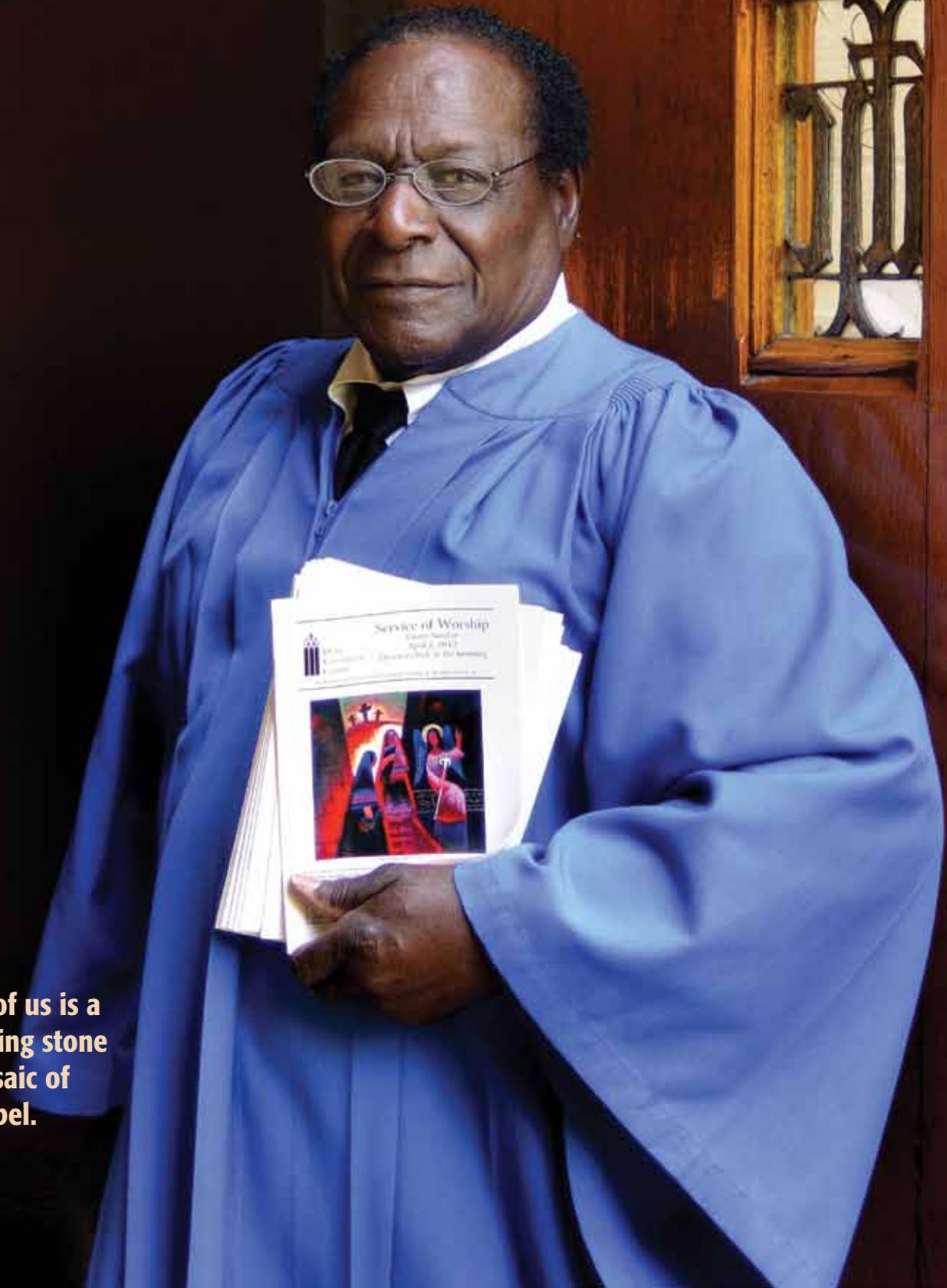


# Friends of Duke Chapel

Spring 2013



“Each one of us is a unique living stone in the mosaic of Duke Chapel.

*p. 3*

# Friends of Duke Chapel

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G (Graduate School) E (Pratt School of Engineering)

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# THE VIBRANCY OF THE ARTS

From the President of the Friends of Duke Chapel Board, Gina Harrison



**A**t a recent meeting of Arts NC, where I serve as a member of the board, we were discussing public support of the arts and art education. This statewide arts advocacy organization shares information with policymakers and the public about the impact of

the nonprofit arts industry in NC and its relationship to economic development, creative place-making, and tourism. We highlight research findings that talk about the benefits of a comprehensive arts education for all our students and how sustained study in the arts is positively correlated with things like improved test scores, reduced dropout rates, and even increased civic engagement. And as important as all this is, somebody finally said, “Yes, but we know the importance of the arts is about more than this. We’ve started referring to the “more” that the arts have to offer as ‘vibrancy.’”

Certainly the arts, and the resonance and illumination they bring, are evident at Duke Chapel. Central to the religious life of students, and many others in the university community, the Chapel has served as one of the cornerstones of the cultural life of Durham and the region for generations. In the course of a year, the Chapel will host vocal and instrumental ensembles, distinguished soloists, composers, photographers, artists, scholars, orators, poets, storytellers, and dancers. From the windows, woodwork, carillon, and organs that are part of the structure itself, to the services, concerts, lectures, and study groups that take place here, the Chapel enriches the lives of its diverse community.

