

When present students were recently given an opportunity to offer this Bulletin their answer to the question

‘Why am I here?’

at New College

the responses were mainly answers to the rather different question

‘Why am I happy to be here?’



They dwelt more on the merits of the actual experience of being here than on the original motives for coming.

This was of course no scientific survey and the response may well have been confined to ‘satisfied customers’. So conclusions must be cautious. What one can say, however, is that those who are satisfied point with a remarkable degree of unanimity to a number of valued features of life in New College. Words which constantly recur include *community, diversity, flexibility, acceptance*.

It is no surprise that the beauty of this city and the College’s particular location within it are appreciated – and are often part of the motive of original choice. Less obvious in advance but as important on arrival are the ‘world class college facilities’, by which students refer to the combination of library, computing facilities, dining-cum-common room and all in a single, compact unit - with one adding ‘a beautiful building’. But more appreciated than this ‘hardware’ is the ‘software – the academic and human content.

The sense of *community* is seen as a combination of factors. Some are the already mentioned physical factors – the ample social spaces, the ‘enclosed placement’ and being relatively small and distinct. The main factors however concern human relations, with the word *friendly* frequently repeated; one person even speaks of ‘my second home’ or ‘home from home’.

The term community is frequently combined with the others, *diversity*, *flexibility* and *acceptance*. By *diversity* is meant both that of the student body and that of the programmes which are available *and* combinable – ‘100 on offer in Religious Studies, including shamanism, bioethics, science and religion and Christian theology’; ‘learning about the different religions and cultures of the world (from ancient Egypt to modern Taoism)’ – together with the opportunity to combine New College courses with those of other Schools like literatures and languages, classics and history, and Asian studies. It is not only the fact of diversity that is appreciated but also the prevailing attitude of acceptance of it. Thus the College is ‘a safe and stimulating space for all parts of the theological spectrum’; ‘there is no presumption of faith, allowing for all sorts of religious/non-religious opinions’; ‘New College appeals to people from all walks of life’. One student can say ‘It is attractive to non-Christians like myself’, while a Church of Scotland ministerial candidate can say ‘Being in the minority among students offers challenging opportunities to learn from and share with people from very diverse backgrounds and theological viewpoints, either in tutorials or in the refectory’.

Attention was focused on the merits of the study of theology and religion, wherever it is pursued. (Incidentally, given the universities’ clearance system, not all who choose the subject choose the place. One student, who actually chose neither, interestingly considers both subject and place to be God’s will for him and is ‘enjoying the waiting’ to know where it is leading.) Here is a sample of the statements on merits of the study itself.

‘By looking at cultures and religions, you are studying the essence of peoples.’

‘The study of religion seeks to answer some of the most fundamental questions regarding human nature.’

‘I am not religious, but appreciate the powerful force religion exerts in many people’s lives.’

‘It is intriguing to study how other people think and go about their lives and how these elements coexist with religion’.

‘It has been a daily challenge for me in my faith, from which I am emerging with a stronger faith and greater understanding of God.’

‘You learn to listen and take other (seemingly bizarre or unfounded) world views seriously.’

‘It allows you to open your mind to new experiences, new people and new ways of thinking.’

‘The more you are willing to learn, the more tolerant and open you can become.’

‘It gives you the ability to respect and think outside a prejudice box.’

Deliberate choice of both subject and place is particularly characteristic of postgraduates and of older undergraduates and the reasons are manifold.

A retired person is *‘following a longstanding interest in ecclesiastical history’*, but having studied previously with the Open University is finding life in a *‘built’* university *‘something of a culture shock’*

‘After ten years of heavy involvement in gay-affirming Christian ministry’ a lawyer is combining his legal work with part-time study here.

A Japanese philosophy student describes this as *‘almost the only school to accept my research plan on the relationship between Christianity and the philosophy of Gilles Deleuze (one of so-called French post modern thinkers)’*.

‘My interest in the theology and history of early Christian origins, specifically worship and devotion to Christ’ drew another to study under Larry Hurtado.

A student who combines business studies with Christian ethics is focusing on business ethics *‘because of my faith’* and *‘to be of benefit to me in my future career’*.

One North American speaks of *‘the best OT program in Scotland’*.

A student who has recently put on a production of Benjamin Britten’s Church Parable, *‘Curlew River’*, is glad that he can study philosophy and systematic theology together.

‘Interest in the Puritans’ is another’s motivation.

A Tongan sent by the Methodist Church of Britain is on *‘an enjoyable and challenging academic journey’*.

Another student says *‘It is a great satisfaction to have learned Greek at the age of 59’*.

The Centre for the Study of Christianity in the Modern World is seen by one of its students as important for a world in which *‘we are far more linked economically’* and in which *‘spirituality is pervasive’*.

Another says *‘The Hebrew Department offered more of what interested me than any other University in the UK – to learn Hebrew, study Hebrew Bible and the history, culture and religion of the Jews’*, and adds *‘Jews have been studying Hebrew in New College for over 90 years’*.

As the Editor is known not to be a member of the teaching staff, there can be no ulterior motive in such comments on the staff as

‘a privilege to learn from knowledgeable and enthusiastic people’

‘they wish me to do well’

‘the teaching has a quality beyond anything I could have anticipated’.

The picture is of a community of staff that is expert, friendly, accommodating and supportive.



THE WEB SITE
www.div.ed.ac.uk
HAS BEEN GIVEN A NEW LOOK
AND IS WORTH VISITING.

From the Head of School



This past year has been of transition for the School of Divinity. With four colleagues departing, we have experienced an unusually high turnover in the academic staff. Recognition is given elsewhere in this Bulletin of Will Storrar, David Kerr, Nick Wyatt and Peter Hayman. Each has made a distinctive contribution to the work of the School and all will be missed in different ways. However, the

University's commitment to filling their posts confirms both the impact these colleagues have made and also the success of the School more generally in its teaching and research.

It is good to record that three lectureships have already been secured; we welcome Dr Steven Sutcliffe (Religion and Society), Dr Hannah Holtschneider (Modern Judaism), and Dr Afe Adogame (Non-Western Christianity). In addition, Dr Alison Jack (New Testament) has been appointed to the new Hope Trust Post-Doctoral Fellowship. Later in the year we expect to fill established chairs in Hebrew & Old Testament Studies, and Christian Ethics & Practical Theology. This should ensure a very healthy complement of staff as we prepare to enter the UK-wide research assessment exercise in 2007/8. We are also pleased to announce the appointment of Dr Cecelia Clegg as Acting Director of the Centre for Theology & Public Issues. She will be ably supported by Dr Alison Elliot who returns from her successful moderatorial year.

In late June, we welcomed the Principal and Vice-Chancellor of the University, Professor Timothy O'Shea, to the School. This was his first formal visit to New College since taking up office, and he was able to meet with members of staff and postgraduate students. Launched last November, the School's new website was adjudged by the Principal the best in the University. I commend the website to readers of the Bulletin for further information on our current profile and activities.

