



# LESSLIE NEWBIGIN

SUMMER INSTITUTE

7-11 July 2014  
Trinity Hall, Cambridge



# Welcome.

The Newbigin House of Studies, in partnership with the Rev'd Dr Paul Weston of Ridley Hall, Cambridge are privileged to welcome you to Cambridge and to the first **Lesslie Newbigin Summer Institute**. Our theme for this year is *Getting to Know Lesslie Newbigin*. Our time will be spent exploring his remarkable life in four stages: as a missionary in India, as a world Christian leader, as a bishop in India, and as a prophet to Western culture. Each stage of his life will be examined in historical context with an eye to his tremendous significance for the shape of Christian mission in the 21<sup>st</sup> century.

This program will provide you with information on many topics including the schedule, morning prayer liturgy, speaker information, and liturgy for the closing worship service.

Questions during the conference? Please contact one of the individuals listed below for assistance.

We are so glad that you are here and look forward to getting to know you this week.

Grace & Peace,

Rev'd Dr Scot Sherman  
Director, Newbigin House of Studies

Rev'd Dr Paul Weston  
Ridley Hall, Cambridge

# Schedule

## **MONDAY, JULY 7, 2014**

Location: Graham Storey Room

9:00am- 9:15am **Morning Prayer**

9:30am-11:00am **Session 1**: "Lesslie Newbigin Missionary to India" Rev'd Dr Scot Sherman Part 1

11:00am- 11:30am **Break**

11:30am- 1:00pm **Tour de France Break** (\*start time is 12:15pm)

1:00pm- 2:00pm **Lunch**

2:00pm- 5:00pm **Afternoon Activities**

- Walk along the Backs to Westminster – led by Paul Weston
- Tour de France Activities
- Explore Cambridge on your own

5:00pm- 6:00pm **Afternoon Squash**

Dinner at a restaurant of your choice (*A reservation has been made at St. John's Chop House for those interested in dining together*)

## **TUESDAY, JULY 8, 2014**

Location: Graham Storey Room

9:00am- 9:15am **Morning Prayer**

9:30am-11:00am **Session 1**: "Lesslie Newbigin Missionary to India" Rev'd Dr Scot Sherman Part 2

11:00am- 11:30am **Break**

11:30am – 1:00pm **Session 2**: "Lesslie Newbigin World Christian Leader" Rev'd Dr Michael Goheen

1:00pm-2:00pm **Lunch**

2:30pm **Guided punt (boat) trip along the Backs (the back of the colleges)** meet at the Trinity Hall Porter's Lodge

4:00pm Afternoon Tea in the Graham Storey Room

**Dinner at a restaurant of your choice**

## **WEDNESDAY, JULY 9, 2014**

Location: Graham Storey Room

9:00am- 9:15am **Morning Prayer**

9:30am-11:00am **Session 3:** "Lesslie Newbigin Bishop & Good Shepherd" Rev'd Dr Michael Goheen

11:00am- 11:30am **Break**

11:30am – 1:00pm **Session 4:** "Confessions of a Journalist"  
Dr Jenny Taylor

1:00pm-2:00pm **Lunch**

2:00pm-4:00pm **Afternoon Activities**

- **Seminar:** 'Fresh Expressions of church in the UK, a contemporary example of missionary ecclesiology?'

The speaker/leader will be **Rev'd Canon David Male** who is 'Tutor in Pioneer Mission Training at Ridley Hall, and Director of the Centre for Pioneer Learning'.

*The Fresh-Expressions website describes fresh expressions as 'a form of church for our changing culture, established primarily for the benefit of people who are not yet members of any church. It will come into being through principles of listening, service, contextual mission and making disciples. It will have the potential to become a mature expression of church shaped by the gospel and the enduring marks of the church and for its cultural context.'*

- Explore Cambridge on your own

4:00pm-5:00pm **Afternoon Squash**

**Dinner at a restaurant of your choice**

## **THURSDAY, JULY 10, 2014**

Location: Graham Storey Room

9:00am- 9:15am **Morning Prayer**

9:30am-11:00am **Session 5:** "Lesslie Newbiggin Prophet to Western Culture" Rev'd Dr Paul Weston Part 1

11:00am- 11:30am **Break**

11:30am – 1:00pm **Session 5:** "Lesslie Newbiggin Prophet to Western Culture" Rev'd Dr Paul Weston Part 2

1:00pm- 2:00pm **Lunch**

2:00pm- 5:00pm **Afternoon Activities**

- 2:30pm **Video & Walking Tour**
- Explore Cambridge on your own

5:00pm- 6:00pm **Afternoon Squash**

6:00pm- 7:15pm **Closing Worship Service** in the Trinity Hall Chapel with guest speaker N. T. Wright

7:30pm-9:30pm **Closing Banquet** at Sidney Sussex College Hall

# Morning Prayer

**MONDAY, JULY 7, 2014**

## **Preparation**

*All May Stand*

O God, make speed to save us.

