



# LESSLIE NEWBIGIN

SUMMER INSTITUTE

11-14 July 2016  
Trinity Hall, Cambridge



# Welcome.

The Newbiggin House of Studies and the Newbiggin Centre for Gospel and Western Culture are privileged to welcome you to Cambridge and to the **Lesslie Newbiggin Summer Institute**. Our theme for this year is *The Adventure of Knowing*. Our time will be spent exploring how Christians might bear more effective witness to the gospel in every arena of public life -in the sciences, media, technology, the arts, finance, politics, education, and more. We will also explore how the church can be more effective in equipping Christians in their calling to bear public witness to Christ.

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.

Scot Sherman: (mobile)

Paul Weston: (mobile)

Christy LaLonde: (mobile)

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

Executive Director, Newbiggin House of Studies

Rev'd Dr Paul Weston

Newbiggin Centre, Ridley Hall, Cambridge

# Schedule

## **MONDAY, JULY 11, 2016**

Location: Graham Storey Room

9:00am- 9:30am **Registration**

9:30am-11:00am **Session 1:** Welcome, Introductions & Morning Prayer

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

11:30am- 1:00pm **Session 2:** *Newbiggin Polanyi and the Adventure of Knowing*, Rev'd Dr Paul Weston

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

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

- Walking Tour of Cambridge – led by Paul Weston
- 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 at 6:30pm*)

## **TUESDAY, JULY 12, 2016**

Location: Graham Storey Room

9:00am- 9:30am **Morning Prayer**

9:30am-11:00am **Session 1:** *The Gospel as Social Imaginary: Christian Faith as 'Know-How'*, James K.A. Smith

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

11:30am – 1:00pm **Session 2:** *Belonging to Believe: The Catechumenate as (Postmodern) Epistemology*, James K.A. Smith

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

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

- 3:00pm & 3:20pm Trinity Hall Old Library Visit
- Explore Cambridge on your own

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

**Dinner at a restaurant of your choice**

## **WEDNESDAY, JULY 13, 2016**

Location: Graham Storey Room

9:00am- 9:30am **Morning Prayer**

9:30am-11:00am **Session 1:** *Reason, Revelation and Christology: Newbigin Clearing Misconceptions*, Elaine Storkey

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

11:30am – 1:00pm **Session 2:** *Implications for Christ-Focussed Mission in Postmodern Culture*, Elaine Storkey

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

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

- 2:30pm **Punt Trip** on the River Cam
- Explore Cambridge on your own

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

**Dinner at a restaurant of your choice**

## **THURSDAY, JULY 14, 2016**

Location: Graham Storey Room

9:00am- 9:30am **Morning Prayer**

9:30am-11:00am **Session 1:** *The Shape of Knowing: Reading John's Gospel with Lesslie Newbigin*, Jeremy Begbie

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

11:30am – 1:00pm **Session 2:** *The Shape of Knowing: Resonant Knowing*, Jeremy Begbie

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

2:30pm- 3:30pm **Seminar:** South India Trip Report, Paul Weston & Martin Harris

3:30- 5:30pm **Free Time**

5:30pm Walk to Magdalene College

6:00pm- 7:15pm **Closing Worship Service** in the Magdalene College Chapel with guest speaker Jeremy Begbie

7:30pm-9:30pm **Closing Banquet** at Magdalene College

# Morning Prayer

**MONDAY, JULY 11, 2016**

## 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 it 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 12, 2016**

## **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 13, 2016**

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

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

**THURSDAY, JULY 14, 2016**

**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 fire 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 is Director of the Newbigin Centre, Cambridge, 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 and a teaching pastor at City Church San Francisco. He oversees the *Newbigin Fellowship*, a nine-month intensive Christian leadership development program and hosts *Conversations for the Common Good*, an arts and ideas speaker series based in San Francisco. 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 the British missionary-theologian Lesslie Newbigin, a pioneer in thinking through the challenges facing churches in the contemporary West. Scot lives with his wife, Catherine, and they have four sons. He loves opera, detective fiction, playing the piano, and goes wine tasting as often as possible.

### **Jeremy Begbie**



Jeremy Begbie is Thomas A. Langford Research Professor in Theology at Duke Divinity School. He is also Senior Member at Wolfson College, Cambridge, and an Affiliated Lecturer in the Faculty of Music at the University of Cambridge. He is Founding Director of Duke Initiatives in Theology and the Arts, one of the main aims of which is to foster theological-artistic links between Duke and Cambridge. He has published extensively, his particular interest being the interplay between the arts and theology, bringing to light the different ways they can illuminate and benefit each other. His books include *Theology, Music and Time* (CUP), *Resounding Truth: Christian Wisdom in the World of Music* (Baker), and *Music, Modernity, and God* (OUP). He tours widely as a speaker, specialising in multimedia performance-lectures.

