

# Tenth Annual Honors Church: Hurt Not the Earth

14 November 2020  
11:45 am  
Seminary Chapel  
Andrews University



# Andrews University

J.N. Andrews Honors Program

## Tenth Annual Honors Church: Hurt Not the Earth

14 November 2020, 11:45 am  
Seminary Chapel

*“God saw everything that he had made, and indeed, it was very good.”*  
--Genesis 1:31

### Praise Service

“Indescribable”  
“So Will I”  
Praise Team

### Honors Hymn

“Lord, Whose Love in Humble Service”  
Vocalists & Honors Ensemble

### Invocation & Welcome

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

### Part 1: Stewards of God’s Creation

#### Scripture Reading: Genesis 1:27-31 (NRSV)

Adoniah Simon

So God created humankind in his image, in the image of God he created them; male and female he created them.

God blessed them, and God said to them, “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.”

God said, “See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food.

And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so.

God saw everything that he had made, and indeed, it was very good.

#### Scripture Reading: Genesis 1:27-31 (Korean)

HeeYun Oh

하나님이 자기 형상 곧 하나님의 형상대로 사람을 창조하시되 남자와 여자를 창조하시고

하나님이 그들에게 복을 주시며 그들에게 이르시되 생육하고 번성하여 땅에 충만하라, 땅을 정복하라, 바다의 고기와 공중의 새와 땅에 움직이는 모든 생물을 다스리라 하시니라.

하나님이 가라사대 내가 온 지면의 씨 맺는 모든 채소와 씨 가진 열매 맺는 모든 나무를 너희에게 주노니 너희 식물이 되리라.

또 땅의 모든 짐승과 공중의 모든 새와 생명이 있어 땅에 기는 모든 것에게는 내가 모든 푸른 풀을 식물로 주노라 하시니 그대로 되니라.

하나님이 그 지으신 모든 것을 보시니 보시기에 심히 좋았더라. 저녁이 되며 아침이 되니 이는 여섯째 날이니라.

## Reading

Lauren Butler

Nicholas Wolterstorff  
From *Art in Action* (1980)

“...to us in the last half of the twentieth century it sounds deeply offensive to speak of man as called to subdue and dominate. When we hear of ‘subduing the earth’ we think of woodsmen hacking down trees and of bulldozers making all the ‘rough places plain’ by flattening out hills, damming up streams, and filling in marshes.” (75)

“Subduing, then, is the imposition of order for the purpose of serving human livelihood and delight...When the imposition of order goes beyond what serves human benefit and God’s honor, then it goes beyond our authorization. Today we are beginning to see just how far we in the West have gone beyond.” (76)

“The image appropriate to subduing—to ordering nature for the benefit of man—is that of *gardening*. Man’s vocation is to be the world’s gardener...The earth and all that dwells therein is for man’s use and at his disposal. But he is to use it in the spirit of a devoted gardener tending his plot.” (77)

## Reading

Jenae Rogers

Calvin B. DeWitt  
“Reading the Bible Through a Green Lens”

“God gave humans a special role and responsibility as stewards of his creation. Having dominion over creation is an important aspect of being made in God’s image, as we reflect his presence on the earth. Part of our human dignity is tied to God’s entrusting us with stewardship over creation. When God gave humans dominion over creation, the intent was not for us to destroy creation, but to preserve and care for it so it could benefit all people and creatures for generations to come.”

“Our ultimate purpose is to honor God as creator in such a way that Christian environmental stewardship is part and parcel of everything we do. Our goal is to make tending the garden of creation, in all its aspects, an unquestioned and all-pervasive part of our service to each other, to our community, to God’s world.”

## Reading

Terika Williams

Makoto Fujimura  
*Culture Care* (2017)

“Because it is gratuitous, beauty points beyond itself, beyond survival to satisfaction...Beauty also connects us with the *why* of living. It points to discoveries waiting to be made about the creation. It points toward questions of right

relationships, of ultimate meaning, and even of eternity. It points backward and outward and forward to our ultimate Source and Sustainer...beauty is a gift that we discover, receive, and *steward*. This is a claim that beauty is found both in nature and in culture. It is something that is given to us, and it is also something we human beings can add to—something we can cultivate...In anything we make, we bring our creative energies, but we are always acting in stewardship of something that we have been given. At our best we work *with* our raw materials, honoring their properties and respecting their limits, not working against the grain or twisting them out of context. In short, we need to love both nature and culture to exercise a proper stewardship.”

