



9-12 July, 2018 | Trinity Hall | Cambridge University

· 2018 ·

LESSLIE NEWBIGIN

SUMMER
INSTITUTE

JESUS & THE WORLD'S FAITHS

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 Jesus and the World's Faiths. Looking through the lens of Newbiggin's pioneering theology on inter-faith dialogue, we will be led by some of the world's leading practitioners and seek together for better faithful understanding and reconciliation

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

Questions during the conference?

Please contact our conference administrator:

 Nicky Redsell: (mobile) +44 (0)7850 188840.

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
00 1 415 513 8555

Rev'd Dr Paul Weston
Newbiggin Centre, Ridley Hall
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MONDAY

JULY 9

8:45 AM REGISTRATION

- 9:30 AM ☉ Graham Storey Room | Trinity Hall

9:30 AM SESSION 1- 11:00 AM ☉ Graham Storey Room | Trinity Hall
Welcome & Introduction
*Rev'd Dr Scot Sherman***11:00 AM** COFFEE & TEA BREAK

- 11:30 AM

11:30 AM SESSION 2- 1:00 PM 'Newbigin & the Challenge of Religious Pluralism'
*Rev'd Dr Paul Weston***1:00 PM** LUNCH**2:00 PM** AFTERNOON ACTIVITIES
WALKING TOUR OF CAMBRIDGE

- 3:30 PM ☉ Meet at Graham Storey Room | Trinity Hall

4:00 PM PUBLIC LECTURE- 5:30 PM ☉ St. John's Old Divinity School
'The Open Secret and the Continuing Surprises:
Christian Interfaith Engagement & Theology
after Newbigin'
*Professor David Ford***6:00 PM** DINNER (OPTIONAL)

☉ St. John's Chophouse

TUESDAY

JULY 10

9:00 AM MORNING PRAYER

- 9:30 AM ☉ Chapel | Trinity Hall

9:30 AM SESSION 1

- 11:00 AM ☉ Graham Storey Room | Trinity Hall
 'Christianity and the Challenge of Pluralism in
 Indian Perspective'
Dr Muthuraj Swamy

11:00 AM COFFEE & TEA BREAK

11:30 AM SESSION 2

- 1:00 PM 'Christian Pluralism and Christian Mission'
Dr Muthuraj Swamy

1:00 PM LUNCH

2:00 PM OPTIONAL ACTIVITY PUNTING*

- 4:00 PM ☉ Meet at Graham Storey Room | Trinity Hall

4:00 PM OPTIONAL ACTIVITY CHAINED LIBRARY TOUR*

- 5:00 PM ☉ Meet at Old Library | Trinity Hall

5:00 PM AFTERNOON SQUASH

6:15 PM EVENING MEAL

At your own expense

* *Additional alternative activity:
 A scenic walk to Grantchester on your own*

WEDNESDAY

JULY 11

9:00 AM MORNING PRAYER

- 9:30 AM ☉ Chapel | Trinity Hall

9:30 AM SESSION 1- 11:00 AM ☉ Graham Storey Room | Trinity Hall
'Christianity and Islam in the Public Square'
*Dr Shirin Shafaie***11:00 AM COFFEE & TEA BREAK****11:30 AM SESSION 2**

- 1:00 PM Panel Discussion

1:00 PM LUNCH**2:00 PM SESSION 3**- 3:00 PM 'Christianity and Islam: Convergence and Dissonance'
*Dr Carol Walker***3:15 PM COFFEE & TEA BREAK****4:00 PM** OPTIONAL ACTIVITY
CHAINED LIBRARY TOUR

- 5:00 PM ☉ Meet at Old Library | Trinity Hall

5:00 PM AFTERNOON SQUASH

6:00 PM

6:15 PM EVENING MEAL

At your own expense

THURSDAY

JULY 12

9:00 AM MORNING PRAYER

- 9:30 AM ● Chapel | Trinity Hall

9:30 AM SESSION 1

- 11:00 AM ● Graham Storey Room | Trinity Hall
 "The Evangelical Tradition and the World's Faiths"
Rev'd Dr Peter Choi

11:00 AM COFFEE & TEA BREAK

11:30 AM Q&A AND GROUP DISCUSSION

- 1:00 PM *Facilitated by Rev'd Dr Scot Sherman*

1:00 PM LUNCH

2:00 PM EXPLORE CAMBRIDGE ON YOUR OWN

4:00 PM PUBLIC LECTURE

- 5:30 PM ● Cripps Auditorium | Magdalene College
 "The Universality of Jesus Christ: Christian Faith Among
 Contending Particular Universalisms"
Professor Miroslav Volf

5:45 PM AFTERNOON DRINKS

6:15 PM ● Pepys Library | Magdalene College

6:30 PM CLOSING CHAPEL SERVICE

7:30 PM ● Chapel | Magdalene College
 'Jesus and the Redemption of Touch' (Luke 7:36-50)
Sermon by Professor Miroslav Volf

7:30 PM CLOSING BANQUET

10:00 PM ● Dining Hall | Magdalene College

DAILY MORNING PRAYER

MONDAY, JULY 9, 2018

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 119:14

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. (REFRAIN)
- 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)

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

DAILY MORNING PRAYER

TUESDAY, JULY 10, 2018

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. (REFRAIN)
- 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. (REFRAIN)
- 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)

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 forever. 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 forever. 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.

