



New College Bulletin 2010

THEN & NOW

This has been a time of much remembering, with one anniversary following another. New College has been involved along with others in marking:

450 years since the **1560 Scottish Reformation**;

the centenary of the **1910 World Missionary Conference**;

the birth of the **founder of the savings bank movement, Henry Duncan** 200 years ago;

and the tercentenary of the birth of **two of Scotland's greatest philosophers: Thomas Reid** on 26 April 1710 and **David Hume** on 7 May 1711.

At a time when present problems and future fears monopolise minds, is not past history an unhelpful and unmanageable distraction? Not if it shapes present existence, as it does, contributing greatly both to our circumstances and to our capacity or incapacity to respond creatively to them.

Whatever exactly was meant by George Santayana's famous dictum: *'those who cannot remember the past are condemned to*



A strictly temporary role for the New College courtyard - a favour to a film-maker

repeat it', the importance of paying attention to history is worth asserting at a time when some holders of political power are questioning its place in higher education.

Some of the activities reported in this issue could be seen as embodiments of that necessary attention.

Inside Bulletin: News in brief **02** | 1560 Reformation **05** | A tale of two conferences: 1910 & 2010 **06**

Latest from PRAXIS **07** | A minister banker **08** | Enlightening Scotland: Hume & Reid **11**

What's the use of a theological education? **12** | Theology and therapy **13** | Giving to New College **16**

KING JAMES BIBLE: 400TH ANNIVERSARY

Lovers of anniversaries need not fear that the present series of them has come to and end, for 2011 brings one more. Although English versions of the Bible already existed, James VI of Scotland and I of England, almost immediately after his inheritance of the English throne in 1603, decided to seek unity of practice within his now enlarged realm by commissioning a new translation



which would carry his authorisation. So for seven years a team of 54 translators laboured, and on 2 May 1611 the product of their collaboration was published with the monarch's seal of approval for universal use. Few publications have been more influential. Look out for 400th anniversary events.

MAKING THE PAST AVAILABLE TO THE PRESENT

New College Library has remarkable Special Collections, including much unique material. Thanks to the generosity of our alumnus, Robert Funk, through his gift of a million dollars, major work has been undertaken to secure, conserve, enhance, catalogue and make available the collections, including the 12,000-item collection of pamphlets, many of them pre-1850. The most visible sign of this work is the newly opened Funk Reading Room for Special Collection readers, located in the Library Hall.

Thanks also to the Cheyne Bequest, the papers of three eminent 20th century church leaders, Professor Alec Cheyne (historian), Professor James Whyte (practical theologian), and Rev Tom Allan (of 'Tell Scotland'), have been made ready for reading.

THE HERE AND HEREAFTER IN ISLAMIC TRADITIONS

Dr Christian Lange, Lecturer in Islamic Studies, has been awarded a major European Research



Council Starting Grant of 978,000 Euros for a four-year, multi-dimensional, collaborative study of Muslim conceptualisations of paradise and hell, in 'popular' religion, theology, mysticism and the arts; he will be assisted by a postdoctoral co-investigator and two doctoral researchers.

SCIENCE AND THEOLOGY

Through teaching programmes and individual research the College has continued to foster engagement with issues of the relationship between science and theology. The first half of 2010 saw this specially highlighted by conferences which were hosted by the University.

In March, Christians in Science met in New College and in April the European Society for the Study of Science and Theology held its conference in the Pollock Halls of Residence.

BEING LITERATE IN A DIGITAL AGE

The group of staff working with our IT and E-learning Advisor, Dr Jessie Paterson, continues to develop a variety of forms of e-learning.

They have been sharing the fruits of their pioneering work not only through roadshows within the School itself and papers given to the University as a whole in its Teaching and Learning Forum, but also through presentations to wider conferences, including in Heriot-Watt University, Oxford and Manchester. This has covered their experience with such things as 'peer monitoring among postgraduate tutors using a wiki', 'examinations written on computers' and 'academic skills for undergraduates'. They are major players in professional organisations devoted to 'Effective Practice in a Digital Age' and 'Learning Literacies for a Digital Age'.

They are still piloting the online marking of essays. This session they have given students in one first-year course the choice between hand-writing or typing the final exam.

Most recently they have obtained funding from a joint Informatics/Engineering source to explore computer-aided assessment of online collaborative student work.

CHAIRS THEN AND NOW

It could be argued that the best kind of new thing is an old thing renewed. This seems to be a belief held in New College Library, which recently received a Small Projects Grant enabling it to refurbish the chairs which date from 1936, when the Library moved from the Martin Hall to its present fine site. No significance other than aesthetic should be attached to the chairs' change of colour from green to rose pink.

One other very recent improvement has been an upgrading of the postgraduate and library facilities in the Semple's Close section of the College, which is reached by the mysterious 'other' door in the Rainy Hall (ie. not the kitchen one).

The Head of School's Message



LARRY HURTADO

With both pride and a certain wistfulness, I write my final comments as Head of the School of Divinity for this year's Bulletin.

I can say this year, as I did last year, that the School of Divinity (New College) has continued to be a centre of bustling activity in research, teaching/learning, and a host of other contributions to the University and wider circles.

As I wind up my three-year term of office as Head of School, I am proud of my colleagues, our students and alumni, and the respected stature that Divinity has both within the University and around the world.

It has always been an honour and a pleasure to represent Divinity, as I benefited from the work of present and former colleagues (including previous Deans and Heads of School) who collectively have made us a highly regarded centre for the study of Theology and Religious Studies. I mention briefly some selected highlights of the past year.

Illustrative of the research contributions of the School, my immediate predecessor, Professor David Fergusson gave the Gifford Lectures in the University of Glasgow in 2008, out of which a fine volume has now been published, which will be of wide interest: *Faith and its Critics: A Conversation* (Oxford University Press, 2009), a cogent engagement with the 'new atheists' and their critique of religion. He and Professor Liz Bondi (School of Health) were awarded a grant of £250,000 by the UK Arts and Humanities Research Council for a major research project, 'Theology and Therapy: Christianity, Psychotherapy and Spirituality in Scotland 1945-2000', on which Dr. Stephen Sutcliffe (Senior Lecturer in Religious Studies) and Dr. Gavin Miller (post-doctoral researcher) are also team members.

