

# View from Duke Chapel

A Newsletter for Friends of Duke Chapel  
1st Quarter 2006

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## THE DEAN'S DIALOGUE

# Dear Friends,

I'm no longer a new boy. The good part of this is that people are no longer in a panic that I'm going to change everything. The bad news is that it's about time I stopped playing ignorant and started doing regular things like enjoying iced tea and memorizing the basketball schedule.

I'm starting to get a sense of the "uniquely Duke" arrangements that everyone told me were a bit strange, like the existence of the Congregation at Duke Chapel and the relationship of the Friends of Duke Chapel to both the Congregation and the Duke administration. I'd like to take this opportunity to set out how I see some of these relationships.

Duke is a university that has chosen to do something unusual and special on its campus. Rather than see knowledge as simply a cerebral thing, and theological understanding as simply a matter for reflection and training, it chose several generations ago to have in a prominent part of its campus an

institution that sought to put theological wisdom into practice. Rather than assume this could be done in a way that did justice to all faith traditions equally, it put its resources behind just one: mainline Protestant Christianity. There is no attempt to downplay or undermine or be inhospitable to any other religious tradition; just a fascinating attempt to create a Protestant Christian laboratory on campus.

And what a wonderful experiment it is. But to ensure it remains a wonderful experiment requires constant vigilance. This vigilance takes a number of forms. I am going to suggest four here.

### *1. It must remain an experiment and not more than an experiment.*

By this I mean that however successful the experiment becomes, however many people participate and however much interest the work of Duke Chapel attracts from near and far, we must always remember that it is a provisional arrangement. There is not really such a thing as a nondenominational church: just a church that does not acknowledge its denomination. The last thing we want to do is to become a denomination of our own. We must continue to offer the work of Duke Chapel as a gift to the American Church as well as to Duke University. The role of

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the Dean and the Chapel staff as employees of what is a broadly secular University in large part ensures this – but does not guarantee it. Let us not get above ourselves.

*2. It must remain an experiment and not less than an experiment.*

By this I mean that Duke Chapel is a fragile flower and its current strength cannot be taken for granted. The anxiety I sensed on my arrival was fully justified – I really could wreck it. The fact that few universities have anything like Duke Chapel (understood as a wonderful experiment) shows what a rare and precious thing it is. More subtly, to have a Chapel where students are in focus but where a year-round ministry is maintained and all the characteristics of “church” are in evidence requires a large group of selfless and dedicated people to make everything possible without taking any credit. We have such a group and it is called the Congregation at Duke Chapel. I see the Congregation as a community that has signed up to the wonderful experiment that is Duke Chapel and, in return for its deep joys, accept the commitments and responsibilities that being part of such an unusual project involves. I am grateful to Nancy Ferree-Clark for her remarkable ability to locate the life of the Congregation in the life of the Chapel and University as a whole.

*“Duke is a university that has chosen to do something unusual and special on its campus.”*

*3. It must maximize its potential and share its discoveries.*

This is where the Friends of Duke Chapel come in. Duke Chapel must not sit on its laurels. It has wonderful assets – its fine traditions, remarkable institutional relationships and magnificent building – but these need maintaining, nurturing and developing. They also need sharing. Duke Chapel’s qualities, over a long period, have lead to a built up of considerable power, and that is power that must not be ignored in misplaced modesty but used wisely, for the good of those who could most benefit from it. The Friends seeks to enhance the assets of the Chapel while seeking to use the power of the Chapel for good.

*4. It must remain wonderful, and not turn into a monster.*

This is where the relationships between the different faith groups on the Duke campus are vital. Everyone, it seems, sees Duke Chapel as an immensely powerful institution, and to some that power is an uncomfortable reality. It is essential that the power of Duke Chapel – and the fruitfulness of the wonderful experiment – never works to the detriment of those who do not find a home within the Protestant mainstream. I see no benefit in aligning Duke Chapel any more closely with the University

administration than it currently is, lest minority faith groups cease to find the Chapel’s visible and cultural advantages an enriching gift and begin to find them an intolerable burden. This responsibility again lies with me as Dean and particularly with Craig Kocher as Director of Religious Life. I am very grateful to Craig for his sensitive and skilled facilitation of the remarkably healthy relationships among the different religious representatives at Duke.

So this is where I see the Friends fitting in among the key partners involved in ensuring Duke Chapel remains a wonderful experiment. I am grateful to the Friends Advisory Board for sharing with me and with Lucy Worth, our able Director of Administration and Development, the discernment of how best to develop and share the traditions and gifts of Duke



Chapel. Long may the experiment continue, long may it continue to be wonderful, and long may you feel you want to be part of it.

Sam Wells  
*Dean of the Chapel*

# Sermons available on CD

The Chapel has a limited number of CDs of sermons available for the months of August – December 2005. These are available for purchase by sending a check for \$15 that includes shipping and tax, payable to Duke University, to

Bonnie McWilliams  
Duke University Chapel  
Box 90974  
Durham, NC 27708

Send me:

- \_\_\_ August (sermons by Wells, Ritter, Rivers)
- \_\_\_ September (sermons by Wells and Kocher)
- \_\_\_ October (sermons by Kocher, Taylor and Wells)
- \_\_\_ November (sermons by Kocher, Wells and Copeland)
- \_\_\_ December (sermons by Wells and Kocher)

Please include this form with your check:

Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 City, State, Zip \_\_\_\_\_  
 Phone \_\_\_\_\_

*Reminder:* You may also purchase tapes or CDs of any individual Sunday's sermon directly from Duke Technical Services by visiting [http://events.duke.edu/order\\_tapes/index.html](http://events.duke.edu/order_tapes/index.html). Except for the CDs offered on this form, audio copies of Sunday services are not available through the Chapel.



# Is there Hope in the Holy Land?

by Michele Shrader, Div'06, Chapel Missions Intern



As my plane was touching ground at La Guardia airport, news of Ariel Sharon's stroke was flashing across TV screens all over the world. During my layover I sat pitched forward on a stool, eyes glued to the TV, with thoughts running through my mind that were probably similar to every one else's around the world. Specifically I was wondering what Sharon's illness would mean for Israel and what this turn of events would bring to the Israeli/Palestinian conflict. As I boarded the plane for Durham, images of my recent trip to the Holy Land began to flash through my mind. I had just spent a little over two weeks of my winter break meeting with people involved with peace and reconciliation efforts in the Holy Land. Many continue to be surprised when I share that I was not as moved by the Holy Sites that I visited as I was by some of the conversations I had during my visit. It was amazing for me to have the chance to see some of the places where Jesus once walked, but the conversations that I shared with some of the people living in the Holy Land helped me to remember again the importance of living a life like the one Jesus once lived.

## Holy Sites

I should begin by sharing some of my Holy Sites experiences before the division of tourism in Israel revokes my passport! There are indeed many beautiful sites in the Holy Land. I found the most peaceful place to be the Church of the Primacy of St. Peter. The church sits right on the shore of the Sea of Galilee tucked away in a spot where most tourists don't have time to linger. I sat on the beach and re-read John 21. I could imagine Peter jumping frantically from his boat and swimming to the shore when he saw Jesus appearing before him. I could also imagine Peter with the other disciples sitting with Jesus as he cooked them breakfast on the beach. I could hear Jesus ask Peter three times if he loved him and I could hear myself



Sea of Galilee.

answering for Peter, "Yes, I will feed your sheep," "Yes, of course, of course I will feed your sheep," and then again, "I will, I will feed your sheep!" That scripture will always have a home in the scrapbook in my mind.

