

BONHOEFFER

Honors Church

Howard Performing Arts Center 20 October, 2012

11:30 a.m.





Introit

Mrs. Debbie Jeroncic & Dr. L. Monique Pittman

Flute Sonata, No. 2, Siciliano (J. S. Bach)

Welcome Ioana Danci

Responsive Invocation

Seth Stacey and Congregation

Excerpt from "Morning Prayers"

Lord Jesus Christ,
You were poor
and in distress, a captive and forsaken as I am.
You know all man's troubles;
You abide with me
when all men fail me;
You remember and seek me;
It is your will that I should know you
and turn to you.
Lord, I hear your call and follow;
Help me.
Amen



On Singing Isabel Stafford

"Speak to yourselves in psalms and hymns and spiritual songs" (Eph. 5:19). Our song on earth is speech. It is the sung Word. Why do Christians sing when they are together? The reason is, quite simply, because in singing together it is possible for them to speak and pray the same Word at the same time; in other words, because here they can unite in the Word. All devotion, all attention should be concentrated upon the Word in the hymn. The fact that we do not speak it but sing it only expresses the fact that our spoken words are inadequate to express what we want to say, that the burden of our song goes far beyond all human words. Yet we do not hum a melody; we sing words of praise to God, words of thanksgiving, confession, and prayer. Thus the music is completely the servant of the Word. It elucidates the Word in its mystery. (*Life Together* 59)

Hymns from the German-Lutheran Tradition

"Praise to the Lord, the Almighty"
"Lord, Whose Love in Humble Service"
"Now Thank We All Our God"
Praise Team and Congregation

Praise Team: Afia Asamoah (vocalist), Paola Caceres (vocalist), Patrick Knighton (vocalist), Archie Wheeler (piano), Michael Hess II (violin)

The Life of Dietrich Bonhoeffer: A Testimony Dr. Ante Jeroncic

On Christian Community

Sarah Gane Burton

Because God has already laid the only foundation of our fellowship, because God has bound us together in one body with other Christians in Jesus Christ, long before we entered into common life with them, we enter into that common life not as demanders but as thankful recipients. We thank God for what He has done for us. We thank God for giving us brethren who live by His call, by His forgiveness, and His promise. We do not complain of what God does not give us; we rather thank God for what He does give us daily. And is not what has been given us enough: brothers, who will go on living with us through sin and need under the blessing of His grace? Is the divine gift of Christian fellowship anything less than this, any day, even the most difficult and distressing day? Even when sin and misunderstanding burden the communal life, is not the sinning brother still a brother, with whom I, too, stand under the Word of Christ? Thus the very hour of disillusionment with my brother becomes incomparably salutary, because it so thoroughly teaches me that neither of us can ever live by our own words and deeds, but only by that one Word and Deed which really binds us together—the forgiveness of sins in Jesus Christ. When the morning mists of dreams vanish, then dawns the bright day of Christian fellowship. (*Life Together* 28-29)

Costly Grace David Thomas

Costly grace is the treasure hidden in the field; for the sake of it a man will gladly go and sell all that he has. It is the pearl of great price to buy which the merchant will sell all his goods. It is the kingly rule of Christ, for whose sake a man will pluck out the eye which causes him to stumble; it is the call of Jesus Christ at which the disciple leaves his nets and follows him. Costly grace is the gospel which must be sought again and again, the gift which must be asked for, the door at which a man must knock. Such grace is costly because it calls us to follow, and it is grace because it calls us to follow Jesus Christ. It is costly because it costs a man his life, and it is grace because it gives a man the only true life. It is costly because it condemns sin, and grace because it justifies the sinner. Above all, it is costly because it cost God the life of his Son: "ye were bought at a price," and what has cost God much cannot be cheap for us. Above all, it is grace because God did not reckon his Son too dear a price to pay for our life, but delivered him up for us. Costly grace is the Incarnation of God. (*The Cost of Discipleship* 45)