Professor Brian Stanley (Professor of World Christianity and Director of our Centre for the Study of World Christianity) was the recipient of an Award of Merit for his book, *The World Missionary Conference: Edinburgh 1910* (Eerdmans, 2009) in the 2010 Christianity Today Book Awards.

Professor Stanley was also closely involved in preparations for the Edinburgh 2010 conference (2-6 June) which both commemorated the famous Edinburgh 1910 missionary conferences and explored the future of Christianity worldwide, and which drew some three hundred people from all over the world. The School was official host of the event, indicative of our historic and continuing commitment to the study of 'World Christianity'.

We are not only one of the largest centres for PhD studies in Theology/Religion, but also attract some of the finest PhD students internationally. Two recent PhD graduates received major recognition in international competitions for books arising from their PhD theses completed here.

Dr. Chris Keith, PhD 2008, now Assistant Professor of New Testament in Lincoln Christian University, USA, received a John Templeton Award for Theological Promise for an innovative study of the account of the adulterous woman in the Gospel of John. Dr. William Atkinson, PhD 2007, received a 2010 Award of Excellence from the Foundation for Pentecostal Scholarship for his groundbreaking book examining modern teachings of 'The Spiritual Death of Jesus'. These are only two of the many published books based on recent theses of our PhD students.

Many more student publications, and a lot of other information about the School is available on our website, which this year underwent a major recasting, and now has a new URL: www.ed.ac.uk/divinity

You will find there links to more news and events, academic staff, programmes, library and other resources, scholarships, student publications, and also, in particular, special pages for our alumni.

Visit the site frequently, and you can keep up with developments here. One of the many contributions of Dr. Jessie Paterson is maintaining and updating our website, which is now our primary presentation of the School to the world.

I should also mention the professionally-produced video about New College, which you can view online by visiting our website (follow links to 'Video Tour' from the home page of the website). Special thanks to Dr. Christian Lange for overseeing this project that we hope will help us continue to present Divinity to the world.

Four members of our academic staff received well-deserved promotion to Senior Lecturer: Drs. Ewan Kelly, Elizabeth Koepping, Sara Parvis, and Stephen Sutcliffe. Academic promotions are judged by a University committee applying demanding standards, and we congratulate those colleagues on their success.

Dr. Jeanne Openshaw opted for early retirement, concluding her salaried service at the end of June. She has been a great asset in her unique expertise on religion in India, her commitment to students, and her research productivity. But we are all pleased that she has offered to continue contributions to the School in teaching and helping with supervision of students as an Honorary Fellow. Indeed, we benefit greatly from all our Honorary Fellows, whose expertise and generosity enrich the School.

This year marks another retirement of a colleague whose selfless work on behalf of Divinity (New College) will be hard to replace: Dr. Andrew Morton. Andrew has served as Alumni Officer for many years now, overseeing the production of this Bulletin each year, and in more recent years maintaining contact with alumni through email notices. In addition, he has arranged alumni committee meetings, the annual lunches during the General Assembly of the Church of Scotland and in Freshers' Week, and the annual alumni dinner. Moreover, he has seen to the production of the New College tie and, more recently, the New College sweatshirt, both of which have proven very popular (to order, see the link in Alumni pages on our website). Andrew deserves a huge vote of thanks from all of us here, and surely from our hundreds of alumni around the world.

Professor Larry Hurtado

The Principal's Message

This past session has featured several highlights. Further study tours for Church of Scotland candidates to Rome (2009) and Geneva (2010) were organised. These continue to exercise an important educational and social role in ministerial formation, and we are grateful for the provision of the Jeffrey Fund in enabling this.

It is regrettable to report, however, that the number of candidates will decline sharply in 2010-11. This is mainly on account of fewer candidates succeeding in the Selection Conference at a time when it is increasingly hard to secure entry to the University of Edinburgh. Pressure to gain admission has intensified and the School of Divinity now has more applicants than places to offer.

Nevertheless, we remain committed to ministerial formation and we are currently working with both the Church and the University to facilitate the applications of mature students who have been approved as candidates in training for ministry.

The Calvin and Reformation anniversaries were marked by a highly successful series of public lectures in December and January co-sponsored by the Church of Scotland. Despite the wintry conditions, these were well attended by the wider public whose strong support for such events remains a source of encouragement to the School of Divinity.

The New College Library continues to be central to the life of our community, and we are grateful for the excellent support of Christine Love-Rodgers, Sheila Dunn and their colleagues.

This summer brought the formal opening of the Funk Reading Room, a dedicated glass enclosure in the central hall for consultation of materials from Special Collections. We are indebted to Robert Funk, our distinguished alumnus from Oklahoma and regular visitor, for his ongoing generosity to the library.

At the end of this academic session, Dr Andrew Morton retires from his post as Alumni Officer. Since 1997,



DAVID FERGUSSON

he has served with extraordinary commitment, energy and imagination.

Almost single-handedly, he has organised receptions, reunions and dinners, maintained regular communications with alumni and supporters, and raised the profile of our work in the wider public domain. Throughout this time, he has become a valued colleague and friend to staff and students whether at lunch in the Rainy Hall, at coffee in the staff room, at weekly worship and at seminars in the Martin Hall. Not the least of his contributions has been the editing of this Bulletin, which has been much appreciated both for its form and content. I know that the Alumni Committee joins me in expressing our heartfelt thanks and in extending our good wishes to Andrew, Marion and their family.

Professor David Fergusson

FIRST NEW COLLEGE STUDENT TO BE ELECTED STUDENT VICE-PRESIDENT FOR ACADEMIC AFFAIRS

Stevie Wise, who has just graduated MA in Religious Studies, is now Vice-President for Academic Affairs of Edinburgh University Students' Association (EUSA). She writes:

My four years at New College turned into five when I was forced to withdraw part way through my third year. Having broken my foot and been unable to keep up my part time job, I couldn't afford to stay, and were it not for my fantastic Director of Studies,

Dr. Jeanne Openshaw, I would never have come back. It is due to her supportive and caring nature that I am graduating this summer, and that I came to realise the importance of effective student support.

It was because of this that I developed an interest in student politics, and ultimately, why I decided to stand in the election in March.

My role is a dynamic and busy one! I was elected to represent students on academic issues, and so my day to day role involves sitting on important University committees to partake in discussions and decision making, as well



as chairing the Executive Committee of the Student Representative Council.

This year I will also be planning and running campaigns such as the Teaching Awards, which recognise some of the fantastic teaching practices around the university.

