

New College Bulletin 2008

Here & Hereafter

What happens here?

Those who studied here many years ago would probably be surprised by the variety of subjects now studied, not to mention the diversity in both the student body and the staff complement. The subject matter of the basic courses may be no surprise, but the topics of the more advanced ones may be. Here is a sample of the latter that are on offer for session 2008-2009.

One's **intellectual world tour of religion** has the following possible destinations: 'African Voices in the Study of Religion', 'Christianity in Asia', 'Diversity and Dissent in Indian Religious Traditions', as well as broader studies of Non-Western Christianity, of Buddhism and of Hindu myths, cults, rituals and texts.

Jewish Studies include 'The Jew in the Text: Representations of the Holocaust and Jewish Identity' and **Islamic** Studies include 'Islam and the Challenge of Modernity: Critical Issues in Shari'a Law' and 'Martyrs, Virgins and Hell's Angels: Islamic Eschatology in Context'.

On **religion in general**, options include 'Religion in Culture: Key Debates' and 'Anthropological Approaches to the Study of Religion' and on new developments in religion 'New Age Religion' and 'New Indigenous Religious Movements'.

In **biblical studies**, there are, as one might expect, advanced readings of many Hebrew and Greek texts, either in the original or in English translation; included are the biblical and other texts contained in the Dead Sea Scrolls. Other options include: 'Biblical Interpretation', 'Politics and the Old Testament', 'Hebrew Prophecy' 'The Bible and Literature', 'Women and Religion in the New Testament'.

'Acts and Early Christianity' clearly spans biblical and historical study – which brings us to **ecclesiastical history**, where the advanced options include: 'Early Christian Writers', 'Church and Society in Late Mediaeval Scotland', 'The Creation of Protestant Scotland', and on the nineteenth century 'Church, Conflict and Community'.



'Reformation Theology, Protestant and Catholic' obviously spans history and theology – which brings us to **theology and ethics**, where the special topics include: 'Science and Christian Theology: Historical and Theological Perspectives', 'Technology, Religion and Ethics', 'Conversing with Karl Barth', 'Grace and Desire for God in Modern Catholic Theology', as well as 'Doctrine of Creation', 'Christian Ethics', 'Pastoral Care and Theology' and 'Church, Sacraments and Ministry'.



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And what happens hereafter?

A leaflet for prospective students says that 'a degree in Divinity or Religious Studies provides the context not only for significant intellectual and personal development, but also for the acquisition of a wide range of transferable skills'.

The question is – to what spheres are present day students transferring those skills? The University's Careers Service offers some answers. A spot check in January 2007 of those who graduated in the summer of 2006 showed that

- two thirds were in employment
- one fifth were in further study
- one tenth were either in voluntary work or taking a year out
- and the remaining twentieth were still seeking employment.

Of those in employment

- half were in a pastoral role the other half spread across
- vocational guidance
- counselling
- TV production
- youth work
- research analysis
- money advice
- conference interpreting
- teaching.

Their employers included

- Church of Scotland
- NHS Scotland
- BBC
- Ministry of Defence
- European Court of Justice
- Teach Test
- British Urological Foundation
- Citizens Advice Bureau.

The subjects of those in further study included

- Christianity in the Non-Western World
- Politics and Environment
- Globalisation
- Education
- Law
- Child Psychiatry
- Social Work.

This is only a snapshot and one taken very early in people's careers. It would be good to have a much fuller picture of the longer term development of the careers of alumni.

This is one reason for the following APPEAL FOR HELP from the Editor, the Recruitment Adviser and the Career Adviser.

We want to give present students and those considering study some insight into what they can do with their degree from New College and support them with their career planning, whatever their ambitions or hopes might be. The variety of things our graduates go on to achieve and areas of work they enter into are wide ranging. We hope to bring this to life by finding out more directly from our graduates. **This is where the readers of this Bulletin come in!**

Whatever your situation or stage in life, regardless of how recently or long ago you graduated, whatever occupation you are in – it would be marvellous to hear from you. There are a number of different ways you can become involved in supporting our current students; have a look and see if any of the following appeal:

1 Profile for our website

You could write a profile of your life/career since graduation for our website. This would include how you feel your time at New College (both degree programme and experience at University) influenced the path you are taking now, and also if it affects how you actually conduct your work.

2 Career contact

You could become a 'Career Contact', enabling students of any discipline to get in touch with you (by email or phone) to find out more about the realities of your current area of work, and how to get started in it. The sort

of information students seek is usually most easily provided by people who are fairly recently established in their line of work.

3 Day in the life of...

You could write a diary of a typical day (or week) at work. This should be no hype, no frills, no sales pitch – just facts for students to get a better idea of what people really do on a daily basis in a range of occupations: see http://www.careers.ed.ac.uk/Day_in_the_Life/index.htm

4 Where are they now?

You could be included on the 'Where are they now?' display board on the Careers Service, comprising case studies of University alumni, outlining briefly what they do now and how they got there.

You can do as many of these as you like. Please email Helen Whitham, Career Adviser, at helen.whitham@ed.ac.uk, indicating which you may be interested in, and she will give you further details. If in the meantime you have any questions please do not hesitate to get in touch with Helen or with Hannah Holtschneider, Recruitment Adviser, at H.Holtschneider@ed.ac.uk. If you would like to see samples of a profile on the website, go to www.div.ed.ac.uk/undergraduate.



The Head of School's Message

Having unexpectedly been asked to take on the post of Head of the School of Divinity with effect from 01 August 2007, it has been a busy, often demanding, but also very satisfying year.

In national newspaper league tables we have consistently been ranked among the top Theology/Religious Studies units in the UK. We await word on the results of the latest UK Research Assessment Exercise (which assess university departments as to their research prowess and accomplishments), but we fully expect again to be rated among the strongest in the UK. Some sixty Honours degrees were awarded to Divinity students, and sixteen PhDs this June. We are perhaps the largest centre for postgraduate studies in Theology and Religious Studies in the UK, combining both size and quality across an unexcelled range of specialities.

One of the advantages of my office is to be more aware of how much is being achieved by colleagues. In the most recent round of University promotions, Dr Cecelia Clegg and Dr Susan Hardman Moore were promoted to Senior Lecturer, reflecting their contributions in all areas of teaching, research and University service. Dr Paul Foster has been awarded a 2007 BP Prize Lectureship by the Royal Society of Edinburgh for his scholarly work on early Christianity, particularly his study of non-canonical texts. Dr Jeanne Openshaw received the Rabindranath Tagore Memorial Award from the Pascimbanga Bangla Akademi, a West Bengal Government awarded prize for her 2002 book, *Seeking Bauls of Bengal*. Professor Emeritus Nick Wyatt was awarded the DLitt by the University for his major publications in Ugaritic. One of our own 2007 PhD graduates, Dr Carys Mosely, won a three-year British Academy Postdoctoral Fellowship and will be conducting her work here in the School commencing this September.