In addition to the resident Duke Chapel and Vespers Choirs that sing during the academic year, other distinguished choirs such as the North Carolina Boys Choir and the Ciompi Quartet, provide music for weekly services and special events. Public performances are also a regular part of the life of the Chapel. The Organ Recital Series dates back nearly two decades, presenting a series of concerts by internationally acclaimed musicians at no charge to the public. Along with occasional guests such as the Tenebrae Choir that visited last November as part of Duke Performances, regular Choral concerts are presented by the Vespers Ensemble, Duke Chapel Choir, Choral Society of Durham, Vocal Arts Ensemble, and Duke Chorale. The Chapel Choir’s annual *Messiah* performances are a tradition begun in 1933. Soon, the Chapel Choir will join forces with the Duke Chorale on April 13 for their spring oratorio, *Brahms Ein Deutsches Requiem*.

The Chapel is always looking for new ways to give the beauty of the arts back to the community.

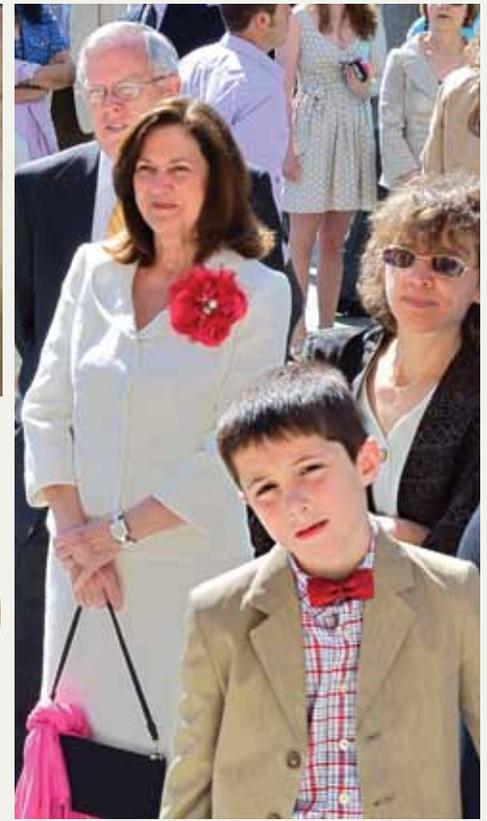
This winter, we hosted some of Durham’s youngest musicians, from KidZNotes, “an El Sistema-inspired nonprofit organization that fights poverty and encourages positive decision-making by instructing and engaging children in classical orchestral music. KidZNotes aims to improve children’s musical performance, to develop values that contribute to success at school and in society, and to promote children’s and families’ engagement in program and community activities.”

In January, the Chapel collaborated with Duke Divinity School’s Initiatives in Theology and the Arts to present: *Engaging Eliot: Four Quartets in Word, Color, and Sound*. This multimedia project featured a reflection on Eliot’s *Four Quartets*, through music, painting, performance, and discussion.

In his remarks, artist Makoto Fujimura discussed the influences on his work, dealing with tragedy, and how culture encompasses “everything that makes life worth living.” In July, we’ll host the filming of The Royal School of Church Music’s Choral Evensong. For next year’s spring oratorio on Palm Sunday, the Chapel Choir will perform the U.S. premiere of the *St. Luke Passion* by world-renowned Scottish composer James MacMillan, who will be in residence at Duke that week. Written for choir, children’s choir, and orchestra, the piece is described as “powerful and highly expressive, with many poignant moments” by Director of Chapel Music, Rodney Wynkoop. This is another joint project, commissioned by the Duke Divinity School, in cooperation with the Music Department.

Education, meditation, discovery, contemplation, solace, community, celebration, affirmation, praise... all meet here at the Chapel, vibrantly. Duke Chapel is art, and all of you make that art possible. Thank you for your generosity and for your friendship to the Chapel. We look forward to continuing to create together.

“From the windows, woodwork, carillon, and organs that are part of the structure itself, to the services, concerts, lectures, and study groups that take place here, the Chapel enriches the lives of its diverse community.”



“ May you continue to give of your time, talents, money, and hearts to the programs and ministries of the Chapel in order to invest yourselves in the beautiful artwork of this place.



# LIVING STONES OF BEAUTY

From the Dean's Desk, the Rev. Dr. Luke A. Powery



**W**hen I came to Duke six months ago, I came with open ears—ready to listen to the diverse voices of students, congregation members, and people from the wider community and all across the university—ready to listen to people like you. While I've

heard a number of things, one notion resounds louder than the rest, and that is this: Duke Chapel is beautiful. The transcendence of the Gothic architecture with its gray sturdy stones, multicolored stained-glass windows, and intricate woodwork, is loved and admired by every person who walks through its doors. Even the artfulness of the liturgy, preaching, and music captures the imagination of people. The Chapel is beautiful, and for its beauty, we cherish it.

Beauty is something that everyone can appreciate, but for Christians, it has a particular allure. As Christians, we are drawn to beauty and the arts because we experience the glory of God through our five senses. We can taste and see that the Lord is good through material means. When human beings take the materials of this world and use them to worship God, beauty emerges, even among broken hallelujahs. We know this because we saw God do it through God's incarnational performance of salvific love. God's glory was wrapped in swaddling humanity in the person of Jesus.

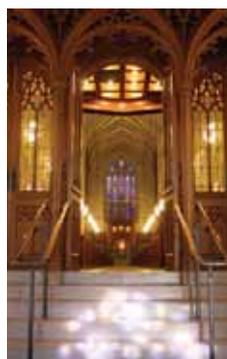
Jesus is God's beautiful art form. Jesus is the divine human performance—the epitome of the embodied liturgy of the Church. The materiality of Jesus sanctifies the materiality of our art. But because of Jesus, we also know that sanctified materials do not begin and end with physical things like stone and glass, nor are they relegated to consecrated bread and wine; to chalice, cross, and table. What we learn from God's ultimate artwork—the Incarnation—is that we too are beautiful. Each one of us is a unique living stone in the mosaic of Duke Chapel.

