

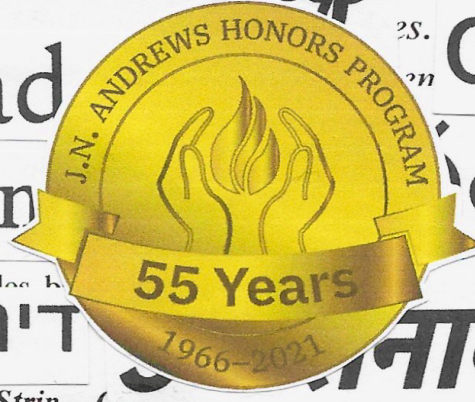
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Fort Worth, Texas 76012

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Eleventh Honors Church

The Many Voices
of Worship

6 November 2021

11:45 AM Seminary Chapel

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Andrews University

J.N. Andrews Honors Program

Eleventh Annual Honors Church: The Many Voices of Worship

6 November 2021, 11:45 am
Seminary Chapel

“For where two or three are gathered together in My name, I am there in the midst of them.”
--Matt. 18:20

Prelude

Andrew Pak & Joshua Pak

“Duett for the Organ” (Samuel Wesley)

Opening Prayer & Welcome

Dr. L. Monique Pittman
Professor of English & Director of Honors

Part 1: What is worship?

Invocation & Response

We invite you to join our return to the core of worship, and call you to explore the ways which God has given us to praise Him. We assemble from many lands, cultures, and churches, together seeking our Creator. Lift your voices and make this declaration: **Let us worship together as many persons, but one body, united in Christ.**

Congregational Singing

“Heart of Worship”
Honors Choir, Congregation, Andrew Pak

Scripture Reading: John 4:19-26

Alyssa Henriquez & Lyle Goulbourne

The woman said to Him, “Sir, I perceive that You are a prophet. Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship.”

Jesus said to her, “Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. You worship what you do not know; we know what we worship, for salvation is of the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth.”

The woman said to Him, “I know that Messiah is coming” (who is called Christ). “When He comes, He will tell us all things.”

Jesus said to her, “I who speak to you am He.”

Reading: Worship as Creation Commemoration

Jenae Rogers

Wayne Muller
From *Sabbath* (1999)

“...the Sabbath prescription is a loving reminder to take full advantage of a condition that already exists. At rest, our souls are restored. This is the only commandment that begins with the word ‘remember,’ as if it refers to something we already know, but have forgotten. It is good. It is whole. It is beautiful. In our hurry and worry and acquiring and working, we forget. Rest, take delight in the goodness of creation, and remember how good it is.

Sabbath is a day we walk in the forest, walk among the fruits of our harvest and the ruins of our desperations, and see what lives. On the Sabbath, we rest. And see that it is good.”

Reading: Worship in Community

T Bruggemann

Christian Wiman
From *My Bright Abyss* (2013)

“Christ comes alive in the communion between people. When we are alone, even joy is, in a way, sorrow’s flower: lovely, necessary, sustaining, but blooming in loneliness, rooted in grief. I’m not sure you can have communion with other people without these moments in which sorrow has opened in you, and for you; and I am pretty certain that without shared social devotion one’s solitary experiences of God wither into a form of withholding, spiritual stinginess, the light of Christ growing ever fainter in the glooms of the self. What this means is that even if you are socially shy and generally inarticulate about spiritual matters—and I say this as someone who finds casual social interactions often quite difficult and my own feelings about faith intractably mute—you must not swerve from the engagements God offers you. These will occur in the most unlikely places, and with people for whom your first instinct may be aversion. Dietrich Bonhoeffer says that Christ is always stronger in our brother’s heart than in our own, which is to say, first, that we depend on others for our faith, and second, that the love of Christ is not something you can ever hoard. Human love catalyzes the love of Christ. And this explains why that love seems at once so forceful and so fugitive, and why, ‘while we speak of this, and yearn toward it,’ as Augustine says, ‘we barely touch it in a quick shudder of the heart.’”

Testimony

Alexander Navarro

Special Music

“Andante Religioso” (Grant Steinweg)
Grant Steinweg, Sion Kim, Shania Watts, Kurt Kuhlman

Part 2: How and why do we worship?

Invocation & Response

From the solemn pipe organ and stately service to the upbeat drum and lively celebrations, we all gather to one God. We come with a singular purpose: the uplifting of our Sovereign Lord. **We will worship together in our many ways**, espousing our praise to exalt our savior. **Let us worship together as many persons, but one body, united in Christ.**

Congregational Singing

“All Creatures of Our God and King”
Honors Choir, Congregation, Andrew Pak

Scripture Reading: Psalm 95: 1-7

Gabriella Srikureja

Oh come, let us sing to the Lord!
Let us shout joyfully to the Rock of our salvation.