This summer we were also pleased to welcome back to New College Rev Robert Funk. He studied in Edinburgh in 1962-63 and is now a distinguished member of the business community in Oklahoma City. His pledge of support to the New College Library will enable the funding of some vital projects, particularly in our Special Collections. This will contribute significantly to ensuring that the Library remains a leading research facility in the 21st century. Mr Funk's generous commitment has been a source of enormous encouragement to our teaching and research.

Next year, we will mark the 160th anniversary of the founding of New College and also the 70th anniversary of the relocation of the Library to its present site on the east side of the courtyard. A major reunion of members of staff and former students is planned, together with a fund-raising project for the Library. I look forward to meeting many alumni at the event.

PROFESSOR DAVID FERGUSSON

From the acting Principal



It was an unexpected pleasure to be invited back to be Acting Principal for the calendar year 2005 while Graeme Auld enjoys study leave to write a major Old Testament commentary on the books of Samuel. Even in the space of three years things have changed. The most obvious change has been in the structure of the academic year from three terms to two semesters. With the first semester beginning in

mid-September, the final classes for the year were taught on Maundy Thursday, when the end of semester service was held and was conducted by Professor Will Storrar. Nevertheless the worship pattern of New College seems to have adjusted to the new structure, with well-attended communion services being held each Thursday lunchtime.

It is good to report an increase in the number of ministry candidates, with even more expected in September. A new Enquiry Process introduced by the Church of Scotland would seem to be bearing fruit. If their numbers are increasing, what is not changing is their diversity and their quality. Over half are women, most are people with previous careers, from which they bring rich personal and professional experience. With the current pattern of academic degree, church conference programme and supervised placements, much is demanded of them. Yet after a five-day candidates' conference at Aberfoyle most were able to come to the two-day Retreat at Carberry, which followed soon after. Perhaps the best bit this year for me has been the opportunity of working again with those engaged in preparation for ministry and I am grateful for that.

DR DAVID LYALL



REFLECTIONS

ON SOJOURNS IN NEW COLLEGE

After 37 Years

PETER HAYMAN, ON RETIRAL, WRITES

I came to New College as a newly-appointed lecturer in Hebrew and Jewish Studies thirty-seven years ago at the delicate age of just short of twenty-five. It was a very different place from what it is now. There was only one undergraduate degree - the B.D., nearly all the students were men and all the staff were male, and the inside of the building was run-down and in need of total refurbishment. I began teaching in what were then called the "examination rooms" - in the area on the second floor first left after the staircase where many of the staff offices are now located. These were two long, low rooms with a dirty skylight and worn, bare boards. I shared an office with Robert Davidson, again a long, narrow room, with dirty brown linoleum on the floor. (Incidentally, most of what I know about university teaching I learnt from Robert in those years when we shared a room together). However, the atmosphere and the morale amongst the staff contrasted starkly with the state of the buildings. The era of Norman Porteous had just come to an end and John McIntyre, ably aided by Bill Shaw, had just taken over as Dean and Principal. We felt we were in the hands of an inspired leader who was going to transform the place. And this is precisely what happened.

Within a few years the building had been transformed - completely renovated and reshaped inside, so that I have difficulty reconstructing its former shape in my mind's eye. Above all it had carpets everywhere and light cream paint, instead of dirty brown wood panelling. The staff seemed to be exponentially expanding; I even remember one glorious meeting when the six departments were asked to imagine what they would each do with a fifth member of staff! This was the era of the late sixties and early seventies when the Universities everywhere were undergoing a tremendous expansion and anything seemed possible. Only in 1973 when the first cutbacks hit us in the midst of the economic crisis of the miners' strike and the three-day week did reality set in. However, by that time John McIntyre had firmly set the Faculty on the route which led to the successful and flourishing institution it is today.

Perhaps the strategically most important decision John took occurred in late 1969 when the world-famous Arabic and Islamic scholar, William Montgomery Watt, circulated a half-page proposal for the establishment of a programme in Religious Studies in the Faculty of Arts, referring to the increasingly obvious success of the burgeoning department at Lancaster University. John McIntyre instantly saw the potential threat to the Faculty of Divinity and, unlike some theology departments elsewhere, he grabbed hold of this proposal and got the new programme firmly located within the Faculty. Now, of course, the bulk of our undergraduate students are in this programme and the clear majority of them are female. But for me personally, the advent of the



Religious Studies degrees meant that I could greatly expand the range of my teaching and interests beyond the biblical languages (Hebrew, Aramaic and Syriac) which I had originally been appointed to teach. I was able to develop new courses in Judaism as a world religion - Jews and Judaism from the Maccabees to the Mishnah, Jewish Mysticism, Jewish Philosophy, and Jews and Judaism in the Modern World. In this, my final year at New College, I have taught only five weeks on a Hebrew language course and the rest of the time on my courses on Antisemitism and the Holocaust and Zionism and the State of Israel. The School of Divinity has clearly recognised this shift of emphasis by appointing as my successor, Dr Hannah Holtschneider, an expert in the Holocaust and Modern Jewish Thought.

The downside of these changes, which represents the one major regret I have as I look back over my career, is the gradual but inexorable decline of student interest in the biblical languages. For thirty-three years I have striven to keep alive the teaching of Biblical Hebrew by producing a tailor-made course of my own and, since the advent of computers in the mid-eighties, a variety of computer-assisted teaching aids. For a time these seemed to work but latterly changes in curriculum, student interests, but above all the precipitous decline in the teaching of languages (even English!) in schools have undermined my efforts and those of my colleagues. An increasing number of students seem unable to memorise anything for long, let alone Hebrew vocabulary. I am not optimistic about the survival of the teaching of the biblical languages in British universities, and what then about the survival of biblical studies without them?

But back to happier memories. My abiding memory will be of the quality of the collegiality and companionship I have enjoyed at New College. For me the heart of the place is the Staff Common Room with, above all, Andrew Ross holding forth with one of his many exciting stories; of course, we had all heard the story before but it was like listening to a well-loved play. When I arrived I was immediately taken in by a great group of younger men, all with a similar desire to change the world - Peter Matheson, Andrew Ross, Douglas Templeton, and soon thereafter Alastair Campbell and the pioneer woman on the staff, Elizabeth Maclaren as she then was (now Templeton). I remember with great affection my colleagues John Gibson and Iain Provan. Above all I am grateful for the friendship and support over all these years of Graeme Auld. I could not have wished for a more congenial climate in which to work.



After 17 Years

NICOLAS WYATT, ON RETIRAL, WRITES

One of the things I will look back on with satisfaction is my time as first, head of the Department of Hebrew and Old Testament Studies and then as Vice-Dean and Head of the united Department of Divinity. Unlike many academics I quite like administration so long as it is understood, not as an end in itself, but as the efficient organisation of those things which have to be done in order to maximise the time for the things we are really here to do - teaching and research. We had to amalgamate the six too small departments we had before 1998 and introduce common teaching and examination policies across the Faculty if we were to demonstrate to the rest of the University that we were fit to remain an autonomous unit. I am sure that, had we not done this, we would not have survived the recent major re-organisation of the University into three Colleges and twenty Schools. We survive as the smallest of these three schools but we retain many of the powers and above all the unspoken democratic and collegial values of the earlier Faculty of Divinity.