## Reading

Andras Muranyi

Ruth Page

“The Fellowship of All Creation” (1996)

“The kind of relationships implied by management—even at its most humane—is the area where there is a danger of one-sidedness in the exclusive use of the stewardship model. A steward is necessarily something other than the ‘objects’ of stewardship, so this model constantly implies distance and difference between humans and all the rest. This is a critical point, for it was this very sense of distance and difference—the otherness and superiority of humanity—which made manipulation, indeed exploitation, possible in the first place. They remain dangerous possibilities since hierarchy is built into the model with stewards ‘over’ their charges. In a sense stewardship, even when enlightened by modern knowledge, chastened by past excess and Christianized, is still basically about the manipulation of the natural world, although it substitutes a kindly paternalism for egocentric tyranny.” (97-98)

“Humanity has a task before it which will require all its intelligence and managerial efficiency. Our present behavior, prodigal with energy and careless of waste, has to be changed; our whole vision of the world, and of God in relation to the world, requires a kind of conversion to see us all in interrelationship rather than humanity in isolation, or alone with God. There remains the danger that notions of stewardship on their own will not effect this conversion, changing only the mode of action without addressing the change of heart. Such stewardship will in the end be inadequate...stewardship requires the model of fellowship, so that creaturely existence of every kind may be given its true value before decisions have to be made on its future, while stewardship itself is less about control and management, though these may be the means, and more about creating the best possible conditions of life in the circumstances, in which God may be praised.” (102, 104-105)

## Reading

Lily Burke

Gerard Manley Hopkins

“Pied Beauty” (1877, pub. 1918)

Glory be to God for dappled things –  
For skies of couple-colour as a brindled cow;  
For rose-moles all in stipple upon trout that swim;  
Fresh-firecoal chestnut-falls; finches’ wings;  
Landscape plotted and pieced – fold, fallow, and plough;  
And all trades, their gear and tackle and trim.

All things counter, original, spare, strange;  
Whatever is fickle, freckled (who knows how?)  
With swift, slow; sweet, sour; adazzle, dim;  
He fathers-forth whose beauty is past change:  
Praise him.

## Special Music

“For the Beauty of the Earth”  
Andras Muranyi & Isabella Tessalee  
Andrew Pak

## Part 2: The High Cost of Failure

**Scripture Reading: Leviticus 26:14-15, 33-35 (NSRV)**

Elena Petrie

But if you will not obey me, and do not observe all these commandments, if you spurn my statutes, and abhor my ordinances...and you break my covenant...your land shall be a desolation, and your cities a waste. Then the land shall enjoy its sabbath years as long as it lies desolate.... As long as it lies desolate, it shall have the rest it did not have on your sabbaths when you were living on it.

**Scripture Reading: Leviticus 26:14-15, 33-35 (Bulgarian)**

Elena Petrie

НО АКО НЕ МИ СЕ ПОДЧИНЯВАТЕ, И НЕ НАБЛЮДАВАТЕ ВСИЧКИ ТЕЗИ ЗАПОВЕДИ, АКО ИЗФЪРЯТЕ МОЙТЕ ПИСМЕНИ ЗАКОНИ, И ТРЪГВАТЕ СРЕЩО МОЙТЕ ЗАПОВЕДИ, И РАЗВАЛЯТЕ МОЯ ЗАВЕТ... ВАШАТА ЗЕМЯ ЩЕ БЪДЕ В ЗАПУСТЕНИЕ, И ВАШИТЕ ГРАДОВЕ РАЗВАЛИНА. ТОГАВА ЗЕМЯТА ЩЕ СЕ НАСЛАДИ НА НЕЙНАТА ШАБАТ ГОДИНИ ДОКАТО ТЯ ЛЕЖИ ПУСТА... ДОКАТО ЛЕЖИ ПУСТА, ТЯ ЩЕ ИМА ПОЧИВКАТА КОЯТО ТЯ НЕ Е ИМАЛА НА ВАШИТЕ ШАБАТИ КОГАТО ВИЕ ЖИВЯХТЕ НА НЕЯ.