I also visited the Garden of Gethsemane. This was one of the spots I was most excited to see. My enthusiasm was almost too much to bear as I made the long trek up the Mount of Olives to the spot in the Garden where Jesus actually prayed (okay, so maybe it wasn't right there, but it

*View from the Sanctuary of Dominus Flevit, also known as the church near where Jesus wept.*



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was somewhere close by). I had a clear vision in my mind of what this place would look like. As I entered the Garden my friend Ashley looked at my face and immediately began to apologize. I just couldn't believe it. There were no flowers in the Garden of Gethsemane! How could this be? I mean clearly the Bible states that Jesus prayed in the GARDEN of Gethsemane. The Gardner sensed my disappointment immediately and with true Palestinian hospitality sat with me to describe what the garden would look like in the spring when the flowers would be in bloom. He gave me a sprig off of one of the 2,000 year old olive trees as a way of apologizing for there being no flowers in the dead of winter. Ashley and I laughed the whole way down the hill at my naiveté.

My experience at the Church of the Nativity might be one of the reasons that I don't cling as much to the Holy Site experiences as I do the conversations I had. The first time I entered this church built on the site where Jesus is said to have been born, I was moved to pray for a friend who had recently shared with me that she was hoping to have a child one day. I lit a candle and sat for a while and felt a sense of peace for my friend. The next time I was at the Church was Christmas Eve. My friend Ashley and I got tickets to attend the services there. As we waited in line

with the hundreds of other people, I was shoved by someone whom I thought might have had a metal elbow. Ashley shared with me that a soldier had just leaped over a car and bumped me with the butt of his M-16. This experience left me rattled and I began to realize how sometimes the living stones or the people living in this Holy Land are just as important as the ancient stones.

### *Young Men Divided*

I experienced a powerful dichotomy of conversations between two separate twenty-four year old young men on opposite sides of the conflict. I spent a bit of time in conversation with a young Jewish man who was from London. He enlisted in the Israeli army and served from the time he was eighteen until he was twenty-one. His position in the military was tank operator. He shared with me that he had killed Palestinians that were throwing rocks at Israeli tanks. He exhibited an emotional distance as he shared this with me that evaporated when I told him why I was visiting the Holy Land. As I shared with him that I was visiting to meet with people working towards reconciliation, he suggested that we bring the people at Wi'am (the conflict resolution center that sponsored my trip) together with the people for whom he

worked—people doing similar work on the Jewish side. I was encouraged by his hopefulness, yet I would soon see how much ground work would need to be done before this could come to pass.

The other twenty-four year old that I met with lived his whole life in a refugee camp. This young man spent most of his life throwing rocks. He shared with me that it was

difficult for people living in refugee camps to find jobs. As we spoke, I watched him smoke several cigarettes. He shared with me that so many of the men there smoke too much, drink more than they should, and are restless because they are without jobs. When I asked this young man what message he would like for me to bring back to the United States, he said to me, "tell people not to come here. Tell them to change things from where they are." He spoke to me about how many come to help the people in refugee camps by giving them food or clothing, but he wished more would raise their voices in support of them returning to their land.

The refugee camp was difficult for me. I had gone to Yad Veshem, the Holocaust museum, the day before. These two experiences back to back left my mind spinning. I couldn't understand how the Jewish people who had such violence perpetrated against them could relive their own past. I also couldn't understand why some Palestinians thought blowing themselves up was an answer. After talking with both of these young men, it became utterly apparent to me that many tiny bridges would have to be built before broad scenes of reconciliation would be seen in the conflict between the Israelis and Palestinians.

### *Building Bridges*

One of the other conversations I will not soon forget was with a very energetic Palestinian Priest named, Father Raed. I met Father Raed when I visited the village of Taybeh. Most people visiting the Holy Land drink the beer produced in Taybeh, but rarely make it to the village itself. It is the location of the biblical town of Ephraim, which was known as being a place for refugees. Today, Taybeh is the last entirely Christian village in the holy land. Father Raed shared with me that in



*Mural at refugee camp.*





Taybeth

the 1960s there were approximately 3,400 people living in Taybeh. Now there are about 1,300. Approximately 7,000 people emigrated to other countries to find work. Most of the people who left were the young, leaving many elderly in the village with no one to care for them. The village was struggling when Father Raed first arrived, yet he set out to change this situation.

Father Raed came up with an idea to create jobs for his community. The people of Taybeh have started making oil lamps as a means to bind communities all over the world in prayer. Some look like a dove and some look like a traditional genie oil lamp. All of the lamps are hand painted by women from the village and have the word “peace” in English, Hebrew, and Arabic. They are sold to raise money for the community. Some of the money goes toward what Father Raed calls the “old people’s home.” It is a beautiful home with balconies in each room so that the residents can get sunlight. The home is small enough that it will always feel more like living with family for the elderly with no family. He shared that he hopes that one day every church around the world will have an oil lamp from Taybeh and will be praying for peace in the Holy Land.

Before I left Taybeh, he showed me his church. Inside the church above the altar there was a huge bridge constructed. He was so excited to show me this bridge. He told me that he was inspired by the Pope who, on a recent trip to the Holy Land, said that there should be fewer walls and more bridges in the Holy Land. So, Father Raed commissioned a bridge to be built right over the altar in

his church. In front of the pew railings, there were remnants of a wall that he said the children had torn down bit by bit during Christmas services. Father Raed shared with me before I left that many people have asked him if he was a businessman and his reply to them is always, “No, I have a degree in philosophy not business, but if we can’t meet the needs of the community in times of struggle then we are not doing the work of Jesus.”

### *Seeds of Reconciliation*

Most Christians would claim to be peacemakers by nature. When we hear of stories such as the Israeli/Palestinian conflict, we hope and pray for the end result of reconciliation. Of course there is nothing wrong with hoping that the situation in the Holy Land is reconciled, but what is important is that we understand that the issue of reconciliation is not typically an instantaneous event. Reconciliation is a word that requires movement on both sides. Bridges won’t

just appear in the Holy Land, they will have to be built.

The reconciliation/conflict resolution center that I visited in Bethlehem is run by a man named Zoughbi. The center is called Wi’am, which means cordial relationships in Arabic. Zoughbi’s work involves planting seeds that will hopefully be a part of the bridge that unites the people that live in the Holy Land. He uses a traditional method of conflict resolution called Sulha that has existed within the Arabic culture since ancient times. He blends this traditional method with western methods of conflict resolution to work with the Palestinian people to mediate conflicts. Zoughbi hopes for reconciliation between the Palestinians and Israelis, but he shared with me that “reconciliation can not come with Israelis

if there is not reconciliation with the locals.” Zoughbi and his staff create programs for young people to learn methods of conflict resolution, while also mediating the increased number of conflicts since the Intafada.

The work that Zoughbi and his staff do at

Wi’am may not sound as

glamorous as the work of the other organizations I visited. They are trying to build cordial relationships between Palestinians, not between Israelis and Palestinians. Yet, I chose to close with their story for two reasons. One obvious reason is that they are the center that invited me to visit and helped arrange my travel across the country. The other reason is that I believe the work they are doing is imperative to the process of reconciliation. The answer to the question of how a people who had violence

*“The people I met in the Holy Land working towards peaceful resolutions to the Israeli/Palestinian conflict have provided a witness for me of the kind of life Jesus calls us to.”*

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perpetrated against them can become perpetrators of violence is in part due to the fact that somehow within their story they began avenging injustices rather than addressing them. This business of addressing injustices rather than avenging them is something that Wi'am hopes to instill in the Palestinian people. I mentioned earlier that it is okay to hope and pray for reconciliation and it is, but it is also important to address injustices so that the bridge towards reconciliation can be built.