This has been a very good year in student numbers, our undergraduate and postgraduate numbers exceeding significantly our targets, which means that we more than met our budget (allowing me to avoid the many sleepless nights that I feared I'd have over financial worries). We continue to draw internationally. Indeed, some 75% of our postgraduate students are overseas

students, from ca. thirty countries. Our endowments allow us to give some £150,000 annually in scholarships to postgraduate students, which further helps us to attract strong applicants. But there is not enough available for the many strong but financially strapped students, especially those from developing countries. So, it was a pleasure this Spring to welcome a delegation from the Younngnak Church (Seoul, Korea) who brought a £30,000 donation for our recently-established John Ross Scholarship Fund. We hope that this fund will continue to grow, and we invite inquiries from others who may be able to help deserving students to study here, perhaps via a donation or by including New College in your will or as beneficiary of life insurance.

In the June graduation ceremony we recognised the \$1 million commitment by our former student, Robert Funk, which will be used to enhance further our wonderful New College Library, by making him University Benefactor. Within the last few weeks we have also been promised a major gift to enhance our endowed post in Reformation History and Theology.

Among the pleasurable tasks this year was the selection of a Director of the Centre for the Study of Christianity in the Non-Western World (succeeding Dr Jack Thompson, who retires at the end of 2008 after many years of productive service). We are delighted to have Dr Brian Stanley (currently Director of the Henry Martyn Centre in Cambridge) coming to this post and as Professor of World Christianity (commencing January 2009). The Centre is settling well into the new quarters in Ramsay Lane Wing, and we anticipate that Dr Stanley will be a major asset to us in this important area of our activity.

Our postgraduate students are enjoying the new study facilities in the Thomas Torrance Room (outfitted with help from a grant from the Scottish Journal of Theology), which has over thirty study carrels for PhD students, and our masters students have a dedicated computing/study room as well. This summer, we will see work done to make our lecture room accessible for the physically handicapped, something we have been trying to arrange for several years. Another lecture room will be upgraded with new furniture and state-of-the-art audio-visual equipment. Also,



the New College garden will undergo a major development to make available a lovely area for sitting out and enjoying the sunshine (whenever it manages to appear!). This last project is made possible thanks to the Alan Robinson bequest.

We have also a dedicated study room for Honorary and Visiting Fellows. Among the latter each year are scholars from various universities and theological colleges internationally, and also pastors given an extended study leave by their congregations. These friends enrich further the life of the School.

I hope that you will frequently visit our web site (www.div.ed.ac.uk), as we continue to deploy information there on our programmes, staff, activities, and news and events too. The web site is perhaps the handiest way to keep in touch with developments in New College. But I also want to express my profound thanks to Dr Andrew Morton, who continues to invest so much of his time in serving you, our alumni, editing this Bulletin, sending out periodic email news bulletins, and organising events here. Do see that Andrew has your emails address!

Finally, let me invite you to stop in to visit New College whenever you may be in Edinburgh. As a former student, you will always be part of New College, and we will take pleasure in welcoming you back... anytime.

Larry Hurtado

Retiring after 36 years



Professor Alan Graeme Auld, recently described as 'scholar, teacher, leader, pastor, wise colleague, trusted friend', has just retired from the staff after 36 years. His retiral has been in two stages, first from his chair in December 2007 and then from the principalship this summer.

He was not new to the place when he was appointed in 1972, having studied for a BD here from 1963 to 1966, after completing an Honours MA in Classics at the University of Aberdeen. George Anderson, the then Professor of Hebrew and Old Testament Studies, encouraged him to undertake postgraduate work; so from 1966 to 1968 he studied first at l'École Biblique et Archéologique Française in Jerusalem and then at Münster in Germany. While in Jerusalem he also worked at the British School of Archaeology – and still had time to meet and marry Sylvia (whose scholarship in Islamic art complements his). From 1969 to 1972 he worked for the British School of Archaeology in Jerusalem as Assistant Director. It was with this wide experience that he succeeded Robert Davidson here as a lecturer within the four-person Old Testament team. In the

following 36 years he became successively Senior Lecturer and since 1995 Professor of Hebrew Bible, a personal chair. He has been Dean of the Faculty of Divinity and most recently Principal of New College. He has been recognised more widely, with a DLitt from Aberdeen University and a Fellowship of the Royal Society of Edinburgh, and he has served the Society for Old Testament Studies successively as its Book Editor, its Foreign Secretary and in 2005 its President.

A recent Festschrift in his honour describes him as 'one of the most original and innovative Hebrew Bible scholars of his generation'. His scholarly preoccupation has long been with the Pentateuch and especially with the theory of his early mentor, Martin Noth, of a 'Deuteronomistic History' that extends from Deuteronomy to 2 Kings. Over time he has come to challenge the received wisdom on the said Deuteronomistic History and the associated account of the overlapping of Samuel-Kings and Chronicles materials. He has advanced an alternative account in terms of a 'shared text', a 'Book of Two Houses'. Many will also associate him with his work on Joshua, which has been a focus of attention since his PhD thesis of 1976 until his current work on it for the International Critical Commentary. His preoccupation with the Law has not been to the exclusion of the Prophets; his study of Amos is a model of how experts can be accessible as well as erudite.

In his exegetical and source-critical work on the texts, he combines his highly nuanced linguistic and literary skills with his archaeological knowledge. As a scholar of Greek as well as Hebrew, he makes full use of the Septuagint translation of the texts. He also gives considerable attention to the Qumran copies. Indeed both in research and in teaching his

focus is on texts rather than on broad surveys; he keeps close to them and encourages students to do likewise. Again, in both research and teaching, his method is to pose questions rather than give answers. A colleague says that his questions in research are 'more acute and challenging of accepted orthodoxy than virtually any other current OT scholar'. Similarly he says of his teaching that the one thing Graeme is not is a 'spoon-feeder' and that students looking for notes to be regurgitated in exams will be disappointed, but will learn from him that proper learning comes from asking questions.

Two groups testify to Graeme's wisdom and judgement, his colleagues who have appreciated his administration as Dean and in other ways and the Church of Scotland ministerial candidates who have received his good counsel as Principal. These roles have been marked not only by his calm competence, cool rationality, unpretentiousness and fairness, but also by his far-sightedness. According to that equally able administrator and former colleague, Dr Peter Hayman, he was 'the first to see that the old Divinity Faculty could not continue with its structure of six small departments' and survive. The same colleague can also say 'In over 30 years we nearly always saw eye to eye over any issue and could always rely on each other for mutual support'. He adds that, in view of Graeme's conscientious inability to say no, 'his forward writing commitments will require that he lives at least as long as his nearly centenarian father'. This journal joins in wishing him such longevity.

'one of the most original and innovative Hebrew Bible scholars of his generation'

It is with sadness that we record the deaths within a few months of each other of four eminent former members of the staff.