Photographed on this issue's cover is one of the Chapel's precious stones, a man whom some of you may know. His name is Leroy McRae and he has been a member of the Congregation at Duke Chapel for close to 20 years. Formerly an employee of the housekeeping department at the Chapel, Leroy now volunteers his time as an usher. His gentle smile welcomes people into the Chapel, into worship, and into the community.

God is the creative master artist, but we too are called to be artists—co-creators who build the Chapel brick by brick, person by person, with whatever art form we have

to offer. Leroy McRae opens the door, offers a smile with a verbal greeting, and hands people a Sunday bulletin. He is one of a number of ushers, who are a small group in a large congregation full of people offering their art forms to make the Chapel a ministry of beauty.

The beauty of God continues to shine forth as the Chapel staff chisels away at various works of art this semester. PathWays students are preparing for mission trips, and those involved in the Chapel's Interfaith Engagement are encouraging Christians to become better listeners—to extend the love of God across religious boundaries. One Chapel project I am particularly excited about involves digitally archiving the sermons of some of the great Chapel preachers throughout history (stay tuned for more!). We want to preserve the great art of our past, while continuing to find ways to explore new art opportunities in the future.



**“When human beings take the materials of this world and use them to worship God, beauty emerges, even among broken hallelujahs.”**

The Chapel, in conjunction with the Divinity School, recently invited renowned artists, Makoto Fujimura and Bruce Herman to exhibit their paintings based on T.S. Eliot's *Four Quartets*. These gorgeous paintings hung in the nave for a time, to remind us all that we are a part of God's artistic handiwork and that we are called to create art with God in this place.

You too are living, beautiful stones, so I encourage you to explore the art form that God has placed in you and find ways to incorporate that gift into the life of the Chapel. May you continue to give of your time, talents, money, and hearts to the programs and ministries of the Chapel in order to invest yourselves in the beautiful artwork of this place.

The Chapel is beautiful but without you its beauty is much dimmer. I hope you place your unique stone into the structural walls of this spiritual house so that when onlookers see the glory of the Chapel and admire it, they also see you in all of your artistic beauty.

# DUKE CHAPEL & THE DIGITAL ARTS

Communication theorist Marshall McLuhan coined the phrase, “the medium is the message.” His point being—the conduit with which a message is sent embeds within itself the message it intends to convey. His idea helps us understand that there is a symbiotic relationship between medium and message—the medium influences how the message is perceived.

A 2012 Internal Communications Survey revealed that Facebook is still the number one means of communicating information on Duke’s campus. And according to the latest national statistics from comScore, Facebook was the most popular mobile app in the United States last year.

Art is one way human beings communicate messages. Today, a major opportunity people have before them to communicate their message is through social media.

If you’ve been on Facebook and Twitter longer than a few months, you’ve noticed that the aesthetics have changed since its inception. Photos are crisper, larger, and there are more of them. The layout of pages has not only become easier to maneuver, but more visually appealing. Social media’s particular form of digital expression has become digital art. And social media is the Chapel’s major digital expression—one of our primary conduits for the message of Duke Chapel—with over a dozen Facebook pages supporting our departments, programs, events, and religious life groups, as well as a multitude of Twitter accounts from various users within the Chapel community.

Because “the medium is the message,” as social media becomes more and more entwined with digital art, Duke Chapel’s unique expression of art is more readily available to our digital audiences. When mediums like Facebook and Twitter make more room for aesthetics, they also create more space for us to better capture our own visual expression: the expanse of our building, the breadth of our community, and the beauty of our mission.

Duke Chapel has been taking large steps toward utilizing digital art over the last two years. After the refresh of the logo and redesign of the website, we are now focusing our efforts on maintaining active, current, and relevant social media channels so that the disparate members of our community can remain connected wherever they are.

If you haven’t joined our digital community, visit some of our most popular social media outlets, which can be accessed via [chapel.duke.edu](http://chapel.duke.edu) or the links provided here.

Funding for Duke Chapel’s Media Ministry is made possible by the George and Mary Parkerson Endowment and gifts to the Chapel Annual Fund and Development Fund from Friends like you.

—Adrienne Koch D ’11



“Last year, when I was a Sarcoma surgery patient at Duke University Hospital, it was a great joy to be able to view worship services on the Chapel’s hospital channel. The sermons and music were indeed “a Balm in Gilead” for me. Thank you, Friends of Duke Chapel, for providing this wonderful media ministry. —Ginger Owens Long

## Facebook

[facebook.com/DukeChapel](https://facebook.com/DukeChapel)  
[facebook.com/LukeAPowery](https://facebook.com/LukeAPowery)  
[facebook.com/dukechapelathways](https://facebook.com/dukechapelathways)  
[facebook.com/DukeChapelChoir](https://facebook.com/DukeChapelChoir)

## Twitter

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[twitter.com/DukePathWays](https://twitter.com/DukePathWays)

## YouTube

[youtube.com/user/DukeChapel](https://youtube.com/user/DukeChapel)  
[youtube.com/user/DukeChapelPathWays](https://youtube.com/user/DukeChapelPathWays)

Duke Chapel also has multiple iTunesU Channels. To explore them, search “Duke Chapel” on [itunes.duke.edu](http://itunes.duke.edu)

# PathWays



## Mission Trip Reflections

As the Director of Student Ministry, I have the great joy of working closely with PathWays Chapel Scholars while they listen and respond to God's call for lives of faithful service. Our Scholars are eligible to receive grants for mission and service trips, and are asked to reflect on their journeys of faith.