### Conclusion

There are places that I visited in the Holy land that will be forever impressed upon the pages of my mind. I will never forget the moment I first saw the Sea of Galilee or the time I spent at the church of the Primacy of St. Peter. I will never forget my naiveté to think that there would be flowers in the Garden of Gethsemane in the dead of winter. Even the memory of the soldier ramming me with his gun will haunt me for years to come. Yet, I have been changed by the conversations I had with the "living stones" of the Holy Land. The request of the young refugee for me to tell people to change things from where they are makes sense to me. Yes, we should hope and pray for peace in the Holy Land, but we should also be sure to speak out against injustices that continue to occur on that sacred land and support the work of those planting seeds of reconciliation. The people I met in the Holy Land working towards peaceful resolutions to the Israeli/Palestinian conflict have provided a witness for me of the kind of life Jesus calls us to. They are living side by side with people who outsiders would think were there enemies, trying to discern day by day how to live peacefully. Their witness is what allows me to proclaim, there is indeed Hope in the Holy Land. ♦

## DUKE UNIVERSITY CHAPEL

*I want the central building to be a church, a great towering church which will dominate all the surrounding buildings, because such an edifice would be bound to have a profound influence on the spiritual life of the young men and women who come here.*

James B. Duke

*Indenture to Establish Duke University*

The Friends of Duke Chapel are interested in learning how Duke Chapel may have influenced your life. Was it through a powerful sermon, a moving musical program, an inspirational mission trip led by a campus minister? Or, was it a quiet moment of prayer alone in a hushed chapel pew?

The Friends of Duke Chapel will be sharing these stories in the Friends newsletter, *View from the Chapel*. Take a moment to share your Duke Chapel story and continue the chain of *profound influence*.

Please email your name, address, and story to  
[profoundinfluence@duke.edu](mailto:profoundinfluence@duke.edu)



THE HEART OF A GREAT UNIVERSITY

## Inspired Designer Recognized



Gina Harrison, a member of the Chapel Choir for over two decades, was recognized for more than her singing recently. Beginning in 1985, she has donated her time to create beautiful and meaningful designs used on *Messiah* shirts and bags. Choir members recognized the years of beautiful work by donating shirts and bags from the past, cutting out the images and sewing the pieces of the well-loved garments into a quilt that was presented to Harrison in December.



In memoriam  
 Mary McCowen Parkerson  
 January 4, 1927 - February 11, 2006



Mary Parkerson absolutely loved Duke Chapel. During her 17 years of fund raising for the Chapel, she played a key role in raising \$7.5 million. During her tenure, membership in the Friends increased from 400 to 2400, with members from 48 states and 3 foreign countries. The number of Chapel endowments increased from four to 57, and ten trusts were established. Mary and her beloved George funded two of the new endowments, one for Duke student foreign missions and another for electronic distribution of Chapel services and concerts.

I came to work at Duke Chapel as a receptionist for the Campus Ministers in September 1984 and soon found myself also serving as Staff Assistant for Mary Parkerson, Director of the Friends of the Chapel and Chapel Development. Will Willimon, who had been appointed Minister to the University in the summer of 1984, soon saw that Mary had great managerial and people skills and asked her to expand her role to include Director of Administration for the Chapel. It was apparent to me and to all who worked in the Chapel that Mary had a great love of the Chapel. For example, we often heard her say that she loved every stone of the

building. We recall Mary saying that she first saw the Chapel when she was dating her husband, George, when he was an undergraduate here at Duke. She was awed by the Chapel's beauty and said that she thought heaven must look like this.

Mary was always a cheerleader and encourager for the Chapel staff. She came to work every day with a smile, and if she had a disagreement with anyone, she was not satisfied until the disagreement was worked out. If you had a 'down' day, she was there to help pick you up and tell you that she had faith in you and things would get better. Mary always looked on the positive side of life. She reminded us that she succeeded at her job of fundraising for the Chapel because she "had the best product on campus to sell," which helped her to convince donors to give of their resources—it was difficult to say "no" to Mary.

She loved the color red almost as much as her beloved Duke blue. February 14 was one of her favorite holidays because it was all about love. Love was most important for Mary—love of her church, her family and her friends. I am ever so thankful that I was included in the last group. Mary and I had a lot in common since both of us came from the South and were raised in the church, factors which made our working together

for thirteen years easy. Perhaps the late Linda Chandler-Rhodes, former Chapel Hostess, put it best in a poem she wrote on the occasion of Mary's retirement in 1997 when she said:

*No task too great; no goal too high,  
 That 'go get 'em!' spirit always nigh.  
 And all she did, year after year,  
 Made her beloved Chapel more dear.  
 No words are adequate to convey  
 How glad we are she came our way.  
 We say now, as we will in days to come,  
 "We loved ya, Mary Parkerson!"*

*Bonnie McWilliams*

*Will Willimon's sermon preached at Mary Parkerson's funeral, February 13, 2006, Duke University Chapel.*

Scarcely 4 hours after Mary died in the night on Friday, there were George and I, in anguished conversation on the telephone, doing what George and I do so well – executing our assignments given to us by Mary. George Parkerson has spent most of his life, and I spent 20 years of mine, being told how to behave by Mary. I'm sure Mary's beloved children and grandchildren would agree with me when I note that part of the genius of Mary McCowen Parkerson was that she could give you an assignment, give you a directive without your ever knowing that you were being directed! She was so full of the Christian virtues of love and grace that she was steel-magnolia-graceful in all that she did, whether it was directing a day at Duke Chapel,

*In Memoriam continued from page 7*

guiding someone through a tough time in life -- or directing her own funeral.

The day before she died, George dutifully sent me Mary's instructions for this service including suggestions for over a dozen possible hymns. "I would like lots of scripture." "I would like for the Lord's Prayer to be said by everyone at some point in the service." "If possible, I would like to have the bells played after the service. If Sam Hammond serves as a pallbearer, I would like to have a guest carillonneur, though I have no idea who that might be." "Any of my favorite hymns would be fine. I want Rodney Wynkoop as one of the pallbearers, though he may not be available to serve because of leading music." And "I would like for it to be a Service of Thanksgiving: gratitude for life and how I have enjoyed life, gratitude for all my blessings, especially family and friends and emphasis on love."

How could this service be otherwise, with Mary calling the shots? A theme runs through the scriptures she selected: of course, love. 1 John 4: "Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God.... In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loves us so much, we ought to love one another."

Reading that scripture, under Mary's guidance, I heard not only an emphasis on love, but also I heard a great truth: for Mary, for all Christians, love is not a sentiment, a feeling, a virtue, love is an assignment.

*"Beloved, since God loves us so much, we ought to love one another."*

I've met few people who had such a firm conviction that she was loved by God in Christ, as Mary. Like many of you, I marveled at her faith, particularly her faith as she lived her last days. She died with strong assurance that her death only drew her closer to the Savior with whom she had been close all her days. She fell back, not as some into the bleakness of oblivion, but into the everlasting arms that had held her close all the days of her life.

