all these opinions our decision was to publish the paper in the *Discussion* section.

The third article of the section is *Great floods: from primary scientific hypothesis to myths* by Hossien Hossieni, making somehow a link between the first two. Hossieni's paper deals with the catastrophe theory and the evolution theory. There were critics from reviewers but we decided again to publish the paper in the same section.

We hope that our readers will enjoy reading the *Discussion* section and any future academic input from them on this subject will be greatly appreciated by the Editorial Board.

Another discussion regards the evolution and the support or attacks received by the European Journal of Science and Theology. 2018 was an *annus mirabilis* for the journal. EJST was re-activated by Clarivate Analytics. We really appreciate the effort and support granted by the authors keeping to publish in EJST. A reward for them was that the articles published between 2014 and 2017 are also indexed by Clarivate Analytics.

On the other hand, according to Scimago the journal is among the first 5% in the world on Religious Studies and among the first 20% in the Art and Humanities section [<https://www.scimagojr.com/journalsearch.php?q=19400157273&tip=sid&clean=0>].

It is unfair that someone according to own opinion has put our periodical to the list of ‘predator’ journals. This list is to warn potential authors that any journal has dubious practices or scientific quality. In fact it can confuse our authors or readers. The question for our discussion is – how can such a ‘predatory’ journal to achieve the above mentioned peaks? I think that those attacking the journal from this side are watching too many SF movies (<https://www.imdb.com/title/tt0093773/>). The answer is – by the devotement of those working on it, by the interest shown by readers, by the careful choosing of the subjects of published papers, by a rejection rate of 25-30%, in fact by God’s aid. However, we believe that the presence in recognized and respected world databases (Web of Science and SCOPUS) is the real value of EJST. It had to fulfil their strict criteria to be their part. It is the best proof of its high quality.

As you know EJST was made by huge efforts... but we don’t regret them!

Another success on 2018 was the organizing of ESRARC 10 in Prague with the support of the Ministry of Culture Czech Republic [<http://www.ejst.tuiasi.ro/esrarc2018/index.html>]. After the co-operation with the Romanian Academy and further with the Vatican Museums at our previous editions this year we proved that we are already a brand in the field. In other words, we work hard but we also enjoy our work.

I take, as usual, the opportunity of this editorial in order to wish all our friends (supporters, readers, authors, reviewers, editors) - ***Happy winter holidays and a Happy New 2019!***

Dr. Iulian Rusu

References

- [1] A. Bilgili, Eur. J. Sci. Theol., **8(2)** (2012) 39–46.
- [2] A. Volacu, Eur. J. Sci. Theol., **9(4)** (2013) 123–138.