Let us come before His presence with thanksgiving;
Let us shout joyfully to Him with psalms.

For the Lord *is* the great God,
And the great King above all gods.

In His hand *are* the deep places of the earth;
The heights of the hills *are* His also.

The sea *is* His, for He made it;
And His hands formed the dry *land*.

Oh come, let us worship and bow down;
Let us kneel before the Lord our Maker.

For He *is* our God,
And we *are* the people of His pasture,
And the sheep of His hand.

Scripture Reading in Swahili: Psalm 95: 1-7

Chris Ngugi

Reading: Worship in Song

Maxine Umana

Dietrich Bonhoeffer
From *Life Together* (1939)

“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.”

Reading: Worship through Prayer

Alexander Hess

Mary Oliver
“Praying” (2006)

It doesn't have to be
the blue iris, it could be
weeds in a vacant lot, or a few
small stones; just
pay attention, then patch

a few words together and don't try
to make them elaborate, this isn't
a contest but the doorway

into thanks, and a silence in which
another voice may speak.

Reading: Worship in Nature

Abigail Shim

Emily Dickinson
“Some keep the Sabbath going to Church” (1861)

Some keep the Sabbath going to Church –
I keep it, staying at Home –
With a Bobolink for a Chorister –
And an Orchard, for a Dome –

Some keep the Sabbath in Surplice –
I, just wear my Wings –
And instead of tolling the Bell, for Church,
Our little Sexton – sings.

God preaches, a noted Clergyman –
And the sermon is never long,
So instead of getting to Heaven, at last –
I'm going, all along.

Testimony

Shania Watts

Part 3: How can worship be alienating?

Invocation & Response

In coming together, let our unity not exclude the wanderer, the outsider, and the downtrodden. Let our worship not restrain those seeking life in Christ. **As disciples of Christ, we will not isolate our fellow neighbor;** instead we will accept our fellow humans in love. **Let us worship together as many persons, but one body, united in Christ.**

Then Jesus spoke to the multitudes and to His disciples, saying: “The scribes and the Pharisees sit in Moses’ seat. Therefore whatever they tell you to observe, *that* observe and do, but do not do according to their works; for they say, and do not do. For they bind heavy burdens, hard to bear, and lay *them* on men’s shoulders; but they *themselves* will not move them with one of their fingers. But all their works they do to be seen by men.

“But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in *yourselves*, nor do you allow those who are entering to go in.

“Woe to you, scribes and Pharisees, hypocrites! For you pay tithes of mint and anise and cumin, and have neglected the weightier *matters* of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone. Blind guides, who strain out a gnat and swallow a camel!

Scripture Reading in Spanish: Matt. 23:1-5, 13, 23-24

Roxanna Juarez

Reading: Human Failures

Abigail Lee

Maya Angelou
“Savior” (1990)

Petulant priests, greedy
centurions, and one million
incensed gestures stand
between your love and me.

Your *agape* sacrifice
is reduced to colored glass,
vapid penance, and the
tedium of ritual.

Your footprints yet
mark the crest of
billowing seas but
your joy
fades upon the tablets
of ordained prophets.

Visit us again, Savior.

Your children, burdened with
disbelief, blinded by a patina
of wisdom,
carom down this vale of
fear. We cry for you
although we have lost
your name.

Thomas Hardy
"The Impercipient" (1898)
(*At a Cathedral Service*)

That with this bright believing band
 I have no claim to be,
That faiths by which my comrades stand
 Seem fantasies to me,
And mirage-mists their Shining Land,
 Is a strange destiny.

Why thus my soul should be consigned
 To infelicity,
Why always I must feel as blind
 To sights my brethren see,
Why joys they have found I cannot find,
 Abides a mystery.

Since heart of mine knows not that ease
 Which they know; since it be
That He who breathes All's-Well to these
 Breathes no All's-Well to me,
My lack might move their sympathies
 And Christian charity!

I am like a gazer who should mark
 An inland company
Standing upfingered, with, "Hark! hark!
 The glorious distant sea!"
And feel, "Alas, 'tis but yon dark
 And wind-swept pine to me!"

Yet I would bear my shortcomings
 With meet tranquility,
But for the charge that blessed things
 I'd liefer not have be.
O, doth a bird beshorn of wings
 Go earth-bound willfully!

...

Enough. As yet disquiet clings
 About us. Rest shall we.

Testimony

Nora Martin

Special Music

“There is a Balm in Gilead”
Davielle Smith

Part 4: How can worship be healing and transformative?