The Very Rev Professor Thomas F Torrance

The Very Rev Professor Thomas F Torrance died in a nursing home in Edinburgh on 2 December 2007 at the age of 94. Born on 30 August 1913 to missionary parents in Chengdu, Sichuan, China, he came with them to Lanarkshire at the age of 14 and in due course studied Arts and Divinity at Edinburgh University, where his teachers included the theologians, H R Mackintosh and John Baillie. In 1937 he started graduate study with Karl Barth in Basel and went on to Oriel College, Oxford, where he completed his dissertation on the theology of the second century church. After a brief period of teaching at Auburn Seminary in New York, in 1940 he became minister at Alyth in Perthshire, his ministry there being interrupted by a period of wartime chaplaincy in the Middle East and Italy. In 1947 he was called to be minister of Beechgrove, Aberdeen. Then in 1950 he returned to Edinburgh University, first as Professor of Church History until 1952 and then for 27 years as Professor of Christian Dogmatics, retiring in 1979.

Professor David Fergusson has said of this 'theologian of international distinction' that 'it is not unreasonable to claim him as the leading British theologian of the past century'. His scholarly output was prolific and wide-ranging and of great significance not only for the Reformed tradition but for the whole church



ecumenical. He is perhaps best known as Karl Barth's foremost exponent in the English-speaking world. He, together with Geoffrey Bromiley, supervised the English translation of the 13 volumes (and 6 million words) of the *Kirchliche Dogmatik*, and he produced a full-length study of the development of Barth's theology. But his own theological contribution was much broader than that.

In the 1950s out of his vigorous participation in ecumenical dialogues he produced a series of essays on doctrinal disagreement and convergence, *Conflict and Agreement in the Church*. It is no surprise that he was deeply disappointed by the ultimate rejection of the 1950s proposal of union between the Church of Scotland, the Church of England, the Presbyterian Church of England and the Scottish Episcopal Church, following a Scottish Daily Express campaign against it. He abhorred narrow ecclesiastical - and national - sentiment. His ecumenism was not confined either to these islands or to the Western church. Let Professor Fergusson explain:

His ecumenical enthusiasm was particularly marked by his cordial relations with the Orthodox churches. Deeply committed to the theology of the early church, Torrance stressed the catholic dimension of the Reformed tradition, never losing an opportunity to note the indebtedness of Calvin to the Greek Fathers. For many years he led the Reformed-Orthodox doctrinal conversations and had the unusual distinction as a Reformed minister of being made a Protopresbyter of the Greek Orthodox Church by the Patriarch of Alexandria in 1973.

His theological writing, into which he poured great energy and erudition, covered almost every one of the central topics of Christian dogma – the Trinity, the person and work of Christ, the Holy Spirit and the sacraments. They show the combined influences of Karl Barth and the Greek fathers, especially Athanasius, Cyril and Gregory

Nazianzus, his 1988 study of 'The Trinitarian Faith' clearly showing the lineaments of the Nicene Creed. For him the hallmark of an 'evangelical' theology was Christocentricity. He was therefore highly critical of the 17th century 'hyper-calvinism' of the Westminster Confession with its doctrines of predestination, substitutionary atonement and biblical inerrancy.

Latterly he became known as a pioneer of rapprochement between theology and the natural sciences. David Fergusson sums up also this aspect of his work:

Torrance strove to identify common methodological approaches, a shared commitment to a critical objectivity, and an implicit belief in the intelligibility of the physical universe which, he believed, must point unmistakably to a transcendent ground of its rationality. This rehabilitation of natural theology was never allowed to compromise the distinctive commitments of his doctrinal work, yet it represents one of the most determined efforts in the 20th century to establish a fruitful conversation between theology and science in search of a unified world view.

Torrance was a great promoter of the collective practice of theology. As well as inspiring many students, he formed, with J K S Reid, the well known journal, *The Scottish Journal of Theology* and, with J K S Reid and Ian Fraser, the Scottish Church Theology Society. His leading role as 'a doctor in the church' was duly recognised by the Church of Scotland when it elected him as Moderator of its General Assembly in 1976-77.

Professor David F Wright

Professor David F Wright, who was born on 2 October 1937 in the Hayes, Kent, died on 19 February 2008 in Edinburgh, at the age of 70. Having studied Classics followed by Theology at Cambridge University, he went on to postgraduate study at Lincoln College, Oxford. Immediately thereafter at the age of 27 he was appointed as Lecturer in Ecclesiastical History at Edinburgh University and remained here until his retirement 39 years later in 2003. In 1973 he became Senior Lecturer and in 1999 he was promoted to a personal chair in Patristic and Reformed Christianity, having already received an Edinburgh University DLitt in 1997 and been honoured with a Festschrift.

As the title of his chair indicates, his main focus was on the Patristic and Reformed periods; it also hints at the fact that, while he paid meticulous attention to the particularities of period and person, he also traced the continuities and connections within the Christian tradition across its centuries, and especially in the Reformers' reception of early Christian theology; for he was both a church historian and a Christian theologian, moving freely between theological history and historical theology.

So as a scholar, his range was wide; but his range of activity was wider than scholarship. He was equally devoted to the two most obvious roles of an academic, research and teaching. A former student and later colleague says 'His well-crafted lectures were full of human interest, rich in ideas, and enlivened by subdued, often dry humour... In his seminars, he promoted disciplined enquiry'. He was not only popular as a teacher, for his interest in students reached

beyond the lecture or seminar room to their subsequent careers, especially those of ministerial candidates and of postgraduate students, many of the latter now teaching at universities and colleges around the world.

However, his interpretation of the responsibility of an academic extended beyond research and teaching to two other roles, administration and 'extramural' work. He was Convener of the University Senatus Postgraduate Studies Committee from 1981 to 1985, Dean of the Faculty of Divinity from 1988 to 1992 and Curator of New College Library from 1994 to 2003. In these and other administrative capacities he had a reputation for 'calm, efficient and fair' chairing, combined with 'attention to detail and meticulous preparation'.

This academic's most notable 'extramural' activity was in the Christian church. Originally an Anglican, he became an elder in the Church of Scotland. As well as serving for many years in the congregation of Holyrood Abbey in Edinburgh, he was the first elder ever to be Moderator of the Presbytery of Edinburgh. More widely still, he was chair of the Tyndale Fellowship for Biblical and Theological Research, a leading member of the international Calvin Conversation and a visiting lecturer all over the world. He located himself theologically in the global Reformed and Evangelical traditions.

The present Professor of Ecclesiastical History, Professor Stewart J Brown, sums up his contribution as a historian:

David was... one of that ancient guild who practice the art and craft of history, whose subject is the whole story of human striving, and who leave to posterity the priceless gift of a deepened understanding of the past... His prodigious scholarship included the early Church, the Continental Reformation, and the history of the Scottish Church. He was skilled in ancient and modern languages, in textual analysis, in theological interpretation, and in the writing of clear and exacting prose... His writings included

learned studies of Augustine and the Latin Fathers, of Calvin and Bucer, and of the sacrament of baptism through the centuries. Much of his work took the form of editing, as he generously laid firm foundations for future scholarship. Scottish historians, for example, are deeply in his debt for his editing of the 'Dictionary of Scottish Church History and Theology'.