### **Elaine Storkey**



Elaine Storkey is a philosopher, sociologist and theologian who has held university posts at Kings College, London, Stirling, Oxford, Calvin College USA, and the Open University. She co-founded the postgrad course 'Developing a Christian Mind' now in its 10th year at Oxford University. A Fellow of Aberystwyth University, former Director of the London Institute for Contemporary Christianity and high table member of

Newnham College, Cambridge, she has also lectured in Africa, Asia and Haiti. Her presidency of Tearfund in aid and development spanned 17 years. A broadcaster and author, she has been a passionate advocate for justice and gender issues for 30 years, implementing many changes for women through 28 years on the General Synod of the Church of England. Her most recent book, *Scars Across Humanity: Understanding and Overcoming Violence Against Women*, was published in November 2015

### **James K.A. Smith**



James K.A. Smith is professor of philosophy at Calvin College where he holds the Gary & Henrietta Byker Chair in Applied Reformed Theology & Worldview. The award-winning author of *Who's Afraid of Postmodernism?* and *Desiring the Kingdom*, his most recent books include *Imagining the Kingdom* (2013), *Discipleship in the Present Tense* (2013), *Who's Afraid of Relativism?* (2014), and *How (Not) To Be Secular: Reading Charles Taylor* (2014). His next book, *You Are What You Love: The Spiritual Power of Habit*, will be published in March 2016. His popular writing has appeared in magazines such as *Christianity Today*, *Books & Culture*, and *First Things* and periodicals such as the *New York Times*, *Wall Street Journal*, and *Detroit Free Press*. Smith is also a Senior Fellow of *Cardus* and serves as editor of *Comment* magazine.

# Sponsors



**NEWBIGGIN**  
HOUSE OF STUDIES

Newbiggin House of Studies, named for missionary-theologian Lesslie Newbiggin (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. Newbiggin 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.

## **NEWBIGGIN CENTRE**

The Newbiggin Centre for Gospel and Western Culture is based at Ridley Hall Cambridge, and is named in memory of Bishop Lesslie Newbiggin, a pioneer in thinking through the missionary challenge facing churches in the contemporary West.

Under the Direction of Paul Weston it aims to attract research students for MPhil and PhD degrees on themes relating the gospel and Western culture, and to develop resources for the wider church through occasional conferences and seminars, as well as online and research materials.

# Closing Worship Service

(Following the Liturgy of the Church of South India)

**14 July, 2016**

**6:00 pm**

**Magdalene College Chapel  
University of Cambridge**

## **Preparation**

Preludes

**Organist: Richard Hinitt**

Pastorella BWV 590

Johann Sebastian Bach (1685 - 1750)

Prière à Notre-Dame from Suite Gothique

Léon Boëllmann (1862-1897)

Pastorale on Psalm 23 v1

Percy Whitlock (1903-1946)

Jesus said: I am the vine, you are the branches.  
Those who abide in me and I in them bear much fruit.  
Apart from me you can do nothing.

John 15:5

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**

**Love Divine, All Loves Excelling**

1 Love Divine, all loves excelling,  
Joy of heaven, to earth come down,  
Fix in us thy humble dwelling,  
All thy faithful mercies crown.  
Jesu, thou art all compassion,  
Pure unbounded love thou art;  
Visit us with thy salvation,  
Enter every trembling heart.

2 Come, almighty to deliver,  
Let us all thy life receive;  
Suddenly return, and never,  
Never more thy temples leave.  
Thee we would be always blessing,  
Serve thee as thy hosts above,  
Pray, and praise thee, without ceasing,  
Glory in thy perfect love.

3 Finish then thy new creation,  
Pure and spotless let us be;  
Let us see thy great salvation,  
Perfectly restored in thee,  
Changed from glory into glory,  
Till in heaven we take our place,  
Till we cast our crowns before thee,  
Lost in wonder, love, and praise!

Words: Charles Wesley (1707-1788)

Music: BLAENWERN, William Rowlands (1860-1937)

**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.

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.**

**All My Hope on God is Founded**

1 All my hope on God is founded;  
he doth still my trust renew.  
Me through change and chance he guideth,  
Only good and only true.  
God unknown, he alone  
calls my heart to be his own.

2 Pride of man and earthly glory,  
sword and crown betray his trust;  
what with care and toil he buildeth,  
tower and temple, fall to dust.  
But God's power, hour by hour,  
is my temple and my tower

3 God's great goodness aye endureth,  
deep his wisdom, passing thought:  
splendor, light, and life attend him,  
beauty springeth out of naught.  
Evermore, from his store  
new-born worlds rise and adore.