When I asked her what we should pray for, on one of my visits, she replied, "Honey, you are free to pray for anything you like. Some of my friends are praying for complete healing, but I'm not. I'm praying for continued blessings however long I have to live." I told Mary that when it came my time to walk down this road to my end, I had no intention of being as sweet about it as she was, I planned to go kicking and cursing all the way. I did not have Mary's kind of faith.

"Now, you have been raised better than that," she would chide me. "I'm sure you will do just fine. I expect that of you." That was Mary.

Mary gave each of us assignments, in the way she instructed us, particularly in her dying. And God gave us the gift of Mary. And Mary—because of her vivid conviction of being so blessed—looked upon all her gifts (her most beloved family, her friends, this great towering church, Duke basketball, "Jawaage") also as divine assignments, a vocation, to live a life of gratitude.

One of Mary's directives was that "Count Your Blessings" be played just as the service began. Surely she did this not only to needle Rodney, Bob, and David for their Yankee musical limits—as she loved to do, but also because anybody who knew Mary knew that she lived that little song. All of life, even life's hard times, Mary considered to be blessings handed to us by God. And all blessings she considered to be divinely given responsibilities.

I used to kid her about "Count Your Blessings" being the theme song of Duke Chapel Development. If you didn't know how to count your blessings, Mary would be glad to show you, by putting your signature to a big fat check for Duke Chapel! She and George not only began a couple of endowments to bless future generations but, by my tally, she raised something over seven million dollars for the ministry and mission of this church.

Dear Mary, we are so full of grief that you are no longer with us in the way that you were. You made everybody here better than we would have been without you. You taught us that our lives were not our achievements but rather God's blessings. You taught us to count our blessings and refuse to tally our burdens and to consider every God-given blessing also a God-given vocation. And this day, when we count our blessings from God, you are number one on the list.

Sometimes, Mary, as she would give me my assignment at the beginning of a day in Duke Chapel, would say, "Will, just in case you weren't paying attention (you have so many more important things on your mind) I'll go over this one more time. OK?" So I'll say, just in case your mind was wandering, one more time, the first and last lesson Mary lived: *"Beloved, since God loves us so much, we ought to love one another."*

God of blessing, thank you for the blessing of Mary.





# JEOPARDY! *Clues viewers in on Duke Chapel, campus history*

*Duke professor of medieval architecture explains the question.* by James Todd

On the Friday, January 20, episode of JEOPARDY!, host Alex Trebek stumped all three contestants with this clue: "The tower of the Duke Chapel was inspired by the Bell Harry Tower of this English cathedral."

That clue, one of a series involving Duke on the show, would not have baffled Caroline Bruzelius, Duke's Anne M. Cogan Professor of Art and Art History and an expert in medieval architecture.

"Canterbury," she said immediately, referring to the 15th-century Canterbury Cathedral in Canterbury, United Kingdom. To be more specific, she added, "The crossing tower of Canterbury," which is nicknamed "Bell Harry" and is located at the intersection of the cross-shaped building.

The limestone towers at Duke and Canterbury share a Late English Gothic style called "Perpendicular," she



A picture of the Duke Chapel zooms forward during an episode of JEOPARDY! as contestants prepare for a \$400 clue in the Duke University category.

explained. To enhance the sense of the tower's reach upwards, the towers have closely spaced and delicate vertical moldings up their sides and spires at the top.

Duke Chapel and the Canterbury Cathedral are not, however, exactly alike, Bruzelius said. Their towers are at different places – the cathedral's is at the center and the chapel's is integrated into the entrance.



All three contestants on a recent episode of JEOPARDY! were stumped by a clue about Duke Chapel.

"At Duke they've taken this idea of a monumental tower that appears on a cathedral but used it on what one might call a parish church design – that is, a tower above the portal," she said.

"The architecture inside the chapel was influenced more by Princeton's chapel and general trends in American campus Gothic design than by medieval English design," she said.

## Holy Week Services



## Alleluia

### Sunday, April 9

#### Palm/Passion Sunday

- 10:50 am University Service of Worship
- 11:00 am Catholic Palm Sunday Service (White Lecture Hall, East Campus)
- 9:00 pm Catholic Palm Sunday Service

### Monday, April 10

#### Holy Week Noon Service

- 12:00 noon (Memorial Chapel)

### Tuesday, April 11

#### Holy Week Noon Service

- 12:00 noon (Memorial Chapel)
- 5:15 pm Service of Prayer and Holy Communion (Memorial Chapel)

### Wednesday, April 12

#### Holy Week Noon Service

- 12:00 noon (Memorial Chapel)
- 5:15 pm Catholic Mass (Duke Chapel Crypt)

### Thursday, April 13

#### Maundy Thursday

- 12:00 noon Holy Week Noon Service (Memorial Chapel)
- 5:15 pm Choral Vespers
- 7:30 pm Maundy Thursday Service Stripping of the Altar Service of the Lord's Supper
- 9:00 pm Catholic Liturgy of Holy Thursday

### Friday, April 14

#### Good Friday

- 11:30 am Stations of the Cross Procession (beginning on the Chapel steps)

- 12:00 noon Service of Good Friday
- 1:00-3:00 pm Meditative organ music
- 5:00 pm Catholic Liturgy of Good Friday
- 7:30 pm Service of Tenebrae (Darkness)

### Saturday, April 15

#### Holy Saturday

- 7:00 pm Catholic Easter Vigil
- 10:30 pm University Easter Vigil

### Sunday, April 16

#### Easter Sunday

- 6:30 am Easter Sunrise Service (Duke Gardens)
- 9:00 am University Service of Worship
- 11:00 am University Service of Worship
- 11:00 am Catholic Mass for Easter (Page Auditorium)

If you can sing it there, you can sing it anywhere...

# Carnegie Hall Concert Set for May



“How do you get to Carnegie Hall?,” the old joke begins. “Practice, practice, practice!” comes the punchline. The joke may be hoary and overused, but its very existence is emblematic of Carnegie Hall’s iconic status as a performing venue. With its marvelous acoustics that allow all kinds of music to

be heard with clarity and beauty, it has been revered as one of the premiere performing locations in the world.

Now, 40 singers of the Chapel Choir are planning to sing there on Memorial Day weekend, joined by more than a hundred other singers from the Duke Chorale and the Choral Society of Durham. They will travel to New York for 4 days in late May, have rehearsals alone and with the professional orchestra and soloists, and then perform from the illustrious Carnegie Hall stage. It will likely be a memory that the singers will carry with them for a long time.

They will be singing two works: Vaughan Williams’ *Dona nobis pacem* and Beethoven’s *Choral Fantasy*. The highly dramatic *Dona nobis pacem* (Grant us peace) is a setting of Civil War-era poetry by Walt Whitman interpolated with words from the Latin Mass. Using this powerful conjunction of texts, Vaughan Williams created an anguished cry for peace in the midst of a description of the brutality of war.

When Director of Chapel Music Rodney Wynkoop was invited to conduct in Carnegie Hall by Mid-America Productions, the sponsoring organization, his first decision after accepting the offer was to invite Duke and Durham choral singers to comprise the choir, rather than having Mid-America advertise for singers. As he says, “We have such excellent choral singing here in this area, and I knew that they would sing with passion and eloquence. It was exciting to offer them such a wonderful opportunity to sing in Carnegie Hall, but I also knew that having them sing would benefit the concert, because they are among the best choral singers in the country. I was also

glad to see that they would have time just for fun in New York, with some free time and a post-concert cruise around Manhattan.”

