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**HONORS**

**CHURCH**

# Andrews University

J.N. Andrews Honors Program

## 500: Martin Luther's Reformation Remembered 1517-2017

“Out of love and zeal for bringing the truth to light, what is written below will be debated in Wittenberg with the Reverend Father Martin Luther, Master of Arts and Sacred Theology and regularly appointed lecturer on these subjects at that place, presiding. Therefore, he requests that those who cannot be present to discuss orally with us will in their absence do so by letter. In the name of our Lord Jesus Christ. Amen.”

--From *The Ninety-Five Theses or Disputation for Clarifying the Power of Indulgences* (1517)

### Sung Prelude

“Create in me a Clean Heart”  
“Indescribable”  
“Amazing Love”  
“Old Rugged Cross”  
Praise Team & Congregation

### Introit

“Veni Redemptor Gentium”  
Attr. St. Ambrose  
Honors Choir

### Invocation & Welcome

Haley Butler

### Introductory Remarks

Dr. L. Monique Pittman

## Part 1: Protest Begins—The Problem of Indulgences

### Hymn

“All Glory Be to God Alone”  
Praise Team & Congregation

### Scripture Reading: Ephesians 2:4-10 (NKJV)

Frentzen Pakpahan

“But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), and raised us up together, and made us sit together in the heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus. For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.”

### Scripture Reading: Ephesians 2:4-10 (Romanian)

Ingrid Radulescu

### From Letter to Albrecht, Archbishop of Mainz (31 October 1517)

D'Shauna Edwards

“Under your most distinguished [name and] title, papal indulgences are being disseminated among the people for the construction of St. Peter's [in Rome]. In these matters, I do not so much find fault with the cries of the

preachers, which I have not heard, but I do bewail the people's completely false understanding, gleaned from these fellows, which they spread everywhere among the common folk. For example, these poor souls believe: that if they were to purchase these letters of indulgence they would then be assured of their salvation; likewise, that souls immediately leap from purgatory when they have thrown a contribution into the chest; and then that the graces [of indulgences] are so great that no sin is of such magnitude that it cannot be forgiven....likewise, that through these indulgences a person is freed from every penalty and guilt. O great God! In this way, excellent Father, souls committed to your care are being directed to death....For that reason I could no longer keep silent about these things. For a human being does not attain security about salvation through any episcopal function, since a person does not even become secure through the infused grace of God. But instead the Apostle [Paul] orders us constantly to 'work out our salvation in fear and trembling.'"

**From *The Ninety-Five Theses or Disputation for Clarifying the Power of Indulgences* (1517):  
A Chorus of Protest**

1. Our Lord and Master Jesus Christ, in saying "Do penance..." wanted the entire life of the faithful to be one of penitence. **Annelise Burghardt**
2. This phrase cannot be understood as referring to sacramental Penance, that is, confession and satisfaction as administered by the clergy. **Sara McLean**
27. They "preach human opinions" who say that, as soon as a coin thrown into the money chest clinks, a soul flies out [of purgatory]. **Nathon Hilton**
28. It is certain that when a coin clinks in the money chest profits and avarice may well be increased, but the intercession of the church rests on God's choice alone. **Haneul (Heaven) Shin**
32. Those who believe that they can be secure in their salvation through indulgence letters will be eternally damned along with their teachers. **Natalie Hwang**
37. Any true Christian, living or dead, possesses a God-given share in all the benefits of Christ and the church, even without indulgence letters. **Daniel Self**
41. Apostolic indulgences are to be preached with caution, so that the people do not mistakenly think that they are to be preferred to other good works of love. **Shelbi Slade**
43. Christians are to be taught that the one who gives to a poor person or lends to the needy does a better deed than if a person acquires indulgences, **Alyssa Henriquez**
44. because love grows through works of love and a person is made better; but through indulgences one is not made better but only freer from penalty [for sin]. **Jonathan Borton**
54. An injustice is done to the Word of God when, in the very same sermon, equal or more time is spent on indulgences than on the Word. **Adam Weir**
62. The true treasure of the church is the most holy gospel of the glory and grace of God. **Alicia Dent**
63. But this treasure is deservedly the most hated, because it makes "the first last." **Delight Pazvakawambwa**
67. Indulgences, which the declaimers shout about as the greatest "graces," are indeed understood as such—insofar as they promote profits. **Jesse Snelling**
68. Yet they are in truth the least of all when compared to the grace of God and the goodness of the cross. **Ms. Maxine Umana**

**From *A Sermon on Indulgences and Grace* (1518)**

Alexandria Edge

"This is what I say: No one can defend the position with any passage from Scripture that God's righteousness desires or demands any punishment or satisfaction from sinners except for their heartfelt and true contrition or conversion alone—with the condition that from that moment on they bear the cross of Christ and practice the aforementioned works (but not as imposed by anyone)."