Seven students received grants for trips over Winter Break this year. Here are two reflections from those trips by Ann Danello (T '15) and Christine Delp (T '15). With your generous support, we can continue to help students like Ann and Christine listen to God's call in their lives. I am grateful for the ways God has worked, and continues to work, through the PathWays Chapel Scholars program, and I thank you for helping make these opportunities possible. —Dr. Adam Hollowell T '04

### COSTA RICA

*Christine Delp (T '15) is a PathWays Chapel Scholar who has taken PathWays courses in Public Policy and participated in several discernment groups. This is her reflection from her trip to Costa Rica with the Wesley Fellowship in January 2013 (see photo above).*

When I initially applied for the Chapel Scholars Grant, I discussed how important I *thought* construction was going to be during the trip, because the purpose of the trip was about construction work, and because it would be a good opportunity for me to have quiet reflection time with God while doing physical labor. Although construction was the activity we spent most of our time on during the trip, my

preconceptions about construction and the trip were false; the purpose of the trip was *not* about construction, and construction did *not* really give me the opportunity for quiet reflection time with God. Rather, the purpose of the Costa Rica mission trip came to be about what it means to be part of the Christian church and in international Christian community.

I have never spent any extensive time, beyond a meal or a service, in a church other than one in which I have been a member. But for ten days in Costa Rica, I ate, worked, worshipped, and relaxed in the same Methodist church in Alejuela. I participated in these activities not just with the members of Wesley that I traveled with, but with members of the Methodist church. I laughed at dinnertime with Steven

and Gabriel, two active members of the church who are approximately my age, while we put up up dry wall together. I enjoyed Julio's homemade meals (he is a minister and a fantastic cook) and I assisted him in taking pictures with my digital camera. I sang and joked with Douglas, the minister of the church where we lived, and he showed me how to use a drill.

My week in Costa Rica was, without a doubt, one of the best weeks of my life because of the warm and welcoming Christian community I found there and the friendships we formed out of that Christian community.

Previously, I thought of mission trips as a combination of service and cross-cultural learning experiences. In a way, this trip combined both of these. But the "service" was not about us coming into a church and building something for them; it was literally and figuratively building *with* them. We were building in Christian community, and we were building only part of what had already been built by other visiting groups and church members. The trip was not simply a cross-cultural learning experience, as if a mission trip's primary purpose was to help me gain some valuable information about the culture and politics of

another country. Rather, the trip provided me with a richer understanding of the nature of intercultural Christian community and what it means to be united under the church and part of the body of Christ. When we left Costa Rica, I was extremely sad to leave my new friends behind but was comforted by Douglas's parting words, "When you return, you have family here." The word "family" has taken on new meaning for me: those knitted together as the international church under God the Father.

—Christine Delp T'15



*In working together, the Costa Rican team builds walls and community.*

## PANAMA

*Ann Danello (T'15) is a PathWays Chapel Scholar, a member of the Duke Chapel Choir, and she has participated in several PathWays discernment groups. This is her reflection from her trip to Panama with Global Brigades over Duke's winter break.*

This past winter, I traveled to a small rural town called Platanilla in the Darien region of eastern Panama through an organization called Global Brigades. While they offer many different types of "brigades," I chose the medical and dental brigade since my current post-college plan is to go to dental school.

We set up our daily medical clinics in an elementary school and designated different classrooms as our intake room, medical consult room, dental consult room, and pharmacy. The doctors and dentists we had with us were all Panamanian, and most of them were English-Spanish bilingual. I remember being amazed at how well they worked in such incredibly sparse conditions and with such limited tools.

One case in particular stands out in my mind: A mother brought in her young 12-year-old girl who had been slicing oranges with a large knife when she accidentally sliced her leg. Nor-



Group photo: Duke Global Medical and Dental Brigades in Panama City.  
 Below, left: Ann sleeping in mosquito-proof netting.  
 Below, right: The dental equipment used in a classroom at Platanilla Primary School, where the health clinic was set up.



mally at clinics like these, the best they can do is prescribe antibiotics and hope that the wound won't become infected (since doctors have no surgical equipment at all). By a stroke of good fortune, or simply divine providence, the dentists had brought along their equipment to sew up gums in case of excessive bleeding after a tooth extraction, and they told the doctors to bring her over to the dental room. They sat the girl on a simple school desk and sewed up the cut on her leg so well that she should heal with nothing more than a hairline scar.

A few other times in my life I've had extremely vivid déjà vu moments—

when I feel as if I've been exactly somewhere, seeing exactly something, sometime before. In these moments I feel I know the situation so well, I can almost predict what happens next.

While I was standing there watching the little girl sitting on a school desk as a dentist and doctor sewed up the cut in her leg, inch by inch, and stitch by stitch, I experienced one of those moments, and whenever it happens, it seems to me that God is talking to me. I felt that God meant for me to be there, that He was affirming my presence, telling me that I'm on the right track and following His plan. In that moment, I saw myself coming back to Panama,

not as a volunteer but as a dentist myself, able to help these people as our doctors and dentists had helped them.

I'm not really sure what I was expecting going in, but whatever I was expecting, it sure wasn't what I found. That we were able to so radically change people's lives—like that little girl's—with such limited resources, was wonderfully surprising to me. And even though we were in such a small village, found at the very end of a small road, that led away from a small town in a small region of a relatively small country, the people there cared that we cared. And in the end, that was all that mattered. —Ann Danello T '15



How Beautiful It Is

*“How beautiful it is when God’s people live together in peace...  
for there the Lord bestows his blessing.”*

The above paraphrase of Psalm 133 comes to mind when I reflect on the opportunities of this semester that the Faith Council has provided for people of various religious traditions to come together in peace. Faith Council text studies have focused on the theme “What do we really think about each other?” and have encouraged the group to look at the texts in their traditions that are often considered troubling—the texts that alienate and hurt, texts that seem to condemn or criticize “the other,” texts that call for conversion. In talking honestly about these texts, we have hoped both to gain a better sense of how our own traditions are perceived and to share honestly how we are challenged by others’ theologies.