His second decision was to choose Vaughan Williams’ *Dona nobis pacem*, a work which the Choral Society of Durham performed to great acclaim last spring. At only 39 minutes, it falls within the guidelines for the concert, but though short, it is a compact and explosive work, according to Dr. Wynkoop. The sonorities alternate between terrifying and reassuring, violent and soothing. The visual images include that of one soldier looking down into the coffin of an enemy and recognizing “a man as divine as myself,” in Whitman’s words. The poetic images include the promise that “war and all its deeds of carnage must in time be utterly lost” and that “the hands of the sisters Death and Night” will “incessantly softly wash again and ever again this soiled world.” As Wynkoop says, “The powerful insights offered by this music and text will gain even further resonance as a result of being performed on Memorial Day weekend.”

The concert is scheduled for Memorial Day weekend, on Sunday, May 28, at 8:30 pm. Also on the concert will be Beethoven’s *Choral Fantasy*, an exciting work for orchestra, piano soloist, and choir with soloists. Tickets (\$35, \$54, and \$89) can be purchased until two months before the concert by calling the Mid-America box office at 212-239-4699, or thereafter at slightly higher prices by contacting the Carnegie Hall box office at <http://www.carnegiehall.org>.

The Chapel is planning a small event before the concert for Friends of Duke Chapel living in metro New York. ◆

Sunday, May 28, 2006

8:30 pm,

Carnegie Hall, New York City



Ralph Vaughan Williams

*Dona nobis pacem*

Ludwig von Beethoven

*Choral Fantasy*



Choral Society of Durham

Duke Chapel Choir, Duke Chorale  
New England Symphonic Ensemble

Liesl Odenweller, soprano

Gerard Sundberg, baritone

Rodney Wynkoop, conductor



Presented by Midamerica Productions:

New England Symphonic Ensemble

Stern 8:30 pm



# How Do I Know What to Do?



by Craig T. Kocher  
Assistant Dean of the Chapel  
and Director of Religious Life

The Duke senior sat on the couch across from me, her eyes getting teary again, “How do I know what to do? What does God want me to do?” she wondered, weeks of internalized frustration bubbling to the surface. By mid-January most of her classmates had already signed up with one of the consulting firms or finance companies that aggressively recruit on Duke’s campus during the fall months. Most of the rest of her peers had opted for graduate school and were now waiting on news from programs to which they applied. Amy resembles a lot of Duke students, hyper-talented, a buzz saw of activity, and passionate about everything, so much so that making any long-term commitment to a job, more schooling, or even a human service organization like Teach For America feels like signing her life away at 22. She is paralyzed by options.

As a college chaplain, issues of discernment are the most common pastoral conversations I have. Students in the midst of selecting a major, choosing a study abroad destination, deciding whether to rush or not, wondering about relationships with significant others and of course, what they are going to “do after graduation,” frequently solicit my priestly advice. As a pastor who strongly believes in the church’s claim on our lives and her solemn responsibility to call out the gifts of the young, to help them live the baptized life, and point them towards kingdom work, I am often frustrated that such significant conversations take place in a few chunky segments force-fed into already over-scheduled calendars. Sometimes I wonder if our

zealous passion for busyness masks a deep fear of self-discovery, making authentic Christian discernment all the more painful. After all, it’s difficult to crack open a door and peer in on the person God created us to be when there is no time to reflectively search for the best doors to knock on. However, in the midst of the vocational artillery field of options, I trust that God is present, hoping and prodding, urgently seeking what is best for us, and constantly working to bring direction to our wandering, beauty from our brokenness, and satisfaction to our hungry hearts.

Occasionally, the clouds of schedules, fear, and options clear, and genuine discernment begins to take shape. Every Wednesday evening, I meet with a group of Duke seniors for a time of intentional reflection on life after Duke. I hope and trust that God is indeed intimately involved in our questioning, because every Wednesday evening the question, “What am I going to do with the rest of my life?” is laid bare on the table. We encourage one another to face it head on with all our fears, scars, and dreams at the ready, to pick it apart and open our imaginations in the way only a group of trusting friends in a safe place of prayer and grace are able. We look for foot holds on the journey, time-tested patterns of knowing chiseled out of 2000 years of Christian tradition, such as: Am I being faithful to scripture and tradition? Am I working to cultivate the Fruits of the Spirit? Am I striving to live in harmony with others and seeking inner peace? Am I helping to heal the deep wounds in other people’s lives and in the larger society? Am I doing something that brings me great joy and gladness? These are measuring sticks, peepholes into the heart of God’s desires for our lives.

The eight of us have focused on one unifying principle, gleaned from the wisdom of St. Ignatius of Loyola. Our guiding assumption is that God desires for us to do that which is the most life-giving and to avoid that which takes life away from us. We trust that the Spirit gives life, and thus we talk of seeking life-giving relationships, activities, and eventually jobs, believing that when we are giving and receiving life our wills are more closely aligned with the divine will. Often we simply go around the circle, asking and answering the

question, “What has been most life-giving this past week?” Frequently the answers feel mundane, an activity shared with friends, eating a meal, tutoring at the local elementary school, or playing basketball down at Wilson Gym. Sometimes it is a project for class, studying the history of Ancient Greece, designing a new software program, or analyzing the latest trends in job growth and loss. Over and over we stress to one another that “life-giving” is not a synonym for “high-paying,” “easy,” or “comfortable,” but will closely reflect faithfulness to the God of Jesus Christ and the abundant life promised in his life, death, and resurrection.

Occasionally an insight arises, “I really think Law School at William and Mary is the right place for me next year,” one student said last week. “Their focus is on public service. It does not have the climb-the-corporate-ladder-intensity of other places I’ve applied, and the dual program in Social Work is really enticing. I think I can be a Christian there.” Usually, though, the discernment process is messy and represents only another small step on a complicated, murky, and often frustrating journey. After an hour’s time we may not have puzzled through the “What am I going to do with my life” question to clear post-graduation answers, but we have grown closer to one another. We have revealed deeper parts of who we are, and we have given and received life in a circle of encouragement, gentleness, and grace.

Back in my office, Amy’s frustrations were mounting as quickly as her tears were flowing. “Be patient. The right thing will come. Whatever it is, God will be there and work through you to make it good, even if it’s not perfect,” I heard myself say softly, trying to be more truthful than pious and wanting to be supportive without dismissing her very real fears, merely to make us both feel better. After a long pause she stood, dried her face, and gamely shouldered her backpack, again ready to face the unrealistic expectations of the campus and life beyond that hovered outside the Chapel doors. “I know,” she sighed heavily, then said, “I’ll be at our senior group Wednesday night. It is the most life-giving part of my week.” ♦

# Mozart's Requiem in honor of Dr. James H. Semans

# The Grand Mass in C-Minor on the Occasion of Mozart's 250th Birth Year

On February 11th the Duke Chapel Choir and the North Carolina School of the Arts Symphony Orchestra presented Mozart's *Requiem* in honor of Dr. James H. Semans, the late husband of Mrs. Mary Duke Biddle Trent Semans. Rodney Wynkoop, director of Chapel Music, led a chorus of 130 and an orchestra of 40 players in a heartfelt performance of Mozart's final work. The *Requiem*, left incomplete at Mozart's death in 1791, alternates between moments of terrifying power and transcendent beauty as the anguish of the judgment day is juxtaposed with the peace of the redeemed soul.