**Reading**

Louis Merani

Aana Marie Vigen  
“Living Advent and Lent” (2016)

“While releasing unprecedented amounts of carbon dioxide and methane into the air, we have simultaneously—gravely—compromised Earth’s *arteries* (ocean acidification, fresh and salt water pollution, overfishing), [Earth’s] *tissues* (desertification, soil degradation, overflowing trash landfills and other contaminating toxins), and [Earth’s] *respiratory systems* (massive losses of forests which constitute Earth’s lungs, intensifying air pollution and toxins produced by vehicles and industry). Overall, the prognosis for many living beings/species is grim.” (238)

“..at this most critical juncture in history (human and planetary), along with developing sufficient, renewable energy infrastructures and technologies, we need to own the truth that even as we are inventive and capable creatures, we never truly grow out of our radical dependence—on God, on Earth’s ecosystems, *and* on one another—for our individual and collective well-being and futures....In sum, making profound changes in energy, agriculture, industry, and consumer consumption patterns and policies is not simply an altruistic thing to do. Such conversions are vital to the recovery and renewal of our own spiritual, moral, and relational well-being.” (237, 239).

**Reading**

Ashlee-Rose Wilson

Gordon Aeschliman  
From, “Loving the Earth is Loving the Poor”

“Serving God’s creation and doing justice for the poor are inseparable missions in today’s world. Said another way, to hurt the earth is to hurt the poor; to serve the earth is to serve the poor. It shouldn’t be surprising that creation and justice are inextricably linked.”

“And here’s the harsh reality for the poor: it’s usually their resources we are capturing to support our lifestyle, and their land, rivers, and lakes where we are dumping our waste. Quite literally, the poorest of the earth live on wealthy people’s garbage. In the United States, close to 85 percent of all toxic landfills are in neighborhoods comprised of people of lower economic means and people of color.”

“In the wealthy West we live what is called a ‘phantom’ lifestyle. Rather than relying on the earth around us, we almost invisibly (like a phantom) rely on the earth of others. If we run out of vegetables, we import them from another country. If we need more electricity, we import it from another state or river or region. The same is true for water, minerals, fruit, and meat. If we need more petroleum, we import it from abroad. Very often we lose our innocence in the capturing of those resources. We take land that belongs to another group of people; we invade countries; we destroy rain forests. The true cost of living the modern lifestyle is not measured by what we pay at the cash register. Rather, it is measured by what we have done to other people’s rivers, valleys, oceans, and land. And, more precisely, what we have done to the poor.”

## Reading

Maxine Umana

Leon Sealey-Huggins  
From “The Climate Crisis is a Racist Crisis” (2018)

“One important issue to highlight at this point is the way in which analysis of ‘environmental’ problems often gets framed in narrowly technical terms. These framings make it harder to link ‘natural disasters’ to the broader social and political causes that pattern their destructive effects. I would argue, instead, that we can only properly understand the harm being wrought by weather events and climate change by directly connecting it to a broader social and political process of which structural racism is a central part.” (100).

“Climate change is set to exacerbate existing disregard for Black life, in part through the very universalism embedded in the claim that ‘all lives matter.’ This universalism obscures the fact that climate change entails uneven and unfairly distributed impacts, which are significantly intensified by an unequal distribution of wealth and resources.” (101)

## Reading

Amber Engle

Ama Francis  
*Free Movement Agreements & Climate-Induced Migration* (2019)

“Climate-induced migration presents the human face of climate change. Climate change intensifies the frequency and severity of disasters, thereby increasing the number of people displaced by extreme weather events. Adverse climate change impacts are already exacerbating patterns of human mobility, and will do so in greater magnitude in the future. The Internal Displacement Monitoring Center reports that approximately 265 million people have been displaced due to natural hazards since 2008. More than 17 million were internally displaced by disasters in 2018 alone. The majority of climate migrants are forced to move within their home countries, posing economic, developmental and social challenges for their national governments. However, while the majority of climate migrants remain within their own country, many people are also forced to move abroad.”

## Special Music

“This is my Father’s World”  
Taznir Smalling & Anneliese Tessalee

## Reflection

Dr. James Hayward  
Research Professor Emeritus, Biology  
Honors Research Mentor & Honors Council Member

Dr. Shandelle M. Henson  
Professor of Ecology  
Professor of Mathematics  
Honors Research Mentor & Honors Council Member

## Part 3: Restoring the Fellowship of God's Creation

### Scripture Reading: Psalm 104: 10-24 (NKJV)

Taznir Smalling & Terika Williams

You make springs gush forth in the valleys;  
they flow between the hills,  
giving drink to every wild animal;  
the wild asses quench their thirst.

**By the streams the birds of the air have their habitation;  
they sing among the branches.**

**From your lofty abode you water the mountains;  
the earth is satisfied with the fruit of your work.**

You cause the grass to grow for the cattle,  
and plants for people to use,  
to bring forth food from the earth,  
and wine to gladden the human heart,  
oil to make the face shine,  
and bread to strengthen the human heart.