Other commentators echo this affirmation of his contribution as editor to collections of essays, dictionaries and encyclopaedias, seeing it as evidence not only of his editorial skill, scholarly rigour and linguistic exactitude, but also of his humility and sense of being but a part of a larger community of scholarship. For behind the roles was the person, and behind the formidable fighter for his academic principles and his Christian beliefs was a man of deep compassion, known to his colleagues for 'the interest he took in their lives, the help he was always ready to offer, the countless acts of his kindness'. One should also mention his courage, as evidenced by the last four years of his life when, despite failing health and energy, he not only continued to write but also chaired the Lothian and Borders prostate cancer support group. It was also characteristic of this undimmed dedication that as late as August 2007 he made an extended visit to colleagues across Canada and in McGill University and Presbyterian College, Montreal took part in an international conference on Peter Martyr Vermigli, the leading though less well known Reformer, whom David himself had made better known, and who was the subject of his inaugural lecture. It seems appropriate to end this account of a self-effacing historian with his own words as he directs attention away from himself to one of his mentors, the said Italian from Tuscany, who taught at Strasbourg, Oxford and Zurich, and who, according to David, was a *formative influence on the shaping of the Reformed tradition, especially through his 'Common Places', which enjoyed a currency almost equal to Calvin's 'Institutes', and worked closely with Thomas Cranmer in England.*



Professor David Kerr

Professor David Kerr died in Sweden on 14 April 2008 at the age of 62. He was born in London on 16 May 1945 into a Reformed home, his father being a minister in what is now the United Reformed Church and his mother the daughter of Scottish missionaries in China. From 1963 to 1966 he engaged in Arabic and Islamic studies at the School of Oriental and African Studies, and from 1966 to 1968 studied Theology at Mansfield College, Oxford. Doctoral studies from 1969 to 1973 at St Anthony's College, Oxford focused on the relationship between the Lebanese Maronite church and the state. He later claimed that it was his supervisor, the Arab Christian scholar, Albert Hourani, who opened his mind to non-European ways of thinking in general and of interpreting history in particular. After a period of work in the Arabic Service of the BBC, he was appointed in 1973 as the new Lecturer in Islam and Christian-Muslim Relations at the Selly Oak Colleges in Birmingham, where in 1976 he founded the pioneering Centre for the Study of Islam and Christian-Muslim Relations, which has continued to flourish and is now within the University of Birmingham. In his leadership of that centre until 1988, he laid foundations for creative relations between Christians and Muslims, long before the world woke up to their importance and to the dangers of their neglect. In 1988 he crossed the Atlantic to be Director of a similar centre in the United States, the Duncan Black Macdonald Center for the Study of Islam and Christian-Muslim Relations at Hartford Seminary, Connecticut, where he also edited the journal 'Muslim World'. Then in 1995 he came here to Edinburgh University to be its first Professor of Christianity in the Non-Western World and to succeed Professor Andrew Walls as Director of its Centre for the Study of Christianity in the Non-Western World. After 10 years here he was invited by the University of Lund in Sweden to be their Professor of Missiology and Ecumenics. Tragically this 10-year appointment (which would have taken him five years beyond the usual retirement age of 65) was cut short to less than three years by the onset, soon after arrival in Lund, of motor neurone disease. Though increasingly debilitated by the illness, he continued to work, thanks to



the great care which he received from his Swedish-speaking Finnish wife, Gun, the use of a voice-activated computer when his hands no longer worked, and, not least, his own courage and determination.

In his ten years here in New College his particular expertise in Christian-Muslim relations brought a whole new dimension to the work of the Centre and was now set within the wider context of his own and the Centre's commitment to the engagement of the Christian faith and community with the whole world and all its faiths (and non-faith). His contribution in this is well expressed by several commentators who refer to his combination of qualities, in phrases like 'intellectual integrity and mutual courtesy and affection' and 'confidence in the Christian faith and openness to those who live by other faiths'. It could be said that there was no split between his personal relationship with others and his intellectual relationship with them. As someone else put it, his 'gift for friendship was of a piece with his hospitality of mind'. For him truly eirenic relations were mutually learning ones. The now common phrase 'inter-faith dialogue' does not do justice to what David Kerr practiced and articulated and advocated and which he considered to be close to the heart of the Christian gospel. It was he who drafted the World Council of Churches' guidelines on 'Dialogue and Community' and he was eloquent in its exposition. But for him dialogue went deeper than such documents and was part of him. He considered the polemical style of much past Christian representation of other faiths to be 'false witness, an offence against the Ninth Commandment'. He was also disappointed by what he saw as the superficiality and PR-nature of the British Government's post-9/11 efforts at Christian-Muslim reconciliation, as in the special

Downing Street consultations in which he took part. He saw the need for the much more sustained and deep-going endeavours in which he himself engaged, both within academia and in the practical programmes which he initiated, for example in the Muslim community in Birmingham, for Americans visiting Israel/Palestine, with interfaith groups in Edinburgh and, even when his health was failing, with Muslim and other immigrants in Malmö.

His successor here as Director of the Centre, Dr Jack Thompson, who also knew him when both had an earlier incarnation in Birmingham, describes him as 'one of the most able academics at the Selly Oak Colleges' and goes on 'in Edinburgh he attracted a whole new cohort of research students, and established a reputation as a supervisor who not only was a leading expert in his subject, but one with a deep pastoral and academic concern for each of his students'. This is echoed by a former PhD student of his who says that 'he would neither discourage with excessive criticism nor permit inadequate and sloppy thinking. His commitment to teaching, beyond what many lecturers would consider reasonable, limited his output of publications, but extended his range of sympathy and understanding of the way in which other minds work'.

Though the life of this man, who has been described as 'one of the most significant figures in the contemporary encounter between Christianity and the world of Islam' was sadly cut short, it is to be hoped that his influence for good on many former undergraduate and postgraduate students from all continents and the considerable number of politicians and diplomats, who (despite his reservations) sought his advice, will be long-lasting.

Rev Dr Andrew C Ross

Andrew Christian Ross, M.A., B.D., S.T.M., Ph.D., D.Litt Born 19 May 1931; died 26 July 2008, aged 77.

Born into a Lothian mining family that was in part Presbyterian and in part Roman Catholic, Andrew Ross was a life-long ecumenist and a tireless fighter for human justice.

After education at Dalkeith High School and the University of Edinburgh, where he studied history, he did national service in the RAF and then returned to the University as a ministerial candidate, now married to his fellow history student, Joyce. A further year in New York combined study at Union Theological Seminary with student ministry in the deprived black neighbourhood of East Harlem Protestant Parish.

Ordained by the Church of Scotland in 1958, he ministered for seven years in the Church of Central Africa Presbyterian in Nyasaland/Malawi. Immersing himself in African culture and its distinctive Christianity, identifying himself with his new neighbours and their struggles, and becoming fluent in their language, he served both the church and the nation of his adoption. He chaired both the Lands Tribunal and the National Tenders Board. However, his Malawian patriotism, which made him an active supporter of the country's independence, later led him to resist the growing oppressiveness of its first president, Hastings Banda, whose regime forced his departure in 1965.