**O Lord, make haste to help us.**

Let the words of my mouth and the meditation of my heart  
**be acceptable in your sight, O Lord,  
my strength and my redeemer.**

—Psalm 19.14

## **Praise**

I bind unto myself today  
**the strong name of the Trinity,**  
by invocation of the same,  
**the Three in One, and One in Three.**

Of whom all nature hath creation;  
**eternal Father, Spirit, Word:**

Praise to the Lord of my salvation, salvation is of Christ the  
Lord.

—*from St Patrick's Breastplate*

*All may be seated.*

## **The Word of God**

### **Psalm 126**

**Refrain:** The Lord has indeed done great things for us.

- 1 When the Lord restored the fortunes of Zion,  
**then were we like those who dream.**
- 2 Then was our mouth filled with laughter  
**and our tongue with songs of joy.**

- 3 Then said they among the nations,  
**'The Lord has done great things for them.**
- 4 The Lord has indeed done great things for us,  
**and therefore we rejoiced. R**
- 5 Restore again our fortunes, O Lord,  
**as the river beds of the desert.**
- 6 Those who sow in tears  
**shall reap with songs of joy.**
- 7 Those who go out weeping, bearing the seed,  
**will come back with shouts of joy,  
bearing their sheaves with them.**
- Refrain: The Lord has indeed done great things for us.**

**Glory to the Father and to the Son  
and to the Holy Spirit;  
as it was in the beginning is now  
and shall be for ever. Amen.**

John 1:1-5 NRSV

*Silence is kept.*

*Reflection*

“Only when the whole story has been told will the reader be able to understand what these words mean. But at the outset of the telling he must be alerted to understanding that although the story is about a man among men, occupying one space and time in the created order of time and space, the subject of the story is the one who stands beyond all time and space, the author of the creation of which he has become a part. To call him “the Word” does not by itself say all this. That title could evoke in the mind of the reader many different images: the creative word of Genesis, the word of God in the mouth of the prophets and evangelists, the *logos* of the Stoic philosopher and of the various schools of thought which sought to use that word as a point of fusion between Greek and Hebrew thinking. Only when the reader has come to know Jesus himself will he be able to understand that it is Jesus who is the word,

and in him all things were created and in him all things hold together (Col. 1:16f.), that he is himself the gospel which is preached, and that is in his name “that there is life” (20:31). The opening words of the Gospel cannot by themselves say all this, but they can alert the reader to the fact that the story he is going to read has a meaning which will radically redefine even his most fundamental terms. Above all it will mean that the most fundamental of all words, the word “God,” has to be redefined. It will have to be redefined in view of the fact that he—Jesus—was in the beginning with God and was from the beginning God, and that he is himself the word of God, a word which is not merely declaratory but creative and life-giving.

—Lesslie Newbigin, *The Light Has Come* (1982)

## **Prayers** *Intercessions*

Let us pray for the church and the world:

That this and all our days  
may be full of your praise:

**we pray to you, O Lord.**

That you will keep us this day without sin:

**we pray to you, O Lord.**

That we may walk before you  
in the paths of righteousness and peace:

**we pray to you, O Lord.**

That you will bless your people  
and lift them up for ever:

**we pray to you, O Lord.**

That you will guide and protect us by your Holy Spirit  
and bring us with your saints to glory everlasting:

**we pray to you, O Lord.**

Let us commend ourselves, and all for whom we pray,  
to the mercy and protection of God.

*Open prayer may be offered and silence is kept.*

*The Collect*

**Almighty God, whose will it is to be glorified in your saints, and who raised up your servant Lesslie Newbigin to be a light in the world; Shine, we pray, in our hearts, that we also in our generation may show forth your praise, who called us out of darkness into your marvelous light; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.***

*Commendation*

Accept my entreaty:  
direct my life unto thy commandments:  
    sanctify my soul,  
    purify my body,  
    rectify my thoughts,  
    cleanse my desires:  
soul and body,  
mind and spirit,  
heart and reins,  
    renew me wholly, O Lord  
    for if Thou wilt, Thou canst.

—from Lancelot Andrewes, *Preces Privatae* (1648)

*The Lord's Prayer*

Let us pray with confidence as our Saviour has taught us

**Our Father, who art in heaven,  
hallowed be thy name;  
thy kingdom come;  
thy will be done;  
on earth as it is in heaven.  
Give us this day our daily bread.**

**And forgive us our trespasses,  
as we forgive those who trespass against us.  
And lead us not into temptation;  
but deliver us from evil.  
For thine is the kingdom,  
the power and the glory,  
for ever and ever.  
Amen.**

## **The Conclusion**

May God bless the work of our hands.  
**Amen.**

**TUESDAY, JULY 8, 2014**

## **Preparation**

*All May Stand*

O God, make speed to save us.  
**O Lord, make haste to help us.**

My heart tells me of your word, 'Seek my face.'  
**Your face, Lord, will I seek.**