So why am I retiring four years before I actually need to? - well primarily because my life is too busy to fit work in any longer! Since 1987 I have been involved in setting up and developing a housing association in East Lothian where I live. For many years I was vice-chairman, and now am chairman. We started with twelve derelict Coal Board houses which we converted to flats for young, single homeless people. We now have nearly 1000 houses, 26 staff and £35 million of assets. I am also vice-chair of another similar organisation, Homes for Life Housing Partnership. Between these two organisations we have nearly £40 million to spend in the next few years on building houses for the homeless and disadvantaged in East Lothian. I want to devote myself to this while I still have sufficient energy and health. But also there are Liberal Democrat politics eating into my time (as they always have done) and the need to grow my own organic food for my growing extended family; eleven people (soon to be twelve) eat the fruits of my labour from the large vegetable garden we have on our windy hillside in our little bit of paradise in the Lammermuir hills. Moreover, I have just spent £700 extending my library of modern Hebrew literature with enough novels and poetry collections to keep me going until my eyesight fades. It doesn't look as though I am going to have a retirement any less busy than my time at New College.

DR PETER HAYMAN

A splendid window of opportunity opened in 1988, allowing for the wholesale transfer of the Religious Studies Department at Glasgow University to New College, as part of a University Grants Committee 'rationalisation' programme which affected many British universities during the late 1980s. I do not think that Glasgow was particularly happy at this development, which was perhaps reflected in the fact that, as I remarked recently at a farewell dinner in the Playfair Library, I left that august establishment after seventeen years' service, without even a glass of sherry. My thanks for this development go to James Mackey, erstwhile Dean of Divinity at New College, and Alistair Kee, my colleague at Glasgow, who negotiated the move.

It turned out to be the best career move I ever made, and I was enabled to leave behind a period of generalism, when I covered pretty well everything non-Christian from the Atlantic to the Far East, and to develop my own particular interests in the Ancient Near East and its various religious forms. I assumed John Gibson's mantle as teacher of Ugaritic, supervised a number of Masters and doctoral students in the area, and introduced to New College such exotic subjects as Canaanite and Egyptian religions, and Hebrew Myth, the last being a topic some of my colleagues considered somewhat oxymoronic.

Alistair and I joined Frank Whaling as the purveyors of Religious Studies in a faculty still broadly oriented towards Divinity in the old somewhat introspective sense of the discipline, and undergraduate student numbers began to increase, to the point where New College, a further seventeen years through my career, now seems poised to change its character radically, as it responds in appointments and admissions to the *Zeitgeist*, and even degree structures have changed perceptibly to the point where most students undertake some theoretical study and various interdisciplinary options. It is a pity that this entirely healthy development has had to proceed to some extent in competition with more Divinity-oriented developments, the collapse of New College from five departments into one (now not even honoured with the name of 'Department') and altering priorities now threatening the status of the old theological disciplines.

The most obvious aspect of these developments has been the erosion of the language base, which is the very foundation of serious historical and biblical scholarship. Greek and Hebrew have been downsized, though the danger was seen in time to stem the ensuing decline, and with two retirements this summer, Ugaritic and Syriac both depart from the syllabus, presumably never to return. Akkadian died some years ago with the retirement of Trevor Watkins from Archaeology.

I leave with mixed feelings. The great strength of New College has been its strong sense of collegiality, where every colleague has worked for the common good, and the *esprit de corps* has been exemplary. This is in spite of the increasing stresses placed upon our systems by university restructuring, which have reduced teaching flexibility, constricted our autonomy, lost us our Faculty status, and burdened all colleagues with increasing mountains of administrative work, of whose value no one seems to be an enthusiastic advocate. These last features I shall not miss a bit!

PROFESSOR NICOLAS WYATT

After 10 Years

DAVID KERR, ON LEAVING TO BECOME PROFESSOR OF MISSIOLOGY AND ECUMENICS AT THE UNIVERSITY OF LUND, WRITES



In accepting the Editor's kind invitation to reflect on New College, I risk speaking out of time and place. Leaving is a wrench. Silence is golden. Perspective comes with distance. It's wiser, perhaps, to remember what attracted me to New College in the first place, nearly ten years ago after ten years as a theological educator in the United States.

Firstly, the Centre for the Study of Christianity in the Non-Western World. This was, and still is, internationally admired as a pioneer institute in the contemporary study of world Christianity whose centre of gravity has shifted to the Southern and Eastern hemispheres. How are Western Christians, how is Western theological education, to adjust to this defining reality of 21st century Christianity? In offering CSCNWW a permanent home, New College showed willing to wrestle with these questions. To a promising degree it has done so within the structural reshaping of the Faculty, now the School of Divinity over the past ten years; and by developing the global content of the curriculum. The Centre continues to attract talented research students from around the world, their contribution to the diversity of College life being as important as what they receive from us. It's no longer a euphemism to speak of CSCNWW being at or near "the centre" of New College.

New College combines the disciplines of theological and religious studies. In contrast to the United States where these are divorced from each other, the fact of their partnership in New College was a second attraction in my coming. I've enjoyed swimming in both currents, by personal avocation, and in recognition that their separation is nonsense from the perspective of theological education in the South. I've tried to explore this relationship in the direction of "comparative" or "global" theology – rooted in the Christian tradition, but engaging the insights of other religious world views, and growing toward a larger understanding of the dynamic of faith in the lives of peoples and communities of different religions and cultures. Religious Studies alert us to questions of how to carry this quest forward; comparative theology enables us engage the issues. I hope New College will continue to work on this, lest the two disciplines drift apart.

New College is, to my taste, wonderfully two-faced: as a School it is part of a distinguished ancient university; as a College it is connected to the Church of Scotland – another marriage on which North Americans look constitutionally askance. It's been a privilege to be involved, if only peripherally, in the teaching of ministry candidates. CSCNWW has built imaginative co-operation with the Board of World Mission of the Church of Scotland, and the Centre for Theology and Public Issues (CTPI) has a network of relationships with other boards. At a time

when the College's two Centres are each looking for new direction, and the Kirk that we so much love needs so much help in addressing the Nation, is there not yet greater potential in this alliance between the two centres, and between the academy and church? For example, in helping re-think citizenship and nationhood in the religiously plural society of "new Scotland".

One gem I discovered in New College is "Praxis" – formerly the New College Missionary Society, today largely concerned with work among homeless people in the Grassmarket. Several generations of students have volunteered themselves for this work, some of them as residential members of the Grassmarket Community. It has been an honour to "convene" their work, and I take this occasion of paying tribute to their commitment, and recognising their often-unrecorded achievements.

So, by simple calculation, I depart New College with experiences greater than the expectations with which I came. I leave with hopes for both the School and the College, not criticism of them. Why, then, leave at all? The University of Lund is attractive for the inter-disciplinary structure of its graduate school, especially its central commitment to theological research in the dialogue among Jews, Christians and Muslims. Sweden is a society that has always drawn me. Scandinavia has blessed me with the dearest and most lovely person in my life, and offers us an attractive future in our remaining years. Yet what I can offer professionally to Lund owes much to what I have learned in New College, for which my thanks.