DAILY MORNING PRAYER

WEDNESDAY, JULY 11, 2018

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. (REFRAIN)

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

— **LESLIE 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 me to preserve,
 over me to shelter,
 beneath me to support,
 behind me to bring back,
 round about me to fortify.

— 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.

DAILY MORNING PRAYER

THURSDAY, JULY 12, 2018

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.

—FROM TE DEUM LAUDAMUS

(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)

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

JOHN 10:14-18 NRSV

(Silence is kept)

REFLECTION

“ In the minds of the crowd, filled with Messianic excitement, there is the memory of...easily understood promises of scripture—the promise that

the throne of David shall be established and sustained “for evermore” (Isa.9:7) and that “it shall stand firm while the skies endure” (Ps.89:37). Are these promises not to be relied on? If this is indeed the Messiah, the king of Israel (v.13), what is the meaning of this talk of being “lifted up”? Twice previously (3:14 and 8:28) Jesus has talked of the “Son of man” being “lifted up.” Now the one whom the crowds have hailed as Messiah says, “When I am lifted up from the earth.” Who then is “the Son of Man”? Is he the same as the Messiah? If so, what become of these promises? Do we doubt the promises of God, or do we doubt whether this “Son of man” really is the Messiah?

The promises of God are indeed to be trusted. But they do not provide a dispensation from the necessity of recognizing and walking in that light now. The light, which is the life of God himself, has come into the world. The only proper response is to welcome it, go toward it, and walk by it. One must not use the promises of God as a shield against the actual presence of God. A proper confidence in the ancient promises of God must not become and improper and eventually fatal barrier against recognizing and rejoicing in the action of God now... While nature is cyclical and there is always another Spring, another dawn, another chance, God’s dealings with us are not so; there is a time to decide. The light shines, and if you do not recognize and welcome it, there is no further way by which you can be assured that it is the light. Then, inevitable, darkness overtakes you, and “he who walked in the darkness does not know where he goes.” Meaninglessness is once more in control. In the dark, nothing reigns...

The light has come into the world. You cannot postpone your recognition of it until all the theological problems have been solved. Then it will be too late. “While you have the light, believe in the light, that you may become children of the light.”

— 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,
 impulse
 occasions,
 purposes,
 endeavours,

my soul and my body,
 my mind and my thoughts
 my vows and prayers
 my sense and my members
 my words and my deeds
 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.

REV'D DR PAUL WESTON

Director, *Newbigin Centre, Cambridge*

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-edited with Jason Sexton) is *The End of Theology: Shaping Theology for the Sake of Mission* (Fortress Press, 2016).

Newbigin Centre

www.ridley.cam.ac.uk/centres/newbigin-centre

REV'D DR SCOT SHERMAN

Executive Director, *Newbigin House of Studies*

Scot Sherman is the Executive Director of the Newbigin House of Studies, a center for graduate theological education and spiritual formation based in San Francisco. He oversees the Newbigin Fellowship, a nine-month intensive training program that seeks to provide a framework for wise integration of faith, work, and life, and hosts the speaker series Conversations For the Common Good.



He is a graduate of Westminster Theological Seminary (M.Div.), Princeton Theological Seminary (Th.M), and the University of Wales (Ph.D).

Scot's 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. He is currently working on his first book, an exploration of the ideas of the French philosopher and social theorist René Girard.

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.

Newbigin House of Studies

www.newbiginhouse.org

PROFESSOR DAVID F. FORD

Emeritus Regius Professor of Divinity, University of Cambridge

David Ford OBE is Regius Professor of Divinity Emeritus in the University of Cambridge and a Fellow of Selwyn College. Professor Ford co-chairs Global Covenant Partners (which serves the Global Covenant of Religions, an international initiative in response to religion-related violence); the Rose Castle Foundation (a centre for reconciliation, inter-faith engagement and conservation based in Rose Castle in Cumbria); and Faith in Leadership (which offers leadership training to emerging and established leaders from several religious traditions).



Ford currently serves on boards of Kalam Research and Media (Dubai, Abu Dhabi, Amman, Tripoli, Tunis and Kuala Lumpur); the Center of Theological Inquiry in Princeton; the Institute for Comparative Scripture and Interreligious Dialogue in Minzu University, Beijing; the Elijah Interfaith Institute, Jerusalem; and the Religious Literacy Leadership in Higher Education project in Goldsmiths, University of London.