—Psalm 27.10

## **Praise**

We praise you, O God,  
**we acclaim you as the Lord;**  
All creation worships you,  
**the Father everlasting.**  
To you all angels, all the powers of heaven,  
**the cherubim and seraphim, sing in endless praise:**  
Holy, holy, holy Lord, God of power and might,  
**Heaven and earth are full of your glory.**

—*from Te Deum Laudamus*

*All may be seated.*

## The Word of God

### Psalm 17

**Refrain:** Deliver me, O Lord, by your hand.

- 1 Hear my just cause, O Lord; consider my complaint;  
**listen to my prayer, which comes not from lying lips.**
- 2 Let my vindication come forth from your presence;  
**let your eyes behold what is right.**
- 3 Weigh my heart, examine me by night,  
**refine me, and you will find no impurity in me. R**
- 4 My mouth does not trespass for earthly rewards;  
**I have heeded the words of your lips.**
- 5 My footsteps hold fast in the ways of your  
commandments;  
**my feet have not stumbled in your paths. R**
- 6 I call upon you, O God, for you will answer me;  
**incline your ear to me, and listen to my words.**
- 7 Show me your marvellous loving-kindness,  
**O Saviour of those who take refuge at your right  
hand from those who rise up against them.**
- 8 Keep me as the apple of your eye;

**Refrain:** Deliver me, O Lord, by your hand.

**Glory to the Father and to the Son  
and to the Holy Spirit;  
as it was in the beginning is now  
and shall be for ever. Amen.**

### John 3:16-21 NRSV

*Silence is kept.*

## Reflection

“God’s love is known to us because he has given his only Son so that whoever believes in him might have life. The uniqueness and the universality are counterparts of each other. To reject both in the alleged interest of mutual tolerance among the world’s religions is to deny the message at its center. If there are many different revelations, then the human family has no center for its unity. If the Krishna of the Puranas and the Jesus of the Gospels are both revelations of God, then we must say (and this is what Hinduism in the end does say) that God is unknown and unknowable. Each of us is—in the end—shut up in his own world of ideas. He must find God in the depths of his own being because there is no action of God by which he gives himself to be known by us.

The uniqueness (“his only Son”) corresponds to the universality (“whoever”) because God is love in action—the love of the Father and the Son in the unity of the Spirit. But this love does not coerce. It is addressed to men and women who must receive it by a willing belief, and who can also withhold that belief and therefore chose death rather than life. The coming of Jesus, who is the “only Son” of the Father, thus confronts those to whom he comes with the possibility of receiving the gift of life—of entering into the “kingship of God,” and also with the terrible possibility of refusing the gift and choosing death. Yet the gift of life must be accepted and can be refused.

The coming of Jesus is thus like the coming of light into a dark place. The very presence of light also creates shadows. But these exist only where something has been interposed to shut out the light. Light of itself shines on to infinity. The light shines in the darkness, and the darkness does not overcome it.

—Lesslie Newbigin, *The Light Has Come* (1982)

## Prayers

### *Intercessions*

Let us pray to God the Father,  
who has reconciled all things to himself in Christ:

For peace among the nations,  
that God may rid the world of violence  
and let peoples grow in justice and harmony ...

For those who serve in public office,  
that they may work for the common good ...

For Christian people everywhere,  
that we may joyfully proclaim and live our faith in Jesus Christ ...

For those who suffer from hunger, sickness or loneliness,  
that the presence of Christ may bring them  
health and wholeness ...

Let us commend ourselves, and all for whom we pray,  
to the mercy and protection of God.

*Open prayer may be offered and silence is kept.*

*The Collect*

**Almighty God, whose will it is to be glorified in your saints, and who raised up your servant Lesslie Newbigin to be a light in the world; Shine, we pray, in our hearts, that we also in our generation may show forth your praise, who called us out of darkness into your marvelous light; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.**

*Commendation*

*O Lord, Thou knowest and canst skill and willest  
the good of my soul:  
wretched man that I am,  
I neither know, neither can skill, neither (as I  
ought) will it.*

*Do Thou, O Lord, I beseech Thee,  
In thine unspeakable loving affection  
so order concerning me  
and so dispose,*

as thou knowest to be best liking unto Thee  
an most expedient for me.

—from Lancelot Andrewes, *Preces Privatae* (1648)

The Lord's Prayer

Let us pray with confidence as our Saviour has taught us

**Our Father, who art in heaven,  
hallowed be thy name;  
thy kingdom come;  
thy will be done;  
on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those who trespass against us.  
And lead us not into temptation;  
but deliver us from evil.  
For thine is the kingdom,  
the power and the glory,  
for ever and ever.  
Amen.**

**The Conclusion**

May Christ our redeemer bring us healing and wholeness.  
**Amen.**

**WEDNESDAY, JULY 9, 2014**

**Preparation**

*All May Stand*

O God, make speed to save us.  
**O Lord, make haste to help us.**

Make me to know your ways, O Lord,  
**and teach me your paths.**

—Psalm 25.3

## Praise

You, Christ, are the King of glory,  
**the eternal Son of the Father.**  
When you took our flesh to set us free  
**you humbly chose the Virgin's womb.**  
You overcame the sting of death  
and opened the kingdom of heaven to all believers.  
**You are seated at God's right hand in glory.**