Invocation & Response

Our worship should be a safe haven for expression, a welcoming of thought, and the relieving of burdens. Let our worship create an atmosphere of belonging—an embrace from the divine. **We will shelter those searching for peace**, longing for safety within our communion. Let God draw the brokenhearted by our gathering to heal and transform. **Let us worship together as many persons, but one body, united in Christ.**

Scripture Reading: 2 Cor. 1:3-5

Ruben Colon

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God. For as the sufferings of Christ abound in us, so our consolation also abounds through Christ.

Scripture Reading in Navajo: 2 Cor. 1:3-5

Nahzoni Haycock

Reading: Worship as Compassion

Katherine Pierre

Kathleen Norris
From *Amazing Grace* (1998)

“Converting a painful inheritance into something good requires all the discernment we can muster, both from what is within us, and what we can glean from mentors. The worst of the curses that people inflict on us, the real abuse and terror, can’t be forgotten or undone, but they can be put to good use in the new life that one has taken up. It is a kind of death; the lid closes on what went before. But the past is not denied. And we are still here, with all of our talents, gifts, and failings, our strengths and weaknesses. All the baggage comes along: nothing wasted, nothing lost. Perhaps the greatest blessing that religious inheritance can bestow is an open mind, one that can listen without judging. It is rare enough that we recognize it in another when we encounter it...Such people do not have a closed-off air, nor a boastful demeanor. In them, it is clear, their wounds have opened the way to compassion for others. And compassion is the strength and soul of a religion.”

Reading: Worship as Outreach

Jacob Kim

N. T. Wright
From *God and the Pandemic* (2020)

“It was...Christians who built hospitals and hospices. The followers of Jesus were first in the field, too, in making education available outside the circles of the elite, and in the care of the poor. All were needed, as they still are. ...throughout Church history, Jesus’ followers have...got on with the job. They have visited the prisoners, cared for the wounded, welcomed the strangers, fed the hungry. And they have tended the sick. In most past ages that has been done day and night, in good times and bad, in the Black Death and the Bubonic Plague, in war and peace, in the slums of the city and the isolated farmhouses. Clergy and laity alike have done it, at considerable and often fatal risk to themselves. The urge to meet the Lord himself in the faces of the needy—in accordance with Matthew 25—has always been strong.”

Special Music

“The Prayer” (David Foster)
Isabella Tessalee & Andras Muranyi
Andrew Pak

Testimony

Rekha Isaac

Honors Hymn

“Lord, Whose Love in Humble Service”
Honors Choir, Congregation, Andrew Pak

Closing Prayer

Elianna Srikureja

Instructions for Safe Dismissal

Elianna Srikureja

Postlude

“The Lord Bless You and Keep You” (John Rutter)
Honors Choir, Andrew Pak

The J. N. Andrews Honors Program and the Honors Officers would like to thank all readers, speakers, musicians, special music performers, ushers (Beatriz Martins, Karis Lyons), Provost Christon Arthur, the Seminary Chapel staff (Dorothy Show, Thorly James), Angela Sonnenburg, Honors Family Musician-Leaders—Shania Watts, Grant Steinweg, Andrew Pak, Joshua Pak—for writing the responsive readings, Isabella Tessalee and Andras Muranyi, for creating the program cover art, Abigail Lee, and for help in so many other ways Maxine Umana, Elianna Srikureja, Paul D. Smith, Jr., Maxine & Thomas Pittman, all Honors Scholars, Honors Faculty, Honors Council members, and friends. Thank you for being our blessed community.

With Gratitude,
Elianna Srikureja, President
Isabella Tessalee, Vice President
Rekha Isaac, Spiritual Vice President
Shania Watts, Music Coordinator
Abigail Lee, Social Coordinator
Gloria Oh, Public Relations
Nora Martin, Secretary
Andras Muranyi, Academic Affairs
Alyssa Henriquez, Academic Affairs
Dr. L. Monique Pittman, Honors Director
Ms. Maxine Umana, Administrative Assistant & Recruiter

Honors Choir
Conductor: Grant Steinweg

Soprano

Catarina Falcao
Anneliese Tessalee
Davielle Smith

Alto

Ntakirutimana Francine
Irina Gagi
Taznir Smalling

Tenor

Daniel Cerna
Grant Steinweg

Baritone

Jackson Hayden
Louis Merani
Andras Muranyi
Raleigh Pettey

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All Creatures of Our God and King

