



point is that these authors represent different generations and most certainly in the future, from different genders.

This last point (or confession) speaks to the reality that we have not yet reached our destination. This is a long journey with ourselves and the truth is that as we allow these meetings to happen, we all are being changed - these meetings (we discover) are indeed transformative encounters. This is the kind of contours that Nico Botha draws for a theology of migration. He also illustrates this with some fresh stories of how this could happen. The article of Thias Kgatla continues in working out the bitter impact but also implications of a particular mission, but also migration history in South African mission history. This is also the texture of the article by Willem Saayman, as he engages mission as theological education, through a specific case study of ecumenical collaboration between the University of South Africa (Unisa) and the Gesellschaft für Bildung und Forschung (GBFE) in Germany. He suggests that this dimension of mission might be critical for our time. In a sense the article of Vuyani Vellem from the Centre of Public Theology at the University of Pretoria, also engages a particular dimension of mission history. He however uses a particular lens, which presents the article from Elijah Baloyi with very relevant perspectives on the intersection between faith, race and culture. The new perspectives from John Klaasen also guide and challenge Missiology in our engagement with Development Studies and Economics.

In this edition we are also excited to present the article from the emerging track in SAMS. The last few years SAMS have consciously provided meeting space for younger, emerging scholars at our Annual Congress. The article of Carl Brook is the first from this cohort and hopefully the first of many. Being sensitive to particular history and context, he creatively explores how church, in new guises, as a monastic community, can continue to be an alternative, yet subversive meeting place. He reminds us of Rasmussen's notion of the church as "community of the cross" who like Jesus, moves, migrates to "the abandoned places of the forgotten, powerless, exiled or poor." This journey is indeed a crossroad in many ways.

The season of Lent and Easter remind us again, also as scholarly community to affirm ourselves as being migrants on the move, on these crossroads. As scholars and dialogue partners in Missiology, we cannot deny how far we've come, but we haven't arrived yet. May you, through this edition of *Missionalia*, be moved.

Prof RW (Reggie) Nel & Rev GJ (Cobus) van Wyngaard.