—from *Te Deum Laudamus*

*All may be seated.*

## The Word of God

### Psalm 48:1-4

**Refrain:** We have waited on your loving-kindness, O God.

- 1 Great is the Lord and highly to be praised, •  
**in the city of our God.**
- 2 His holy mountain is fair and lifted high, •  
**the joy of all the earth.**
- 3 On Mount Zion, the divine dwelling place, •  
**stands the city of the great king.**
- 4 In her palaces God has shown himself •  
**to be a sure refuge. R**

**Refrain:** We have waited on your loving-kindness, O God.

**Glory to the Father and to the Son  
and to the Holy Spirit;  
as it was in the beginning is now  
and shall be for ever. Amen.**

### John 10:14-18 NRSV

*Silence is kept.*

## Reflection

“The good shepherd knows his sheep and his sheep know him. This deep mutual knowing rests upon and is a participation in the mutual knowing which binds Jesus to the Father. In fact the mutual knowing is the abundant life which he gives (17:3). It is not just the “objective” knowledge which leaves the knower uncommitted. It is a knowledge which is only present in a total self-giving, and—once again—this is rooted in the total mutual self-giving which is the life of God. The Father gives his Son for the life of the world; the Son gives back his life to the Father, and thus the glory of God is revealed in the world. This alone is true shepherding, true leadership. Here is the one focus for the unity of mankind. The good shepherd has come not only to tend the flock of Israel but “to gather into one the children of God who are scattered abroad” (11:52). There is no other good shepherd, no other who can lead the entire human family into fullness of life, except him who has laid down his life for all. It is upon him that the love of the Father rests, the Father who longs to gather all his children together. The unity of the Church and the unity of mankind cannot be rightly considered in separation from each other. The former is to be sought and cherished as a sign and foretaste of the latter, for there is only one good shepherd who has laid down his life “to draw all men to himself” (12:32).”

—Lesslie Newbigin, *The Light Has Come* (1982)

## Prayers

### *Intercessions*

Let us pray for the church and the world:

That this and all our days  
may be full of your praise:  
**we pray to you, O Lord.**

That you will keep us this day without sin:  
**we pray to you, O Lord.**

That we may walk before you  
in the paths of righteousness and peace:  
**we pray to you, O Lord.**

That you will bless your people  
and lift them up for ever:  
**we pray to you, O Lord.**

That you will guide and protect us by your Holy Spirit  
and bring us with your saints to glory everlasting:  
**we pray to you, O Lord.**

Let us commend ourselves, and all for whom we pray,  
to the mercy and protection of God.

*Open prayer may be offered and silence is kept.*

*The Collect*

**Heavenly Father, Shepherd of your people, we thank you for your servant Lesslie Newbigin, who was faithful in the care and nurture of your flock; and we pray that, following his example and the teaching of his holy life, we may by your grace grow into the stature of the fullness of our Lord and Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.**

*Commendation*

	Be, Lord,	
within	me to	strengthen me
without		preserve,
over		shelter,
beneath		support
behind		bring back,
round about		fortify.

—from Lancelot Andrewes, *Praes Privaes* (1648)

*The Lord's Prayer*

Let us pray with confidence as our Saviour has taught us

**Our Father, who art in heaven,  
hallowed be thy name;  
thy kingdom come;  
thy will be done;  
on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those who trespass against us.  
And lead us not into temptation;  
but deliver us from evil.  
For thine is the kingdom,  
the power and the glory,  
for ever and ever.  
Amen.**

**The Conclusion**

May God grant to the world justice, truth and peace.  
**Amen.**

**THURSDAY, JULY 10, 2014**

**Preparation**

*All May Stand*

O God, make speed to save us.  
**O Lord, make haste to help us.**

Teach me to do what pleases you, for you are my God;  
**let your kindly spirit lead me on a level path.**

—Psalm 143.10

## Praise

Jesus, Saviour of the world,  
come to us in your mercy: •  
**we look to you to save and help us.**

By your cross and your life laid down,  
you set your people free: •  
**we look to you to save and help us.**

When they were ready to perish,  
you saved your disciples: •  
**we look to you to come to our help.**

In the greatness of your mercy,  
loose us from our chains, •  
**forgive the sins of all your people.**

Make yourself known as our Saviour  
and mighty deliverer; •  
**save and help us that we may praise you.**

Come now and dwell with us, Lord Christ Jesus: •  
**hear our prayer and be with us always.**

And when you come in your glory: •  
**make us to be one with you  
and to share the life of your kingdom.**

—*Saviour of the World*

*All may be seated.*

## The Word of God

### Psalm 133

**Refrain:** Mercy and truth are met together,  
righteousness and peace have kissed each other.

- 1 Behold how good and pleasant it is •  
**to dwell together in unity.**
- 2 It is like the precious oil upon the head, •  
**running down upon the beard,**
- 3 Even on Aaron's beard, •  
**running down upon the collar of his clothing.**
- 4 It is like the dew of Hermon •  
**running down upon the hills of Zion.**
- 5 For there the Lord has promised his blessing: •  
**even life for evermore.**