I am very excited to be working at the Students' Association this year, and look forward to working with the Head of the School of Divinity, although I will certainly miss my Rainy Hall coffee breaks!

REFORMING SCOTLAND 1560-2010: 450TH ANNIVERSARY

Nikki Macdonald,
a postgraduate student, writes:

On 17 August 1560 the Scottish Parliament adopted the Scots Confession of Faith. A week later, on 24 August it broke with Papal jurisdiction and outlawed Catholic worship and sacraments. Thus by a series of parliamentary acts Protestantism was established as the faith of the nation. Scotland thus became a nation both reformed and Reformed.

450 years later this historic event was remembered both in a celebratory session of the General Assembly of the Church of Scotland on Sunday 23 May and through a week-long exhibition in the New College foyer created by a small group of us from New College led by the Professor of Reformation History, Jane Dawson, who was the academic consultant for both

Four 'stations' of the exhibition told the story:

'Scotland before Protestant Reform' featured a slide and sound show employing images from the Edinburgh University Special Collections Religion and Late Medieval Scotland data-base. Music of the time was provided by the Edinburgh University Renaissance Singers.

'Bringing the Reformation' painted a portrait of the various characters involved in Protestant reform and portrayed events leading up to, and including, the establishment of Protestantism as Scotland's official religion.

'Singing the Reformation' also utilised electronic media. Images from the Arts and Humanities Research Council-funded Wode Psalter Project were displayed demonstrating the changes brought about both in worship and in society by the introduction of

metrical psalm singing. A recorded rendition of Psalm 43 was provided by the Edinburgh University Renaissance Singers.

'Establishing the Reformation' concentrated on the three 'marks' of the Church: the word truly preached,



sacraments correctly administered, and practice of discipline.

The celebratory event in the Assembly Hall was designed, in the words of the Moderator of the General Assembly, John Christie, who presided, 'to reflect on the past, contemplate the future, and look to what we are going to do in that future'.

Continuity with the past was provided through readings from the 1560 Parliament, singing of metrical psalms, prayers by John Knox, and a dramatic 'appearance' by himself describing the martyrdom of

George Wishart, while the combination of continuity and change was expounded in several addresses. Professor Dawson, who spoke of the changing context of the church, warned against the triumphalism of the past, observing that

'Re-formation is not the exclusive property of any one denomination, country or faith'.

The Moderator spoke of the continuing importance of reformation and issued this challenge

'The world of 2010 does not need or want a divided church; divided within itself it cannot stand'.

Ramifications of Reformation

Before the 1560 anniversary events in May, the Cunningham Lectures at the end of 2009 and beginning of 2010 had shown how the Reformation was broader in time, space and content than the events in Scotland in 1560.

Spread across the 16th century and across Europe and across many realms of living, intellectual, cultural, political, its reach has also been forwards across the centuries to this one.

Hence the large attendances at the six lectures which demonstrated that influence here and elsewhere not only on the church and its life and theology, but also on political thought and on literature, visual art and music.

A TALE OF TWO CONFERENCES; 1910 and 2010



Credit left: WCC Photo, right: Gary Doak

Brian Stanley, Professor of World Christianity, reflects on a notable centenary celebration

On Sunday 6 June the Assembly Hall of the Church of Scotland hosted the final celebratory service of the Edinburgh 2010 conference, marking the centenary of the World Missionary Conference held in Edinburgh in June 1910.

Representatives of the Scottish churches and visitors from all over the globe joined the nearly 300 conference delegates to pack the Assembly Hall for an exuberant service of thanksgiving to God for the growth of the world church since 1910.

Whereas the 1,215 delegates at the 1910 conference did not even enjoy the benefit of a public address system (these only came into common use a decade later), the 2010 event was beamed live across the globe through modern electronic technology.

Participants in the 1910 conference were predominantly male (just 17 per

cent were women), noticeably advanced in years, and overwhelmingly white – just nineteen came from the so-called ‘younger’ churches of Asia, and only one from black Africa. They were also exclusively Protestant.

In contrast, the company in 2010 sported a veritable kaleidoscope of national dress from all corners of the globe. A better balance of gender and age was observable (though youth were less evident in the congregation than among the members of the Edinburgh African choir and of an Indian Christian dance group who in their contrasting ways led the gathering in inspiring worship).

Moreover, the whole range of the Christian spectrum was evident, from the Orthodox and Catholic communions who had no part in the 1910 conference to the Pentecostal churches which in 1910 were still at too early a stage of development to register on the consciousness of the conference organizers.

Guests from Korea, South Africa, and India provided visible continuity with the Asian delegates in 1910. Mrs Yunice Min addressed the conference as the great-niece of Yun Ch’iho, the sole Korean delegate in 1910. Mr Noah Israel spoke about his wife’s grandfather, John Rangiah, a missionary sent from India to work among the sugar-plantation labourers of Natal, whose presence at the World Missionary

Conference reminds us that ‘south-to-south’ mission is older than we might imagine.

The Bishop of Dornakal in the Church of South India, the Right Reverend Dr B. Satyanandam Devamani, read a portion of the address given in 1910 in which his predecessor, V. S. Azariah challenged his hearers to embody the gospel by developing genuine friendships across the racial divide between European and Indian.

The opening address of the 1910 conference was given by the archbishop of Canterbury, Randall Davidson, a native of Edinburgh. The closing sermon of 2010 event was delivered by the archbishop of York, John Sentamu, a product of the Anglican church in Uganda.

Davidson had prophesied in 1910 that within the lifetime of those present, the kingdom of God would come with power ‘in a way we know not how’. Those who left the Assembly Hall at the conclusion of the 2010 celebration may well have reflected that, for all the triumphalist overtones of Davidson’s words, in a sense he may have been right.

Brian Stanley

PRAXIS

(alias New College Missionary Society)



in Hunter's Close back to the smaller Kirkhouse, where smaller facilities did not allow us to run a large meal service. Instead, members got involved in cookery courses alongside service users, learning to cook local dishes and foreign favourites using locally sourced produce.

As well as developing current volunteering, this year has also seen PRAXIS get involved in funding more student activities, from a peace witness trip to Palestine to a Muirhouse youth group's trip to Alltnacriche.