**The trees of the Lord are watered abundantly,  
the cedars of Lebanon that he planted.**

**In them the birds build their nests;  
the stork has its home in the fir trees.**

**The high mountains are for the wild goats;  
the rocks are a refuge for the coney.**

You have made the moon to mark the seasons;  
the sun knows its time for setting.  
You make darkness, and it is night,  
when all the animals of the forest come creeping out.

**The young lions roar for their prey,  
seeking their food from God.**

**When the sun rises, they withdraw  
and lie down in their dens.**

People go out to their work  
and to their labor until the evening.  
O Lord, how manifold are your works!  
In wisdom you have made them all;  
the earth is full of your creatures.

Fazes jorrar as nascentes nos vales e correrem as águas entre os montes;  
delas bebem todos os animais selvagens, e os jumentos selvagens saciam a sua sede.  
As aves do céu fazem ninho junto às águas e entre os galhos põem-se a cantar.  
Dos seus aposentos celestes ele rega os montes; sacia-se a terra com o fruto das tuas obras!  
É ele que faz crescer o pasto para o gado, e as plantas que o homem cultiva, para da terra tirar o alimento:  
o vinho, que alegra o coração do homem; o azeite, que faz brilhar o rosto, e o pão que sustenta o seu vigor.  
As árvores do Senhor são bem regadas, os cedros do Líbano que ele plantou;  
nelas os pássaros fazem ninho, e nos pinheiros a cegonha tem o seu lar.  
Os montes elevados pertencem aos bodes selvagens, e os penhascos são um refúgio para os coelhos.  
Ele fez a lua para marcar estações; o sol sabe quando deve se pôr.  
Trazes trevas, e cai a noite, quando os animais da floresta vagueiam.  
Os leões rugem à procura da presa, buscando de Deus o alimento,  
mas ao nascer do sol eles se vão e voltam a deitar-se em suas tocas.  
Então o homem sai para o seu trabalho, para o seu labor até o entardecer.  
Quantas são as tuas obras, Senhor! Fizeste todas elas com sabedoria! A terra está cheia de seres que criaste.

**Reading**

Lyle Goulbourne

James H. Cone  
“Whose Earth Is It, Anyway?” (1999)

“The logic that led to slavery and segregation in the Americas, colonization and apartheid in Africa, and the rule of white supremacy throughout the world is the same one that leads to the exploitation of animals and the ravaging of nature. It is a mechanistic and instrumental logic that defines everything and everybody in terms of contribution to the development and defense of white world supremacy....The fight for justice cannot be segregated but must be integrated with the fight for life in all its forms.” (23)

“The survival of the earth, therefore, is a moral issue for everybody. If we do not save the earth from destructive human behavior, no one will survive. That fact alone ought to be enough to inspire people of all colors to join hands in the fight for a just and sustainable planet.” (29)

**Reading**

Marvin Schatzschneider

John Houghton  
“Stewardship for the Twenty-first Century” (2006)

“People often say to me that I am wasting my time giving lectures and writing about global warming and climate change. ‘The world,’ they say, ‘will never agree to take the necessary action.’ I reply that I am optimistic for three reasons. First, I have experienced the commitment of the world scientific community in painstakingly and honestly working together to understand the problems and assessing what needs to be done. Secondly, I believe the necessary technology is available for achieving satisfactory solutions. My third reason is that I believe God is committed to his creation. He demonstrated this most eloquently by sending his son Jesus to be part of creation and by giving to us the responsibility of being good stewards of creation. What is more, I believe that we do not do this on our own but in partnership with him—a partnership that is presented so beautifully in the early chapters of Genesis where we read that God walked with Adam and Eve in the garden in the cool of the day.” (317)

## Reading

Andrew Remmers

N. T. Wright  
“Jesus is Coming—Plant a Tree!” (2008)

“I know that God’s new world of justice and joy, of hope for the whole earth, was launched when Jesus came out of the tomb on Easter morning. I know he calls me and you to live in him and by the power of his Spirit to be new-creation people here and now, bringing signs and symbols of the kingdom to birth on earth as in heaven. The resurrection of Jesus and the gift of the Spirit mean that we are called to bring real and effective signs of God’s renewed creation to birth even in the midst of the present age. Not to do so is at best to put ourselves in the position of those Second Temple Jews who believed they had to wait passively for God to act—when God has acted in Jesus to inaugurate his kingdom on earth as in heaven. At worst, not to bring works and signs of renewal to birth within God’s creation is to collude with the forces of sin and death themselves.”