On the Cross

John Ahn

Those who believe all things and hope all things for the sake of love, for the sake of encouraging and helping others must suffer and endure. For the world takes them for fools, perhaps even for dangerous fools because their foolishness may even provoke malice into exposing itself. But only when malice comes to light can it ever be fully loved. Therefore love endures all things and is radiant and happy in this suffering. For this suffering and endurance make love greater and greater and more and more irresistible. Love that endures all things gains the victory. Who is this love if not the one who bore all things, believed all things, hoped all things, and even had to endure all things all the way to the cross? The one who did not insist on his own way nor seek himself, the one who did not allow himself to become bitter, and who did not keep a record of the evil deeds perpetrated on him and thus was overwhelmed by evil? The one who even prayed on the cross for his enemies and in this act of love utterly overcame evil. Who is this love Paul spoke of in these verses if not Jesus Christ himself? Who is meant here if not Jesus? (A Testament to Freedom 247-48)

"Who am I?"

Re'Jeanne Greene and Alaryss Bosco

Who am I? They often tell me I would step from my cell's confinement calmly, cheerfully, firmly, like a squire from his country-house.

Who am I? They often tell me I would talk to my warders freely and friendly and clearly, as though it were mine to command.

Who am I? They also tell me I would bear the days of misfortune equably, smilingly, proudly, like one accustomed to win.

Am I then really all that which other men tell of?
Or am I only what I know of myself,
restless and longing and sick, like a bird in a cage,
struggling for breath, as though hands were compressing my throat,
yearning for colours, for flowers, for the voices of birds,
thirsting for words of kindness, for neighbourliness,
trembling with anger at despotisms and petty humiliation,
tossing in expectation of great events,
powerlessly trembling for friends at an infinite distance,
weary and empty at praying, at thinking, at making,
faint, and ready to say farewell to it all?

Who am I? This or the other? Am I one person today, and tomorrow another? Am I both at once? A hypocrite before others, and before myself a contemptibly woebegone weakling? Or is something within me still like a beaten army, fleeing in disorder from victory already achieved?

Who am I? They mock me, these lonely questions of mine. Whoever I am, thou knowest, O God, I am thine.

Special Music

"How Great Thou Art" Kristen Abraham and Archie Wheeler On Peace Clifford Allen

There shall be peace because of the church of Christ, for the sake of whom the world exists. And this church of Christ lives at one and the same time in all peoples, yet beyond all boundaries, whether national, political, social, or racial. And the Christians who make up this church are bound together, through the commandment of the one Lord Christ, whose Word they hear, more inseparably than people are bound by all the ties of the common history, of blood, of class, and of language. All these ties, which are part of our world, are valid ties, not indifferent; but in the presence of Christ they are not ultimate bonds. For the members of the ecumenical church, insofar as they hold to Christ, his word, his commandment of peace, is more holy, more inviolable than the most revered words and works of the natural world. For they know that whose are not able to hate father and mother for his sake are not worthy of him, and lie if they call themselves after Christ's name. These brothers and sisters in Christ obey his word; they do not doubt or question, but keep his commandment of peace. They are not ashamed, in defiance of the world, even to speak of eternal peace. They cannot take up arms against Christ himself—yet this is what they do if they take up arms against one another! Even in anguish and distress of conscience there is for them no escape from the commandment of Christ that there shall be peace. (A Testament to Freedom 228)

The Road to Peace Samantha Snively

How does peace come about? Through a system of political treaties? Through the investment of international capital in different countries? Through the big banks, through money? Or through universal peaceful rearmament in order to guarantee peace? Through none of these, for the single reason that in all of them peace is confused with safety. There is no way to peace along the way of safety. For peace must be dared. It is the great venture. It can never be safe. Peace is the opposite of security. To demand guarantees is to want to protect oneself. Peace means to give oneself altogether to the law of God, wanting no security, but in faith and obedience laying the destiny of the nations in the hand of the Almighty God, not trying to direct it for selfish purposes. Battles are won, not with weapons, but with God. They are won where the way leads to the cross. Which of us can say he or she knows what it might mean for the world if one nation should meet the aggressor, not with weapons in hand, but praying, defenseless, and for that very reason protected by "a bulwark never failing." (A Testament to Freedom 228)