Theodora Hawksley, the student who is the current mission leader, writes:

'The PRAXIS noticeboard has a new display: lots of photographs of people's faces, together with a quotation from a Gerard Manley Hopkins poem: '...for Christ plays in ten thousand places; lovely in limbs and lovely in eyes not his.' The display sums up the challenge and mission of PRAXIS: to see and serve Christ in others, particularly those in need, both in our local communities and further afield

The past year has been challenging and promising. Large numbers of students got involved with the Grassmarket mission, both volunteering in the kitchen for the Monday night PRAXIS meal, and starting up a new music and drama group for service users. Both activities have been successful and rewarding.

Challenges came as the Grassmarket mission had to move from its large building



With a new leadership team recently elected, the next academic year will see PRAXIS building on the successes of the past year. The focus will be on two activities: building up our volunteer base from incoming and current students at New College, and branching out into a wider range of volunteer opportunities. Projects we hope to get involved with include bringing music to local elderly care homes, and helping to decorate homes for people newly rehoused from probation or homeless hostels. We also hope to build up the PRAXIS community by meeting regularly for food, prayer and reflection on our experience of volunteering.

This year will also see the launch of a PRAXIS website and blog, where information about PRAXIS past, present and future will be available for the New College community and beyond.'



DOING GOD'S WORK?

Rev. Dr Graham Blount of CTPI writes:

No doubt Lloyd Blankfein of Goldman Sachs had his tongue firmly in his cheek when he reportedly described himself as 'just a banker, doing God's work'.

To say the least, banking today might struggle to claim the high moral ground, but there is a good Scots pedigree for seeing banking as 'God's work'.

In the early 1800s, Henry Duncan was parish minister at Ruthwell in rural Dumfriesshire, a parish with a population of around 1,000 people and an unlikely point for financial revolution. The rural economy was not in good shape, and Duncan was concerned at the poverty of the farm labourers who were the majority of his parishioners.

In England, responsibility for the relief of poverty had passed to local government, but in Scotland the Church still had the leading role. Like most of his colleagues, Duncan resisted pressure for any taxation to finance parish relief, and believed that poor rates were 'a bribe to the industrious to become idle'. He launched 'job creation' schemes in the parish; he used his contacts to import Indian corn, and flax for local women to spin; but his key remedy, built on his own pre-ministerial experience in commercial banking, was to found a savings bank in the parish hall in 1810.

At a time when established banks required an initial deposit of £10 to open an account, Duncan's parishioners could join his savings bank with sixpence – very practical 'financial inclusion' long before the term was



Savings Banks Museum, Ruthwell

invented. Ruthwell was soon recognised as the first such banking venture to offer an effective model that others could copy, and the scheme proved amazingly successful, both locally and beyond, with savings banks on the Ruthwell model opening throughout the UK within five years.

Duncan not only founded, but personally ran, the Ruthwell Savings Bank. He was an adviser to many of his colleagues in setting up other local savings banks, and lobbied hard (and effectively) at Westminster for legislation which he helped draft, to protect savings banks and their customers.

His restless energy seems a model for what today is called social entrepreneurship: he

founded and edited a local newspaper (The Dumfries and Galloway Courier), he formed and led a local militia to resist the feared Napoleonic invasion, and his passion for geology led to identification of the first quadruped footprints to be found in Britain (which he found at Corncockle Quarry).



Rev. Henry Duncan

Unsurprisingly, he was elected Moderator of the General Assembly in 1839. He remained parish minister at Ruthwell until latterly, as a close friend and ally of Thomas Chalmers, he became one of the early leaders of the Free Church until his death in 1846.

Although Airdrie Savings Bank is now unique in Scotland as an independent heir

of this tradition, the movement that looks to Henry Duncan as its founder is a highly significant strand of banking around the world.

The current financial crisis has opened up afresh some fundamental questions, not just about the personal ethics of bankers but about what, or who, banking is for. Henry Duncan's model for his day saw banking as a way to help vulnerable people manage their money, and so to enhance their lives;

are there new models (embodying faith and values) to show how banking and finance can serve the needs of communities and people struggling today?

A bicentenary conference to explore these issues was held in the General Assembly Hall on 9 June. As well as setting Duncan in historical context, the conference heard from theologians and bankers, and examined credit unions, micro-credit and other current alternative approaches to financial inclusion.

'Business as usual' need not be the only way.

Conference papers from the Henry Duncan Bicentenary Conference should be available online soon, along with those from earlier CTPI conferences on 'Building Home, Building Hope' and 'Families Today' (both of which have been followed up by theological reflection groups). All are part of CTPI's 'Theology in the Public Square' project.

ALUMNI ON THE MOVE

Where would we be without committees? is a dangerous rhetorical question, which risks an uncomplimentary answer. This however is a complimentary way of appreciating the hard-working members of the New College Alumni Committee, which consists of eight alumni representing different decades of graduation in both Divinity and Religious Studies, together with four of the academic staff and a secretary.

Special good wishes go to two members who have recently moved to new appointments, Dorothy Anderson to be minister of Monifieth, St Rule's near Dundee (and retires from the Committee) and Will Lyons to be the multimedia journalist for the Europe division of the Wall Street Journal in London.

It is impossible to keep track of all the migrations of our many alumni beyond this small committee. Perhaps the many who are not known could take to themselves the good wishes now offered to one who happens to be known, namely Robert Jordan, who studied here in the early 1980s and who has just migrated from Buenos Aires, where he was a minister in the Reformed Churches in Argentina, to Swindon in the United Kingdom to be minister of a United Reformed Church congregation.



COLLEGE – ALUMNI CONTACT: HERE AND THERE

Contact here has continued to be through the now annual alumni events, notably the lunch and inaugural lecture on the Opening Day in September, the annual dinner in April-May, the usually open-air lunch in May and the miscellany of special conferences and lectures. Sometimes however the contact is in places where alumni are. This is usually when members of staff are invited to lecture or confer in different parts of the world.

In October 2009 Professor Graeme Auld was Visiting Scholar in the Department of Hebrew, Biblical and Jewish Studies of the University of Sydney, Australia. He gave 3 public lectures in Mandelbaum House: 'Scots, Jews and Christians in the world of Hebrew Studies 1650-2000 - a curious tale with many surprises'

and, with special reference to the Books of Samuel, 'The Bible in History' and 'The Bible in Literature'.

In May 2010 Dr Susan Hardman Moore was invited to South Korea by the Underwood International Symposium in Seoul, where she delivered a series of lectures on Puritanism at Saemoonan Church, Yonsei University, Presbyterian College and Seminary, and Pyeongtaek University, and also lectured at Ewha University and to the Korea Lausanne Committee.

