

View from Duke Chapel

A Newsletter for Friends of Duke Chapel
2nd Quarter 2006

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THE DEAN'S DIALOGUE

Responding in Friendship

One of the most constructive responses to the so-called 'lacrosse situation' at Duke in recent weeks was a Town Hall meeting held at Duke Chapel on April 20. I was honored to be asked to be on a panel with the University President, the Dean of Students, and faculty, staff and student representatives.

In my remarks I talked about four kinds of friendship. *First, friendship with those different from ourselves.* A university should teach one to disagree. To disagree one has to know one's own tradition well, to know enough about other traditions to be able to engage them thoughtfully, and to be able to integrate what one has learned into a whole world-view, rather than a series of disconnected 'attitudes'.

Second, friendship with Durham. The knee-jerk reaction to the allegations evoked much heartsearching about the relationship between Duke and Durham. But more considered responses noted a much richer picture. A half of those who work at Duke live in Durham and many more in Durham who don't work at Duke are graduates or in some similar way deeply connected. The 'split' is a caricature. But do undergraduates make friends who have been born and brought up in Durham? And who are the real losers if not?

Third, friendship with America. All the TV cameras that camped here for 6 weeks were saying 'Duke matters'. What America

learned about Duke was that it takes the rule of law seriously, that many people here care passionately about issues of race, class and gender, and that Duke is not above taking a careful look at itself to see if something may be seriously amiss. In doing so, it may be doing a service to the whole of the nation.

And fourth, friendship with the world. Everyone talks about diversity: it is the new mantra. But is the undergraduate body truly diverse – I mean globally. I'm not here because Duke is a great American university: I'm here because I see Duke as potentially a great world university. Incorporating a more global undergraduate body might put some of these pressing American issues in perspective.

These seemed appropriate thoughts to share with the Friends of Duke Chapel.

*Your friend,
Sam Wells*



Cameras from at least 12 news networks lined up to cover the prayer vigil the Chapel held to call for healing in the community.

Has Sexual Morality CHANGED Since I Was at College?



Adapted from an Address to the Alumni Affinity Group of the Friends of Duke Chapel, April 22, 2006

They say politics, sex and religion are best avoided at dinner parties, so I thought I'd talk about all three. I want to suggest that whatever has happened to people's expectations about sex in the last 60 years has got more to do with politics than religion. Here's why.

Let's start with what I'm going to call period one. Its definitive dates are 1929 and 1941. The first is the year of the Wall Street Crash. It symbolizes an era where economic well-being is always fragile. The only way out of poverty is hard work and a stable family life. Family is the only reliable insurance policy against the vagaries of health and old age. 1941 is the year of America's entry into the War. This is an era of duty, where one's own needs and desires are secondary to a compelling greater national or moral cause. Think of the novel *Anne of Green Gables* or the movie *Brief Encounter* – women may study and spread their wings, but duty calls them back to the schoolroom and home, and passion is a fleeting fantasy suppressed by commitment to decency and order.

The year 1963 epitomizes the transition to period two. 'Sexual intercourse began in 1963/Between the Chatterley trial and the Beatles first LP', in the words of the poet Philip Larkin. If *Lady Chatterley's Lover* taught the world anything, it was that sex was for women too. Put this together with the greater economic affluence of the 1960s, the widespread student revolt and the civil rights movement, and we have many of the ingredients that led

to romance taking over from economic security and duty as the primary matrix of sexual discourse. But the key development was of course the Pill. Add the year 1973, and the Roe vs Wade decision on abortion, and the revolution is complete: sex without guilt and sex without consequences becomes an intoxicating combination.

Yet if I were to choose a novel or movie to epitomize the era, it would be *Love Story*. Boy meets girl, they go to bed, they marry, she dies, he is devastated. Notice that this is still quite a conservative model. What we see in period two is that the economic and social revolution has taken place, but that its logic hasn't fully worked its way through to the aspirations of the undergraduate. Sex may be easy, but a whole lot of people go away to college hoping to meet The One they will love and marry. And a great many marry straight after college – and the economic demands of marriage and often family with relatively little income provide their own harsh economic logic.

The two dates that shape period three are 1983 and 2004. The former, the year AIDS became a household word; the latter, the publication of Tom Wolfe's *I am Charlotte Simmons*, a novel about so-called 'Dupont' (with its imposing Gothic tower and top-ranked basketball program) that seems prescient in the light of the furore over the much-disputed allegations against members of the Duke lacrosse team. Period Three is a curious, and in some ways rather unattractive, combination of features of periods one and two. Needless to say, it shares period two's easy access to sexual congress. But romance, and permanent relationships, are

no longer the aspiration. In Tom Wolfe's words, "At Dupont, nobody asked anybody out on a date unless they were already spending most nights in each other's beds, and even then the boy would word it along the lines of 'Whatcha doing tonight? Wanna chill?'" One could say that in the seventies you went to parties to meet a partner, while today you don't settle on a regular partner because it would stop you going to parties.