He was a co-founder of the inter-faith practice of Scriptural Reasoning, and has been a theological adviser to three Archbishops of Canterbury.

His publications include: *The Drama of Living; Interreligious Reading After Vatican II; Theology: A Very Short Introduction; The Future of Christian Theology; Christian Wisdom; Shaping Theology – Engagements in a Religious and Secular World; and The Modern Theologians.*

PROFESSOR MIROSLAV VOLF

Henry B. Wright Professor of Theology, *Yale Divinity School*
Founder and Director, *Yale Center for Faith and Culture*

Miroslav Volf is the Henry B. Wright Professor of Theology at Yale Divinity School and the Founder and Director of the Yale Center for Faith and Culture.



He was educated in his native Croatia, the United States, and Germany, earning doctoral and post-doctoral degrees (with highest honors) from the University of Tuebingen, Germany.

He has written or edited more than 15 books and over 70 scholarly articles. His most significant books include *Exclusion and Embrace* (1996), winner of the Grawemeyer Award in Religion, and one of Christianity Today's 100 most important religious books of the 20th century; *After Our Likeness* (1998), in which he explores the Trinitarian nature of ecclesial community; *Allah: A Christian Response* (2011), on whether Muslims and Christians have a common God; and *A Public Faith: How Followers of Christ Should Serve the Common Good* (2011).

His most recent books are *Flourishing: Why We Need Religion in a Globalized World* (January 2016) and *Public Faith in Action: How to Think Carefully, Engage Wisely, and Vote with Integrity* (June 2016, co-authored with Ryan McAnnally-Linz).

DR MUTHURAJ SWAMY

Director of the Cambridge Centre for Christianity Worldwide,
Union Biblical Seminary

Muthuraj Swamy (PhD Edinburgh) is the new Director of the Cambridge Centre for Christianity Worldwide. He was previously Dean of Theology at Union Biblical Seminary, Pune, India, where he was also Dean of Postgraduate Studies. He has published widely and is the author of the recent book, *The Problem with Interreligious Dialogue: Plurality, Conflict and Elitism in Hindu-Christian-Muslim Relationships* (London: Bloomsbury, 2016).



He has been commissioned to write the Archbishop of Canterbury's Lent book 2019 on the theme reconciliation (SPCK, London & ISPCK, Delhi, 2019).

He is leading the Mission Theology in the Anglican Communion (MTAC) project and is the editor of its book series written by theologians from the global South which includes three Pre-Lambeth Conference books on the Archbishop of Canterbury's three priorities – Reconciliation, Evangelism and Witness, and Prayer – in preparation of the Lambeth Conference 2020.

Mission Theology in the Anglican Communion (MTAC)

www.missiontheologyanglican.org

DR SHIRIN SHAFIAE

Founder and Director, *Visual Academics Ltd.*

Shirin Shadaie studied Philosophy (BA) and Philosophy of Art (MA) in Iran, and Middle East Politics (MSc), and Film and TV (MA) in the UK. She completed her doctoral research on ‘Contemporary Iranian War Narratives: A Dialectical Discourse Analysis’ at SOAS, University of London, where she has been teaching Middle East Politics to post-graduate students. She currently holds a post-doctoral position at the Centre for Muslim-Christian Studies (CMCS) in Oxford where she is writing a monograph on ‘Reading Gen. 37- 50 in conversation with Islam’. Her research interests are narrative theory, critical war studies, and faith-based diplomacy.



She is also the founder and director of Visual Academics Ltd., an independent film production and training organization that helps academics to use video as part of their research to increase impact and improve public engagement.

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DR CAROL WALKER

Associate Lecturer, *All Nations Christian College*

Carol Walker is a former member of the Gospel and Our Culture Management Council (2003-2015). She is an Associate Lecturer in Old Testament and Islamic Studies at All Nations Christian College, UK, with over twenty years' experience of Bible teaching in Pakistan and the Middle East.

Her doctoral research and principle area of academic study focus on comparative theology and approaches to the interpretation of scriptures (Bible and Qur'an).



REV'D DR PETER CHOI

Director of Academic Programs, *Newbigin House of Studies*

Peter Choi is Director of Academic Programs at Newbigin House of Studies and a pastor at City Church San Francisco. He has taught history of Christianity courses at Calvin Theological Seminary and the University of Notre Dame. Prior to that, he served for seven years as a campus minister and church planter in Ann Arbor, Michigan. He and his wife, Minsun, have three sons.



A historian of eighteenth century North America, Peter's areas of specialization include transatlantic revival religion, early evangelicalism, and world Christianity. His research has been funded by the Andrew Mellon Foundation, the Historical Society of Pennsylvania, the Huntington Library, and the Library Company of Philadelphia. He is the author of *George Whitefield: Evangelist for God and Empire*.

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