**Refrain: Mercy and truth are met together,  
righteousness and peace have kissed each other.**

**Glory to the Father and to the Son  
and to the Holy Spirit;  
as it was in the beginning is now  
and shall be for ever. Amen.**

**John 17:20-26 NRSV**

*Silence is kept.*

*Reflection*

“The unity for which Jesus prays is a spiritual unity—a gift of the Spirit by whose supernatural working alone it is possible to confess that Jesus is Lord. Therefore it is a unity which not merely reflects but actually participates in the unity of God—the unity of love and obedience which binds the Son to the Father (cf. 15:9-10)... The unity of believers thus has an invisible source in the work of the Spirit, but it is a visible reality which challenges “the world” to recognize that Jesus is not what “flesh and blood” supposes (Matt. 16:17). Expositors anxious to legitimize the fragmentation of Christendom affirm that “the actual division of the Church...does not necessarily frustrate the unity of the proclamation” (Barrett and Bultmann in identical words).

But a proclamation which is contradicted by the practice of those who proclaim it is not what Jesus here prays for. This attempt to justify the fragmentations of Protestantism is not a legitimate exposition of the text. Jesus is praying for visible unity among those who believe. “If we walk in the light, as he is in the light, we have fellowship one with another” (1 John 1:7). The prayer of Jesus is for a unity which is a real participation of believers in the love and obedience which unites Jesus with the Father, a participation which is as invisible as the flow of sap which unites the branches with the vine, and which is at the same time as visible as the unity of the branch and vine—as visible as the love and obedience of Jesus. It is this visible unity which will bring the world to believe (v.21) and know (v.23) what otherwise it does not and cannot know (v.25), namely, God himself in his revelation as the Father of Jesus. Moreover, this unity will enable the world to know the love of God not just as an idea or a doctrine but as a palpable reality experienced in the supernatural love which holds believers together in spite of all their human diversities. “By this all men will know that you are my disciples, if you have love one for another (13:35).”

—Lesslie Newbigin, *The Light Has Come*  
(1982)

## Prayers

### *Intercessions*

Christ has gathered the church in unity through the Spirit.  
With sure hope, let us pray: Lord, hear our prayer.

Maker of all things,  
In the beginning, you created heaven and earth.  
In the fullness of time, you will restore all things in Christ.  
Renew our world with your grace and mercy.  
**Lord, hear our prayer.**

Life of the world,  
You breathed life into the flesh you created.  
Now, by your Spirit, breathe new life into the children of earth.  
Turn hatred into love, sorrow into joy, and war into peace.  
**Lord, hear our prayer.**

Lover of concord,  
You desire the unity of all Christians.  
Set aflame the whole church with the first of your Spirit.  
Unite us to stand in the world as a sign of your love.  
**Lord, hear our prayer.**

Let us commend ourselves, and all for whom we pray,  
to the mercy and protection of God.

*Open prayer may be offered and silence is kept.*

*The Collect*

**Almighty God, you gave to your servant Lesslie Newbigin special gifts of grace to understand and teach the truth as it is in Christ Jesus: Grant that by this teaching we may know you, the one true God, and Jesus Christ whom you have sent; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.**

*Commendation*

I commend unto Thee, O Lord,  
impulses, my soul and my body,  
occasions, my mind and my thoughts  
purposes, my vows and prayers  
endeavours, my sense and my members  
going out and coming in, my words and my deeds  
downsitting and uprising, my life and my death:  
  
my brothers and sisters  
their children  
my benefactors  
wellwishers  
household  
neighbours  
country  
all Christian folk

—from Lancelot Andrewes, *Preces Privatae* (1648)

*The Lord's Prayer*

Let us pray with confidence as our Saviour has taught us

**Our Father, who art in heaven,  
hallowed be thy name;  
thy kingdom come;  
thy will be done;  
on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those who trespass against us.  
And lead us not into temptation;  
but deliver us from evil.  
For thine is the kingdom,  
the power and the glory,  
for ever and ever.  
Amen.**

**The Conclusion**

May God kindle in us the fire of love.  
**Amen.**

# Speakers

## Rev'd Dr Paul Weston



Paul Weston lectures in mission studies and homiletics at Ridley Hall, Cambridge and is an affiliated lecturer in the Cambridge University Divinity Faculty. He is a graduate of Cambridge University, and has research degrees from the Council of National Academic Awards (MPhil), and King's College, London (PhD).

Paul's PhD was on Lesslie Newbigin's missionary engagement with Western culture, and he has written widely on his work. He is editor of *Lesslie Newbigin, Missionary Theologian: A Reader* (SPCK/Eerdmans, 2006), *Faith in a Changing World* (St Paul's Theological Centre, 2012), and co-editor with Mark Laing of *Theology in Missionary Perspective: Lesslie Newbigin's Legacy* (Wipf & Stock, 2012). His most recent book (co-written with David Male) is *The Word's Out: Speaking the Gospel Today* (Bible Reading Fellowship, 2013).