In preparation for this theme, the Faith Council had a serious conversation about whether we could really be honest with each other about what we believe, especially when those beliefs might be painful or seem politically incorrect. The conversation is not very interesting if we all simply “get along.” If the Muslim participant were to hide the fact that he really thinks that Christians are polytheists or if the Evangelical Christian were to deny that he believes Hindus to be worshipping idols, then our dialogue would flounder in platitudes and niceties. Such a theme takes brutal honesty and courage, but it also takes compassion and understanding. It requires that Faith Council members suspend their personal judgments about “what a tradition says” and have deep conversations with friends and peers.

The first meeting of the Faith Council on this topic was all that an interfaith text study is meant to be. It was interesting and engaging; it was loud and funny; it was confusing and inspiring. We interrupted each other. We laughed with each other. We

challenged each other. And, at the end, we emerged a stronger group of colleagues and friends.

In an effort to share more publicly the beauty that comes of brothers and sisters dwelling together in peace—even over difficult texts—the Faith Council scheduled an open meeting in February. The hope was that by inviting the public into the dialogue, we would be better able to share what we do and to engage a wider audience in the task of dialogue-based faith-sharing and peace-building.

Lifting up the beauty that comes from dwelling together in peace was also a motivation behind the Faith Council’s March 4 public event: Black Church and Black Mosque. The March 4 event was designed to lift up the history—past and present—of racial struggle and alienation in the Christian and Muslim communities while also honoring the pioneering work of the great scholar, racial reconciler, and Duke professor, C. Eric Lincoln. It is essential to employ the same trust that transforms the discussion of difficult texts into an exercise in friendship-building when we talk about race relations and faith.

In the final book written before his death, *Coming Through the Fire*, Dr. Lincoln calls for “no-fault reconciliation” in race relations. He writes of “the recognition that we are all of a kind, with the same vulnerabilities, the same possibilities and the same needs for God and each other.” This concept can be applied to interfaith relations, as well as to race relations. As an ordained Methodist minister, Lincoln wrote the pioneering piece on

Black Muslims in America and conducted standard-setting research on the Black Church experience. He was friends with the Rev. Martin Luther King, Jr. as well as Malcolm X. A man of true interfaith spirit, Dr. Lincoln embodied the spirit of Psalm 133, and the Faith Council event in March brought together the spirit of harmonious living between often-estranged communities. Not only is there still much work to be done in Muslim-Christian relations in America, but racial realities still cause us to yearn for the day when all of God’s people will live in peace. This is a particularly salient point as Duke embarks on a year of events to commemorate the 50th



*Duke Undergraduate Faith Council text study*

Anniversary of the first Black students to be admitted to the university.

It is indeed a beauty and a delight when brothers and sisters can live together in peace—even in the midst of religious traditions that sometimes have what feels like a harsh word for people of other faiths, and even in the midst of deeply-entrenched racial divisions. Through its public events, the Faith Council has worked hard this year to invite the wider community into the conversation on peace and reconciliation and to expand the circle of dialogue. We pray that the Lord will bestow blessing on us in this important work.

—Christy Lohr Sapp

# Merging the Old and the New

**R**elative to the Chapel itself, the Duke Vespers Ensemble is young. It exists within a profound dichotomy of timeless and renewed beauty and holds an incredible responsibility within the Duke community to merge the grandeur of history and worship with the diversity of university life.

Brian Schmidt, the newly appointed Assistant Conductor and Administrative Coordinator of Chapel Music, stands within a similar dichotomy. On the one hand, Schmidt has entered into an established community of great tradition that he desires to honor and maintain, but on the other hand, he searches for the “thrust of

composers, with a special focus on Scandinavian and Baltic composers, one of Schmidt’s areas of expertise.

Schmidt’s first All Hallows Eve experience, a service that inter-mingles music with the readings of the saints, fueled his enthusiasm to attempt other forms of collaboration. In February, the Vespers choir performed a collection of African-American spirituals in celebration of Black History Month and as an attempt to collaborate with Duke’s commemorative effort already underway to pay tribute to the first Black students enrolled at Duke in the early ‘60s.

“I am grateful to Dean Powery for sharing his visions for diversifying



his work,” the impact uniquely his to make.

Over the last few months, Schmidt has become oriented to Chapel tradition, and moved on multiple occasions by how intentionally meditative the services have been constructed—something Schmidt finds invaluable and intends only to intensify. Building on that contemplative ambiance, Schmidt has expanded the repertoire of more recent compositions, specifically broadening the use of 19th, 20th, and 21st century motets. The Duke Vespers Ensemble has explored the works of Norwegian, Swedish, Estonian, German, Russian, Mexican, and British

and reaching out, encouraging us to be intentional about connecting our work to the communities surrounding us,” said Schmidt. Serving under the first Black Dean of Duke Chapel, Schmidt recognizes that he has been given a remarkable

opportunity to infuse diversity, and to collaborate creatively, in every musical endeavor.