PROFESSOR DAVID KERR

SPECIAL ANNOUNCEMENT

160th Anniversary Celebration

ON FRIDAY 16 AND SATURDAY 17 JUNE 2006

New College will be 160 years old next June and New College Library in its present location will be 70 years old.

All former students are warmly invited to come back for this major occasion of reunion and celebration, which will include presentations, a dinner, an exhibition and ample opportunities for meeting old friends.

If you consider coming and wish more details of the programme and how to register, email your request for information to

Andrew.Morton@ed.ac.uk

or write to
Alumni Officer,
New College, Mound Place, Edinburgh EH1 2LX

After 5 Years

WILLIAM STORRAR, ON LEAVING TO BECOME DIRECTOR OF THE CENTER OF THEOLOGICAL INQUIRY AT PRINCETON WRITES ON: EDINBURGH: A COMMUNITY, A CAUSE, A CATALYST



What are my memories of Edinburgh University, as I leave to take up a new appointment in Princeton? I shall always remember the thrill of attending a simple ceremony at Old College for the new professors of 2000, signing my name as the holder of the Chair of Christian Ethics and Practical Theology. It has been a privilege to serve as professor for these past five years. My association with Edinburgh is much older, however.

It began in 1971 with undergraduate studies in politics; followed by training for the ministry and a BD in 1980 and a PhD in 1993. I am deeply indebted to Edinburgh and New College for this rounded education. It opened up worlds that I would not have known had there not been free higher education for my generation from state schools.

I was the first member of my immediate family to go to university but not the first in my family history. In the 1790s the son of a tenant farmer from Fife graduated with an MA from the University of Glasgow. His name was Christopher Greig and his sister married my forefather. I once asked an educational historian why he would have gone to Glasgow and not nearby Edinburgh. She observed that there were more bursaries for poor students at Glasgow. Greig became a parish minister and signed the Supplementary Deed of Demission at the Disruption of the Kirk in 1843. I have seen his signature on the original document and his portrait is included in the famous Disruption Assembly painting by David Octavius Hill. This is more than family history. New College represents an egalitarian tradition in Scottish education as well as the fissiparous character of Scottish Presbyterianism. We are all the heirs of John Knox and his subversive vision of parish schools as gateways to higher education. That should be remembered the next time someone puts a mocking traffic cone on his statue in the courtyard.

To this history is added my personal debt to Edinburgh. I met my wife Joanna while she was an American exchange student here. Our sons are continuing in the family tradition as students at Edinburgh. I have therefore known university life as a student, a professor and a proud parent of recent graduates. But I also have a fairly unique take on the town's college as the home of the democratic intellect. I served as the Rector's Assessor on the University Court during the same three years in the 1970s that I had a summer job as a university cleaner in George Square, working alongside the night shift. After attending graduation ceremonies in my gold-threaded Assessor's robes, I would come back in the evening dressed in jeans and t-shirt to clean the McEwan Hall.

That experience made me believe passionately in Edinburgh University as a common cause.

Nowhere does the university have a stronger sense of community than at New College. I shall miss the friendly banter with our servitors, unfailingly helpful to staff, students and visitors alike. I shall miss working with committed teaching and administrative colleagues for the students' welfare. I shall miss exploring with able students from diverse backgrounds and nationalities the questions about ministry and mission, theology and practice, and church and society that fascinate me as a practical theologian. I shall miss the work of the Centre for Theology and Public Issues, embodying as it does the fine New College tradition of doing Christian Ethics through reflection on the moral dilemmas of real-life situations, in dialogue with all those affected. And I shall miss working with people in ministry of all denominations in our now well-established New College continuing education programme and innovative MTh degree in Ministry, developed by my esteemed colleague David Lyall. These have been five stimulating and productive years at New College, for which I thank all concerned.

What then has led me to accept an invitation to direct the Center of Theological Inquiry at Princeton (CTI)? In a global era, for theology as much as the economy, it has seemed both a natural move to make and an enormous challenge to contemplate. Yet I could not do either without standing in Edinburgh's debt. As it has turned out, my swansong at New College will be chairing an international, interdisciplinary and inter-faith conference on the ethics of global civil society, long planned by CTPI. CTI is an independent centre for advanced scholarship, running international, interdisciplinary and inter-faith research projects and welcoming members-in-residence from around the world. New College is preparing to mark the centenary celebrations of the Edinburgh 1910 world mission conference, the catalyst for the ecumenical movement of the 20th century. As an alumnus of New College, it seems an appropriate way to honour my debt, leading an ecumenical centre in fostering theological inquiry for the 21st century.

PROFESSOR WILLIAM STORRAR



**4 POSTCARDS SHOWING NEW COLLEGE CAN
BE PURCHASED AT THE COLLEGE OFFICE
FOR 10P EACH.**

REFLECTIONS

ON ARRIVAL



Steven Sutcliffe took up appointment as Lecturer in Religion and Society at the beginning of 2005. His original degree in Russian from the School of Slavonic and East European Studies in London was followed by music-making, shoe-making and social work. Later his interest in religion led him to Religious Studies, in which in the 90s he gained a Masters from the University of Stirling and a Doctorate from the Open University. This led

to a Lectureship in Religious Studies at the University of Sunderland and then to a Post-doctoral Fellowship in Religion in Contemporary Scotland at the University of Stirling.

His work has developed along two not unrelated tracks. One is 'new age' or 'holistic' religion. The other is the definition of religion and how that definition is used in public debate and practice. It is clear that the first involves empirical work. This work already indicates that 'new age' religion is mainly a white and post-Christian phenomenon, found especially in the Protestant-influenced and Anglo-Americanised societies of Western Europe. His other concern, with the definition of religion, though it may sound more rarified, involves no less empirical research. He has given it a very local focus in an ongoing case study of the Scottish Parliament's 'Time for Reflection', which starts its weekly sittings and was instituted by its very first piece of legislation. As a public display of religion in a multicultural polity, it is a good test case of how the concept of religion is defined and applied in social discourse and policy. Not that this track of Steven's work is wholly devoted to sitting in the parliamentary chamber; he does leave it at the end of the time for reflection (at the very moment when some parliamentarians enter it!). His work extends to the broader history of the concept of religion. It takes account of the fact that as a concept it is neither uncontested nor universal, but arguably a Western one that has been imposed on other parts of the world, not to mention one from which some Christian theologians, like Karl Barth and Dietrich Bonhoeffer, have distanced themselves.

He believes that study of the vital role played in the public world by religious identity, often closely yoked to national or ethnic identity, takes one into the heart of the humanities and social sciences. It belongs to 'practical epistemology' in the sense of the study of how highly charged categories relating to religion and identity, which human beings use, affect how they negotiate their lives, and thus how knowledge has political impact.