Paul enjoys reading, climbing in the Alps, mountain and landscape photography, and most kinds of music (especially classical and jazz). Married to Ginny, he has two grown-up children, and possesses a sense of humour that is slightly on the dry side.

## Rev'd Dr Scot Sherman



Scot Sherman is the executive director of Newbigin House of Studies in San Francisco, a member of the Newbigin Faculty at Western Theological Seminary in Holland, Michigan, and Teaching Pastor at City Church San Francisco. He teaches courses in Systematic Theology, Urban Ministry and Missional Liturgics and oversees the Newbigin Fellows leadership program at City Church. He is a graduate of Westminster Theological Seminary (M.Div.), Princeton Theological Seminary (Th.M), and the University of Wales (Ph.D).

Scot was one of the original pastors of Redeemer Presbyterian Church in Manhattan, planted the Village Church in Greenwich Village, and later served as the Pastor of Intown Community Church in Atlanta. His doctoral dissertation focused on the early ecumenical influence of Lesslie Newbigin. He currently chairs the Worship Commission of the Reformed Church in America (RCA), as well as the leadership development team for the City Classis, a ministry committed to launching and growing healthy churches in global cities. Scot lives with his wife of 22 years, Catherine, and they have four sons. He loves opera, detective fiction, playing the piano, and goes wine-tasting as often as possible.

### **Rev'd Dr Michael Goheen**



Mike holds an M.A. from Westminster Theological Seminary and a Ph.D. from the University of Utrecht, Netherlands. He has written many books and articles including *A Light to the Nations: The Missional Church in the Biblical Story* (Baker, 2011) and *The Drama of Scripture: Finding Our Place in the Biblical Story* (Baker, 2004). Mike is currently teaching at Calvin Theological Seminary and working with the Surge Network of Churches in Phoenix, Arizona in joint partnership with Newbigin House.

Mike lives with his wife of 33 years, Marnie, in Burnaby, British Columbia, and has four married adult children and four grandchildren. His favorite activity is playing with his grandchildren and working out daily to keep up the stamina to do so!

### **Dr Jenny Taylor**



Jenny Taylor is Director of Lapido Media, which seeks to advance religious literacy in the media. She holds a doctorate from SOAS, London, on Islam and secularization. She is a media professional, academic and writer, and an expert on the connection between faith and culture, on which she has addressed UK parliamentary and Commonwealth gatherings. With Lamin Sanneh she co-wrote Newbigin's posthumously published book on the relationship between Christianity and Islam in Britain (entitled *Faith and Power*, 1998).

## Bishop N. T. Wright



N. T. Wright is professor of New Testament and Early Christianity at University of St. Andrews Scotland and one of the world's leading Bible scholars. He is a regular broadcaster on radio and television. He has taught New Testament studies at Cambridge, McGill, and Oxford universities, and has served as a Bishop in the Church of England. He is the author of over sixty books, including the newly released *Paul and the Faithfulness of God: Christian Origins and the Question of God* (Fortress Press, 2013) and *The Case for the Psalms: Why They Are Essential*

(HarperOne, 2013).

## Sponsor



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HOUSE OF STUDIES

Newbigin House of Studies, named for missionary-theologian Lesslie Newbigin (1909-1998), is a ministry of City Church San Francisco. Our faculty of pastor-scholars have rich experience in church planting and revitalization, social justice ministry, vocational discipleship, counseling and pastoral care. Newbigin House seeks the peace of the city (Jeremiah 29:7) by developing leaders through theological education. We provide resources for spiritual growth through our Fellows program for lay

people and through conferences and special events. We are partners in special Master of Arts (MA) and Master of Divinity (M.Div.) degrees offered by Western Theological Seminary that focus on urban church planting.

# Service of Commencement

**10 July, 2014**

**6:00 pm**

**Trinity Hall Chapel**

**Cambridge University**

## **Preparation**

Preludes

**Organist: Richard Hinitt**

Sicilienne

Maria Theresia von Paradis (1759 - 1824)

Prelude Op.18

Cesar Franck (1822 - 1890)

Largo from Symphony No.9

Antonin Dvorak (1841 - 1904)

Jesus said: The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me.

—John 17:22,23

Let us pray:

Almighty and gracious God, in whom alone our hearts find rest and peace: we ask you to reveal yourself to us in this hour of worship; pour down upon us your spiritual gifts; and grant that this season of holy quiet may be profitable to us in heavenly things, and refresh and strengthen us to finish the work which you have given us to do; through Jesus Christ our, Lord.

**AMEN**

**Praise  
Hymn**

**Holy, Holy, Holy! Lord God Almighty!**

1 Holy, holy, holy! Lord God Almighty!  
Early in the morning  
our song shall rise to thee;  
holy, holy, holy! merciful and mighty,  
God in three persons, blessed Trinity!