The mysterious nature of the commissioning of this piece, the unfinished state in which it was left, and the fact that it was surreptitiously completed by Mozart's students at the behest of his wife Constanze has only added to the proto-romantic nature of the work. In the 19th century, composers as diverse as Berlioz, Verdi, and Brahms all attempted to capture the mysterious and perilous journey of the soul from death to rebirth, as well as the tumultuous moments when the trumpet sounds to signal the final judgment.

The soloists for this event were Penelope Jensen, soprano; Mary Gayle Greene, mezzo-soprano; Glenn Siebert, tenor; and Jason McKinney, bass. All of the soloists have ties either to the School of the Arts or to Duke Chapel. In his *Requiem*, Mozart varies his writing for the soloist, alternating between individual melodies and music for quartet, mirroring his compositional practice in his operas. Indeed, much of this masterwork, from its orchestration and harmonies to its alternation of intimacy and all-encompassing fury, show Mozart's innate understanding of the human drama. Duke Chapel Music is extremely grateful for the financial assistance provided by donors who made this event possible. ◆



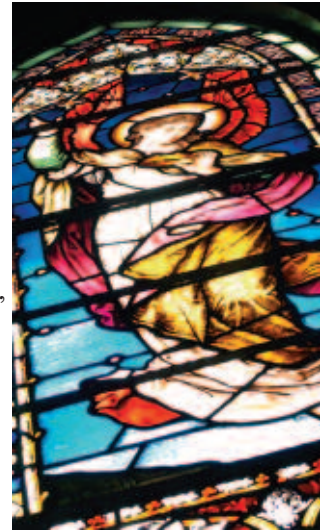
On April 9th at 3 p.m. the Duke Chapel Choir, Duke Chorale, orchestra, and soloists will present Mozart's *Grand Mass in C-Minor* in Duke Chapel. Like Mozart's more well-known work, the *Requiem*, the *C-Minor Mass* was left unfinished at Mozart's death. While scholars posit several possible reasons Mozart had for undertaking this large-scale work, the music he managed to complete is full of inspired fugues and delicate soprano solos. These two musical components point to Mozart's interest in the music of the Baroque masters Handel and Bach and the main personal events of his life at the time, his marriage to Constanze Weber and the birth of his first child in the summer of 1783.

Mozart first presented this work in its incomplete form in Salzburg on Oct. 26, 1783, with Constanze singing the soprano solos. For this performance only the Kyrie, Gloria, and Sanctus sections were presented, with the remaining liturgical text filled in with movements from other of his mass settings. After this performance, Mozart moved on to other projects, eventually recasting much of the work in an Italian sacred cantata, *Davidde penitente*.

For the April 9th performance in Duke Chapel, the Duke choirs will be performing a new completion of the mass by the musicologist Robert Levin, based on sketches left by Mozart. This completion allows the listener to experience the entirety of the mass text with music flowing seamlessly between Mozart's original work and the music written and orchestrated by Levin in the style of Mozart.

The chorus of almost 200 singers, orchestra, and soloists will be under the baton of Rodney Wynkoop, Director of Chapel Music. The soloists for this work will be Christina Major, soprano; Meg Bragle, alto; Randall Outland, tenor; and Don Milholin, bass. The concert will mark one of the first times that this completion has been presented in the southeastern United States. Duke Chapel Music gratefully acknowledges those who have contributed to the John Blackburn Oratorio Endowment, the Mary Duke Biddle Oratorio Endowment, and the Charles B. Wade Endowment, which will help make this concert possible.

Tickets are available by calling Page box office, 684-4444. ◆





## DUKE CHAPEL LIFE

Well Known  
Evangelical, Jim Wallis,  
to Speak at  
Duke Chapel:  
Dean Wells to Offer  
Opening Remarks

Daily  
Morning  
Prayer  
Begins

Campus-Wide  
Student Advent  
Service  
a Big Hit

The Reverend Jim Wallis, one of America's most influential Christian voices, will keynote the *Southern Values Summit* being held at Duke University on March 3. The conference, which is subtitled *A Dialogue on Faith, Politics, and the Common Good*, is designed to broaden the discourse around moral values in America to include: the environment, civil liberties, civil rights, poverty, health-care, and education. Thirty years ago, Wallis founded Sojourners, a Christian organization for peace and justice. He continues to serve as the editor of *Sojourners Magazine*. Wallis speaks at more than 200 events a year and his columns appear in the *New York Times*, *Washington Post*, *Los Angeles Times*, and other major newspapers across the country. His most recent book is *God's Politics: Why the Right Gets It Wrong and the Left Doesn't Get It*.

The event, which is free and open to the public, will begin in the Chapel at 9:00 a.m. with remarks from Chapel Dean, Sam Wells. The Reverend Wallis's talk will be followed by a period of question and answer. More information about the entire day and registration details for the rest of the conference are available at: [www.southernvaluessummit.com](http://www.southernvaluessummit.com)

In an effort to keep the heart of the University listening to the heart of God, the Chapel has begun holding a service of Morning Prayer each weekday at 8:15 a.m. We gather in the Memorial Chapel to read scripture, sing, and offer prayers for the University and larger world, and share with God the deep wounds and joys of our own hearts. We also pray for those who have left prayer requests in the Chapel's prayer box. The service is led by the Deans of the Chapel, as well as other campus ministers and Christian student leaders. The style changes from week to week. Sometimes it is more "formal." Sometimes it feels more "informal," but it is always a deeply meaningful time, a time of intimacy, beauty and quiet, a safe place to begin the day and pray for God's grace to stay with us until darkness falls.

Join us next time you have a weekday morning on campus during the school year and begin the day praying in the sacred space of Duke Chapel.

At the end of John's Gospel, just before Jesus ascends to be with the Father, Jesus prays that his disciples might be one. On December 9, 2005, some 250 students representing 20 Christian campus ministries at Duke gathered as one body in the Divinity School's new Goodson Chapel for a worship service, to reflect Jesus' heartfelt prayer, to give thanks for the fall semester, and to prepare our hearts for Jesus' birth. The Campus Crusade for Christ Praise Band and the Catholic Student Choir led music. Other groups offered prayers of thanksgiving and confession, lit candles, and read scripture. Dean Wells gave the message, a thoughtful, witty reflection, comparing the preparation for Jesus' birth to preparing for semester exams. Everyone seemed to be moved by the experience of meeting new people and seeing in a fresh way that we as Christians have much more that unites us than divides us. One campus minister who has served Duke for going on 20 years said, "I have never seen anything like this at Duke. Catholics, Mainliners, and Evangelicals all worshipping, learning, and growing together. Amazing!"

Our dream is to have more opportunities for the Christian community on campus to be together, to more faithfully reflect our unity in the Gospel, and model reconciliation to the larger Duke community. We will have two Christian Unity services this semester in the Goodson Chapel, one at the end of February and one at the end of the semester. If you are interested in learning more about our vision for the Christian community on campus, or would like to offer support directly to this initiative, please contact Assistant Dean Craig Kocher at: [craig.kocher@duke.edu](mailto:craig.kocher@duke.edu) or 919-684-2909.



## Labyrinth

This March 7 from 11 am to 6 pm, visitors are invited to walk the labyrinth in Duke Chapel. Admission is free. The labyrinth, a forty-foot circle containing a winding path, is an ancient spiritual tradition in many faiths. All are welcome to walk the curving path, to follow the twists and turns in the spirit of prayer and meditation. Walking the labyrinth is an effective way of centering oneself, holding a question, uniting with the sacred, or preparing for the journey of Lent. The labyrinth is self-guided, and normally takes 30 minutes to an hour to complete.