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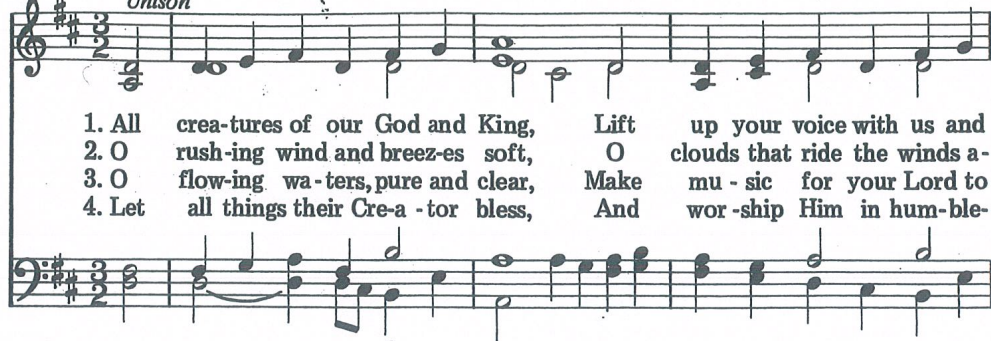
Francis of Assisi, 1225 (1182-1226)

Geistliche Kirchengesänge, Köln, 1623

Para. by William H. Draper, 1926 (1855-1933)

Arr. by Ralph Vaughan Williams, 1906 (1872-1958)

Unison

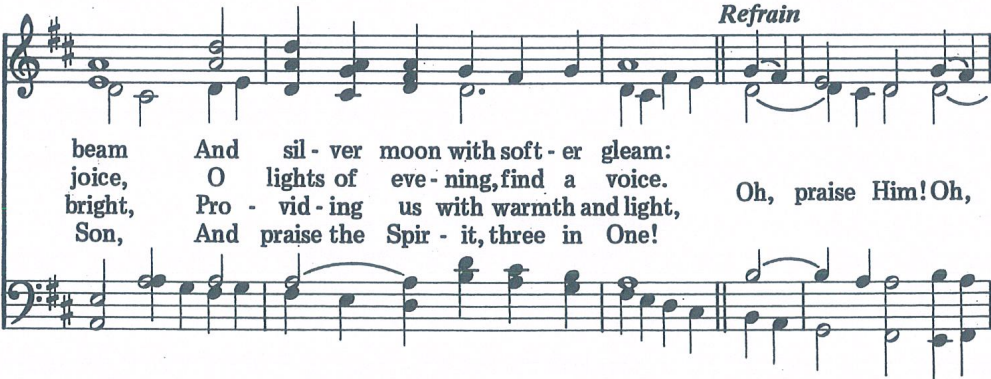


1. All crea-tures of our God and King, Lift up your voice with us and
 2. O rush-ing wind and breez-es soft, O clouds that ride the winds a-
 3. O flow-ing wa-ters, pure and clear, Make mu-sic for your Lord to
 4. Let all things their Cre-a-tor bless, And wor-ship Him in hum-ble-



sing: Al-le-lu-ia! Al-le-lu-ia! O burn-ing sun with gold-en
 loft: Oh, praise Him! Al-le-lu-ia! O ris-ing morn, in praise re-
 hear: Oh, praise Him! Al-le-lu-ia! O fire so mas-ter-ful and
 ness, Oh, praise Him! Al-le-lu-ia! Oh, praise the Fa-ther, praise the

Refrain



beam And sil-ver moon with soft-er gleam:
 joice, O lights of eve-ning, find a voice. Oh, praise Him! Oh,
 bright, Pro-vid-ing us with warmth and light,
 Son, And praise the Spir-it, three in One!



praise Him! Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia!

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Higher key, No. 228

ADORATION AND PRAISE

363 Lord, Whose Love in Humble Service

Isa. 58:6, 7
Albert F. Bayly (1901-1984)

BEACH SPRING 8.7.8.7.D.
 The Sacred Harp, 1844

Unison

1. Lord, whose love in hum-ble ser - vice Bore the weight of hu - man need,
 2. Still Your chil - dren wan - der home - less; Still the hun - gry cry for bread;
 3. As we wor - ship, grant us vi - sion, Till your love's re - veal - ing light

Who up - on the cross, for - sak - en, Worked Your mer - cy's per - fect deed:
 Still the cap - tives long for free - dom; Still in grief we mourn our dead.
 In its height and depth and great - ness Dawns up - on our quick - ened sight,

We, Your ser - vants, bring the wor - ship Not of voice a - lone, but heart;
 As You, Lord, in deep com - pas - sion Healed the sick and freed the soul,
 Mak - ing known the needs and bur - dens Your com - pas - sion bids us bear,

Con - se - crat - ing to Your pur - pose Ev - ery gift which You im - part.
 By Your Spir - it send Your pow - er To our world to make it whole.
 Stir - ring us to ar - dent ser - vice, Your a - bun - dant life to share.

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Harmony setting, No. 634
 Alternate tune, ABBOT'S LEIGH, No. 61

MISSION OF THE CHURCH