2 Holy, holy, holy! All the saints adore thee,  
casting down their golden crowns  
around the glassy sea;  
cherubim and seraphim falling down before thee,  
who wert and art and evermore shalt be.

3 Holy, holy, holy! Though the darkness hide thee,  
though the eye made blind by sin  
thy glory may not see,  
only thou art holy; there is none beside thee,  
perfect in power, in love, and purity.

4 Holy, holy, holy! Lord God Almighty!  
All thy works shall praise thy name,  
in earth and sky and sea;  
holy, holy, holy! merciful and mighty,  
God in three persons, blessed Trinity!

Words: Reginal Heber, 1826  
Music: NICEA, John B. Dykes, 1861

**Confession**

Brothers and sisters, we have come together to hear God's most holy Word. Let us therefore kneel and examine ourselves in silence, seeking God's grace that we may draw near to him with repentance and faith.

*All may kneel. Silence is kept.*

You who truly and earnestly repent of your sins, and are in love and peace with your neighbour, and intend to live a new life, following the commandments of God and walking from now on in his holy ways, make your humble confession to the compassionate God, that you may be reconciled anew to him through our Lord Jesus Christ.

**Merciful God, we confess that we have sinned against you and our neighbour. We have walked in darkness rather than in light; we have named the name of Christ, but have not departed from iniquity. Have mercy upon us, we ask you; for the sake of Jesus Christ forgive us all our sins; cleanse us by your Holy Spirit; quicken our consciences; and enable us to forgive others; that we may hereafter serve you in newness of life, to the glory of your holy name. AMEN**

The Saviour of the world, the refuge of the repentant, forgives and strengthens all who truly seek his grace. He accepts you as his sons and daughters, and sets you free from the bondage of your past. For Christ died and rose to new life that we might all share his wholeness and abundant life. As God's own people, be merciful in action, kind in heart, humble in mind. Be always ready to forgive as freely as God has forgiven you. And, above everything else, be loving and never forget to be thankful for what Christ has done for you.

**Amen, thanks be to God.**

*All may stand*

The Peace

Having been forgiven and made whole through our Peacemaker, let us live together in Peace. God's Peace challenges us and guides us towards the acts of justice, peace and integration of the whole creation. Let us say 'Shalom' to one another and give each other a sign of reconciliation and peace.

The peace of the Lord be with you.

**And also with you.**

*The peace is shared; passed on either by the gesture of  
namaskara or a handclasp*

Hymn

**Christ is Gone up; yet ere he passed**

1 Christ is gone up; yet ere he passed  
from earth, in heaven to reign,  
he formed one holy Church to last  
till he should come again.

2 His twelve apostles first he made  
his ministers of grace;  
and they their hands on others laid,  
to fill in turn their place.

3 So age by age, and year by year,  
his grace was handed on;  
and still the holy Church is here,  
although her Lord is gone.

4 Let those find pardon, Lord, from thee,  
whose love for her is cold;  
bring wanderers in, and let there be  
one Shepherd and one fold.

Words: John Mason Neale, 1843  
Music: St. David, CM

*All may be seated*

ST DAVID  
CM

Thomas Ravenscroft, 1621

The first system of music consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The key signature has two flats (B-flat and E-flat). The music is written in a simple, homophonic style with block chords and single notes. A fermata is placed over the final note of the first staff.

The second system of music consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The key signature has two flats. The music continues with block chords and single notes. A fermata is placed over the final note of the first staff. A repeat sign (8:) is placed at the beginning of the second staff.

The third system of music consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The key signature has two flats. The music continues with block chords and single notes. A fermata is placed over the final note of the first staff. A repeat sign (8:) is placed at the beginning of the second staff.

## THE MINISTRY OF THE WORD OF GOD

The Prayer for illumination

Your Word is a lamp to guide us.

**And a light for our path.**

Guide us, O God, by your Word and Spirit, that in your light we may see light, in your truth find freedom, and in your will discover your peace; through Jesus Christ our Lord.

**AMEN**

The Lessons  
The First Reading  
Exodus 33:12-23

This is your Word, thank you Lord.

**Thanks be to you, O God.**

Psalm 117

- 1 O praise the Lord, all you nations;  
**praise him, all you peoples.**
- 2 For great is his steadfast love towards us,  
**and the faithfulness of the Lord endures for ever.**  
**Alleluia.**

**Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end.**

**AMEN**

The Second Reading  
I John 1: 1-4

We thank you God for speaking to us.

**Thanks be to you, O God.**

*All may stand*

## The Strife is O'er, the Battle Done

1 Alleluia, alleluia, alleluia!  
The strife is o'er, the battle done;  
the victory of life is won;  
the song of triumph has begun.  
Alleluia!

2 The powers of death have done their worst,  
but Christ their legions has dispersed.  
Let shouts of holy joy outburst.  
Alleluia!

3 The three sad days are quickly sped;  
he rises glorious from the dead.  
All glory to our risen Head.  
Alleluia!

The Holy Gospel

Gloria, gloria, in excelsis Deo.

