

BONHOEFFER

Honors Church

Howard Performing Arts Center

20 October, 2012

11:30 a.m.

 J.N. Andrews



JN Andrews
Honors Program

Introit

Mrs. Debbie Jeroncic & Dr. L. Monique Pittman

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

Welcome

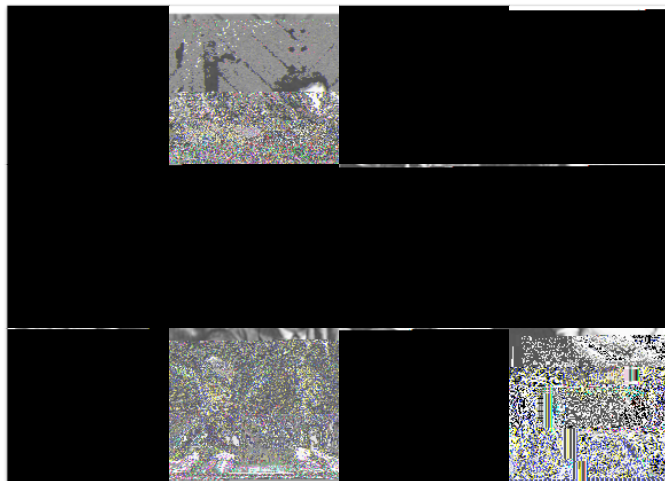
Ioana Danci

Responsive Invocation

Seth Stacey and Congregation

Excerpt from ÒMorning PrayersÓ

Lord Jesus Christ,
You were poor
and in distress, a captive and forsaken as I am.
You know all manÓs 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



The Life of Dietrich Bonhoeffer

Dr. L. Monique Pittman and Kristen Bishop

On Singing

Isabel Stafford

ÒSpeak to yourselves in psalms and hymns and spiritual songsÓ (Eph. 5:19). Our song on earth is speech. It is the 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 use the Word. All devotion, all attention should be concentrated upon the Word in the hymn. The fact that we do not sing but sing it only expresses the fact that our spoken words are inadequate to express what we want to say, that 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 mystery. (Life Together 59)

Hymns from the German-Lutheran Tradition

ÒPraise to the Lord, the AlmightyÓ
ÒLord, Whose Love in Humble ServiceÓ
ÒNow Thank We All Our GodÓ
Praise Team and Congregation

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

The Life of Dietrich Bonhoeffer: A Testimony

Dr. Ante Jeronicic

On Christian Community

Sarah Gane Burton

Because God has already laid the only foundation of our fellowship, because God has bound us together in our common life 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; rather thank God for what He does give us daily. And is not what has been given us enough: brothers, who will live with us through sin and need under the blessing of His grace? Is the divine gift of Christian fellowship any less than this, any day, even the most difficult and distressing day? Even when sin and misunderstanding burden our communal life, is not the sinning brother still a brother, with whom I, too, stand under the Word of Christ? Thus an hour of disillusionment with my brother becomes incomparably salutary, because it so thoroughly teaches me that none of us can ever live by our own words and deeds, but only by that one Word and Deed which really binds us together in 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 great price 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 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: Óye were bought at a price,Ó 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)

Special Music
Suite for Solo Cello #1, Prelude (J. S. Bach)
Erica Evans

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 Lord Jesus Christ, whose Word they hear, more inseparably than people are bound by all the ties of the common history, 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's word, his commandment of peace, is more holy, more inviolable than the most revered words and works of the world. For they know that whoso are not able to hate father and mother for his sake are not worthy of him, and they call themselves after Christ's name. These brothers and sisters in Christ obey his word; they do not doubt, question, but keep his commandment of peace. They are not ashamed, in defiance of the world, even to sacrifice for 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, 226)

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: ÒGive Me JesusÓ
Praise Team and Congregation