## Reading

Elianna Srikureja

Mary Oliver  
“Wild Geese” (1986)

You do not have to be good.  
You do not have to walk on your knees  
for a hundred miles through the desert repenting.  
You only have to let the soft animal of your body  
love what it loves.  
Tell me about despair, yours, and I will tell you mine.  
Meanwhile the world goes on.  
Meanwhile the sun and the clear pebbles of the rain  
are moving across the landscapes,  
over the prairies and the deep trees,  
the mountains and the rivers.  
Meanwhile the wild geese, high in the clean blue air,  
are heading home again.  
Whoever you are, no matter how lonely,  
the world offers itself to your imagination,  
calls to you like the wild geese, harsh and exciting -  
over and over announcing your place  
in the family of things.

## Reflection

Sabbathing: Re-grounding the Human-Earth Relationship

Dr. Øystein LaBianca  
Professor of Anthropology  
Associate Director, Institute of Archaeology  
Honors Faculty

## Closing Hymn

“I Sing the Mighty Power of God”  
Praise Team

## Closing Prayer

Lauren Butler

Creator of earth and sky and seas,  
Maker of rocks and birds and trees,  
and all that is,  
Thank you for calling us together  
and welcoming us with your smile.  
Lord of the nations,  
We pray that you will hasten the day  
when swords are turned into ploughshares  
and spears are turned into pruning hooks  
and justice rolls down like the great river.  
Lord of our hearts,  
We pray that you will work in us and through us.  
Make us partners with you in advancing the kingdom of heaven.  
May your Spirit work in us through the week to come  
to accomplish justice and peace  
is our prayer in Jesus's name.  
Amen.

Written by John McLarty and Used by Kind Permission

## Instructions for Safe Dismissal

Lauren Butler

## Postlude

“All Things Bright and Beautiful”  
Honors Ensemble

*The J. N. Andrews Honors Program and the Honors Officers would like to thank all readers, speakers, musicians, special music performers, ushers, Provost Christon Arthur, the Seminary Chapel staff (Jacob Romero and Caleb Akins), Angela Sonnenburg, Honors Family Musicians--Jesse Gray, Hadid Cortez, Eric Inae, Irina Gagiu, and Prof. Gagiu (for orchestral arrangements), Dr. Beverly Matiko (for spoken-word training), Dr. Øystein LaBianca, Dr. Shandelle Henson, Dr. James Hayward, Maxine Umana, Isabelle Dias, 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,  
Lauren Butler, President  
Terika Williams, Vice President  
Andrew Remmers, Co-Spiritual Vice President  
Co-Music Coordinator  
HeeYun Oh, Co-Spiritual Vice President  
Co-Music Coordinator  
Adoniah Simon, Social Coordinator  
Gloria Oh, Public Relations  
Elianna Srikureja, Secretary  
Andras Muranyi, Academic Affairs  
Alyssa Henriquez, Academic Affairs  
Dr. L. Monique Pittman, Honors Director  
Ms. Maxine Umana, Administrative Assistant & Recruiter

## Honors Praise Team

### Vocalists

Isabella Rappette  
Jewel Murray  
Sandrine Adap

### Keyboard/Piano

Brent Laporre

### Guitar

Jeremy Ahn

### Cabon

Joshua Dulcich

## Honors Ensemble

### Violin

Irina Gagli  
Elianna Srikureja  
Gloria Oh

### Cello

Sion Kim  
Samuel Condori

### Flute

Rekha Isaac

### Harp

Caralynn Chan

### Piano

Andrew Pak

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# 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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MISSION OF THE CHURCH

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

## I Sing the Mighty Power of God

Genesis 1  
Isaac Watts, (1674-1748)

VARINA C.M.D.  
G. F. Root, 1856 (1820-1895)

1. I sing the might-y power of God, That made the moun-tains rise,  
2. I sing the good-ness of the Lord, That filled the earth with food;  
3. There's not a plant or flower be-low But makes Thy glo-ries known;

That spread the flow-ing seas a-broad, And built the loft-y skies;  
He formed the crea-tures with His word, And then pro-nounced them good.  
And clouds a-rise, and tem-pests blow, By or-der from Thy throne.

I sing the wis-dom that or-dained The sun to rule the day;  
Lord, how Thy won-ders are dis-played Wher-e'er I turn my eye!  
Crea-tures that bor-row life from Thee Are sub-ject to Thy care;

The moon shines full at His com-mand, And all the stars o-bey.  
If I sur-vey the ground I tread, Or gaze up-on the sky!  
There's not a place where we can flee But God is pres-ent there.

MAJESTY AND POWER OF GOD