**Gloria, gloria, hallelujah, hallelujah**

John 20:19-23

The Lord has spoken. Continue to speak to us Lord.

**Praise be to you O Christ.**

Hymn

4 He closed the yawning gates of hell;  
the bars from heaven's high portals fell.  
Let hymns of praise his triumph tell.  
Alleluia!

5 Lord, by the stripes which wounded thee,  
from death's dread sting thy servants free,  
that we may live and sing to thee.  
Alleluia!

Final Ending:  
Alleluia, alleluia, alleluia!

Words: Latin 17<sup>th</sup> Century, translated by Francis Pott 1832-1909  
Music: VICTORY, from a *Magnificat* by Palestrina, 1591

*All may be seated*

The Sermon  
“New World, New Mission”

The Rt Revd Professor N.T. Wright

*All may stand*

Affirmation of Faith

**Source of all life, greater than all names and forms, source of our being, closer than any. Upon this one God we depend for all we are and for all that ever will be.**

And we affirm our faith in Christ—

**Who has shown us the way to true life. By breaking the chain of human bondage, through his self-giving life and death and by his rising again, he has given us hope for a new humanity, hope for the healing of earth's life.**

And we affirm our faith in the living Spirit of God—

**Through whom we awaken to God's purpose for the world, and share in the freedom, joy and peace of the children of God. For by his Spirit God's love has flooded our lives, shaping us into a community of forgiven and freely accepted brothers and sisters set apart for God's service, risen with Christ we share in his work for God's world of everlasting life, justice and peace.**  
**AMEN**

*All may kneel.*

## The Prayers

The Lord be with you.  
**And also with you.**

Let us pray

Lord, have mercy upon us.  
**Christ, have mercy upon us.**  
Lord, have mercy upon us.

The Lord's Prayer

**Our Father in heaven, holy be your name. Your kingdom come; your will be done; on earth as it is in heaven. Give us this day our daily bread; and forgive us our sins, as we forgive those who sin against us; and lead us not into temptation, but deliver us from evil. For yours is the kingdom, the power and the glory, for ever and ever. AMEN**

Suffrages

O Lord, show your mercy upon us;  
**And grant us your salvation.**  
Endow your ministers with righteousness;  
**And make your chosen people joyful.**  
O Lord, save your people;  
**And give your blessing to your Church.**  
O Lord, be gracious to our countries;  
**And mercifully hear us when we call upon you.**  
O Lord, guide our leaders;  
**And give them wisdom from above.**  
Give peace to the world, O Lord;  
**And let your kingdom come on earth.**  
O Lord, make us mindful of all in trouble and distress;  
**And deliver those who are oppressed and marginalized.**  
O God, send your Holy Spirit upon us;  
**And make clean our hearts within us**

## The Collects

Almighty God, you have broken the tyranny of sin and have sent the Spirit of your Son into our hearts whereby we call you Father: give us grace to dedicate our freedom to your service, that we and all creation may be brought to the glorious liberty of the children of God; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **AMEN**

Almighty God, whose will it is to be glorified in your saints, and who raised up your servant Lesslie Newbigin to be a light in the world; Shine, we pray, in our hearts, that we also in our generation may show forth your praise, who called us out of darkness into your marvelous light; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **AMEN**

Almighty God, you have given us grace at this time with one accord to make our common supplication to you; and you have promised through your well-beloved Son that when two or three are gathered together in his Name you will be in the midst of them: Fulfill now, O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. **AMEN**

—A Prayer of St. Chrysostom

*All may stand*

The Blessing

Go out into the world in peace; have courage; hold onto what is good; return no one evil for evil; strengthen the faint-hearted; support the weak, and help the suffering; honour all people; love and serve the Lord, rejoicing in the power of the Holy Spirit and may the blessing of God almighty, the Father, the Son, and the Holy Spirit, be amongst you and remain with you always. **AMEN**

## For All the Saints

1 For all the saints who from their labors rest,  
who thee by faith before the world confessed,  
thy name, O Jesus, be forever blest.  
Alleluia! Alleluia!

2 Thou wast their rock, their fortress, and their might;  
thou, Lord, their captain in the well-fought fight;  
thou, in the darkness drear, their one true light.  
Alleluia! Alleluia!

3 O blest communion, fellowship divine!  
We feebly struggle; they in glory shine;  
yet all are one in thee, for all are thine.  
Alleluia! Alleluia!

4 And when the strife is fierce, the warfare long,  
steals on the ear the distant triumph song,  
and hearts are brave again, and arms are strong.  
Alleluia! Alleluia!

5 From earth's wide bounds, from ocean's farthest coast,  
through gates of pearl streams in the countless host,  
singing to Father, Son, and Holy Ghost,  
Alleluia! Alleluia!

Words: William Walsham How 1823-97

Music: Sine Nomine, R. Vaughn Williams 1872-1958

The Lord be with you  
**And also with you**

Let us depart in peace  
**In the name of Christ. Amen**

Postlude  
Processional  
Grayston Ives (b.1948)