# Reflecting, Re-envisioning, and Re-planting: Lilly Fellows moving into Durham

By Debra Brazzel and M. Keith Daniel



When I walked into the house in early November 2004 and heard the sound of laughter and good-natured kidding, I knew that all was well with the Duke Lilly Fellows. Their deep sense of trust and comfort were immediately evident — even to a stranger sent to assess how things were going.

Because of the director Regina Henderson's departure to care for her sick mother, my role at Pathways changed from "Consultant" to "Interim Director" in January 2005. That gave me the chance to work even more closely with Ed Cheely, Kathryn House, Candice Ryals and Brad McDowell. These four Duke alumni moved into the Pathways House in the Moore Square area of Raleigh in August of 2004. They made a commitment to live together in Christian unity, to obey a community rule and to serve in ministry while they listened to discern God's will and purpose for their lives. Since they were the first group of Fellows, they had to figure out what that meant for how they structured their time, where they worked, and how they lived, worshiped, served and played together.

The daily rhythm of life began with early morning prayer. Carving out time for daily worship became the anchor that grounded them in community, even as they went their separate ways for work in an urban ministry center, a non-profit educational ministry, a church, and an AIDS ministry. They gathered for dinner and fellowship once or twice a week and for house meetings and worship bi-monthly. They also audited one class a semester at Duke Divinity School (with Ed opting to

participate in an intensive leadership development course instead).

The challenge was balancing the external activities and demands with time and space for reflection, contemplation, prayer and community. To deepen their spiritual practice, each Fellow was given the opportunity to work with a spiritual director. They kept journals and wrote several reflective papers, including a final "Credo" of what was most important to them in their faith. Additionally, spaces were built into the year to allow the pace of life to slow down and to make time for the community to be together.

In October, the Fellows spent nearly a week at Mepkin Abbey, participating in the daily rhythm of monastic life. In November, they organized a mission trip to Washington, D.C., where they worked with children in an after-school program, staffed a sleep-over and chaperoned 50 children in a 10k walk (their most harrowing experience!). In January, Jeannene Wiseman led the group for a weekend retreat on the Enneagram to deepen their spiritual understanding of themselves and each other. In February, they attended a student ministry conference in Philadelphia. In March, they had a day of prayer at Avila Retreat Center. In April, they began a pilgrimage, which included a week of mission work in Pretoria, South Africa and several days worshipping with young people from all over the world in Taize, France. Finally, the year ended with a retreat to distill meaning from their life together and to listen to where each felt God was

calling them next.

Kathryn and Brad enrolled in seminary in Fall 2005. Candice entered the Peace Corps, and was sent to Malawi. Ed felt he was called back into the private sector, to gain more business knowledge and skills. Each of them faithfully listened to God's voice for themselves and each other. It was a remarkable experience and I am grateful that I was given the opportunity to listen deeply and to be in ministry with them.

*Reflections by Debra Brazzel,  
Pathways Associate Chaplain*

Upon entering the role as Director of Pathways, in June of 2005, I had the privilege of meeting Brad, Ed, Candice, and Kathryn as they were completing their experience. I saw a glow from them that struck me as incredibly profound. These young adults had been shaped and transformed by their experience living in intentional Christian community. I am so grateful to have met them, and even more grateful that Debra was around to provide pastoral care, support and direction for them when they needed it most.

Of all the work we do at Pathways for the purpose of theological vocational discernment, including our vocational discernment groups, mission trips, undergraduate courses, and summer internships, the Lilly Fellowship is our most demanding and intense experience. That's why I asked Debra to re-join the Pathways staff as Associate



Chaplain for the Lilly Fellowship. Her passion for worship, her experience, and gifts are of tremendous benefit for her peers and students. She has also been an incredible supporter and thoughtful guide for me as I seek to lead PathWays in more focused directions and to effectively manage the generous grant from the Lilly Endowment within Dean Wells' larger vision for Duke Chapel.

Debra and I have been working diligently on the Fellows curriculum. Most importantly her presence has allowed me to focus on the critical move and decision-making process for securing a residence for the 2006-2007 Lilly Fellows in one of the poorer neighborhoods in

Durham. This is part of Dean Wells' vision for Duke Chapel to be committed to long-term presence and involvement with the poor in our community. We have been immersed in prayer and conversations with neighborhood partners, University officials, and caring friends of the Chapel to envision what it means to be neighbors in the full sense that Christ calls us to be. We have built wonderful relationships with

residents, ministries and agencies in several neighborhoods.

We've even participated in late night/early morning police ride-alongs to better understand the dangers and opportunities that abide in our city. We

hope this first house may be followed by other houses

to advance Duke Chapel's mission to be a visible presence as the body of Christ with the poor.

Today we face the challenging tasks of recruitment, selection, and placement of our next group of four Lilly Fellows. Like the first group, they will be pioneers. Although the experience will build on what took place at the house in Raleigh, our next group of Fellows will experience life together in Durham, a city that has several areas of despair, yet a plethora of areas where God is clearly at work. Several students have stepped forward to learn more about the Fellowship and plan to apply. The Fellowship begins in August and runs through May 2007. Please pray with us as we discern, collaborate, and partner with our neighbors to be "neighbors" in the full sense that Christ calls us to be.

*Reflections by M. Keith Daniel,  
PathWays Director*

*"We hope this first house may be followed by other houses to advance Duke Chapel's mission to be a visible presence as the body of Christ with the poor."*

## Duke Senior Kathryn Lester Selected as Student Preacher

Duke Chapel has selected senior Kathryn Lester as this year's Student Preacher. Lester will preach in Duke Chapel on Student Preacher Sunday, February 26, at 11:00 am. All are invited to attend the service, which will also be webcast live at [www.chapel.duke.edu](http://www.chapel.duke.edu). Lester is a Trinity senior, majoring in Religion and English.

"Receiving this award is wonderfully satisfying because it feels like I'm receiving it for my Duke career. What I have cared about and participated in, over the three and a half years is the Chapel Choir, the Westminster Presbyterian Fellowship, the Pathways program, and my classes—which I have loved—in the Religion and English department," said Lester. "Now, to be given a chance to combine a love of words and theology, people and the Chapel makes this such a rich experience. I'll be feeling its rewards for years to come."

Lester's sermon was selected after being reviewed and selected by the 2006 student preacher committee. Members included Craig Kocher, assistant dean of Duke Chapel, Nancy Ferree-Clark, pastor to the Congregation at Duke Chapel, Keith Daniel, director of the PathWays at Duke, Jo Bailey Wells, director of Anglican Studies at Duke Divinity School, Scott Chrostek, Duke Chapel university relations intern, and Rachel Davies, member of the Congregation at Duke Chapel.

"Kathryn's sermon was superb. It was thoughtfully written, beautifully delivered, and is faithful to the scripture passages and the Duke Chapel context," said Kocher. "Kathryn is a terrific young woman. She has been a leader at Duke Chapel since she stepped on campus and currently serves as president of the Chapel Choir. She is one of God's great gifts to our community and will serve the



church with passion and grace for years to come."