Back in Scotland a year's Senior Studentship in Edinburgh University's Department of History led on quickly to his appointment in 1966 in the Faculty of Divinity's Department of Ecclesiastical History as the first designated lecturer in the United Kingdom in the history of missions. Thus he became part, with Professor Alec Cheyne, Mr David Wright and later Dr Peter Matheson, of the famous 'Cheyne Gang', who transformed teaching and research in church history in Scotland, with a highly professional emphasis on close work with documents, sound historical methodology and a global perspective.

From the start and throughout the following 32 years till his retirement in 1988 (indeed the 42 years till his death) he was a 'freeman' of the whole

University. In the late 60s, as an assistant warden in the new Pollock Halls, a leading light in the Labour Club, a long-distance runner now involved in the University's football team (destined to become its coach and Honorary President), he was greatly trusted by the 1968 student protesters, whom he supported but whose 'juvenility' he challenged, thus contributing much to a productive and peaceful outcome. It was no surprise therefore that this relatively new lecturer went on to be from 1971 to 1974 a member of the University Court (at that time chaired by his friend, the first student Rector, Gordon Brown), and later became Dean of Divinity and Principal of New College from 1978 to 1984, as well as convener or member of several key University committees.

He was highly popular with his students, both on account of his personal concern for them and rapport with them and because of his eloquence and passion as a lecturer, his skills already well honed on public platforms and broadcast studios as a political advocate. His teaching was informed both by painstaking research and rich personal experience around the world. He told his students to stop taking notes and listen, as education was not about passing exams but about enlarging minds, inspiring lives and changing the world. Many remember his long-running courses on 'The Church in the Modern World' and 'Christianity, Race and Slavery, 1800-1860'. His teaching was broad. While his heart was in central Africa (where he was an adopted member of the Ngoni tribe and in which is the grave of their little daughter), his scholarly interest in North America and East Asia was no less strong; he was a visiting lecturer in many lands and his global knowledge was recognised in his appointment as Deputy Director of the Centre for the Study of Christianity in the Non-Western World from 1986 to 1998.

In addition to many other writings, he wrote four major books. *In John Philip (1775-1851): Missions, Race and Politics in South Africa* (Aberdeen University Press, 1986), a minor classic, he gives an engaging account of the working class Fifer who as a missionary with the London Missionary Society played a leading role in ending slavery and bringing legal equality to the peoples of the British Cape Colony. *In A Vision Betrayed: The Jesuits in Japan and China, 1542-1742* (Edinburgh University Press, 1994) he describes those pioneering



missionaries who adapted the Christian message to Chinese and Japanese cultures, till their European masters undid their good work. In *The Blantyre Mission and the Making of Modern Malawi* (Blantyre, Malawi: Claim Press, 1996) he explores the role of the Church of Scotland mission in educating African leaders and shaping political as well as religious institutions. Finally, *David Livingstone: Mission and Empire* (London: Hambleton, 2002) is reckoned to be the best biography of the celebrated missionary and explorer. It captures the man, warts and all, and shows how his Scottish roots, Lowland and Highland, including clan-based folk-tales of loyalty and endurance, helped to give Livingstone a unique understanding of the tribal cultures of Africa.

It was while watching his beloved University football team that Andrew first suffered the effects of the disease that was rapidly to end his very full life. He is survived by his wife Joyce and their four sons, Gavin, Malcolm, Diarmid and Alistair.

'a Scot and a Malawian, who was thoroughly at home on both; a citizen of the world, who was loyal to his nearest neighbours; an academic and an activist, for whom history and the contemporary world belonged together; a Christian and a radical, whose passion for justice, born with him among coalmines, was nurtured by both John Calvin and the Labour movement; an orator and teacher, researcher and writer, politician and pastor, administrator and footballer, who scored in all those fields'.



Where are they now?

Here is a small sample of news of graduates which the Editor has received from alumni around the world.

Basra, Iraq

Alen McCulloch followed a parish ministry in Skye first with army chaplaincy, which took him to Germany, Canada, Belize, Northern Ireland, Kosovo, Poland and England and then with naval chaplaincy, which took him to the Mediterranean, South Atlantic, Eastern Pacific and Caribbean, and now to be Chaplain to the British Field Hospital and Medical Group and Royal Engineers in Basra.

Sydney, Australia

Paul Fuller followed a PhD in Buddhist Studies at the University of Bristol with three years teaching at an American University in Thailand, and is now in the Department of Studies in Religion at the University of Sydney.

Guangxi, China

Kath Saltwell went on to study Pastoral Theology at Westcott House, Cambridge, intending, after a curacy in Worcester, to serve abroad. 'Abroad' turned out to be China where, under the auspices of the Amity Foundation, the Chinese churches' social and educational development agency, she is in Baise in the South West province of Guangxi, where she teaches students British culture and English language and teaches their teachers Intercultural Communication. Recently she organised a huge student candlelit vigil for the victims of the Sichuan earthquake.

Jayyous, Palestine

Colin Douglas, having just retired from the ministerial team of Livingston Ecumenical Parish, is now a volunteer with the Ecumenical Accompaniment Programme in Palestine and Israel, an on-the-ground effort to help end the Israeli occupation and bring reconciliation to the Israeli-Palestinian conflict with a just peace based on international law.

Geneva, Switzerland

Joosep Keum has recently moved from service with the Council for World Mission to Geneva, to serve the World Council of Churches as Programme Executive on Mission and Evangelism and Editor of the International Review of Mission (a journal started in 1912 by another of our alumni, the late J H Oldham, who graduated in 1904!).

Birmingham, England

Stephen Pattison is now Professor of Religion, Ethics and Practice at the University of Birmingham. He was also the Gifford Lecturer at the University of Aberdeen in 2007, and the lectures were published in 2007 by SCM Press, entitled *Seeing Things: Deepening Relations with Visual Artefacts*.

Newcastle, Australia

Fergus King is Rector of the Parish of the Good Shepherd in the Anglican Diocese of Newcastle, New South Wales and part-time Lecturer in Biblical Studies at the University of Newcastle. Last Year, 2007, he had a book published by Peter Lang Publishing Group, in the series of New Testament Studies in Contextual Exegesis, entitled *More Than A Passover: Inculturation in the Supper Narratives of the New Testament*.

Kwame Bediako

Another recent death, mourned especially by the Centre for the Study of Christianity in the Non-Western World, was that of Kwame Bediako, one of the leading theologians of African Christianity, who was Director of the Akrofi-Christaller Institute of Theology, Mission and Culture in Ghana, and who for several years in the 1990s taught here for one term each years.

Very Rev W Roy Sanderson

The Very Rev W Roy Sanderson, who died in Dunbar on 19 June 2008, aged 100, was, as far as is known, our oldest alumnus. He was Moderator of the General Assembly of the Church of Scotland in 1967.

Honours Galore

Professor Larry Hurtado, in his message as Head of School, has mentioned the promotions of Cecelia Clegg and Susan Hardman Moore and the variety of honours received by Paul Foster, Jeanne Openshaw, Nicolas Wyatt and Carys Mosely. He was however too modest to mention that he himself has been made a Fellow of the Royal Society of Edinburgh, as also has Dr Alison Elliot, the Associate Director of the Centre for Theology and Public Issues, and that he has also had a Festschrift published in his honour, as have Professor Graeme Auld and Professor Nicolas Wyatt.