This epistemological interest also informs Steven's excitement about joining this School, which holds together in a distinctive way the two disciplinary streams, Divinity and Religious Studies. He finds it not only a friendly and humane community but a dynamically evolving one, which has a real prospect of turning the epistemological tension between these two methods of handling similar material into a highly creative contribution to both disciplines and to the wider academic community.

DR STEVEN J SUTCLIFFE, BA, MPhil, PhD



Hannah Holtschneider joined the staff at the beginning of April this year to be the holder of the School's new Lectureship in Modern Judaism.

From her earliest days as a student she was fascinated by the abiding power over people of ancient sacred texts and by the way in which people living all over the world, in cultures as diverse as those of China and Spain, still hold on to one ancient story

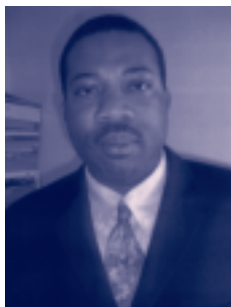
which makes them one people - the Jews. She was also greatly influenced by university teachers whose approach to the Holocaust combined academic rigour with life-changing personal commitment. This led her to examine the way in which the Holocaust is handled in education and in museums and films. She observed that it is used by contemporary societies as a means of improving their own inter-group relations. She considers that this approach, though well meaning, detracts from a proper understanding of the original reality, ignoring its social-historical context with all its nuances, and as a result fails to give real insight into the dynamics of the interaction between human groups in general.

This led her into the broader area of Christian-Jewish relations, not so much in the sense of dialogue between them as in the larger sense of learning about, and from, the very nature of those relations. Those relations are unequal, not only in the sense that Christians tend to be more numerous and more closely associated with the governing power, but in the sense that 'Christian' is defined in religious terms (such as faith and institutional attachment) whereas 'Jew' may be defined either religiously or secularly (by reference to such things as birth or certain practices). Thus one can speak of a 'secular Jew' in a way in which it is hard to talk of a 'secular Christian' (not to be confused with 'secularised Christian' meaning former or 'post-' Christian). This interest broadened out into study of how people are identified in terms of religion and culture, how the concepts of religion and culture relate to one another, and what part is played in the definition of religion by such different factors as faith, practice, ritual and association.

Thus Hannah's field of research has been summed up as 'at the interface of religion, culture and identity, focusing on Jewish-non-Jewish relations, in particular in Germany, and Holocaust remembrance in the Western world'. It has led her on a journey from Theology in Wuppertal, to the Irish School of Ecumenics in Trinity College Dublin, to the Oxford Centre for Hebrew and Jewish Studies in the University of Oxford, to a PhD from the University of Birmingham, and then via Cambridge, where she was Junior Research Fellow at the Centre for the Study of Jewish-Christian Relations, to New College. She already feels at home here and echoes the comments of others who appreciate the School's supportive atmosphere.

DR K HANNAH HOLTSCHNEIDER

AND JUST ARRIVED



In September we welcome **Dr Afé Adogame**, the new Lecturer in World Christianity, within the Centre for the Study of Christianity in the Non-Western World.

This young Nigerian scholar has been a Research Fellow in the Department of Religious Studies of the University of Bayreuth in Germany, where he completed his PhD. His main research interests are in neo-Pentecostal churches in Africa, and in African religion in Diaspora, particularly in Germany and in the USA.

OTHER NEW APPOINTMENTS

Dr Tim Lim has been promoted to a Personal Chair in Hebrew Bible and Second Temple Judaism.

Dr Jack Thompson has been appointed as Director of the Centre for the Study of Christianity in the Non-Western World.

Dr Cecelia Clegg, who has been Acting Associate Director of the Centre for Theology and Public Issues (CTPI) while its Associate Director, **Dr Alison Elliot** has been Moderator of the General Assembly of the Church of Scotland, has been appointed as its Acting Director for the period from July 2005 to August 2006, following the appointment of **Professor William Storrar** as Director of the Center of Theological Inquiry at Princeton. She will also assist with the MTh in Ministry course.

When **Sheena Carlyle** retired in the spring after many years' service in many capacities – including Principal's secretary, CTPI Secretary, Expository Times Secretary – **Karoline McLean**, the more recent CTPI Secretary and Secretary for Research Support, has also taken on the task of Principal's Secretary.

Meanwhile the School Administrator, **Julia Ferguson**, has been seconded for 18 months to develop a new project within the office of the College of Humanities and Social Science, of which the School of Divinity is part.

LIBRARY

Following the retiral in 2004 of **Eileen Dickson**, **Christine Love-Rogers** has been appointed as Librarian, while Professor **Jay Brown** has succeeded as Curator. The Library is grateful to the former Professor of Ecclesiastical History, **Professor Alec Cheyne** for his generous gift to it of the new Dictionary of National Biography, in all of its 60 volumes.

HONOURS



Dr Alison Elliot, who in May completed her year as Moderator of the General Assembly of the Church of Scotland (the first woman to be so elected), received the honorary degree of Doctor of Divinity at the graduation on 24 June.

Professor David Wright, now retired, was honoured on 1 July by a Day Conference in the College in his honour, which focused on his contribution to the history and theology of baptism, with particular reference to infant baptism. This event was closely associated with the First British Patristics Conference, which the College organised and hosted on 29 June-1 July.

Professors Frank Whaling and **Andrew Walls**, also retired, have been elected as Honorary Life Members of the British Association for the Study of Religion, in recognition of their significant service to the Association and outstanding achievements within the discipline.

David Lyall has been elected an Honorary President of the British and Irish Association for Practical Theology.

The College's Computing Service has won an award from the Higher Education Academy's History and Classics section to investigate the use of Web-Logs in teaching.



OUR WEB SITE

www.div.ed.ac.uk

NOW INCLUDES THIS BULLETIN

From Divinity To Accounting and Corruption

In his article 'From Accounting to Divinity' in the last edition of the *New College Bulletin*, Roderick Chalmers explained why "a Divinity degree ... is an extraordinarily suitable preparation for a wide choice of careers ... yes, even accounting." So I have found: it helped to launch me into accountancy, and more recently into corruption as the focus of my occupation.

My MTh from New College was in fact my second degree in theology, the first one being an MA from Cambridge. As Roderick Chalmers mentioned, the accounting firm from which he took early retirement, PricewaterhouseCoopers (PwC), liked to recruit people with "non-relevant degrees" – and I am living proof (or as an auditor would want to say, evidence) that PwC did just that.

There was some surprise, not least amongst friends at New College, when I decided that the next step in my career after my MTh in 1981 was to train as a chartered accountant, though I was at least training to become a member of the Scottish Institute of Chartered Accountants, despite my English upbringing and accent. Perhaps one influence on me taking this course was my experience of living in an Edinburgh Corporation flat in the Craigmillar estate, portrayed so vividly in Bill Christman's book about his work following years at New College 'The Christman Files', with its marvellous description of a first encounter with Douglas Templeton in chapter three. The alternative course of staying in theology required either several years studying for a PhD, a move to secondary teaching, or the discovery of a calling to 'full-time' Christian work ("the ministry") which I had never sensed.