"...it is a tremendous error when people imagine that they can make satisfaction for their sins, which God instead always forgives gratis out of immeasurable grace while desiring nothing for this [grace] except that one live well from then on."

## Part 2: Grace Alone and Christian Freedom

### Hymn

“Lord Jesus Christ, to Thee We Pray”  
Praise Team & Congregation

### Scripture Reading: Romans 3:21-28 (NKJV)

Danya Wilson

“But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; for all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus. Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith. Therefore we conclude that a man is justified by faith apart from the deeds of the law.”

### Scripture Reading: Romans 3:21-28 (Russian)

Mykhaylo Malakhov

### From *Heidelberg Disputation* (1518)

Nathaniel Srikureja

16. *The person who believes that one can obtain grace “by doing what is in oneself” adds sin to sin and thus becomes doubly guilty.*

“On the basis of what has been said, the following is clear: People ‘doing what is in them’ sin and seek their own things in everything. But if they should suppose that through sin they become worthy of, or apt for, grace, they would add haughty arrogance to their sin and not believe that sin is sin and evil is evil, which is an exceedingly great sin. As Jer. 2 [13] says, ‘For my people have committed two evils: they have forsaken me, the fountain of living water, and dug out cisterns for themselves, cracked cisterns that can hold no water,’ that is, through sin they are far from me and yet they presume to do good by their own ability. Now you ask, ‘What then shall we do? Shall we be idle because we can do nothing but sin?’ I would reply, By no means. But, having heard this, fall down and pray for grace and place your hope in Christ in whom is our salvation, life, and resurrection. For this reason, we are so instructed—for this reason the law makes us aware of sin so that, having recognized our sin, we may seek and obtain grace. Thus God ‘gives grace to the humble’ [I Pet. 5:5], and ‘all who humble themselves will be exalted’ [Matt. 23:12]. The law humbles, grace exalts. The law effects fear and wrath, grace effects hope and mercy.”

### From *Sermon on Two Kinds of Righteousness* (1519)

Alexi Decker

“Thus, through faith in Christ, Christ’s righteousness becomes our righteousness and all that he has, rather, he himself, becomes ours. Therefore the Apostle calls it ‘the righteousness of God’ in Rom. 1[17]: For in the gospel ‘the righteousness of God is revealed...; as it is written, ‘The righteous lives from faith.’ Finally, in the same epistle, chapter 3 [28], such a faith is called ‘the righteousness of God’: ‘We hold that a human being is justified through faith.’ This is an infinite righteousness, and one that swallows up all sins in a moment, for it is impossible that sin should exist in Christ. On the contrary, who trusts in Christ is attached to Christ, is one with Christ, having the same righteousness as he. Thus, it is impossible that sin should remain in that person. This righteousness is primary; it is the basis, the cause, the source of any own actual righteousness. For this is the righteousness given in place of the original righteousness lost in Adam. It accomplishes the same as that original righteousness would have accomplished; rather, it accomplishes more.”

## Special Music

Felix Mendelssohn  
Andante from Symphony #5, "The Reformation Symphony"  
Nova Quartet  
Donn LaTour, Tiffany Steinweg, Colin Fenwick, Grant Steinweg

### From *The Freedom of a Christian* (1520)

Teddy Kim

"Consequently, it is clear that a Christian has all that is needed in faith and does not require works in order to be justified. And if we have no need of works, we also have no need of the law. It follows further that if we have no need of the law we are freed from the law....This is the liberty of the Christian—in essence it is our faith. This freedom does not lead us to live lazy and wicked lives but makes the law and works unnecessary for righteousness and salvation."