A further and rather different kind of honour has come the way of Dr Jack Thompson, Director of the Centre for the Study of Christianity in the Non-Western World and one of our longest serving lecturers (with whom we will be taking our farewells when he retires in January 2009). A few months ago he travelled to Malawi to be inaugurated as a member of the royal clan of the Ngoni people of northern Malawi. This unique honour was accorded him for his work on Ngoni history over the last thirty years. His inauguration took place at Edingeni, headquarters of the paramount chief of the Ngoni, Nkosi Yamakosi M'belwa IV. In a colourful ceremony which included traditional Ngoni dances and praise songs to the chief, Jack was given the name Jabulani Jere. In this photo, taken on an earlier occasion, Jack is shown with the Ngoni paramount chief and the human rights lawyer Vera Chirwa.

Teaching Awards

In the latest round of the University's Teaching Awards made by the Principal, the School of Divinity received no fewer than two of the four awards.

The first was for the project awarded to Dr Michael Purcell

'Moving towards essay examinations written on computers'

At present, students' course work is done on computer, but their examinations are hand-written. The question is whether examinations also should be done on computer, thereby ending the present misalignment between these two elements of assessment? What are the pedagogical and psychological pros and cons? It is already known that when the same text is presented in the two different formats, handwritten and typed, the typed text is scored more harshly, but it is also known that if course work is typed, it is generally of a better standard than if written. But so far the research on this has not been applied to an examination context.

So in March students in the first level course on Christian Theology sat a mock exam, in which each student chose between laptop and handwriting. Each script was then transcribed, hand-written to typed and typed to hand-written. Each script was then double marked. Students completed questionnaires before and after the exam and there was a focus group session to assess students' reaction.

While the data is still being analysed, preliminary findings suggest that:

- **Student reaction to typed exams is mixed**
- **Students tend to write more when they type**
- **Mark variation is more dependent on the marker than on the format**

The second award was for the project awarded to Dr Sara Parvis and Dr Jessie Paterson

'Widening Peer Mentoring Among Postgraduate Tutors Using a Wiki'

The school's postgraduate tutors, half of whom in every academic year are tutoring for the first time, report that the informal sharing of resources, techniques and experience with their peers, especially those more experienced than themselves, is among the most effective form of teaching support that they receive. However, this support can be sporadic and hard to come by, especially for those who work at home rather than on campus or are studying part-time or happen not to know well any of their peers in the same subject.

In this project, which is running throughout session 2008-9, experienced tutors in each first year undergraduate course will share resources and advice on each week's topic with their peers, using a wiki, and the new tutors will post their feedback weekly. At the end of the session, all the tutors together will distil the material on to a more compact resource for future use. If this proves valuable, it will be continued.



Teachers are also Scholars

It is hard to keep up with the flow of staff publications since last summer. They include:

Stewart Brown, *Providence and Empire: Religion, Politics and Society in the United Kingdom, 1815-1914* (Harlow: Longman/Pearson, 2008)

James Cox, *From Primitive to Indigenous: the Academic Study of Indigenous Religions* (Aldershot & Burlington: Ashgate, 2007)

Jane Dawson, *Scotland Re-formed, 1488-1587* (New Edinburgh History of Scotland series no.6; Edinburgh: Edinburgh University Press, 2007)

David Fergusson (ed), *Scottish Philosophical Theology 1700-2000* (Library of Scottish Philosophy series; Exeter: Inprint Press, 2007)

Paul Foster, *The Pastoral Purpose of Q's Two-Stage Son of Man Christology* (Biblica 89, 2008)

Susan Hardman Moore, *Pilgrims: New World Settlers and the Call of Home* (Yale: Yale University Press, 2007)

Hannah Holtschneider, 'Jews' in *Graham Harvey (ed) Religions in Focus: New Approaches to Tradition and Contemporary Practices* (London: Equinox, 2008)

Ewan Kelly, *Meaningful Funerals: Pastoral and Theological Challenges in a Postmodern Era* (London: Continuum, 2008)

Alistair Kee, *The Rise and Demise of Black Theology* (new edition, London: SCM Press, 2008)

Elizabeth Koepping, *Food, Friends and Funerals: On Lived Religion* (Berlin: LIT, 2008)

Christian Lange, *Justice, Punishment and the Mediaeval Muslim Imagination* (Cambridge: Cambridge University Press, 2008)

Jolyon Mitchell, *Media Violence and Christian Ethics* (Cambridge: Cambridge University Press, 2008)

Michael Northcott, *A Moral Climate: the Ethics of Global Warming* (London: Darton, Longman & Todd and Maryknoll, N Y: Orbis, 2007)

Sara Parvis & Paul Foster (eds), *Justin and his World* (Minneapolis: Fortress, 2007)

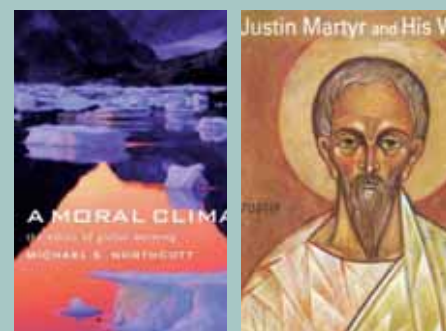
Steven Sutcliffe, 'Historiography and disciplinary identity: the case of religious studies?' in S Oliver & M Warrier (eds), *Theology and Religious Studies: An Exploration of Disciplinary Boundaries* (London: T&T Clark, 2008; pp 101-118)

Jack Thompson, *Ngoni, Xhosa and Scot: Religious and Cultural Interaction in Malawi: the selected Malawi essays of Jack Thompson* (Zomba, Malawi: Kachere Books, 2007)

Andrew Walls & Cathy Ross (eds), *Missions in the 21st Century: exploring the five marks of global mission* (London: Darton, Longman & Todd and Maryknoll, NY: Orbis, 2008)

Nicolas Wyatt, *Word of Tree and Whisper of Stone, and Other Papers on Ugaritic Thought* (Gorgias Ugaritic Series 1, Piscataway NJ: Gorgias Press, 2008)

Nicolas Wyatt, *the Archaeology of Myth: Papers on Old Testament Tradition* (Bible World, London: Equinox, 2008)



The publications in honour of staff members are:

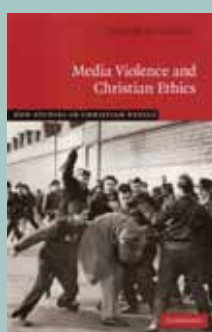
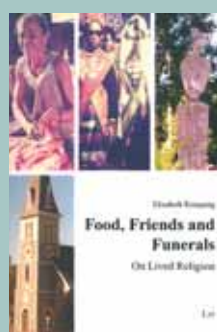
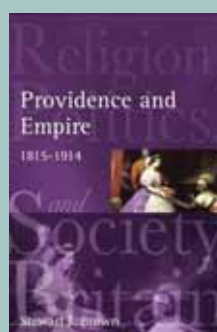
- for **Graeme Auld**, *Reflection and Refraction: Studies in Biblical Historiography* (editors include Timothy Lim; Leiden: Brill, 2007)
- for **Larry Hurtado** and **Alan Segal**, *Israel's God and Rebecca's Children: Christology and Community in Early Judaism and Christianity* (editors include Helen Bond; contributors include Helen Bond and Paul Foster; Waco, Tex: Baylor University Press, 2007)
- for **Nicolas Wyatt**, 'He Unfurrowed his Brow and Laughed' (Alter Orient und Alter Testament 299, Münster: Ugarit-Verlag, 2007)

RELIGION AND ITS RECENT CRITICS

is the title of David Fergusson's Gifford Lectures delivered this year at Glasgow University and expected to be published soon by Oxford University Press.