Her contact with the Korean alumni included a lecture to a joint meeting of their association with the Korea Calvin Society.

RECENT DEATHS

Professor E. Earle Ellis of Southwestern Baptist Theological Seminary, who was born in Florida in 1926 and graduated PhD here in 1955, died on 2 March 2010 at the age of 83. A distinguished New Testament scholar, he was known internationally for his many publications, including in 1957 his influential study *Paul's Use of the Old Testament*. When he died, he was close to completing his commentary on 1 Corinthians in the International Critical Commentary series.

Rev Dr Robert H. Whitaker, who was born in Massachusetts in 1918 and graduated PhD here in 1948, died on 24 April 2010 at the age of 91. An ecumenically committed Episcopal priest and educator, who taught Church History, Philosophy, New Testament and Theology, he helped to found in 1957 the School of Theology of the Diocese of MI, which on his retiral in 1985 was renamed in his honour the Robert H. Whitaker School of Theology

Rev Professor Robert (Robin) McL. Wilson, who was born in Gourrock in 1916 and graduated BD here in 1942, died on 27 June 2010 at the age of 94. After a ministry in Strathaven, he taught at St Andrews University from 1954 to 1983, latterly as Professor of New Testament and then as Professor of Biblical Studies. During that time and thereafter his scholarship became well known, especially in relation to the New Testament Apocrypha and to Gnosticism and *gnosis*.

GIVING VOICE

A personal message from Clifford Hughes, who graduated here as a mature student in 1991 .

When I came to in the Intensive Care Unit in January 2001 after my laryngectomy operation, I had two important visitors.

The first, the surgeon, the late and very much lamented Bob Sanderson, assured me he had got it all. The cancer had been totally removed. But so too had my voice; my life - as Singer, Teacher and Preacher. When Kathleen, my wife, arrived I couldn't even whisper. We held hands and wept. Tears of despair were replaced by tears of delight when I was invited to fly to Cardiff in October to receive an Honorary Fellowship of the Royal College of Speech and Language Therapists at the National Museum of Wales.

Steven Harulow, editor of the RCSLT Bulletin, writes in the November issue:

"Clifford Hughes became the first service user to receive an RCSLT Honorary Fellowship for his work in championing the interests of people with communication support needs. A seasoned performer... Clifford had the audience rolling in the aisles and received a heartfelt standing ovation when he spoke to accept the awards on behalf of his fellow recipients."

I have to confess that I never noticed the good people of St Mary's Haddington "rolling in the aisles" but I'm so grateful to them and so many others for their prayers for my restitution.

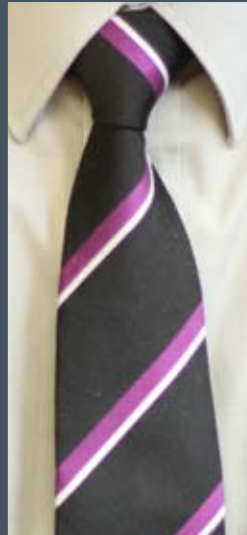
People have said to me "It's a miracle." One or two ladies in my congregation even found my new voice "really rather sexy"! But, as I said in Cardiff, it was not a miracle but the result of "the skill, compassion, patience, determination, encouragement, imagination and prescience of a series of speech and language therapists who transformed me from being a pitiable patient to become again a person, a participant, a co-professional and a performer. I shall be eternally grateful to them."

THE NEW COLLEGE BRAND

Branding is now widespread. New College has followed the trend.

Fortunately the original painful method has been avoided, and the brand is now carried not on the flesh though still on the body – in the form of ties and sweatshirts.

The initial orders of 100 and 50 respectively have



all gone; further orders of both are awaited. The silk ties carry the three New College colours, black, white and purple in diagonal stripes.

The unisex sweatshirts in black or grey carry in purple the New College seal, which bears the College name in Latin and appropriate biblical texts on Wisdom and Word respectively in Hebrew and Greek.

Here is a way to combine comfort, elegance and advocacy of the merits of an illustrious institution.

MULTI-TASKING

Some people are good at doing several jobs at once. For a large part of the past session, the Principal and Professor of Divinity, David Fergusson, has also been Acting Head of the encompassing College of Humanities and Social Science (and consequently a Vice-Principal of the University) in the interim between appointments of its fulltime Head. Responsibility for one of the three Colleges of the University which has more students than the other two put together is no sinecure.

WHO ASSESSES THE ASSESSORS?

Assessment of students' performance by their teachers is a standard part of the process of higher education. But there are opportunities for a reversal of these roles. One is afforded by the National Student Survey. It is good to be able to report that in terms of student satisfaction as recorded in the 2009 Survey, New College was one of the four top-rated Schools in a University of 22 Schools.

continued from page 11

and human society. We can make good sense of ourselves in natural terms and we can function better as a society without a high level of commitment to religion, both points that Reid quietly protested throughout his writings.

Hume and Reid remained on good terms, their correspondence revealing a mutual respect and courtesy. Despite their differences, they could both write with clarity, elegance and succinctness, qualities not everywhere evident today. While both belonged to an intellectual culture that owed much to the lasting effects of the Reformation, their respective philosophies continue to represent fundamentally different options for human self-understanding and practice in the modern world.

Their birthdays provide us with a further opportunity to explore and celebrate the significance of their thought with colleagues from across the world.

For further reading see Alexander Broadie's recent award-winning study, A History of Scottish Philosophy (Edinburgh University Press, 2009).

ENLIGHTENING SCOTLAND

Professor David Fergusson writes

The tercentenary of the birth of Scotland's two most distinguished philosophers of modernity – Thomas Reid (1710-96) and David Hume (1711-76) – is currently being marked. Celebrations of the life and work of Reid have already been held in Aberdeen, Glasgow and Princeton in 2010, while an extensive programme of events is planned in Edinburgh next year for Hume's anniversary.

Reid was born into the manse at Strachan in Kincardineshire. He served as a parish minister in New Machar before his appointment to the post of regent at King's College, Old Aberdeen. From there, he moved to the Chair of Moral Philosophy at the University of Glasgow, succeeding Adam Smith in 1764.

His most significant written work was drawn from his lectures and was not published until his later years. Of the nine children born to his wife and cousin Elizabeth, he was survived by only one.