"Now, it should be clear that we are speaking of a spiritual power. It rules while surrounded by enemies and is mighty in the midst of oppression. This is nothing other than the 'power made perfect in weakness' (2 Cor. 12:9). It is the foundation for our belief that in all things God works for our salvation (Rom. 8:28). The result is that the cross and death are compelled to serve me and work together for my salvation. This splendid privilege, difficult to grasp, is truly an omnipotent power, a spiritual dominion, in which there is nothing so good and nothing so evil that cannot be made to work for my good, provided I trust [God's promises]. In this spiritual realm faith alone is needed, and works mean nothing for me here. I need only to let faith in all its freedom exercise its power and dominion. Indeed, this is the priceless power and freedom of the Christian."

## Part 3: Ethical Living and the Holy Community

### Hymn

"Lord, Whose Love in Humble Service"  
Praise Team & Congregation

### Scripture Reading: Galatians 6:1-10 (NKJV)

Greg Zdor & Congregation

Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted.

**Bear one another's burdens, and so fulfill the law of Christ.**

For if anyone thinks himself to be something, when he is nothing, he deceives himself.

**But let each one examine his own work, and then he will have rejoicing in himself alone, and not in another.**

For each one shall bear his own load. Let him who is taught the word share in all good things with him who teaches.

**Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.**

For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.

**And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.**

Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith.

**Scripture Reading: Galatians 6:1-10 (Mandarin)**

Isabelle Hwang

**From *Treatise on Good Works* (1520)**

Jasmine Logan

“The foremost and noblest good work is faith in Christ, just as he himself said in John 6 [:28-29] when the Jews asked him what they should do in order to perform good works of God. He answered: ‘This is the (good) work of God, that you believe in him whom he has sent.’ Now when we hear this or preach it, we pass right over it, thinking it is a small thing that is easy to do. We should instead pause here a long time and ponder it in depth. For all good works have to be included in this one and receive their goodness from it, as if receiving a fief. We have to make it simple and clear so that it can be understood. We find that many people pray, fast, create pious endowments, do this and that, and lead respectable lives in the opinion of others; but if you ask them whether or not they are certain that God is pleased with what they do, they do not know or at least have their doubts....All these good works are performed apart from faith; they amount to nothing and are completely dead, because the attitude of your conscience before God determines the goodness of the works that proceed from it. If there is no faith or good conscience toward God, your works are decapitated, and your life and goodness amount to nothing at all. Now you see why, whenever I exalt faith and reject as false those works done without it, they accuse me of forbidding good works, although my real desire is to teach the genuine good works that belong to faith.”

**From *The Freedom of a Christian* (1520)**

Nicole Weis

“Although we Christians are free from all works, we ought to use this liberty to empty ourselves, take on the form of servants, take on human form, and become human in order to serve and help our neighbors in every possible way...From faith there flows a love and joy in the Lord. From love there proceeds a joyful, willing, and free mind that serves the neighbor and takes no account of gratitude or ingratitude, praise or blame, gain or loss. We do not serve others with an eye toward making them obligated to us. Nor do we distinguish between friends and enemies or anticipate their thankfulness or ingratitude. Rather, we freely and willingly spend ourselves and all that we have, whether we squander it on the ungrateful or give it to the deserving. This is just as our Father does, who gives all things to all people richly and freely, making ‘his sun to rise on the evil and on the good’ (Matt. 5:45). As sons and daughters of such a Father, we will act in a similar way. Knowing nothing except this sense of spontaneous joy, by which we do and suffer all things, we are led through Christ to delight in God, who lavishly dispenses all these gifts to us.”

**From *The Large Catechism* (1529)**

Sarah Henry-Saturne

“This is the meaning and substance of this phrase: I believe that there is on earth a holy little flock and community of pure saints under one head, Christ. It is called together by the Holy Spirit in one faith, mind, and understanding. It possesses a variety of gifts and yet is united in love without sect or schism. Of this community I also am a part and member, a participant and copartner in all the blessings it possesses. I was brought into it by the Holy Spirit and incorporated into it through the fact that I have heard and still hear God’s word, which is the beginning point for entering it. Before we had come into this community, we were entirely of the devil, knowing nothing of God and of Christ. The Holy Spirit will remain with the holy community or Christian people until the last day. Through it the Spirit gathers us, using it to teach and preach the word. By it the Spirit creates and increases holiness, causing it daily to grow and become strong in the faith and in its fruits, which the Spirit produces.”

