

Editorial

The topic for the Fraser Prize 2019 – *The Borderlands of Philosophy: Some Contact Points with Philosophy* – was the main theme of the Scottish Church Theology Society conference held in January of this year. The winning paper was by Derek King, and the essay is published in this issue with a brief introduction.

In his paper “*When Mind and Memory Flee ...: Hymns and ministry to people with dementia*”, Graham Deans draws on his experience as a part-time Chaplain in leading worship services with geriatric patients. Deans offers a brief definition of dementia as ‘a disordered state of mind’. This condition affects those disabled by strokes, progressive degenerative diseases or serious disabilities. In regular worship services the greatest response from patients was found to be through the singing of familiar hymns. This arises through various personal contact points, i.e. nostalgia, residual memory and familiarity. Deans then considers the nature of remembering. Moments of remembering arise from *registration* at key earlier periods of life, and this retention is activated through repetition of known hymns. The retrieval of these memories demonstrates that music still has the power to communicate. Hymn singing and music act as agents of order. This leads Deans to a consideration of the therapeutic value of hymn singing and cites several prominent hymn writers whose work exemplifies this approach: Marjorie Dobson, Mary Louise Bringle, Andrew Pratt, Fred Pratt Green and Edith Downing. In conclusion, Christian hymns are more potent than may first appear – they are also a powerful means of non-verbal communication. This essay, then, offers both insight and encouragement to those who lead worship services for the elderly.

In “*Saint Andrew, Saint Giles, and Scotland today*”, a St Andrew’s Day Lecture given in St Giles’ Cathedral, Alastair McIntosh draws on characters and events from Scottish history as the basis for a deeper reflection on contemporary Scotland. The paper first examines the life of St Giles from the details recorded in mediaeval manuscripts. This, of course, is the saint to whom the cathedral was dedicated. Turning to another saint, St Andrew, and his links with Scotland, McIntosh connects Andrew’s story in the Gospels with later accounts in the mediaeval

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chronicles of the saint's life and death. The Guardians of Scotland first used the image of Andrew and the saltire on the Great Seal of 1286. To step further back in history, early mediaeval legends tell of a small band of exiles making their way north, among them *Scota*, a female member of the party. Scotland, according to the legend, is named after her. Turning to contemporary Scotland, we are reminded of the importance of sharing. It was St Andrew, after all, who welcomed the young man in the Gospels who shared the loaves and fish. In current responses to climate change and growing critique of corporate marketing, there are reminders of the vital importance of *sharing*. The principle of sharing, furthermore, is also applicable to land reform, renewable energy and other wider issues in Scottish life and society.

Ian Gilmour's paper "A black Bonhoeffer?" resonates with the events of the last few months in the USA, particularly with regard to the Black Lives Matter protests. This paper offers an assessment of the lifework of James Cone and the Civil Rights Movement of the 1960s, through a comparison of Cone and Dietrich Bonhoeffer. There are profound similarities between the two. Bonhoeffer, of course, was a European academic theologian, but grew up in a time of major crisis in post-1918 Germany. Cone, on the other hand, was brought up in the South but had personal experience of the racial tensions there as a child. Black Theology's deepest roots, Cone insisted, were in Africa and slavery, and for this reason liberation became a vital part of his theological work. Spirituals were central to his experience and his theology and Cone sought to locate Black Theology in the cultural context of black music. By the late 1960s however, he had come to the radical conclusion that only resistance would bring real and lasting change. Bonhoeffer, too, had eventually come to see resistance as the only option in Nazi Germany. Both Cone and Bonhoeffer felt a deep frustration with the Church and its failure to become engaged with the real issues of the day. Gilmour concludes by stating that James Cone's personal standards, evidenced in his Christian discipleship, match those of Bonhoeffer. A commitment, that is, to 'responsible action in faith ... [and] exclusive allegiance to God.' This paper opens up several lines of reflection on race issues and Christian commitment both in the past and the present.

Ian Maxwell
Editor

Farewell and welcome

We say farewell to Dr Sarah Lane Ritchie who has decided to stand down as Reviews Editor for *Theology in Scotland*. Our warmest thanks go to her for all the work she has done in expanding our pool of reviewers and making the reviews section such a valuable resource for readers.

At the same time, we welcome as our new Reviews Editor Dr Jonathan Birch of the University of Glasgow. Jonathan is an intellectual historian working on the relationship between biblical hermeneutics and modern philosophy during the Enlightenment period. He also has a wide range of other research interests including religion and science, philosophy of religion, and religion and film. We are grateful to Jonathan for taking up the role and hope that he will enjoy his involvement with the journal.

In Memoriam:

Rev Prof D. W. D. Shaw DD OBE (1928–2020)

Emeritus Professor D. W. D. (Bill) Shaw, OBE died on 14 July 2020, aged 92. He served as Principal of New College and Dean of Divinity in Edinburgh, and then as Principal of St Mary's College and Dean of Divinity in St Andrews. He was awarded an honorary DD by the University of St Andrews in 2005, and an OBE for his philanthropic work in 2009. Ordained as a minister of the Church of Scotland, Bill served in several parishes. Active in ecumenical affairs, he was present at the Second Vatican Council in the 1960s, representing the World Alliance of Reformed Churches. In 1991 as a representative of the Church of Scotland he addressed a European Synod in the presence of Pope John Paul II. Alongside his academic and philanthropic work, Professor Shaw was also instrumental in the founding of this journal – *Theology in Scotland* – and was editor for 8 years from Autumn 1994 to Autumn 2002.

In taking over the role of editor, David Lyall wrote in the Autumn 2002 issue:

I wish to pay tribute to [...] Professor Bill Shaw. This is no empty formality because it is largely due to Bill Shaw's efforts that *Theology in Scotland* exists today. The seventeen issues over eight years have allowed *Theology in Scotland* to find a voice. Readers owe Bill Shaw an enormous debt of gratitude for providing a theological forum characterised by articles which have been both perceptive and accessible.

This tribute is as appropriate now as it was then and that debt of gratitude for establishing *Theology in Scotland* as a theological forum endures.