By contrast David Hume never held an academic position in his native country. His more peripatetic career – he never married – took him to the continent, although he returned to Edinburgh as Librarian of the Faculty of Advocates in 1752.

While his sceptical views on religion and ethics were viewed with some suspicion, he emerged as the doyen of the Scottish Enlightenment, eventually acknowledged by his contemporaries as one of the greatest philosophers and historians of the age. His statue – not everybody's favourite – today sits outside the High Court on the corner of the Royal Mile and George IV Bridge.

Much of Reid's philosophy was produced in reaction to Hume's scepticism surrounding knowledge of the external world, causality, beauty and moral objectivity. Whereas Hume had sought to argue that our most deeply held beliefs are incapable of strong

rational justification – these are simply the result of natural disposition – Reid developed a philosophy that invested the human person with powers of reliable judgement in both intellectual and practical affairs. Rooted in the physical and social world, we are able to acquire sufficient knowledge to live well. Our moral and aesthetic judgements are capable of understanding the ways in which the world is purposefully constituted by God.

Although Reid says relatively little about specific theological matters, it is clear everywhere in his writings that the human condition is viewed as providentially ordered. In this respect, he may represent the dominant theology of the Moderate party in the Kirk during the second half of the 18th century. The intellect and will have been given just about sufficient knowledge and power to negotiate the practical business of life. Beyond this, we cannot and need not go.

As Nicholas Wolterstorff has recently pointed out, in Reid's philosophy we have the capacity to 'live wisely in the darkness'. Sometimes identified as 'common sense realism', this philosophy became the default setting of the later Scottish philosophical tradition in writers such as Dugald Stewart here in Edinburgh. It was widely exported to the USA throughout the 19th century.

Hume, by contrast, wrote much more on religion than Reid but generally in sceptical vein. Although other writers of the Scottish Enlightenment (e.g. Adam Smith and William Robertson) may have been suspected of leaning unduly toward Stoic and Deist positions, it was



Hume who was the most egregious religious sceptic of the 18th century.

The constant return to religion in his work reveals a lifelong preoccupation with its themes. In assessing miracles, the design argument and the natural history of religion he offers what have since become standard philosophical criticisms of religious belief.

His writings on religion form something approaching a unity: the attack on miracles undermines claims to revelation; the design argument, so popular and dominant throughout the 18th century, is attacked ingeniously; his attention to the problem of evil places the theological apologist on the defensive; and his essay on the natural history of religion exposes many of its absurdities and harmful effects.

He prefers the more tolerant and generous virtues of the pagan era to those of Christianity, particularly in its medieval phase. Much of this is expounded in the marvellous *Dialogues Concerning Natural Religion*, a volume that was published only posthumously but which ranks as one of the finest philosophical works produced in English.

Although the final resting place of Hume's philosophy of religion is contested – perhaps he retains a minimal Deism at the close of the *Dialogues* – it is clear that religion has little positive role to play in his understanding of the world



David Hume



Thomas Reid

continued on page 10

What's the use of a theological

As this journal has previously noted, those who study Theology and Religion at higher education institutions like New College go on to a wide range of occupations. Official statistics compiled by careers services continue to show this.

While ministerial service in churches and other religious bodies is probably still the largest single category of occupation, it involves only a minority (the 2008 figure was around 14%). The second largest category appears to be teaching and other educational work.

Government service in policy-making and administration, at local and national levels, also features strongly, as does a range of social, community, development, welfare and counselling work. Also represented are journalism and broadcasting, and now commercial employers are favouring those with this kind of education and the capacities for empathy, analysis and communication which it fosters; they see the value of such knowledge and skill for any kind of management in a multicultural and international world.

Ministers in the churches should be aware that many to whom they seek to minister may now have as much theological understanding as themselves

One former student, **Pippa Tennant**, has recently written this:

New College's friendly atmosphere and fascinating courses led to an extremely special university experience, opening me up to new ways of thinking and giving me a wealth of great memories.

My four years there sparked countless new interests, challenged and transformed my worldview and deepened my appreciation of different faith perspectives. In particular, I was significantly impacted by a Divinity course in Environmental Ethics, taught by



Professor Michael Northcott, which was highly engaging and challenged day-to-day life in a radical way.

While I was at Edinburgh I was also lucky enough to be given the opportunity to go to Dartmouth College in the United States for a semester to study the Philosophy of Ethical Theory, which was an incredible experience.

Since leaving New College, I have worked with various environmental charities including Greenpeace, Eco Active and A Rocha, as well as campaign groups such as the Speak Network and arts organisations like the Southbank Centre.

My fiancé and fellow New College graduate, Will Campbell-Clause and I now also have our own action group, putting on bike-powered film and club nights around London, as a way of raising awareness about environmental issues, as well as leading environmental workshops in schools. I absolutely loved my experience at New College and would highly recommend it.

The difficulty of predicting the kind of work in which our alumni will engage may be further illustrated by the occupations of two other alumni.

Nigel Cameron, who graduated PhD in 1977, is now President and Chief Executive Officer of the Center for Policy on Emerging Technologies, a non-party think-tank for the 21st century in Washington DC.

Having become a specialist in the social implications of technology, especially nanotechnology and biotechnology, he was previously Director of the Center on Nanotechnology and Society (as well as Research Professor and Associate Dean) at Illinois Institute of Technology. He also

When former students write to the College with news of themselves, the dry bones of these statistics put on flesh. While many work in well established occupations, not a few are innovatively creating their own.

co-founded the Institute on Biotechnology and the Human Future. He has represented the United States on relevant delegations to the UN General Assembly, UNESCO

education?

and the EU, has testified before the US Congress, the European Parliament and the European Commission, and has been Special Rapporteur for the Right to Health on the UN Human Rights Council.

Rory Butler, who graduated BD in 1997, is now Founder and Chief Executive Officer of 'Your Life Counts', an organisation in Canada that exists to 'help youth change the self-destructive and addictive behaviours that can lead to suicide'. The Institute of Communication Agencies in Canada, the umbrella organisation for advertisement agencies, chooses each year one 'focus charity' to support. This year out of 83,000 charities it chose 'Your Life Counts'.

Whereas to many undergraduates the experience of studying theology and religion is new, to most postgraduates it is not. So they tend to be looking for a rather different kind of experience. **Gretar Gunnarsson** offers one person's reflection on that.

The environment for theological research in New College is one which has suited me very well. It has provided me with a number of resources that have helped in developing my project.