In the early 1980s, the new Thatcher government did not seem to augur well for a life in theological academia. But having completed some work on the book of Revelation under Hugh Anderson, I decided to engage with Babylon. For someone with anabaptist theological instincts, this was challenging.

Life as a trainee chartered accountant in London, especially when you soon marry and then start a family, is demanding. But it gives almost unparalleled insights into the way that UK plc works: Tesco and Barclays Bank were amongst the clients I worked on during those years. At the same time, the London Mennonite Centre provided a context in which my theological brain could continue to stir. My MTh thesis had been on "Augustine, Scripture and Power", and I had ensured that (as David Wright commented) it was certainly not guilty of a pro-Augustine bias. So, how does power look in the City? Who has it, and what do they use it for? Tony Benn's three questions to ask anyone with power seemed rather pertinent: where did you get your power from? in whose interests do you exercise it? and, how can we get rid of you?

A few years later, I found myself further involved (implicated?) in capitalism. Having moved into venture capital investment, and from there to manufacturing industry, I joined a company in the course of a management buyout. I soon became its Finance Director, and we floated the company on the London

Stock Exchange in 1993. As we discovered, this totem of 'free market capitalism' is in reality one of the most closely regulated markets in the world – the aim being that it should function fairly and effectively. What does that say about the need to regulate international commodity markets, or the operations of the World Trade Organisation, to ensure that they too can be fair to all participants? Stimulated by my interest in these kinds of questions, in parallel with the commercial thrust of my main work, I also became a non-executive director of Traidcraft, a Christian response to poverty which is the UK's leading 'Fair Trade' organisation, where I am now Chair.

My academic and reflective side was feeling neglected, but a part-time MSc in Finance at London Business School soon settled that. Then after some 15 years in the private sector, the chance came to move to Oxfam, as Director of Finance, Information and Planning, and a Deputy Chief Executive. Such a radical and 'downward' shift attracted some attention from the media, but perhaps my theology degrees helped to demonstrate that this was a long-standing and deep-seated element in me, and that faith and work choices are linked.

After some four years at Oxfam, I was able to take up a six-month secondment to head up Oxfam's work in India. The role was so busy that there was limited opportunity for overt theological engagement, but seeing the world from a Hindu country and culture, and learning more about the experience of the minority Islamic community – not to mention the tiny 3% Christian community of only 30 million people – brought some richer perspectives. The New College which used mainly state funding to provide training for the clerics of one particular Christian faction seemed a long way away.

Towards the end of 2002, I moved to become the Chief Executive of Transparency International, the leading global non-governmental organisation dedicated to combating corruption. Its mission (since I led a strategic planning process) is to *create change* towards a world free of corruption (see www.transparency.org). Corruption, or rather anti-corruption, is well suited to a combination of theology and finance: questions of both kinds arise.

Perhaps the most striking occasion when my theological skills were called for was when the Federal Reserve Bank of St. Louis reported in its Quarterly report in July 2004 that research economists had established, using data on 35 countries, that all else being equal, belief in eternal damnation reduces corruption (see http://www.stlouisfed.org/publications/re/2004/c/pages/fear_of_hell.html). This finding could be taken to indicate that Transparency International ("TI") should promote belief in eternal damnation, as an effective way of reducing corruption internationally. Theological and historical analysis gave an alternative response. TI should rather offer to dispense special certificates to those guilty of corruption who offered a sufficient donation to TI. These certificates would indulge their recipients with a reduction in the severity of their damnation, and their sale could provide a lucrative solution to TI's finances. In due course the promulgation of such indulgences would doubtless precipitate the posting of

comments on the internet; these comments might be known as 'theses', and once a sufficient number of them had been posted - say 95 or thereabouts - this could precipitate a watershed in history as the protest gathered support.

More seriously, tackling the scourge of corruption calls for the best intellectual analysis and the most determined application, if it is to be effective. The way of Jesus is surely to interact with the world, and seek to challenge and change it. The training and learning I experienced at New College continues to feed into my work, my thinking and my life. Divinity does not always lead on towards accounting and (anti-) corruption, but it can help to provide a strong foundation for those of us who do take this path.

DAVID NUSSBAUM

NEWSPAPER HEADLINE

'FAITH IN THE FUTURE FOR DIVINITY STUDIES'

When a recent reference in Edinburgh's local press to the towered building on the Mound revealed woeful ignorance of what goes on inside it, the Head of School was invited to enlighten the public through the evening newspaper. In his historical and contemporary account of this 'the largest centre for the study of theology and religion in the country' (i.e. the UK) and one which has seen in the past two years 'a rise of more than 12 percent in applications', there were some surprises;

'Recent students have included light heavyweight boxing blue Ross Meyer - now a professional boxer and oil trader based in London; international triathlete Sara Gross; Catherine Atkinson - a Labour party candidate in the recent General Election for Kensington and Chelsea; and Miles Jupp, one of the stars of the cast of *Balamory*!'

'At first glance, knowledge of Hebrew language, New Testament Greek, philosophical theology, bioethics, Hinduism, witchcraft, Celtic church history, or religion in contemporary film might seem to be of limited use.

However, combine that with the mental agility encouraged by such study and good transferable skills - seminar leading, public speaking, report writing - and you begin to see what puts divinity graduates in such a strong position in the jobs market.'

Toward Edinburgh 2010

In early June 2005 New College hosted an international group of scholars and mission leaders to consider appropriate ways of marking the centenary, in 2010, of the Edinburgh 1910 World Missionary Conference. Representing a wide range of Christian traditions, all the delegates recognised Edinburgh 1910's influence in shaping the Protestant missionary movement of the 20th century. Yet all recognized that Christian mission in the 21st century will be very different. Here lay the challenge: how to honour what Edinburgh 1910 achieved, and at the same time address the vastly transformed reality of Christian mission in the 21st century?

The conference issued a document entitled *Edinburgh 2010: Mission in Humility and Hope*. It borrows the 1910 model of "commissions", each dealing with a major issue of mission. The 2010 commissions will be: Good News to Share! Inspirations and Foundations for Mission; Christian Mission in Relation to/Among other Faiths; Mission and Postmodernities; Mission and Power; Agency of Mission - Forms of Missionary Engagement; Development of Christian Communities in Contemporary Contexts; Mission Spirituality for the Kingdom of God. Each commission will consider the implications of five "transversals" that cut across all the themes: women and mission; reconciliation; contextualisation; authentic discipleship; and subaltern voices.

Unlike Edinburgh 1910, the 2010 commissions will be prepared on a polycentric basis. Each theme will be assigned to a missiological centre in a different part of the world. Each will be responsible for preparing its commission so as to reflect the contextual realities of its particular region, and also engage the insights of other centres. The commissions will finally come together in a major conference in 2010. An International Council, to be formally constituted on 1st January 2006, will coordinate the whole process. In the meantime an interim council is now in place to construct the international network.