ADULT LEARNING 8-PART DVD COURSE DEVOTION TO JESUS: THE DIVINITY OF CHRIST IN EARLIEST CHRISTIANITY

taught by Larry Hurtado; set in New College; produced by Wesley Ministry Network (Washington DC); first lesson free on www.wesleyministrynetwork.com



Staff Movements

We look forward to welcoming in January 2009 Dr Brian Stanley who, as the Head of School announces, will then become Professor of World Christianity and Director of the Centre for the Study of Christianity in the Non-Western World. Currently Director of the Henry Martyn Centre for the Study of Mission and World Christianity in the Cambridge Theological Federation, he is already internationally known and respected.

We have already welcomed Dr Paul Nimmo, one of our own recent graduates, who has been appointed in Systematic Theology as a two-year replacement for Dr Nicholas Adams, who has been granted leave to take up a two-year post as Director of the Inter-Faith project of the Cambridge Faculty of Divinity. We are particularly pleased that Dr Nimmo declined the highly competitive award of a British Academy Postdoctoral Fellowship in favour of taking up the appointment here.



At the end of January we said goodbye to Bronwen Currie, an alumna who had been Computing Support Officer since 1999. To mark her migration to Islay, New College recognised her as Lady of the Isles.



Recent Visits

Earlier this year, there were two exciting visits by groups of staff and students.

On 17 April Larry Hurtado, Helen Bond and David Reimer took a group of PhD students in Biblical Studies to view the biblical papyri in the Chester Beatty Library in Trinity College, Dublin (and to take a quicker look at the Book of Kells and other display items there). The Chester Beatty papyri comprise one of the most important collections of early biblical manuscripts in the world. The eleven papyrus manuscripts, though incompletely preserved, include early copies of Genesis, Numbers and Deuteronomy, Isaiah, Jeremiah, Ezekiel, Esther, Daniel, Ecclesiasticus, the Gospels, Pauline Epistles and Revelation, as well as Enoch, Apocryphal Ezekiel and a discourse by Melito of Sardis. The dates of the manuscripts range from the second century (Numbers-Deuteronomy) to the fourth century. They all appear to be of Christian provenance. (For more information, see the Wikipedia entry: http://en.wikipedia.org/wiki/Chester_Beatty_Papyrus#Old_Testament_manuscripts).

In June the retiring Principal, Graeme Auld and the incoming Principal, David Fergusson led the whole group of New College candidates for the ministry of the Church of Scotland in an extended visit to Israel/Palestine. This was now the third in a series of such annual overseas visits, the previous ones being to Rome and Geneva.

The work of individual members of staff takes them abroad from time to time. One such visit is of special interest to alumni. Through our strong links with Korean alumni, David Fergusson was specially invited to Seoul to lecture and preach at the Seminary of the Presbyterian Church of Korea, at Ewha Women's University and at Seoul Theological University; he also preached at Saemoonan and Wansimni churches, where New College graduates currently minister, and at a dinner held by the New College Korean Alumnus Association he was presented with a cheque for the John Ross Scholarship Fund.



A Parting Message from Graeme Auld

The posts of Head of School (formerly Dean) and Principal have been held separately since 1984. 'Principal' sounds very grand, but it is a strange title for someone who in no sense heads or is generally responsible for what goes on in the New College which most people know, see, visit, and work in. However, the Church of Scotland continues to appoint a senior member of the School of Divinity to be Principal of a College founded by the (Free) Church, where candidates for ministry continue to be educated in theology, and whose building would revert to the ownership of the Church were the university to cease teaching divinity here; and that Principal has always been a minister of the Church. I have been privileged to serve as Principal of New College for six years. And in addition to responsibility for candidates and college funds I have tried, as instructed by my predecessor, to represent the university to the church and the church to the university.

That partnership works well, but 'could do better'. Not enough of our able graduate candidates are taking their BD degree with honours. With families, church placements and residential conferences to juggle along with academic studies, there are those who feel that doing more in college than the required minimum is beyond the call of duty, and it was ever so. But when none of those completing first year is on a trajectory which will take them to honours, and many are highly competent,...

I suspect that both church and university complicate the matter. The church is developing still further – too far? – its programme of study for candidates for its ministry alongside, or on top of, university study in Divinity. This programme is perceived to be wholly relevant to ministry, while academic theology... Then the university, in each of the three Edinburgh revisions of the old standard (graduate) BD since 1970, has front-loaded the academic pressure by requiring of potential honours candidates more course credits in first year than later years. And the church, partly to ease the path of candidates through their final year (where it is believed, but I suspect wrongly, the greatest academic pressures lie), and partly to give them parish experience from the beginning of their course, arranges placements in the first two years but not the third. And the university defends its norm of eight course modules in first year for honours aspirants (while most students take six) as the 'only' way of giving such candidates enough early exposure to the several theological disciplines to permit a sensible choice for specialisation. Solutions to my successor on a postcard!

In 2006 we noted that ten former colleagues had died in the previous five years. Three more professors have joined them in the last months: Tom Torrance, David Wright, and David Kerr. Tom Torrance was the last survivor of the professors who taught me in 1963-66, and I also knew him earlier as parish minister and later as colleague. David Wright came as a young lecturer during my BD studies, and spoke memorably at the 2007 candidates' retreat. And David Kerr was the first holder of the chair in World Christianity established when I was Dean.

One innovation I am confident we do have right. Building on the experience of a study visit to Rome in 2005, Jay Brown and I took ten candidates to Geneva (with Lausanne and Zürich) at the end of summer 2007; and in early summer 2008 I took a party to Palestine/Israel which included seventeen candidates along with my successor, Professor David Fergusson., and Dr Alison Jack, who deputised for me in College after my first retirement at the New Year. Both were memorable visits, during which much was (re-)learned and bonds between future colleagues were strengthened in shared experience. And it is our plan that this should remain an annual offering. Organising these trips left me with no inclination to develop into travel agency in my retirement. But it was a particular pleasure to savour the response of colleagues and students alike to Jerusalem and area, where I passed some of my most formative years – in fact four of the only five years I have spent away from New College since I matriculated forty-five years ago.

May Edinburgh Divinity continue to flourish in New College!