I have found there to be many options for a student to further his skills - organized course work, reading groups, lectures, language programmes abroad and other activities. Importantly, these are all just offers and opportunities which one can take up freely. This suits well those who, like myself, like to be in charge of their own work and to make use of those opportunities as they see fit.

Apart from this good, independent study environment, the most valuable of my experience has yet to be mentioned. These are the skilled supervisors New College has provided me with. With their guidance and insights I have found my research to have grown and to continually become better. It is good to know that I am only in the first stages of this process that has had such a good start.

THEOLOGY AND THERAPY

'What is sought by the patient who enlists psychotherapeutic aid is not so much health as salvation...

salvation from his past, from bondage to his (internal) bad objects, from the burden of guilt, and from spiritual death.'

This was the provocative statement made in 1955 by the Edinburgh psychoanalyst W. R. D. Fairbairn – that psychotherapy was as much a religious as a medical enterprise.

Fairbairn's claim is just one part of a larger Scottish and UK context investigated by the Theology and Therapy Project, a 2-year research project awarded £250,000 as part of the Religion and Society Programme funded by the UK Research Councils.

The Project, which is a joint enterprise between the School of Divinity and the School of Health in Social Science, builds on earlier research by its full-time researcher, Dr Gavin Miller, who has argued that Scottish psychotherapy was distinctive because it regarded communion between persons as essential to mental (or spiritual!) health.

Dr Miller, and the other members of the Project Team – Professor David Fergusson, Professor Liz Bondi and Dr Steven Sutcliffe – will continue this line of research by investigating ways in which psychotherapy, Christianity and the new language of 'spirituality' intertwined and overlapped in post-war Scotland and the wider UK.

The Project will draw upon Scotland's plentiful archival resources to investigate individuals such as John Macmurray, Winifred Rushforth, and Francis MacNab, publications such as *Contact*, and the development of organisations such as the Scottish Pastoral Association and the Davidson Clinic. It will also look at developments in England, including Harry Guntrip and Frank Lake's 'Clinical Theology'.



Dr Gavin Miller

As well as working with documents, the Team will conduct a small oral-history project, interviewing significant figures in the field of post-war Scottish psychotherapy, counselling, and pastoral care.

The Project's first day conference will be on Wednesday 10 November 2010 and will have the theme 'Churches, Pastoral Care and Counselling: Recent Traditions and Current Prospects'. Scholars from different disciplines will explore the contribution of church and academy to models of counselling and pastoral care in Scotland during the 20th century, and assess current trends in the field.

A wide public audience is wanted. People from the churches, the health care professions and the academy, together with any others who are interested, are warmly invited.

Those who have questions or suggestions or wish to participate in the November conference are encouraged to contact Dr Miller on

gavin.miller@ed.ac.uk

The project website at

www.theologyandtherapy.div.ed.ac.uk

contains further contact information, details of how to sign up to the Project mailing list, and a link to a podcast in which the Project and some early results are outlined.

The Professors of Divinity and of Hebrew Bible and Second Temple Judaism have each edited and contributed to a major vademecum in their respective fields:

David Fergusson ed., *The Cambridge Companion to 19th Century Theology* (Oxford: Wiley-Blackwell, 2010)

covering 6 'Key Thinkers and Their Influence' and 18 'Trends and Movements'.

Timothy Lim and John Collins eds., *The Oxford Handbook of the Dead Sea Scrolls* (Oxford: OUP, 2010)

containing surveys of the scholarly research, assessments of its progress and directions, and fresh contributions to it.

The Professor of Ethics has co-edited one book and written another:

Michael S. Northcott & R. J. Berry eds., *Theology after Darwin* (Carlisle: Paternoster, 2009)

essays by scientists and theologians to mark the bicentenary of Darwin's birth.

Michael S. Northcott. *Cuttle Fish, Clones and Clusterbombs: Preaching, Politics and Ecology* (London: Darton, Longman & Todd, 2010)

'a master class in holding the Bible in one hand and the newspaper in the other'.

Two of the School's Honorary Fellows are 'shared', the classicist Professor Timothy Barnes with the school of History, Classic and Archaeology, and the 'Science and Religion' specialist, Dr Michael Fuller, with the Theological Institute of the Scottish Episcopal Church. They have had books published:

Timothy D. Barnes, *Early Christian Hagiography and*

Reading Matters

New College's reputation continues to be enhanced by the books that emanate from its three As: academic staff, associate staff and alumni



Roman History (Tübingen: Mohr Siebeck, 2010)

combining the techniques of critical hagiography and modern historical research, including evidence on the deaths of the Apostles Peter and Paul and that the Christian church was legally recognised by the Roman state as early as 260CE.

Michael Fuller ed., *Matter and Meaning: is matter sacred or profane?* (Cambridge: Cambridge Scholars Publishing, 2010)

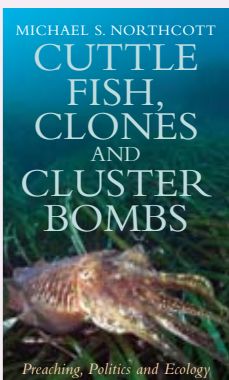
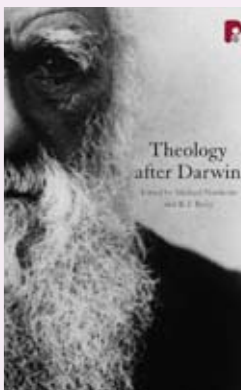
papers from the 2008 conference of the Science and Religion Forum.

Two other Honorary Fellows, who are also alumni, have had books published, Professor Emeritus of Christian Ethics and Practical Theology, Duncan Forrester and the former Professor of Divinity of the University of Glasgow, George Newlands:

Duncan B. Forrester, *Forrester on Christian Ethics and Practical Theology: collected writings on Christianity, India and the Social Order* (Farnham: Ashgate, 2010)

Duncan B. Forrester, *Living and Loving the Mystery: Exploring Christian Worship* (Edinburgh: Saint Andrew Press, 2010)

addressed to anyone wishing to understand and enjoy worship better.



George Newlands & Allen Smith, *Hospitable God: the Transformative Dream* (Farnham: Ashgate, 2010)

concepts of hospitality as tools for reframing thinking about God, divine action and human response in a world of many religions and cultures.

Many alumni are authors.