It is significant to notice, however, the subtle links between period three and period one. The connection is primarily economic. While in period one marriage and family stability was essential for economic security, today they are deeply problematic precisely because they jeopardize the individual's geographic and social mobility that is so essential for climbing the professional ladders a Duke degree unfurls. How can you stay together when his job takes him to Atlanta, yours to Tokyo? Marriage, or long-term partnership, becomes an issue much later when a career is established and the practicalities of home and children expose the loneliness of the isolated consumer lifestyle. Those who rushed into marriage in period two now find their

children seem to spend their twenties still dependent on the parental home and bank balance for help during transitional moments of a life shorn of both duty and romance.

It's important to mention two things the pastor must always bear in mind in the contemporary sexual climate. The first is, never to suppose the current cul-

One could say that in the seventies you went to parties to meet a partner, while today you don't settle on a regular partner because it would stop you going to parties.

ture is without morality. It has its own very strict rules. For example, Wolfe’s book refers to ‘dormcest’ – the much frowned-upon practice of sleeping with someone from your own dorm. Relationships where there is a significant power differential are also considered very dubious. And the outrage on the Duke campus in recent weeks concerning sexual violence demonstrates that it is certainly not the case that anything goes. How does one learn what does go? The same way one always has – from whispered conversations with a room-mate, a thoughtful older sibling, a scurry through a student newspaper or the internet, a conversation with a self-appointed upper-class mentor, and reflections on a clumsy experience last night. (A recent *Chronicle* op-ed discussed the delicate matter of whether you verbally or non-verbally acknowledged a person with whom you hooked up last night when you saw them around campus next day.) The second pastoral guideline is, by no means everyone is living in period three. Always remember that the student body is made up of *people living in each of these periods*. (And they always were: the novelist and philosopher Iris Murdoch, for example, was evidently living a period three lifestyle in the 1950s.) The first question to ask oneself if a young person wants to talk is, ‘Which period is this person living in? Are they dominated by duty and assuming virginity as a given (period one)? Are they longing to meet The One and open to letting their hormones do the talking if they sense they have done so (period two)? Or are they

Capitalism has made everything a commodity, including sexual partners.

finding their way through the intricate social playground of period three?’ Period three can’t simply be dismissed as a den of iniquity or a cauldron of vice. It is the logical outworking of the political, economic and social changes made forty years ago. Capitalism has made everything a commodity, including sexuality. In an intensely competitive market place, everything becomes a tool for social advantage – including sexual partners. Life at college is dominated by building a resume – and the social scene is absorbed into the cultural pattern of acquisitive consumption. It is not just the partner who becomes a commodity: one is in the process of turning oneself into a consumer item, to be hired by an employer and sent around the world as the employer sees fit. Yet who knows how naïve and virtuous period three may seem one day from the perspective of period four? Christians may believe they have good news about the body, as a gift from God, destined for glorious resurrection and transformation, and a beautiful instrument for physically showing another person how deeply cherished they are by God. They may believe sexual expression belongs in a relationship of passion, permanent friendship, and hospitality to children. But Christians can no longer rely on social norms or economic necessities to shape sexual behavior for them. It seems that conservatives and liberals alike assume that it is their responsibility to translate their convictions into a cultural and legislative agenda. One can very easily fall into thinking that once there

was a golden era when Christian assumptions about propriety were reflected in the general society’s sexual habits. Whether or not this was ever so, it makes the mistake of thinking one can legislate or demand adherence to Christian patterns of life without communicating the convictions or practices that make those patterns meaningful. Christians can no longer rely on economic hardship or a culture of guilt and shame to do the work of ensuring widespread adherence to their expectations about sex. They have to rely instead on their own witness and example. They have to live in marriages that inspire others. They have to offer models of a ‘good time’ that go way beyond ‘getting wasted’ and ‘getting laid’. They have to portray a sense of corporate duty as compelling as that on offer in the 1950s and a sense of passionate love as thrilling as that on offer in the 1970s. Otherwise, no one is going to be much interested in what they have to say, because it defies the economic, political and social logic of the culture of which they are a part. And maybe that is no bad thing.



The Revd Canon Dr. Sam Wells is Dean of Duke Chapel, and may be reached at 919-684-2177, or sam.wells@duke.edu.

Retreat With Us at The Swag...