Hymn: "A Mighty Fortress"

Praise Team, Brass Quartet, and Congregation Bernardo Martinez, trumpet; Michael Momohara, trumpet; Archie Wheeler, trombone; Erik Vhymeister, horn

"Stages on the Way to Freedom"

Travis King, Lindsey Weigley, Givan Hinds, and Allie Chacko

Discipline

If you are drawn to seek freedom, learn first of all to discipline yourself and your senses, lest desires and your members lead you hither and thither. Pure and chaste be your body and spirit, totally under control, and obedient, seeking the goal which is set for them. No one experiences the secret of freedom, except by discipline.

Action

Choose and do what is right, not what fancy takes, not weighing the possibilities, but bravely grasping the real, not in the flight of ideas, but only in action is there freedom. Come away from your anxious hesitations into the storm of events, carried by God's command and your faith alone. Then freedom will embrace your spirit with rejoicing.

Suffering

Wondrous is the change. The strong active hands are bound now. Powerless and alone, you see the end of your action. Yet, you breathe a sigh of relief and lay it aside quickly trusting to stronger hands and are content. Only for a moment did you touch the bliss of freedom, then you gave it back to God that he might gloriously fulfill it.

Death

Come now, highest feast on the way to everlasting freedom, death. Lay waste the burdens of chains and walls which confine our earthly bodies and blinded souls, that we see at last what here we could not see. Freedom, we sought you long in discipline, action and suffering. Dying, we recognize you now in the face of God.

Spiritual: "Give Me Jesus" Praise Team and Congregation

Scripture Reading Monica Hamilton

Luke 21:28

"And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

Sermon Dr. Ante Jeroncic

"Come, O Rescuer" London, First Sunday of Advent, 3 December 1933

Responsive Prayer

Allegra Stennett and Congregation

Excerpt from "Morning Prayers"

O God, early in the morning I cry to you.

Help me to pray

And to concentrate my thoughts on you;

I cannot do this alone.

In me there is darkness,

But with you there is light;

I am lonely, but you do not leave me;

I am feeble in heart, but with you there is help;

I am restless, but with you there is peace.

In me there is bitterness, but with you there is patience;

I do not understand your ways,

But you know the way for me.

O Heavenly Father,

I praise and thank you

For the peace of the night;

I praise and thank you for this new day;

I praise and thank you for all your goodness

And faithfulness throughout my life.

You have granted me many blessings;

Now let me also accept what is hard

From your hand.

You will lay on me no more

Than I can bear.

You make all things work together for good
For your children.

Restore me to liberty,
And enable me to live now
That I may answer before you and before men.
Lord whatever this day may bring,
Your name be praised.
Amen

Closing Hymn

"By Gracious Powers" (D. Bonhoeffer)
Praise Team and Congregation

Invitation to Fellowship

Dr. L. Monique Pittman

The J. N. Andrews Honors Program and the Honors Officers would like to thank all readers and musicians, special music performers, ushers, Dr. Ante Jeroncic, Mrs. Debbie Jeroncic, Dr. Keith Mattingly, the Howard Performing Arts Center staff, Ms. Maria Sanchez-Martinez, and all Honors Scholars and friends. Thank you for being our blessed community!

With Gratitude,
Ioana Danci, President
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Archie Wheeler, Spiritual Vice President
Samantha Snively, Public Relations
Afia Asamoah, Social Coordinator
Kristen Bishop, Secretary
Allie Chacko, Academic Affairs
Seth Stacey, Academic Affairs
Dr. L. Monique Pittman, Sponsor