One, Ron Ferguson, is about to be recognised as such by an Honorary Degree of Doctor of Letters of Glasgow Caledonian University for 'outstanding services to literature'. He graduated in 1970, specialising in New Testament Language and Literature, has been Leader of the Iona Community and minister of St Magnus Cathedral in Kirkwall, and is well known as a regular newspaper columnist. His past publications include a biography of the founder of the Iona Community, George MacLeod, and a book on his beloved Cowdenbeath Football Club, *Black Diamonds and the Blue Brazil*. His latest book is *George Mackay Brown: The Wound and the Gift*.

Another alumnus, Robert Walker, has rendered a service to the late Professor Thomas F Torrance, by editing the lectures which he gave here, when he was Professor of Christian Dogmatics. The first volume, *Incarnation*, was published at the time of the College's day conference in memory of Professor Torrance in October 2008. A second volume, *Atonement*, was published in February of this year to coincide with a further day conference, this time at St Mary's College, St Andrews.

FAITH SEEKING SOCIAL TRANSFORMATION: THE MOOT PAPERS AND THE QUEST FOR PUBLIC THEOLOGY

This was the title of a lecture given on 18 March 2010 by Dr Keith Clements, former General Secretary of the Conference of European Churches, as the culmination of his research into the 'Moot' archive which is now held in New College.

The 'Moot' was an initiative of J. H. Oldham (1874-1969), a New College alumnus, who not only was the organising secretary of the 1910 World Missionary Conference and of the International Missionary Council which emanated from it, but who later pioneered work on the relationship between church and society.

Having organised a world conference in Oxford in 1937 on 'Church, Community and State', he then generated three significant enterprises, the Moot, the Christian Newsletter and the Christian Frontier Council.

The Moot was a series of sustained and intensive discussion sessions involving leading thinkers and public figures in Britain and lasting from 1938 to 1947. It included theologians like John Baillie, writers like T. S. Eliot, sociologists like Karl Mannheim, philosophers like Michael Polanyi and educationists like Walter Moberly. Under the shadow of totalitarianism and war they sought to formulate plans for a better future based on a form of 'theological realism'.

THE EDITOR SIGNS OFF

If I have done any good as Alumni Officer for New College, it has been because I believe passionately in what it is, does and stands for, and because I have thoroughly enjoyed being part of what is a very lively and friendly community, in both its face-to-face form and in its diaspora around the world.

It has been suggested to me that editors, normally and rightly invisible, may on retirement show themselves. So I dare to voice a conviction and a concern.

The conviction is that being into something 'heart and soul' involves being into it with your mind, the 'logy' or speech/thought bit of you. Without your mind you can't be wholehearted. Therefore to be serious about the matter of God/*theo*, you have to engage continually in 'theo-logy' (in the broadest sense that includes all that is studied here and much more).

The concern is that anecdotal evidence suggests a dearth of opportunities for ministers/priests in the churches in Scotland to theologise together, and that at least some regard this as an undernourishment of both their own and the church's life.

Ministers who say 'I am no theologian' may simply mean that they are aware of their limitations or that they are not academics. But it is sad if the term is reserved for those who teach and research

in universities or other intellectual 'high-flyers'. If academics are 'specialists' in some part of theology, are not ministers and priests 'general practitioners' in it? The church, with their help, needs to be constantly theologising, if it is to be serious about the most important, most heart-searching and most mind-stretching matter of all, God.

This leads me to fly a kite. If there really is a gap, would those who feel it find it reduced even a little by something like the

following? If so, I would be glad to cooperate with them in developing it.

'REFRESHING THEOLOGY' A NETWORK OF MINISTERS AND OTHER THEOLOGY GRADUATES who want to REFRESH THEIR THEOLOGY BE REFRESHED BY IT HELP TO REFRESH THE CHURCH THROUGH IT by being put in touch with OTHERS



in their area who would like to meet for discussion
BOOKS to read and discuss
SPECIALISTS to recommend topics or books or address occasional meetings
NEWS of university seminars and programmes
 Finally, I tell myself what I have been telling freshers, that membership of the New College community is a life-sentence.

Andrew R Morton

NEW COLLEGE ONLINE



New College's newly designed website: www.ed.ac.uk/divinity

YouTube New College video tour: www.ed.ac.uk/schools-departments/divinity/about/video-tour

Twitter: www.twitter.com/Divinity_UOE

Facebook Fan Page: www.facebook.com/pages/Edinburgh/New-College-Edinburgh/123008194395871

Giving to New College & Divinity

Your contribution, whether large or small, can help us to continue to provide an outstanding centre for study and research in Theology and Religion for students from around the world.

There are several possible ways of contributing.

- You may be able to consider giving a major sum, either one-off or spread over several years.
- You may make a smaller contribution or on-going regular contributions.
- You may wish to discuss a major challenge-grant scheme, in which a large contribution by you is conditional on a matching contribution by us.
- You may consider making a deferred gift in the form of an amount left in your will.

Here are some examples of needs to which you can make a contribution:

Student Scholarships. Contribute to our scholarships endowments (such as the James S Stewart or John Ross funds or to our general scholarships endowment). Or perhaps you are able to establish a new scholarship endowment (which can be named after the donor or someone the donor wishes to honour).

Library. Help us continue to make the New College Library a major resource for students and researchers. Even small regular amounts towards purchasing

books are welcome. Financial pressures on library costs make this an increasingly important way to help.

Academic posts. You can secure an academic post in a chosen field by helping to set up an endowment. This is the surest way to protect teaching and research in Divinity.

Or maybe you have another idea. Get in Touch!

There is further information on various ways in which you can make a donation on the following URL:

www.edinburghcampaign.com/Gift/Default.aspx?PageID=4

Head of the School of Divinity
New College
Mound Place
Edinburgh EH1 2LX

Email: **Divinity@ed.ac.uk**
URL: **www.ed.ac.uk/divinity**

If you are a tax-resident of the UK you can claim Gift Aid. If you are tax-resident in the USA, you can route donations via the University of Edinburgh USA Development Trust, and can claim charitable donation tax credit. Residents of other countries can also make donations.



**ALL ARE INVITED TO
THE OPENING DAY
OF SESSION
2010-2011
THURSDAY 16
SEPTEMBER**

**ALUMNI LUNCH
12.30PM
SENATE ROOM
INAUGURAL LECTURE
2.00PM
ASSEMBLY HALL**

**Professor Brian
Stanley, Professor of
World Christianity
'Edinburgh and
World Christianity'**