Schmidt has focused much of his energy this semester into one moment in April that will fuse music and visual art. Along with preparing to perform Dietrich Buxtehude’s extensive seven-movement oratorio about the limbs of Christ, Schmidt has commissioned a painter, Robyn Sand Anderson, to illustrate each of the seven movements visually. Additionally, this rarely-performed masterpiece will be paired with an exceptional orchestra of replica instruments from the Baroque period. “It’s a merger of new art and old art,

and I’m intrigued by how that impacts us as human beings,” said Schmidt, fully expecting this concert to be the high point of his first academic year with Vespers. For more information on Robyn Sand Anderson’s art during this performance, visit: [www.robysandanderson.com/1/post/2013/02/painting-a-day-feb-23-2013.html](http://www.robysandanderson.com/1/post/2013/02/painting-a-day-feb-23-2013.html)

In addition to introducing new music, Schmidt possesses a unique vision for the future of Vespers and Duke Chapel music, a vision that probes the core questions of ‘why are we here?’ and ‘how do we make an impact?’ Attempting to answer these challenging questions, Schmidt endeavors to use every resource at his disposal to promote the beauty Duke Chapel has to offer the university, the Triangle, and the church music sphere.

It is important to Schmidt to not only get the word out but to get the music out. Some of what is sung by the Vespers Choir is rarely recorded or performed; therefore, Schmidt keeps a regular eye on the Duke Chapel YouTube channel and ensures that Vespers performances are posted regularly and labeled effectively.

New to Duke, and still feeling his way around, Schmidt finds his own beauty in the uncomfortable, in pushing himself to try new things. For many years, Schmidt has found inspiration in T.S. Eliot’s *Four Quartets*, and he is especially stimulated by the stanza,

*We shall not cease from exploration,  
And at the end of all our exploring  
Will be to arrive where we started  
And know the place for the first time.*

Schmidt trusts that a year from now, Vespers will be in a new place: “But that new place with its new colors, new beauty, hopefully offering new kinds of peace and healing will have all the same tradition intact.”

—Michelle Matthews D ’15

## STAFF UPDATES

**Lucy Peaden** began her work as Duke Chapel's Staff Assistant for Development at the start of the new year. Lucy is originally from a small rural county in Southside Virginia. She was involved in the Presbyterian Student Fellowship while completing her Bachelor of History degree at the University of Virginia, and after college, served in AmeriCorps for two years (in Virginia), before entering the School of Information and Library Science at the University of North Carolina in Chapel Hill, where she graduated with a Master's in Library Science degree in 2011.

"It's been wonderful to get to know all of the people who keep the Chapel running," said Lucy. "I am delighted to have joined a unique community where people truly care about one another and each other's work."

As Staff Assistant for Development at Duke Chapel, Lucy is responsible for managing donation processing, acknowledgements, and various mailings. She also works with Beth Gettys Sturkey, Director of Development, to organize events for the Chapel community.

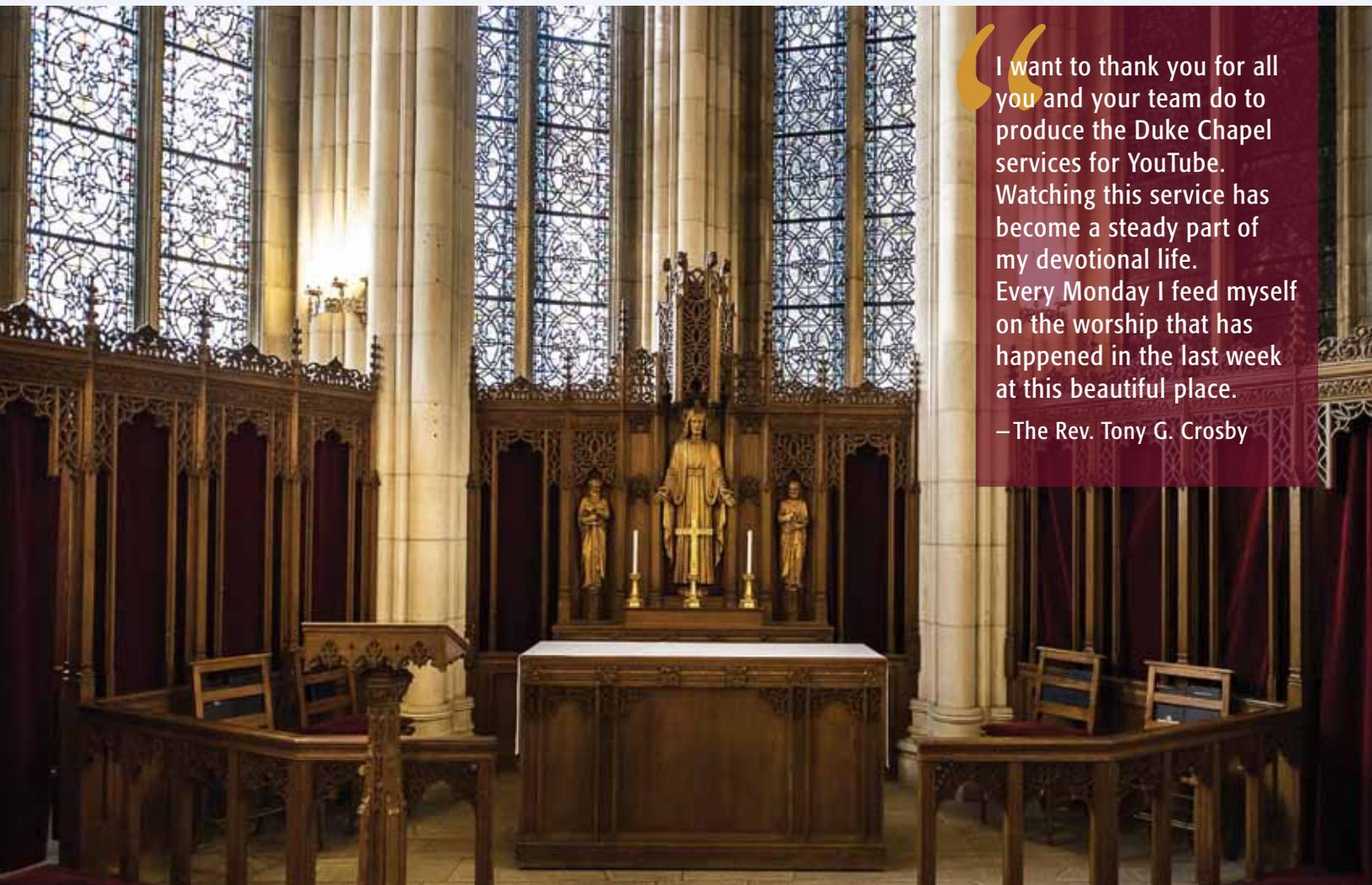
**Kelsey Hallatt**, who was a part of the Chapel staff for more than two years, resigned in January to take a position as Multimedia Designer/Animator at innovation Research & Training (iRT) in Durham.

