



Honors Church



Instruments of His Peace
The Non-Violent Resistance of
Mohandas Gandhi &
Dr. Martin Luther King, Jr.



November 11, 11:45 am
In the Seminary Chapel

Andrews University

J. N. Andrews Honors Program

Instruments of His Peace: The Non-Violent Resistance
of Mohandas Gandhi & Dr. Martin Luther King, Jr.

**“True peace is not merely the absence of some negative force--tension, confusion or war;
it is the presence of some positive force--justice, good will and brotherhood.”
--Martin Luther King, Jr., “Nonviolence and Racial Justice” (1957)**

Prelude

Dr. David Williams

“May the Peace Be Exchanged,” from *Rubrics*
By Dan Locklair

Choral Invocation

“I Will Be A Child Of Peace”
By Elaine Hagenberg
Andrews University Singers
Prof. Stephen Zork, Conductor
Andrews University Department of Music

Welcome

Ian Neidigh

Invocation

Sion Kim

Scripture Reading in English & Spanish

Isaiah Scaffidi

Micah 4:3-5

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

Opening Hymn

“Lord, Whose Love in Humble Service”
Congregation, Davielle Smith, Dr. David Williams

The Work of Peace: Armistice and Pathways of Non-Violence

Dr. L. Monique Pittman

Poem

T Bruggemann

“In Flanders Fields” (1915)
John McCrae

In Flanders fields the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.

We are the Dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we lie,
In Flanders fields.

Take up our quarrel with the foe:
To you from failing hands we throw
The torch; be yours to hold it high.
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders fields.

Part I. The Divine Pathways of Peace

Scripture Reading in English & French

Amelia Stefanescu

Ephesians 2:13-14, 18-22

But now in Christ Jesus you who once were far away have been brought near by the blood of Christ. For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility....He came and preached peace to you who were far away and peace to those who were near. For through him we both have access to the Father by one Spirit. Consequently, you are no longer foreigners and strangers, but fellow citizens with God's people and also members of his household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit.

Special Music

“Jesu, Joy of Man’s Desiring” & “Blessed Assurance”

By J.S. Bach & Phoebe P. Knapp

Arranged by Yena Choi & Edwin M. Wilmington

Addison Randall, Cello

Nathaniel Miller, Piano

Reading

Jenae Rogers

Stanley Hauerwas

“Peacemaking: The Virtue of the Church” (1985)

“...the peace that Jesus brings is not a peace of rest but rather a peace of truth. Just as love without truth cannot help but be accursed, so peace without truthfulness cannot help but be deadly. In short, peacekeeping is that virtue of the Christian community that is required if the church is to be a community of people at peace with one another in truth” (266).

“...we should not be surprised if peacemakers and peacemaking appear anything but peaceful. Moreover, if the church is to be a community of peace in a world at war it cannot help but be a community that confronts the world in uncompromising manner. For the task of peacemaking cannot ignore real wrongs past or present. The peace that the world knows too often is but order built on forgetfulness, but that is not the peace of the church that is built on forgiveness. No genuine peace can come from simply forgetting past wrongs, but rather must come by encompassing those wrongs in a history of forgiveness. Those peacemakers, however, who insist on reminding us of our past sins, cannot help but appear often as troublemakers” (267).

Miroslav Volf
Exclusion and Embrace (1996)

“In situations of conflict Christians often find themselves accomplices in war, rather than agents of peace. We find it difficult to distance ourselves from our selves and our own culture and so we echo its reigning opinions and mimic its practices. As we keep the vision of God's future alive, we need to reach out across the firing lines and join hands with our brothers and sisters on the other side. We need to let them pull us out of the enclosure of our own culture and its own peculiar set of prejudices so that we can read afresh the 'one Word of God.' In this way we might become once again the salt to the world ridden by strife” (54).

“As a metaphor, embrace implies that the self and the other belong together in their mutual alterity. For the self shaped by the cross of Christ and the life of the triune God, however, embrace includes not just the other who is a friend but also the other who is the enemy. Such a self will seek to open its arms toward the other even when the other holds a sword. The other will, of course, have to drop the sword, maybe even have the sword taken out of his hand, before the actual embrace can take place. Yet even the struggle over the sword will be undergirded by the will to embrace the other and be embraced in return” (146).