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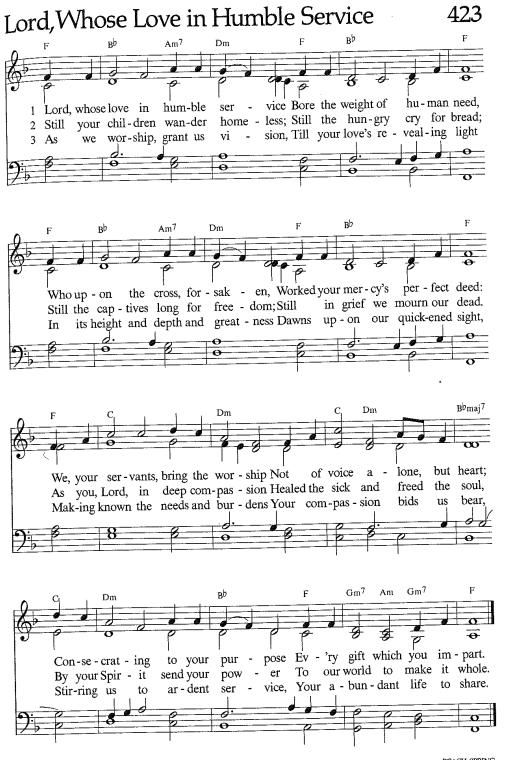
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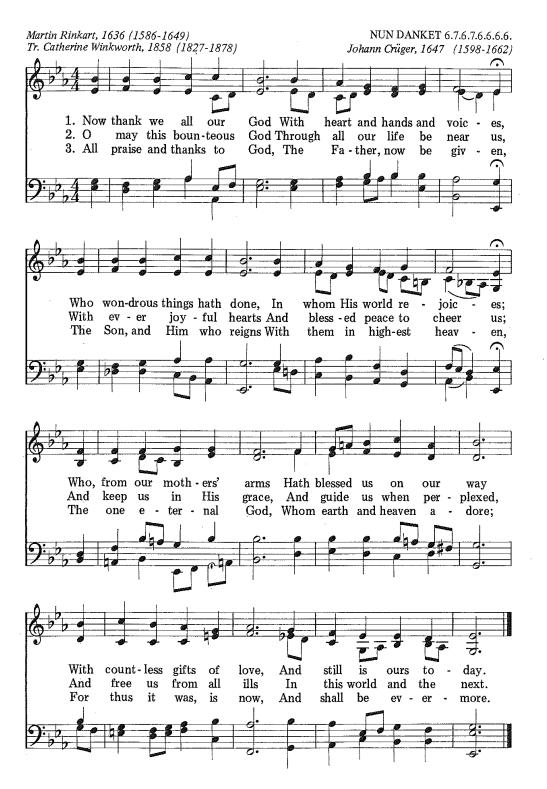
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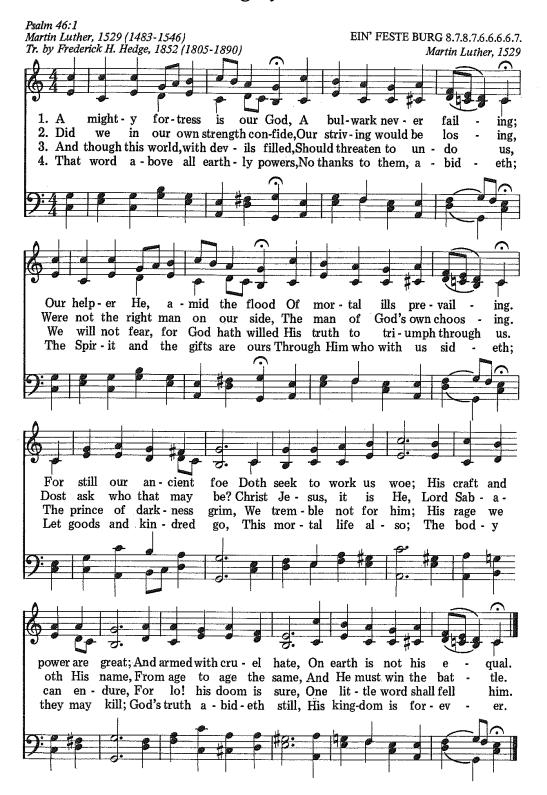
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