iRT focuses on "the development, evaluation, and dissemination of evidence-based prevention and intervention programs to improve the lives of children and adolescents." Kelsey will be designing for web-based and mobile training courses, as well as print work.

Over breakfast, in the first week of February, the Chapel staff thanked Kelsey for her excellent design work and for her attention to visitors as the Chapel daytime attendant.

**Daniel Reeves** is filling in at the front desk until the Chapel hires a permanent attendant to replace Kelsey. Daniel comes to Durham from Oklahoma via Duke Divinity School, where he graduated with his MTS in 2011.

—Ryan Pemberton D'14 and Adrienne Koch D'11



I want to thank you for all you and your team do to produce the Duke Chapel services for YouTube. Watching this service has become a steady part of my devotional life. Every Monday I feed myself on the worship that has happened in the last week at this beautiful place.

—The Rev. Tony G. Crosby

# Lenten Laments and Reflections

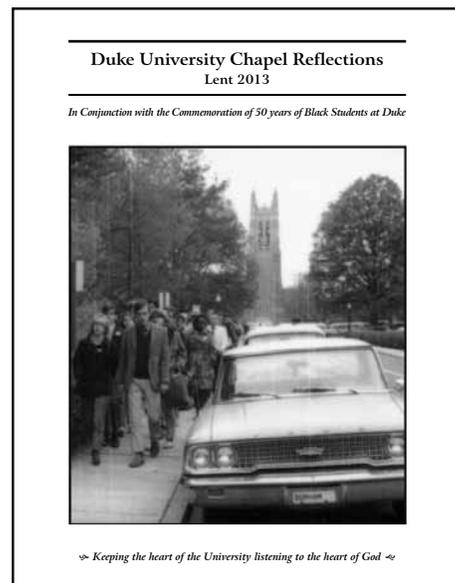
This year, Duke University is commemorating 50 years of black students at Duke—an occasion for celebration and gratitude. Several months ago, a member of the commemoration committee asked how the Chapel might want to have a voice in the commemoration. A team of staff members batted around a few ideas surrounding the means of our participation (such as various worship services), but soon realized that the tone of our participation was of equal importance. One of the themes that kept emerging in our conversation was that, though the overall impulse of the commemoration is geared toward celebration and praise, perhaps the Chapel's unique role could be to create a space also for lament, challenge, and repentance. We all had a sense that we didn't want the story of the hardship of Duke's past, nor the struggles of Duke's present, to be rendered invisible in the midst of the cel-



bration. The story of desegregation at Duke should be a source of celebration, but we didn't want to gloss over the very real pain and suffering of those first black students, nor the complexities that still exist today along racial and socio-economic lines.

Duke may have come a long way since 1963, but as Dean Powery writes in the introduction to the booklet, "Some people may find celebration without an acknowledgment of the struggle and suffering involved in desegregation to be a diminishment of the full story of the Civil Rights movement and Duke's own history."

In the midst of our brainstorming, we remembered the devotional that Duke Chapel produced two years ago, where selected PathWays students submitted a prayer for each day in Lent, based on the daily office of the Episcopal Book of Common Prayer (BCP). We decided to do something similar this year, only this time, in addition to the scripture,



we hoped to make space for personal reflection and storytelling. Lent is a season in the church year set apart for self-examination of ourselves and our community—it is a time to reflect on the suffering of Jesus, and to remember all those who continue to suffer in our own time. The Lenten season seemed a fitting moment within the university celebration to create a space for both remembrance and challenge.

So we set out to invite select members of the Chapel community to offer reflections on the scripture readings from the BCP daily office, looking to glean insight from various backgrounds and times in Duke's history. Reflections were offered from members of the Chapel staff, university administrators, Divinity faculty, PathWays students, and other community members—those near and far, old and new.

As the booklet came together, I found myself amazed at the eagerness of those involved in this project, as well as the powerful reflections offered by each contributor. I hope their thoughts have spoken to you this Lent as much as they have spoken to me.

—Meghan Feldmeyer D '02



For a copy of *Chapel Reflections*, click on the link in the highlight box in the bottom-left corner of the Chapel homepage: [chapel.duke.edu](http://chapel.duke.edu), or email [meghan.feldmeyer@duke.edu](mailto:meghan.feldmeyer@duke.edu)

To stay up-to-date on the commemoration events, visit: <http://shar.es/Ydilt>



Beth Gettys Sturkey  
Director of Development

Dear Friends,

When James B. Duke planned the university that would bear his family's name, he said, "I want the central building to be a church, a great towering church which will dominate all of the surrounding buildings, because such an edifice would be bound to have a profound influence on the spiritual life of the young men and young women who come here."