Responsive Poem

Jeffrey Woods & Nahzoni Haycock

Prayer of St. Francis of Assisi (attributed)
 First published (1912)

Lord, make me an instrument of your peace:
where there is hatred, let me sow love;
 where there is injury, pardon;
where there is doubt, faith;
 where there is despair, hope;
where there is darkness, light;
 where there is sadness, joy.
O divine Master, grant that I may not so much seek
 to be consoled as to console,
to be understood as to understand,
 to be loved as to love.
For it is in giving that we receive,
 it is in pardoning that we are pardoned,
and it is in dying that we are born to eternal life.

Special Music

“Be Still My Soul”
 By Jean Sibelius
 Davielle Smith, Soprano
 Nathaniel Miller, Piano

Part II. Marking Seventy-Five Years since the Death of Mohandas Gandhi

Scripture Reading in English & Russian

Anna Rybachek

Matthew 5:43-48

You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you greet your brethren only, what do you do more than others? Do not even the tax collectors do so? Therefore you shall be perfect, just as your Father in heaven is perfect.

Reading

Karis Lyons

Mohandas Gandhi
(1934)

"It is no nonviolence if we merely love those who love us. It is nonviolence only when we love those who hate us. I know how difficult it is to follow this grand law of love. But are not all great and good things difficult to do? Love of the hater is the most difficult of all. But by the grace of God even this most difficult thing becomes easy to accomplish if we want to do it" (98).

Reading

Anna Pak

Mohandas Gandhi
"War or Peace" (1926)

"The way of peace is the way of truth. Truthfulness is even more important than peacefulness. Indeed, lying is the mother of violence. A truthful man cannot long remain violent. He will perceive in the course of his search that he has no need to be violent, and he will further discover that so long as there is the slightest trace of violence in him, he will fail to find the truth he is searching" (62).

"There is no half way between truth and non-violence on the one hand, and untruth and violence on the other. We may never be strong enough to be entirely non-violent in thought, word and deed. But we must keep non-violence as our goal and make steady progress towards it. The attainment of freedom, whether for a man, a nation or the world, must be in exact proportion to the attainment of non-violence by each. Let those, therefore, who believe in non-violence as the only method of achieving real freedom, keep the lamp of non-violence burning bright in the midst of the present impenetrable gloom. The truth of a few will count; the untruth of millions will vanish even like chaff before a whiff of wind" (62).

Poem

Lily Burke

"Wage Peace"
Judyth Hill (2001)

Wage peace with your breath.

Breathe in firemen and rubble,
breathe out whole buildings and flocks of red wing blackbirds.

Breathe in terrorists
and breathe out sleeping children and freshly mown fields.

Breathe in confusion and breathe out maple trees.

Breathe in the fallen and breathe out lifelong friendships intact.

Wage peace with your listening: hearing sirens, pray loud.

Remember your tools: flower seeds, clothes pins, clean rivers.

Make soup.

Play music, learn the word for thank you in three languages.

Learn to knit, and make a hat.

Think of chaos as dancing raspberries,
imagine grief
as the outbreath of beauty or the gesture of fish.

Swim for the other side.

Wage peace.

Never has the world seemed so fresh and precious:

Have a cup of tea and rejoice.

Act as if armistice has already arrived.

Don't wait another minute.

Celebrate today.

Special Music

Prelude from Cello Suite No. 2

By J.S. Bach

Shania Watts, Viola

Part III. Marking Sixty Years since Martin Luther King, Jr.'s "I Have a Dream"

Scripture Reading

Ms. Maxine Umana

Romans 12:9-18

Let love be without hypocrisy. Abhor what is evil. Cling to what is good. Be kindly affectionate to one another with brotherly love, in honor giving preference to one another; not lagging in diligence, fervent in spirit, serving the Lord; rejoicing in hope, patient in tribulation, continuing steadfastly in prayer; distributing to the needs of the saints, given to hospitality. Bless those who persecute you; bless and do not curse. Rejoice with those who rejoice, and weep with those who weep. Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion. Repay no one evil for evil. Have regard for good things in the sight of all men. If it is possible, as much as depends on you, live peaceably with all men.