## Special Music

“My Life, My Love, My All”  
Honors Choir  
Conductor, André Williams

## Homily

Prof. Davide Sciarabba

## Hymn

“A Mighty Fortress,” Arr. Hadid Cortez  
Praise Team & Congregation

## Closing Prayer by Martin Luther

Alexandra Wiist

Behold, Lord, an empty vessel that needs to be filled. My Lord, fill it. I am weak in faith; strengthen thou me. I am cold in love; warm me and make me fervent that my love may go out to my neighbour. I do not have a strong and firm faith; at times I doubt and am unable to trust thee altogether. O Lord, help me. Strengthen my faith and trust in thee. In thee I have sealed the treasures of all I have. I am poor; thou art rich and didst come to be merciful to the poor. I am a sinner; thou art upright. With me there is an abundance of sin; In thee is the fullness of righteousness. Therefore, I will remain with thee of whom I can receive but to whom I may not give. Amen.

## Invitation to Fellowship

Alexandra Wiist

## Postlude

Hymn Medley  
Jesse Gray

“Rather than seeking its own good, the love of God flows out and bestows good....This is the love of the cross, born of the cross, which turns in the direction where it does not find good, which it may enjoy, but where it may confer good upon the evil and needy person.”

--From *Heidelberg Disputation* (1518)

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With Gratitude,  
Haley Butler, President  
D’Shauna Edwards, Vice President  
Danya Wilson, Spiritual Vice President  
Isabelle Hwang, Social Coordinator  
Teddy Kim, Public Relations  
Alexandra Wiist, Secretary  
Jesse Gray, Music Coordinator  
Haley Kang, Academic Affairs  
Bernadette Flores, Academic Affairs  
Dr. L. Monique Pittman, Sponsor  
Ms. Maxine Umana, Administrative Assistant

**Praise Team Members:**

Carlyle Tagalog, Piano  
Jeremy Ahn, Keyboard  
Joshua Ahn, Guitar  
Sang-Gyoon (Tim) An, Cajon  
Donn LaTour, Violin  
Rayford Alva, Bass Guitar

Annelise Burghardt, Soprano  
Emma Magbanua, Soprano  
Bernadette Flores, Alto  
Andrei Wayne Kyrk Defino, Tenor

**Honors Choir Members:  
André Williams, Conductor**

**Soprano**

Kelsey Rook  
Alexandra Wiist  
Sara McLean  
Rebecca Keller  
Haneul (Heaven) Shin

**Alto**

Adair Kibble  
Bernadette Flores  
Peyton Ware  
Zoey Caballero  
Colleen Staniszewski  
Shelbi Slade

**Tenor**

Andrei Wayne Kyrk Defino  
Nathon Hilton  
Carlyle Tagalog  
Joshua Ahn

**Bass**

Abraham Walayat  
Daniel Self  
Ben Hiramoto  
Yosia Nurhan  
Jay Jay Martinez



**Honors Orchestra Members:**

**Violin I**

Danya Wilson  
Janelle An  
Taejun Ok

**Violin II**

Nicole Hwang  
Teddy Kim  
Janice Pakkianathan

**Viola**

Jesse Gray  
Ruth Burn  
Haley Butler

**Cello**

Juliane Johnson  
Patrick Miller  
Andrew Gagliu  
Grant Steinweg

**Flute**

Isabelle Hwang

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All Ehr und Lob soll Gottes sein  
 J. Klug, *Geistliche Lieder*, Wittenberg, 1543  
 Tr. W. G. Polack, 1890-1950

ALL EHR UND LOB  
*Kirchengesangbuch*, Strassburg, 1541

1. All glo - ry be to God a - lone, For - ev - er - more the  
 2. We praise Thee, God, and Thee we bless; We wor - ship Thee in  
 3. Lord God, our King on heav - en's throne, Our Fa - ther, the Al -  
 4. Thou dost the world's sin take a - way; Have mer - cy on us,

High - est One, Who doth our sin - ful race be - friend And  
 hum - ble - ness; From day to day we glo - ri - fy Thee,  
 might - y One. O Lord, the Sole - be - got - ten One, Lord  
 Lord, we pray. Thou dost the world's sin take a - way; Give

grace and peace to us ex - tend. A - mong man - kind may His good  
 ev - er - last - ing God on high. Of Thy great glo - ry do we  
 Je - sus Christ, the Fa - ther's Son, True God from all e - ter - ni -  
 ear un - to the prayer we say. Thou sitt'st at God's right hand for

will All hearts with deep thanks - giv - ing fill.  
 sing, And e'er to Thee our thanks we bring.  
 ty, O Lamb of God, to Thee we flee.  
 aye; Have mer - cy on us, Lord, we pray.