4 Daily doth th' Almighty giver  
bounteous gifts on us bestow;  
his desire our soul delighteth,  
pleasure leads us where we go.  
Love doth stand at his hand;  
Joy doth wait on his command.

5 Still from man to God eternal  
sacrifice of praise be done,  
high above all praises praising  
for the gift of Christ his Son.  
Christ doth call one and all:  
ye who follow shall not fall.

Words: Robert Bridges (1844-1930) based on the German of Joachim Neander (1650-80).

Music: MICHAEL, Herbert Howells (1892-1983)

*All may be seated*

## 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  
Psalm 139: 1-6, 13-18

*Refrain:*

**Search me out, O God, and know my heart.**

- 1 O Lord, you have searched me out and known me; •  
**you know my sitting down and my rising up;**  
**you discern my thoughts from afar.**
- 2 You mark out my journeys and my resting place •  
**and are acquainted with all my ways.**
- 3 For there is not a word on my tongue, •  
**but you, O Lord, know it altogether.**
- 4 You encompass me behind and before •  
**and lay your hand upon me.**
- 5 Such knowledge is too wonderful for me, •  
**so high that I cannot attain it. R**

- 6 Where can I go then from your spirit? •  
**Or where can I flee from your presence?**
- 13 I thank you, for I am fearfully and wonderfully made; •  
**marvellous are your works, my soul knows well.**
- 14 My frame was not hidden from you, •  
**when I was made in secret  
and woven in the depths of the earth.**
- 15 Your eyes beheld my form, as yet unfinished; •  
**already in your book were all my members written,**
- 16 As day by day they were fashioned •  
**when as yet there was none of them.**
- 17 How deep are your counsels to me, O God! •  
**How great is the sum of them!**
- 18 If I count them, they are more in number than the sand, •  
**and at the end, I am still in your presence. R**

We thank you God for speaking to us.  
**Thanks be to you, O God.**

*All may stand*

Hymn

**Guide Me, O Thou Great Redeemer**

1 Guide me, O thou great Redeemer,  
pilgrim through this barren land;  
I am weak, but thou art mighty;  
hold me with thy powerful hand:  
Bread of heaven,  
feed me now and evermore.

The Holy Gospel

Gloria, gloria, in excelsis Deo.

**Gloria, gloria, hallelujah, hallelujah**

John 21:15-17

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

**Praise be to you O Christ.**

Hymn

2 Open now the crystal fountain  
whence the healing stream doth flow;  
let the fiery cloudy pillar  
lead me all my journey through:  
strong deliverer,  
be thou still my strength and shield.

3 When I tread the verge of Jordan,  
bid my anxious fears subside;  
death of death, and hell's destruction,  
land me safe on Canaan's side:  
songs and praises  
I will ever give to thee.

Words: William Williams (1717-1791)

Music: CWM RHONDDA, John Hughes (1873-1932)

*All may be seated*

The Sermon  
John 21:15-17

Jeremy Begbie

*All may stand*

Affirmation of Faith

We affirm our faith in one God—

**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**

## **The Church's One Foundation**

1 The Church's one foundation  
is Jesus Christ her Lord;  
she is his new creation  
by water and the word:  
from heaven he came and sought her  
to be his holy Bride;  
with his own blood he bought her,  
and for her life he died.

2 Elect from every nation,  
yet one o'er all the earth,  
her charter of salvation  
one Lord, one faith, one birth;  
one holy name she blesses,  
partakes one holy food,  
and to one hope she presses  
with every grace endued.

3 Though with a scornful wonder  
men see her sore opprest,  
by schisms rent asunder,  
by heresies distrest,  
yet saints their watch are keeping,  
their cry goes up, 'How long?'  
and soon the night of weeping  
shall be the morn of song.

4 Mid toil and tribulation,  
and tumult of her war,  
she waits the consummation  
of peace for evermore;  
till with the vision glorious  
her longing eyes are blest,  
and the great Church victorious  
shall be the Church at rest.

## **The Church's One Foundation**

5 Yet she on earth hath union  
with God the Three in One,  
and mystic sweet communion  
with those whose rest is won:  
O happy ones and holy!  
Lord, give us grace that we,  
like them the meek and lowly,  
on high may dwell with thee.

Words: S. J. Stone (1839-1900)

Music: AURELIA, S.S. Wesley (1810-1876)

Let us depart in peace

**In the name of Christ. Amen**

Postlude  
Sun Dance  
Bob Chilcott (b.1955)