Scripture Reading in Kinyarwanda: Romans 12:9-18

Ntakirutimana Francine

Reading

Timi Olatunde

Martin Luther King, Jr.
“The Rising Tide of Racial Consciousness” (1960)

“I feel that this way of nonviolence is vital because it is the only way to reestablish the broken community. It is the method which seeks to implement the just law by appealing to the conscience of the great decent majority who through blindness, fear, pride, or irrationality have allowed their consciences to sleep. The nonviolent resisters can summarize their message in the following simple terms: we will take direct action against injustice without waiting for other agencies to act. We will not obey unjust laws or submit to unjust practices. We will do this peacefully, openly, and cheerfully because our aim is to persuade. We adopt the means of nonviolence because our end is a community at peace with itself. We will try to persuade with our words, but, if our words fail, we will try to persuade with our acts. We will always be willing to talk and seek fair compromise, but we are ready to suffer when necessary and even risk our lives to become witnesses to the truth as we see it” (69).

“This approach to the problem of oppression is not without successful precedent. We have the magnificent example of Gandhi who challenged the might of the British Empire and won independence for his people by using only the weapons of truth, noninjury, courage, and soul force” (69).

Reading

Michelle Thomas

Martin Luther King, Jr.
“Nonviolence and Racial Justice” (1957)

“Finally, the method of nonviolence is based on the conviction that the universe is on the side of justice. It is this deep faith in the future that causes the nonviolent resister to accept suffering without retaliation. He knows that in his struggle for justice he has cosmic companionship. This belief that God is on the side of truth and justice comes down to us from the long tradition of our Christian faith. There is something at the very center of our faith which reminds us that Good Friday may reign for a day, but ultimately it must give way to the triumphant beat of the Easter drums. Evil may so shape events that Caesar will occupy a palace and Christ a cross, but one day that same Christ will rise up and split history into A.D. and B.C., so that even the life of Caesar must be dated by his name. So in Montgomery we can walk and never get weary, because we know that there will be a great camp meeting in the promised land of freedom and justice” (197-198).

Reading

Chris Ngugi

Martin Luther King, Jr.
“The Rising Tide of Racial Consciousness” (1960)

“We must work assiduously and with determined boldness to remove from the body politic this cancerous disease of discrimination which is preventing our democratic and Christian health from being realized. Then and only then will we be able to bring into full realization the dream of our American democracy--a dream yet unfulfilled. A dream of equality of opportunity, of privilege and property widely distributed; a dream of a land where men will not take necessities from the many to give luxuries to the few; a dream of a land where men do not argue that the color of a man's skin determines the content of his character; a dream of a place where all our gifts and resources are held not for ourselves alone but as instruments of service for the rest of humanity; the dream of a country where every man will respect the dignity and worth of all human personality, and men will dare to live together as brothers--that is the dream. Whenever it is fulfilled we will emerge from the bleak and desolate midnight of man's inhumanity to man into the bright and glowing daybreak of freedom and justice for all of God's children” (71-72).

Choral Anthem

“What is Peace”
By Kim André Arnesen
Andrews University Singers
Prof. Stephen Zork, Conductor
Andrews University Department of Music

Student Reflection

Yoel Kim

Closing Hymn

“Grant Us Your Peace”
Congregation, Davielle Smith, Dr. David Williams

Closing Prayer for Peace

Alexander Navarro

“A Prayer for Peace”
Tracy Wenger Sadd (2011)

Holy God, make us mindful of the boundless opportunities
To build bridges across borders
To collaborate on common ground.
Give us courage to take risks
In both creative thought
And innovative action.
Empower us with the knowledge
That we walk in the footsteps
Of the multitude of generations
Who understood the cost
of confronting injustice
Of including the outsider
Of serving the enemy
Of resisting the sword.
Lord, who can accomplish more
Than we can ever ask,
Consecrate us to be the living incarnation
Of Your shalom,
The blessed peacemakers of the third way
Following Jesus, the prince of peace,
Who is our peace.
Sustain us with a blissful confidence
In Your illimitable love
For us and for all creation.
Grant us hearts and souls
That remain unconquered.
Make us tireless ambassadors of reconciliation
Who will not be satisfied
Until righteousness and peace
Are realized on this earth
As they are in heaven.
Amen.