The International Council will also support some ancillary projects. A history of the 20th century missionary movement will be prepared, again by a polycentric team that will explore issues that have divided modern missions, and contribute to the healing of divisions. It will also encourage the preparation of an Atlas of Global Christianity, and an International Art Exhibition on World Christianity. For more information check www.towards2010.org.uk.

STUDENT INTAKE

Given the increase of over 12% in the past two years, given over 90 new undergraduates and over 50 new postgraduates in session 2004-5 and the expectation of similar numbers in session 2005-6, and given that the flow of demand is from all over the world (and all over the UK), it would be easy for the College to rest on its laurels. It is not doing so. As part of a University that aims to be simultaneously international and local, it has decided to hold an Open Day on Wednesday 2 November for secondary school students in the Edinburgh, Fife and Central Scotland area to explore opportunities for undergraduate study in Religious Studies and Theology. At the same time at postgraduate level it continues to develop its taught-Masters programmes, which are an alternative to the Masters-by-research degree.

QUARTS INTO PINT POTS

Accommodation is tight, not only because of increased numbers but also because the very proper legal requirements of access for people with physical disabilities limit the use of awkward areas such as the Ramsay Wing. The Manson Room has therefore been changed from a teaching room to a computing lab and the old common room has become a teaching room (the Rainy Hall having become by public habit the common room as well as the dining room; now this multi-purpose place also has a wireless facility).

RECENT ALUMNI EVENTS

The new Alumni Committee, composed of alumni and staff, has not been inactive. Its proposed spring event became two, an Alumni Lunch in Thomas Chalmers House on 26 May attended by around 50, and a 'refresher' event on 17 June attended by around 40; an afternoon visit to the new Scottish Parliament was followed by updates on their subjects from Dr Peter Hayman and Professor David Kerr, and a fine dinner.



Release

It has been said that 'book launch' sounds like the slow slide of a vessel into the water, whereas 'book release' evokes the sudden burst of a flight of doves. Whether slow or sudden, the following publications have recently come from the pens or laptops of members of staff:

MARCELLA ALTHAUS-REID

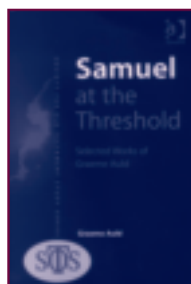
La Teologia Indecente (Barcelona: Ballaterra, 2005)



The Sexual Theologian: Essays on Theology, Sexuality and God (coedited with Lisa Isherwood) (London & New York: Continuum/T&T Clark), listed last year as 2004 was published in 2005.

'El Tocado: Sexual Irregularities in the Translation of God the Word' in Kevin Hart and Yvonne Sherwood (eds) *Derrida and Religion* (London: Routledge, 2004)

GRAEME AULD



Samuel at the Threshold (London: Ashgate, 2004)

Joshua: Jesus Son of Naue in Codex Vaticanus (Leiden: Brill, 2005)

DAVID FERGUSON



Church, State and Civil Society (Cambridge: Cambridge University Press, 2004)

DUNCAN FORRESTER

Theological Fragments: Explorations in Unsystematic Theology (London & New York: Continuum, 2005)

Apocalypse Now? Reflections on Faith in a Time of Terror (London: Ashgate, 2005)

ALISTAIR KEE

'The Death of God' in *An Encyclopedia of Protestantism*, ed. Hans J Hillerbrand (London: Routledge, 2004)

'Nietzsche and Christians with Beautiful Feet' in *Philosophy of Religion for a New Century: essays in honor of Eugene Thomas Long*, eds. Jeremiah Hackett, William Power & Gerald Wallulis (Dordrecht: Kluwer Academic Publishing, 2004)

"The Criticism of [Black] Theology is Transformed into the Criticism of Politics" Karl Marx', in *Faith, Understanding and Praxis: the quest for Liberation and Reconciliation*, ed. Michael Battle (Westminster John Knox Press, 2005)

'Critics of Religion' & 'Politics' in *Christianity: a complete guide*, ed. John Bowden (London & New York: Continuum, 2005)

JOHN MCDOWELL



co-ed. with Mike Higton, *Conversing with Barth* (London: Ashgate, 2004)

NICOLAS WYATT

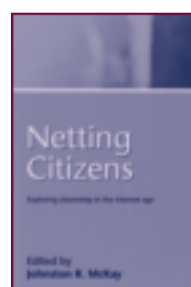


The Mythic Mind: Essays on Cosmology and Religion in Ugaritic and Old Testament Literature (London: Equinox, 2005)

'There's Such Diversity doth Hedge a King': *Selected Essays of Nicolas Wyatt on Royal Ideology in Ugaritic and Old Testament Literature* (Society of Old Testament studies monograph series, London: Ashgate, 2005)

Centre for Theology and Public Issues (CTPI)

'A Place for All? Comparing Civil Societies in Scotland Northern Ireland' was the title of the first of the two conferences jointly organised by CTPI and the Irish School of Ecumenics, Trinity College, Dublin. It was held in Belfast on 4-7 September 2004. Now in Edinburgh on 4-7 September 2005 the second conference has addressed the theme 'A World for All? the ethics of global civil society'. Its four keynote speakers were **Professor John Keane**, founder of the Centre for the Study of Democracy, London, **Dr Kimberley Hutchings**, Reader in International Politics, London School of Economics, **Professor Max Stackhouse**, Princeton Theological Seminary and **Dr Vandana Shiva**, Research Foundation for Science, Technology and Ecology, New Delhi. Its three research streams were on - the Concept of Global Civil Society; International Politics and Global Civil Society; Religion and Global Civil Society.



Two other CTPI events of the past year were: the publication in November 2004 of *Netting Citizens: exploring citizenship in the internet age*, based on the conference held in 2002; the award of a £31,000 grant from the Scottish Executive to carry out research, based on Glasgow, on relations between local government and faith communities.



A WORLD FOR ALL?



THE DIRECTORS OF CTPI AND THE IRISH SCHOOL OF ECUMENICS WITH THE SECRETARY OF STATE FOR NORTHERN IRELAND



THE LAUNCH IN THE NEW SCOTTISH PARLIAMENT BUILDING, BY ITS DEPUTY PRESIDING OFFICER, OF THE CTPI BOOK 'NETTING CITIZENS'

Our Little eSister

Email 'bulletins' started a year ago, and the number of alumni requesting them has grown. Readers interested in receiving these bulletins need only inform the Editor by emailing Andrew.Morton@ed.ac.uk.

One outcome of this form of communication, apart from the issue of up to date College news and notices of its coming open events, is that more alumni are responding with their news. From this and other sources the following snippets of information have arrived:

Dr Gaye W Ortiz, former Head of Cultural Studies and Senior Lecturer in Theology and Religious Studies at York St John College, who is Vice-President of Signis, the World Catholic Association for Communication and a specialist in relations between the church and the film industry, is now Professor of Communication Studies at Augusta State University in Georgia.

Rev Dr W Brian Fletcher, minister of a well-known Methodist Church in Belfast, has been the President of the Irish Methodist Church for 2004-2005.

Professor Dr Alexander J Wedderburn has become Professor of New Testament in the Protestant Faculty of the University of Munich.