# Holy Communion

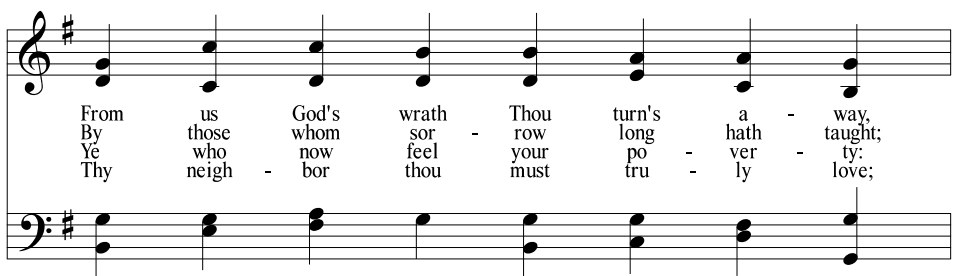
Hymn #

M. Luther, 1524

Thomas Tallis, 1560



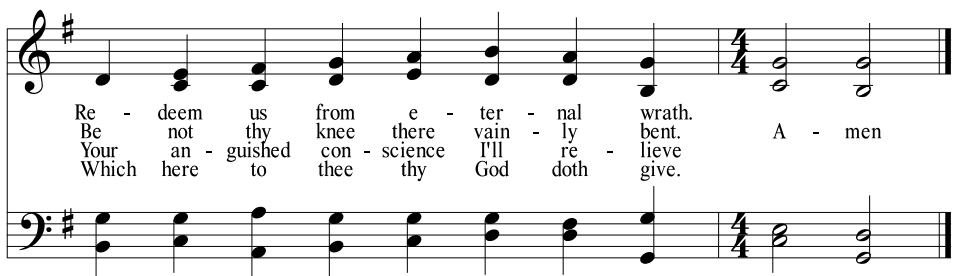
Lord Such Our But Je grace Sa fruits - sus and vior must Christ, mer saith still to cy Come thy Thee must un faith - we be to ap - pray, sought me, prove;



From us those God's wrath Thou turn's a way, By those whom sor row long hath taught; Ye who now bor feel your must po ver ty: Thy neigh - bor thou must tru ly love;



Thine ag - o - ny and bit - ter death If an - guish ne'er thy heart hath rent, My mer - cy I will free - ly give, That love let him from thee re - cieve,



Re - deem us from e - ter - nal wrath. Be not thy knee there vain - ly bent. A - men Your an - guished con - science I'll re - lieve. Which here to thee thy God doth give.

©

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

MISSION OF THE CHURCH

# A Mighty Fortress

506

Psalm 46:1

Martin Luther, 1529 (1483-1546)

Tr. by Frederick H. Hedge, 1852 (1805-1890)

EIN' FESTE BURG 8.7.8.7.6.6.6.6.7.

Martin Luther, 1529

1. A might - y for - tress is our God, A bul - wark nev - er fail - ing;  
 2. Did we in our own strength con - fide, Our striv - ing would be los - ing,  
 3. And though this world, with dev - ils filled, Should threaten to un - do us,  
 4. That word a - bove all earth - ly powers, No thanks to them, a - bid - eth;

Our help - er He, a - mid the flood Of mor - tal ills pre - vail - ing.  
 Were not the right man on our side, The man of God's own choos - ing.  
 We will not fear, for God hath willed His truth to tri - umph through us.  
 The Spir - it and the gifts are ours Through Him who with us sid - eth;

For still our an - cient foe Doth seek to work us woe; His craft and  
 Dost ask who that may be? Christ Je - sus, it is He, Lord Sab - a -  
 The prince of dark - ness grim, We trem - ble not for him; His rage we  
 Let goods and kin - dred go, This mor - tal life al - so; The bod - y

power are great; And armed with cru - el hate, On earth is not his e - qual.  
 oth His name, From age to age the same, And He must win the bat - tle.  
 can en - dure, For lo! his doom is sure, One lit - tle word shall fell him.  
 they may kill; God's truth a - bid - eth still, His king - dom is for - ev - er.

FAITH AND TRUST