Graeme Auld



The Past Session

With the biggest ever new intake, the session began with a traditional opening, the Inaugural Lecture, given by Professor Oliver O'Donovan on *David Hume's Surprise: 'Is', 'Ought' and the Transition of Reason to Faith*, and also with a less traditional, indeed novel, opener, a barbecue in New College garden.

The student magazine then declared 'We have the best building in the whole of the University, we eat in the Edinburghian equivalent of Hogwarts and we have an amazing community'. These and other more academic virtues of the place are well known to the denizens, but were a surprise to others – like the 300 visitors on Edinburgh Open Doors Day last September and the 60 senior school students at the Open Day for Schools in October; the latter listened to talks on such subjects as *Evil in Harry Potter*, *Religion in the Scottish Parliament*, *Women in the New Testament* and *The Shamanic Trance*.



The programme of special lectures and seminars was as varied as ever, including:

- **An individual Gunning Lecture in September by Professor Alasdair Heron of Erlangen University, who is both an alumnus and a former staff member, on *Shifting Patterns in Scottish Theology in the Nineteenth Century***
- **A day conference in October to mark 150 years of Baird lectures, with historical surveys of the main topics of those lectures, with**
 - Alastair Hunter on the Hebrew Bible
 - Alison Jack on the New Testament
 - Gilleasbuig Macmillan on Preaching
 - Johnston McKay on Church History and Politics
 - Duncan Forrester on Response to World Wars
- **A series of 6 Gunning Lectures in November by Professor Frank Turner, John Hay Professor of History at Yale University on *The Victorians and the Heritage of the Old Testament***
- **A symposium in March, with Christian, Jewish and Muslim speakers on *Wrecking God's Creation? Faith, Stewardship and the Future of the Planet* (notes of which are available from the Editor).**

As promised, the papers from the day conference in March 2007 on the life and work of the late Professor John McIntyre were duly published in the journal, 'Theology in Scotland', volume XIV, autumn 2007, and copies of this are available from Colin Bovaird, Production Manager, 'Theology in Scotland', St Mary's College, University of St Andrews, St Andrews, Fife KY16 9JU (£7.00 UK, US \$ 12.00 North America, £7.50 elsewhere), payable to 'The University of St Andrews a/c Theology in Scotland'.

The papers are: *John McIntyre (1916-2005)* by D W D Shaw, *John McIntyre and History* by George Newlands, *Theology, Imagination and Scottish Literature* by Alison Jack and *The McIntyre Papers* by David Fergusson.

The largest alumni event of the session was the reunion event on Friday 2 May 2008 for those who have graduated since 1990. After a tea and a guided tour of the portraits of the College's leading scholars over the last century and a half, all 70 enjoyed a gala dinner and addresses by Professor Larry Hurtado, Jane Dawson and Professor Emeritus Frank Whaling.

The Coming Session Two Early Events

On the opening day of the session,
Thursday 18 September 2008
at 12.30pm in the Rainy Hall

ALUMNI LUNCH

(register with the Editor Andrew.Morton@ed.ac.uk)

followed at 2pm by
THE INAUGURAL LECTURE BY PROFESSOR JAMES COX
DRESSING UP AN AFRICAN GOD IN CHRISTIAN CLOTHING

On Wednesday 29 October
from 10.00am to 4.30pm in the Martin Hall

DAY CONFERENCE IN MEMORY OF PROFESSOR T F TORRANCE (1913–2007)

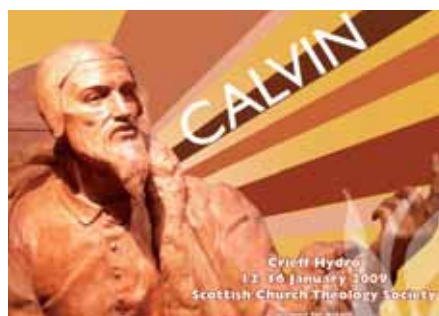
WITH A RANGE OF PAPERS FROM THEOLOGIAN AND FORMER
STUDENTS INDEBTED TO TOM TORRANCE'S THEOLOGY AND
THE LAUNCH OF A COLLECTION OF HIS STUDENT LECTURES,
*THE INCARNATION, DESCRIBED BY THE ARCHBISHOP OF
CANTERBURY AS A 'SUPERB VOLUME'.*

Registration fee of £25 includes buffet lunch, light refreshments and a complimentary copy of the book of lectures. **Registration forms and full programme from**
Karoline McLean, School of Divinity, New College, Mound Place, Edinburgh EH1 2LX
K.McLean@ed.ac.uk.

Alumni may also be interested in a conference on

JOHN CALVIN: 1510-2010

organised by the Scottish Church Theology
Society from 12 to 16 January 2009.
No fewer than 3 of the 6 lectures will be
given by members of New College staff.
Details from the Editor,
Andrew.Morton@ed.ac.uk.



News

Staff Movements

In January 2009 we will be taking farewell of Dr John McDowell, who will be departing for the Antipodes to take up the Morpeth Chair in Theology in the University of Newcastle, New South Wales.

Two Births

We congratulate Dr Kirsty Murray, who marked May day by giving birth to a son.

We congratulate Professor Andrew Walls on a different kind of birth, that of the Andrew Walls Centre for the Study of African and Asian Christianity at Liverpool Hope University. At the launching conference on 23 and 24 May on 'Africa, Asia and the Renewal of Christianity' Dr Jack Thompson represented the School and gave a lecture, and Dr Afe Afogame also participated.

Interactive Maps

If you like to link history with geography, consult our website at www.div.ed.ac.uk/courses/Animated_Maps/, where you will now find the fruits of several awards from the Principal's Elearning Fund to Dr Jessie Paterson and Dr Sara Parvis. These are interactive maps covering the history of Christianity in three stages: Early Christianity, the High Middle Ages, and three periods from 1453 to the present.

Bulletin Online

If you would rather not receive this Bulletin in this printed form and would prefer simply to read it on our website www.div.ed.ac.uk, where it appears in full, let the Editor know.

Vacancies

If you are interested in hearing of staff vacancies when they occur in New College, these are posted on www.job.ed.ac.uk.

Fellow Alumni

If you would like to contact other alumni, with whom you are not now in touch, the University has an online directory called the Alumni Portal, for which you can register; you will then be able to find the person, provided that they too are registered on the Alumni Portal. If they are not, contact Beth Munro bmunro@miscorp.ed.ac.uk who will try to put you in touch.

If you visit Edinburgh, try to do as the Head of School says and visit the College and say hello; you still belong here.

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Head of School

Professor Larry Hurtado

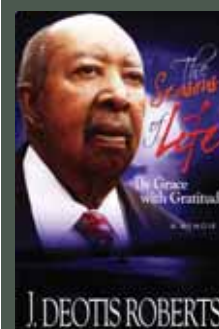
Principal

Professor David Fergusson

The New College Bulletin is published annually on behalf of the School of Divinity, The University of Edinburgh. The opinions expressed in its columns are those of the writers concerned and not necessarily those of the School of Divinity or of the University.

Editor

Dr Andrew Morton



Next Issue

One of our alumni, the eminent octogenarian black theologian, Deotis Roberts, will be profiled in the next issue.