Scripture Reading

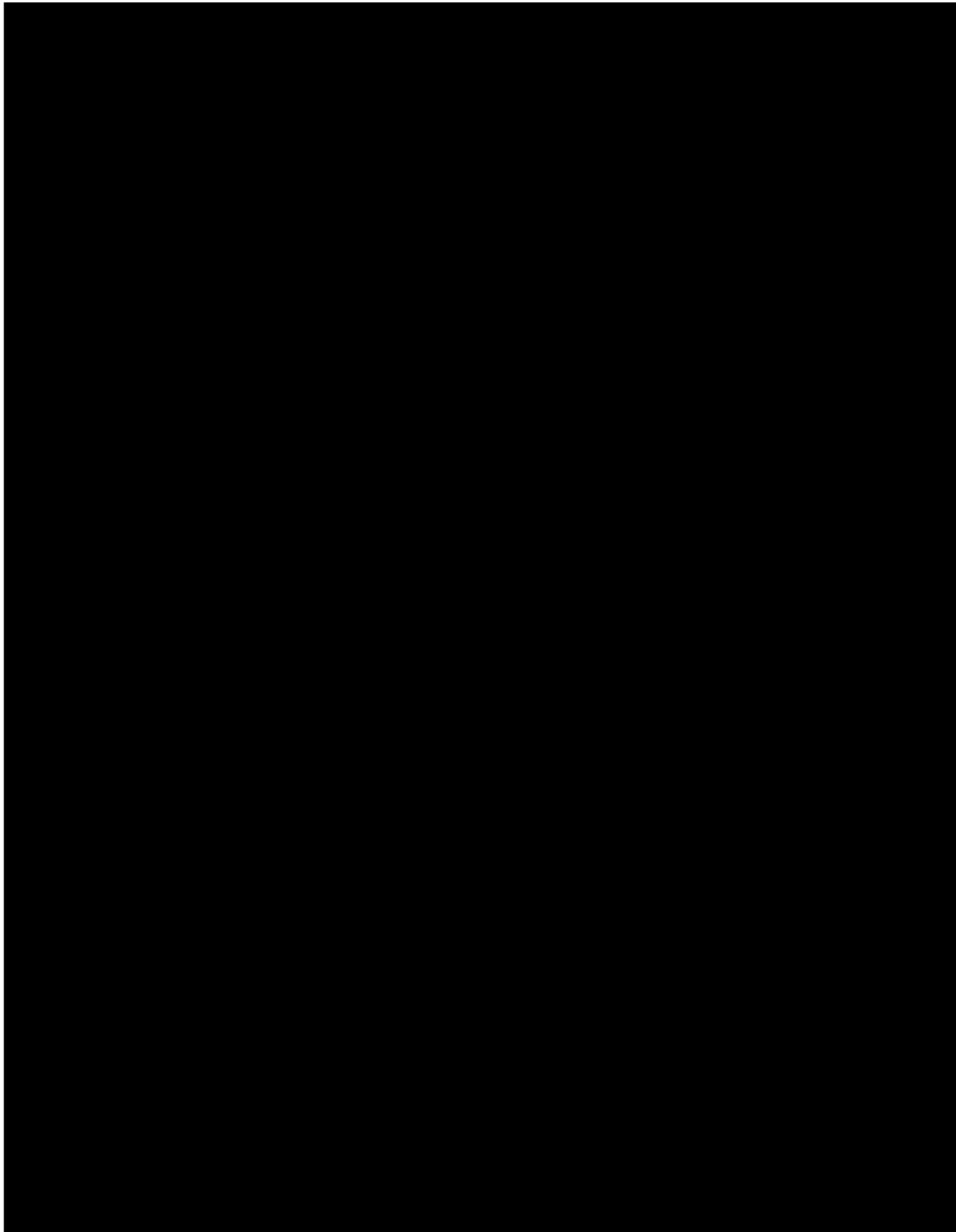
Luke 21:28

Monica Hamilton

Than I can bear.
You make all things work together for good
For your children.

Works Cited and Consulted

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- Bonhoeffer, Dietrich. *Letters and Papers from Prison*. Ed. Eberhard Bethge. 1953. New York: Touchstone, 1997.
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- Bonhoeffer, Dietrich. *A Testament to Freedom: The Essential Writings of Dietrich Bonhoeffer*. Eds. Geoffrey B. Kelly and F. Burton Nelson. San Francisco: Harper & Row, 1990.
- Bonhoeffer, Dietrich. *Dietrich Bonhoeffer's Prison Letters*. Ed. Edwin Robertson. Grand Rapids, Michigan: Zondervan, Inc., 1999.
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- Bonhoeffer, Dir. Martin Doblmeier. With Eberhard Bethge and Klaus Maria Brandauer. 2004. *First Run Feature*. 2004. Netflix. Web. 7 Oct. 2012.



This image displays a highly detailed and complex musical score, likely for a large ensemble or orchestra. The score is written in a traditional musical notation style, featuring multiple staves with intricate notation, including notes, rests, and dynamic markings. The notation is dense and fills most of the page, with some text interspersed between the staves. The text includes various musical terms and instructions, such as "Who Still", "We As", "Mak-mun se", "bu, Lor", "ing may", "Dm", "ives", "Con-", "By", "Stir-se-er", "ota", "ing", "Sacre", "d Har-Phir", "dats", "ix", "Ae", "bag", "ecm", "p", "e", "pos", "ord, v", "those of", "you", "ch", "we", "w", "sell", "you", "Y", "sio", "phia II". The score is written in a traditional musical notation style with various clefs and time signatures. The overall appearance is that of a professional, high-quality musical manuscript.

2

46.1 5 14
Father 152 Hedge 5
Frederick H. 11

A Mid

12 (1875-1890)

Do not say in strength
with dev - all earth
help - er not the
God hath
still o - to
ask w -
since c -
goes a -
in
by
et -
his
en -
they

ent for
may be? C
is
gim.
go.

et will
age to
his down
a - bid

PERG
Mo