Invitation to Fellowship

Alexander Navarro

“We Shall Overcome”
Arranged by Carl Haywood

The J. N. Andrews Honors Program and the Honors Officers would like to thank all readers, special music performers, the Seminary Chapel staff, Prof. Stephen Zork, the University Singers, Dr. David Williams, Ms. Maxine Umana, Anna Pak, Paul D. Smith, Jr., all Honors Scholars and Friends. Thank you for being our blessed community.

Pax vobiscum.
Peace be with you.

With Gratitude,

Ian Neidigh, President
Chris Ngugi, Vice President
Sion Kim, Spiritual Vice President
T Bruggemann, Social Coordinator
Farrah Murray, Music Coordinator
Brooklyn Anderson, Public Relations
Nahzoni Haycock, Secretary
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Alexander Navarro, Academic Affairs
Dr. L. Monique Pittman, Director
Ms. Maxine Umana, Administrative Assistant & Recruiter

Organ:

Dr. David Williams
Associate Professor of Worship and Sacred Music
Co-director, International Center for Worship & Music
Seventh-Day Adventist Theological Seminary
Andrews University

Andrews University Singers
Stephen Zork, *conductor*
Eleanor Joyce *pianist*

SOPRANO I

Jessica Munson
Nicole Neugebauer
Davielle Smith

SOPRANO II

Janelle Dobson
Ximena Leon
Elsie Mokaya
Everline Ogari

ALTO I

Micalyn Haugsted
Valery Muedas
Kaitlin Nelson
Dévaneé Williams

ALTO II

Maddie Hann
Kissandra Johns
Emanuel Moreno
Kareen Nathan
Susan Zork

TENOR I

Jon Clough
Peter Flores
Cyril Punay
Lavonn Taylor

TENOR II

Roy Bournissen
Brennan Katsuren
Carlos Lugo
Ricardo Navarro

BARITONE

Daniel Cerna
Jahaziel Gutierrez
Raleigh Pettey
Isaac Sarmina
Philip Wekesa

BASS

David Ashley
Hayden Baldwin
Earlon Cornwall
Scott Peterson

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363 Lord, Whose Love in Humble Service

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

BEACH SPRING 8.7.8.7.D.
 The Sacred Harp, 1844

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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MISSION OF THE CHURCH

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

Grant Us Your Peace

471

Latin source unknown
English, Otilie Stafford; French, Marcel Pichot
Spanish, Espi Wasmer

Attr. to Palestrina (1525-1594)
Accomp. by Melvin West, 1984 (1930-)



1. Do - na no - bis pa - cem, pa - cem; Do - na
2. Fa - ther, grant us, grant us Your peace; Oh, lov - ing
3. Ac - cor - de - nous ta paix, ta paix; Ac - cor -
4. Pa - dre, da - nos tu paz, tu paz; Pa - dre,



no - bis pa - cem. Do - na no - bis pa - cem;
Fa - ther, grant us Your peace. Grant us, grant us peace;
de - nous ta paix. Ac - cor - de - nous ta paix;
da - nos, da - nos tu paz. Pa - dre, da - nos tu paz;



3. Do - na no - bis pa - cem. Do - na
Grant us, grant us, grant us Your peace. Grant us,
Ac - cor - de - nous ta paix. Ac - cor -
Pa - dre, da - nos, da - nos tu paz. Pa - dre,



no - bis pa - cem; Do - na no - bis pa - cem.
grant us peace; Lov - ing Fa - ther, grant us Your peace.
de - nous ta paix; Ac - cor - de - nous ta paix.
da - nos tu paz; Pa - dre, da - nos, da - nos tu paz.



*Accompaniment may repeat either or both of these scores for the duration of the canon.
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JOY AND PEACE