The result was a breathtakingly beautiful Chapel that has had a profound influence on the spiritual lives of students, faculty, staff, community members, and guests through its more than 80 year history.

The building's beauty draws us in and rewards us with a soaring nave, intricate carvings, and stained glass windows that tell the stories of the Bible, from Creation to the Eschaton. At a recent Vespers service, I was overwhelmed as I watched the setting sun cause the clerestory windows to glow in alternating colors of ruby and blue on the stone walls. Many of you are likely to have a similar story. The beauty of the Chapel is one of the reasons so many of us have become donors.

But what Duke Chapel offers to those who find a home here is far more beautiful than stone, wood, and stained glass. The building simply houses the space where we encounter the living God in worship, music, and community. Here students have the opportunity to stop their hectic activities and listen to God's call for their lives. Here people of many faiths learn from each other in a spirit of mutual respect. From here we go out into the community to make friends in Christ. People from right here in Durham and from throughout the world can join us within these four walls through our media ministry.

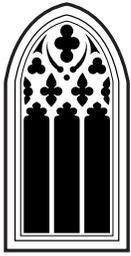
Duke Chapel is a part of Duke University's comprehensive fundraising campaign—Duke Forward. The campaign goals include *Sustaining Duke's Momentum*, *Enriching the Duke Experience*, and *Activating Duke's Power for the World*.

Within these broad goals are specific areas that will strengthen and move forward Duke Chapel's ministries. They can be fulfilled by directing your support to the Chapel Annual Fund, Friends of Duke Chapel and Chapel Development Fund (which sustain momentum by providing support for all of our programs); the Duke Chapel PathWays Fund and Wells Endowment Fund (which fulfill goals for *Enriching the Duke Experience* through experiential learning and the residential experience, as well as *Activating Duke's Power for the World* through outreach to Durham and the region); the Chapel Choir and Music Endowment Fund (which fulfills goals for *Enriching the Duke Experience* through experiential learning and the arts); and the Interfaith Engagement at Duke Fund (which fulfills the goal for *Enriching the Duke Experience* through experiential learning).

The story of Duke Chapel begins with Mr. Duke's amazing gift and his dream for the future. It has continued because Friends have provided financial support throughout its history. So please keep investing in Duke Chapel's work. Your donations do not go to waste—they go to beauty, and to the building of God's church. Together we can make certain that the Chapel's future is as beautiful as its past.

Donating is easy. You can give online by going to [chapel.duke.edu](http://chapel.duke.edu) or send a check using the enclosed gift envelope. If you wish to talk to us about major or planned gift opportunities, please contact us at [chapeldevelopment@duke.edu](mailto:chapeldevelopment@duke.edu) or (919) 684-5351.

In partnership together,



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**Chapel Friends E-Mail List**

We invite all Friends of Duke Chapel to join our mailing list to receive e-mail invitations to Friends activities and upcoming events, and to stay up-to-date on the life of the Chapel. To join, e-mail [chapeldevelopment@duke.edu](mailto:chapeldevelopment@duke.edu), or visit <http://lists.duke.edu/sympa/subscribe/chapel-friends>. Please call (919) 684-5955 with any questions.

For more information on becoming a Friend of Duke Chapel, contact **Beth Gettys Sturkey**, Director of Development, at [beth.sturkey@duke.edu](mailto:beth.sturkey@duke.edu) or (919) 684-5351.

Visit us online at [chapel.duke.edu](http://chapel.duke.edu).



This newsletter was printed on recycled paper using soy-based ink. This paper is environmentally responsible with post-consumer waste fiber and recycled fiber, elemental chlorine-free pulps, acid-free and chlorine-free manufacturing conditions.

**Upcoming  
EVENTS**



**MARCH  
24**

5:00 p.m.  
Organ Recital Series:  
Robert Parkins  
Free Admission

2013 Holy Week Services

**March 25 through 29**  
Daily Noon Services

**28**  
6:30 p.m.  
Footwashing Service  
Memorial Chapel

7:30 p.m.  
Maundy Thursday Service

**29**  
11:30 a.m.  
Procession of the Stations  
of the Cross

12:00 p.m.  
Noonday Service

1:00 - 3:00 p.m.  
Meditative Organ Music

7:30 p.m.  
Good Friday Service  
of Tenebrae

**31**  
6:30 a.m.  
Easter Sunday Sunrise Service  
Duke Gardens

9:00 a.m.  
Service of Holy Communion

11:00 a.m.  
Easter Sunday Service

**APRIL  
13**  
4:00 p.m.  
Spring Oratorio  
Chapel Choir  
Brahms *Ein Deutsches  
Requiem*  
[tickets.duke.edu](http://tickets.duke.edu)  
\*Reserved parking and  
shuttle service available

**21**  
4:00 p.m.  
Vespers Ensemble  
Spring Concert  
Buxtehude *Membra Jesu  
Nostris Patientis Sanctissima*  
Free Admission

**MAY  
4**  
8:00 p.m.  
Choral Society of Durham  
Spring Concert  
Britten *Spring Symphony*  
and Haydn *The Seasons*  
tickets.duke.edu

**JUNE  
9**  
4:00 p.m.  
Vocal Arts Ensemble  
Concert  
[tickets.duke.edu](http://tickets.duke.edu)

**JULY  
14**  
4:00 p.m.  
Choral Evensong  
The Royal School of  
Church Music  
Free Admission



For an up-to-date schedule,  
visit [chapel.duke.edu](http://chapel.duke.edu)