Rev Samuel Eze is now Anglican Bishop of Ulewa in Nigeria.

Rev Stephen A Blakey now heads up the professional body for life coaching in Scotland.

Professor Peter Balla has been Deputy Dean of the Faculty of Theology in Karoli Gaspar Reformed University, Budapest.

Dennis W Jowers has become Assistant Professor of Theology at Western Reformed Seminary in Tacoma, Washington.

Rev John W Puddefoot is Deputy Head (Curriculum) of Eton College.

Surprisingly on the same day came word from two people ministering in a medical context, Arul Dhas, Chaplain, Christian Medical College, Vellore and William McLaren, Chaplain, Royal College of Surgeons in Ireland, Dublin.

One student in the 50s, J Davison Philips, recalls the College Secretary saying 'There are two young men downstairs who have asked if we have any students from the southern part of the United States. You have a southern accent. Would you like to speak to them.' He did. Their names were Billy Graham and Cliff Barrows.

Another student of the same era, Vernon G Elgin, recently took his Sunday newspaper to task for an article on the cultural, social and economic contribution of Scots-Irish to life in the USA, because it omitted to say that almost all of the famous Americans named were Presbyterian.

The year of 1954 appears to be particularly cohesive; they have had four reunions since 1996.



LEFT TO RIGHT:
BACK ROW – ROY MANSON,
RONALD MAXTON,
STEVEN MACKIE,
ALASDAIR MACDONELL,
JOE BROWN: KNEELING –
ROSS FLOCKHART,
DAVID PHILPOT

(It is fortuitous that they met in Gifford, the birthplace of John Witherspoon)

LOCAL ALUMNI GROUPINGS

There are many areas of the world where there is a 'critical mass' of our alumni, who might come together in a group, and some are planning to do so.. Two Asian examples are Singapore and South Korea, where alumni have declared their desire to form an association.

Professor Larry Hurtado recently met with several of the Singapore alumni in the course of a lecturing tour covering Sydney, Melbourne, Dunedin and Singapore. Though still responding to widespread interest in his recent book on devotion to Jesus in early Christianity, he has now received awards which enable him to collaborate with the Ancient History Documentary Research Centre in Macquarie University, Sydney on the characteristics of early Christian manuscripts, under the heading 'The Earliest Christian Artifacts: Manuscripts and Christian Origins'.



SINGAPORE GATHERING

Professor David Kerr represented the University at an Education UK Exhibition in Seoul last autumn, an event to promote UK tertiary education in Korea. He met in a similar way with a number of alumni.

The Alumni Officer will be pleased to help these and other groups of alumni.

THE GOVERNOR WHO REWROTE

THE RULES

Thus did a headline in an Australian newspaper draw attention to the death on 25 March 2005, at the age of 90, of one of our alumni, Davis McCaughey, who was the preacher at the service to celebrate the College's 150th anniversary in 1996.

Born in Belfast, educated there, in Cambridge and here, Davis McCaughey was Study Secretary of the British Student Christian Movement after the Second World War. Then in 1953 he went to be Professor of New Testament in Melbourne University and Master of Ormonde College from 1959 to 1979. Dedicated to the creation of the Uniting Church in Australia, which brought together Presbyterians, Methodists and Congregationalists, he was its inaugural President in 1977. To his great surprise he was invited to become Governor of Victoria from 1986 to 1992. In this office he dispensed with pomp and ceremony, encouraged greater income equality and was not afraid to challenge sectional interests. At his funeral, his fellow alumnus and fellow countryman, Robin Boyd, recalling his lifelong commitment to 'the service of your minds' (Romans 12), quoted Gerard Manley Hopkins:

*O the mind, mind has mountains, cliffs of fall
Frightful, sheer, no-man-fathomed. Hold them cheap
May who never hung there.*

MOVERS AND SHAKERS

Similarly full lives were lived by other senior alumni who have recently died:

Mrs Jean E Davidson in September 2004 aged 93;

Rev Professor William McKane on 4 September 2004 aged 84;

Rev Clarence Finlayson on 2 April 2005 aged 100;

The Very Rev Professor James Whyte on 17 June aged 85;

The Very Rev Dr William B Johnston on 21 May aged 83.

Much could be said here (and has been said elsewhere) about those lives which influenced so many other lives for good – **Jean Davidson**, one of our earliest women graduates, who spent much of her life in Jamaica, where her husband was cofounder of Knox College; **William McKane**, who was Professor of Hebrew and Oriental Languages in St Andrews University; **Clarence Finlayson**, pioneer of the Church of Scotland's Church Extension programme and first minister of St James Church, Pollok in Glasgow, who came to be our oldest alumnus; **James Whyte**, Professor of Practical Theology and Christian Ethics in St Andrews University, who was Moderator of the General Assembly of the Church of Scotland in 1988, and **William Johnston**, latterly minister in Colinton, who was Moderator in 1980.

The Gerard Manley Hopkins' quotation could also be applied to them – people of large mind, who combined great intellectual capacity with broad human sympathy and dedicated public engagement.

One might equally apply to them the phrase 'movers and shakers', which appears in the sub-title of a book published in May of this year by Saint Andrew Press and edited by Nansie Blackie, entitled

A TIME FOR TRUMPETS



A very large number of the 20th century Scottish church movers and shakers described in this book were themselves alumni of New College.

DATES FOR THE DIARY

Thursday 15 September

11 am (coffee) for 11.30 am - **Alumnus Lecture** – William Lyons, 'The Way of the Cross: from New College to Fleet Street'

12.45 pm - Alumnus Lunch

2 pm - **Opening of Session Lecture** – Professor Tim Lim, 'The Greatest Manuscript Discovery: the Dead Sea Scrolls in Context'

26, 27, 29 & 30 September, 4 pm – **Croall Lectures**: Professor John Barton, Oxford University, 'The Nature of Biblical Criticism'

Thursday 6 October, 4.10 pm – **Live Poetry Performance** on 'Love Life' by Professor Micheal O'Siadhail, who 'exemplifies the breadth of modern Irish poetry' and 'is at home in the European and American traditions'

Thursday 27 October, 4.10 pm – **Expository Times Lecture**, to mark the relaunch of The Expository Times: Rev Canon Marilyn McCord Adams, Christ Church, Oxford, 'Questioning and Disputing Authority: A Mediaeval Method for Modern Preaching'

Monday 14 November, 6.45 pm – **grandson of Mahatma Gandhi**, Professor Rajmohan Gandhi, 'The War on Terror and the Gandhian Ethic of Non-Violence' (tickets, free but advisable, from roger.spooner@ed.ac.uk)



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New College at The University of Edinburgh

NEW COLLEGE MOUND PLACE EDINBURGH EH1 2LX

Head of School PROFESSOR DAVID FERGUSON

Acting Principal DR DAVID LYALL

T 0131 650 8900
F 0131 650 6579
Email divinity.divdev@ed.ac.uk
W www.div.ed.ac.uk

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Editor DR. ANDREW R. MORTON
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