Each year, Duke Chapel selects a student to preach on Student Preacher Sunday. The selection process is open to any undergraduate who wishes to submit a sermon. Criteria for selection include relevance of sermon to that Sunday's scripture, sermon delivery, and appropriateness of subject matter for a Chapel Service. ♦

# Did you have a Chapel "I do"?

by Mollie Keel



*Stubbs Wedding*



*Conner Wedding*



*Ragsdale Wedding*

On April 8, 1933, the first recorded wedding took place in the Chapel. Since that time, many Duke students, Duke graduates, Duke employees, and their family members have signed their names in the official Chapel wedding registers.

In anticipating the 75th anniversary of weddings in the Chapel (2008), we are collecting wedding pictures of Chapel brides and grooms. Of the fifty or so that we have received thus far, it is evident that while clothing and hair styles have changed through the years, the elegance and majesty of the Chapel have remained the same.

Gary Stubbs was the first to send a picture via email of his bride, Chris, and him, with Dr. James T. Cleland – wedding date, December 21, 1968.

Mrs. Byrd Austin Satterfield Young, bride of Warren H. Young on September 1, 1962, sent an email stating, "We still love our school and have so many fond memories. The wedding was our greatest gift from Duke."

A handwritten note attached to the black and white picture of Elizabeth Hatcher Conner and Robert W. Conner of High Point on their wedding day,



*Midgett Wedding*







## And, a look to the future...

### A note recently received from a Duke grad

*I'm writing to thank you for making this past weekend incredible for my new fiancée and me. I cannot explain how perfect everything went according to plan. She had no idea and burst into tears atop the Duke Chapel as I asked her to marry me... Duke had already been a special place for us, but this past weekend's events made it that much more cherishable. We both cannot wait to revisit campus as husband and wife.*

**Vivek Siddharth Munshi, Pratt'03  
and his fiancée Krishna**

August 24, 1940, states that "We are both alive and reasonably well (for 91 & 87)." The Chapel towers above them in the background of the photograph.

Tina Bell Midgett writes of her wedding on December 20, 1950: "I remember walking down that long, long aisle in the chapel. My Dad looked over at me, smiled and said, 'One of us is on the wrong foot.'"

Our own George and Courtney Ragsdale represent the couples of today, marrying two weeks after their May 2005 graduation, George from the Divinity School and Courtney from the University. While at Duke, they were very much a part of Chapel life. They are now serving the Methodist Church in Burnley, England.

So, if you were married in the Chapel, or someone in your family was, please send us a copy of your favorite wedding photo to include in our permanent collection. Feel free to include anecdotes and special memories of your wedding.

Mail copies of photos to: Mollie Keel, Duke Chapel, Box 90974, Durham, NC 27708-0974, or email photos to [mollie.keel@duke.edu](mailto:mollie.keel@duke.edu). ♦



# Duke Chapel Readies for *Æolian Organ Restoration*

**T**he first of several phases in the restoration of Duke Chapel's *Æolian Organ* is about to begin. Planning for the new console by Richard

Houghten of Milan, Michigan, was completed last fall by organ curator John Santoianni and Duke organists Robert Parkins and David Arcus. The planning phase involved settling on the console specifications and layout, aided by working models fashioned by Mr. Santoianni. Mr. Houghten's work will also involve re-wiring the entire organ, replacing the organ's outdated components with new solid-state technology.

The new console will look a great deal like its predecessor: four manuals, a radiating and concave pedal board, balanced expression pedals, draw knobs for stops, pistons, and replica detailing unique to the original console manufacturer. In addition, the new console will be equipped with advanced technologies that bring it more in line with present-day modern organs.

"We arrived at the decision to replace the *Æolian* console after much reflection and deliberation," says Robert Parkins, University Organist. "Our intent was to restore the console along with the organ itself, but we

finally came to the conclusion that a new console constructed in the style of the original one made more sense—for both technical and musical reasons."

Chapel Organist David Arcus agrees: "Console replacement doesn't constitute restoration in the strictest sense of the word. However, much of the original console was worn down past the point of resuscitation, and its unreliability was a constant source of frustration. The console is the most interactive and visible component to organists, so the replacement of the original console with one nearly identical to it is the most cost-effective and desirable solution overall."

After initial consultation with Mr. Houghten, John Santoianni produced mock-ups of stop arrangements, tablet and piston configurations—five 1:1 models in all! Working with easily interchangeable components like pieces of a puzzle, Bob Parkins and David Arcus collaborated with John on the precise layout of the parts. John says, "When designing a console it is easier to make your mistakes on paper than







*Chapel Organist David Arcus demonstrates working components on a mock-up Aeolian console prepared by organ curator John Santoianni.*

trying to correct them once you start cutting wood. Having actual console parts which can be moved around on a mockup gives the organist a realistic sense of where the different controls will be.”

Some decisions involved re-locating some of the controls to more typical location than those on the existing Aeolian console. John notes that The American Guild of Organists developed console standards for organ builders in

1933 for such things as the distance between keyboards, the placement of the pedal board in relation to the manuals, and dozens of other measurements. “This made it easier for organists to go from one instrument to another without having to relearn where a certain manual or control would be. Imagine if each automobile manufacturer put the gas and brake pedal in a different place! Even with such set standards, each console

controls a unique instrument, and with a large instrument more variables come into play. Working with mockups helps having as few unwanted surprises as possible when the new console actually arrives.”

Arcus notes that Aeolian “generally built a different kind of organ with a different style console, namely one for residences and concert halls. This is the only console design standard for churches that Aeolian is known to have built. Even after producing so many organs in the early 20th century, the last organ built by this firm did not exhibit much prior experience with drawknob consoles. Hence, some items are where you wouldn’t expect to find them on most every other draw-knob console.”

For the most part, the three planners have decided to keep the look and feel of the original console. After a point, however, they realized the limitations of maintaining the original console’s precise design in the new console. “The chancel organ in Duke Chapel has to serve a much larger purpose than to exist as a museum piece,” says Arcus. Present plans call for the original console to be retained by the University.

The new console is slated for installation in 2006-2007. Details of restoration of the remainder of the Aeolian organ will be printed in a future newsletter. We are grateful to Aubrey Kerr McClendon T’81 and Kathleen Byrns McClendon T’80 for making the lead gift for the restoration. The restored organ will bear the name of Kathleen Upton Byrns McClendon. Additionally, a significant gift was made by The Duke Endowment.

Contributions are still needed. Call 919-684-6220 for more information. ♦



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***Sam Wells and Jo Bailey Wells to lead retreat to The Swag in July***

Continuing a tradition begun in 2000, but omitted for the past two years, Dean Wells and his wife, Dr. Jo Bailey Wells will lead a retreat July 21-23, 2006 at The Swag Country Inn near Waynesville, NC. Additional information will be mailed separately this spring. For more information on The Swag, named one of the 10 best small hotels worldwide, visit [www.theswag.com](http://www.theswag.com). For more information on the retreat, contact Lucy Worth at 919 684-6220.

***Friends Annual Meeting to be held May 7, 2006***

The Friends Advisory Board has chosen May 7 as the date of the annual meeting. All Friends are invited to lunch in the Divinity School Refectory following the 11 a.m. worship service in the Chapel. Dean Sam Wells will address the group, reflecting on his first year as dean and his aims and objectives for the Chapel's future. An invitation will be mailed in the spring.

If you would like to learn more about serving on the Friends Advisory Board, contact Lucy Worth at 919 684-6220 or [lucy.worth@duke.edu](mailto:lucy.worth@duke.edu).

Back issues of the Chapel newsletter as well as schedules for Chapel preachers and special musical events are available on the internet, [www.chapel.duke.edu](http://www.chapel.duke.edu)

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