All Friends are invited to a retreat from July 21-23 in Waynesville, NC, entitled “In a Strange Land.” The retreat will be led by Sam Wells, Dean of the Chapel, and Jo Bailey Wells, Director of Anglican Studies at Duke Divinity School, and will be held at The Swag, a magnificently beautiful country inn located in the peaks of the Great Smoky Mountains near

Waynesville, North Carolina. The Wells will lead five discussions entitled Exiles, Aliens, Sojourners, Strangers, and Foreigners, and activities will include a discussion of the movie “Rabbit-Proof Fence.”

For more details please visit www.chapel.duke.edu or contact Lucy Worth at 919-684-6220 or lucy.worth@duke.edu.



Moments from

HOLY WEEK



Noon-time Services are held each day during Holy Week.

“In touching, washing feet... Jesus taught that this God is a God who turns our assumptions upside down: this God is a God who finds wisdom in foolishness, strength in weakness, glory in humiliation. This God is a God who will find redemption in defeat, victory in a cross.”

– Chris Donald, Former Faith & the Arts Intern, in a sermon from the Holy Week Noon Service on April 13.

The Stations of the Cross service processes throughout the main Quad in front of Duke Chapel, with the Good Friday Noon Service before the last 3 stations.

“You who fear the Lord, praise him! All you offspring of Jacob, glorify him; stand in awe of him, all you offspring of Israel! For he did not despise or abhor the affliction of the afflicted; he did not hide his face from me, but heard when I cried to him.”

– Psalm 19:23-24



Over 1,300 attended this year’s Easter Sunrise service in Duke Gardens.

“I want to suggest to you that Mark’s short account... gives us everything we need to know about the resurrection of Jesus. Not everything we *want* to know, of course. Because we want to know a host of details that will bring this story into the present tense so we can turn it into a domestic gadget that will in the end replay to us nothing but an image of ourselves. Not everything we *want* to know about Jesus’ resurrection, but everything we *need* to know.”

– Dean Sam Wells, in a sermon on Easter Sunday

Reflections from Honduras



Second-year Divinity School Student David Hollis reflects on his experiences on the Chapel-sponsored Spring Break Mission trip to Honduras.

In a common word association test, the prompt “Spring Break” will probably yield responses like “beach,” “relaxation,” or maybe even “bad decisions.” But more and more college ministries are offering their students chances to respond to a week of...well whatever...with ministry. A group of ten Duke University undergraduates recently decided to forego common destinations like Panama City Beach, Cancun, and Cabo San Lucas in exchange for an immersion and mission experience in Honduras.

I co-led the team with Michelle Shrader, a fellow second-year Duke Divinity student and Missions Intern for Duke University Chapel (which sponsored the trip), and the Rev. Patrick Thompson, Director of Black Campus Ministries at Duke.

Our main project in Honduras was through Heifer International. I was excited about working with this organization because like many in the Church, including my mom, I had heard about The Heifer Project (based in neighboring Arkansas) and even contributed funds to its program, but I had never seen an actual Heifer Cow. Well, that soon changed. I saw the cow, petted the cow, and received from the cow a not-so-subtle invitation to let him be. We saw many cows, but Heifer International in Honduras offers much more than cows.

They sponsor many umbrella agencies that assist Hondurans in crucial ways. Our main work during the trip consisted of construction at a Heifer-sponsored community called La Canada (I know, a bit confusing). About nine families lived in this growing community. Most of them moved from another community that was located near a river, which at times stranded

them in their village for days. We worked side-by-side with the homeowners who welcomed us as family immediately.

In time, we learned about more of Heifer’s work in Honduras – some practical, some exotic. For instance, Heifer attempts agricultural and environmental instruction throughout Honduras. Unfortunately, many farmers still resort to techniques such as “slashing and burning” because they were once thought to help rejuvenate the soil. Of course, such techniques are now known to rob the soil of essential minerals, and Heifer hopes to educate more farmers about better alternatives. Turning to the bizarre, while I expected and anticipated seeing Heifer tend cows, I had no idea they also worked with bees! Sure enough, Heifer is big in the bee business, at least in Honduras. They showed us a much smaller, stingless bee that produces a different kind of honey. This honey is highly valued and some people believe it to have special, even medicinal, capabilities.

While the students learned much from building houses and seeing animals, our group also visited many different agencies that taught crucial, though often tough lessons about the situation in Honduras – particularly in relation to the United States. We met with the leader of a social justice agency whose husband “disappeared” along with roughly 150 other people during a

time of government and military instability. Most of the families of these victims have waited over twenty years and have received no answers. But, like embodiments of the persistent widow, they go every week to ask for truth and justice. We also visited El Arca – a Honduran L’Arche Community where hope grows in the midst of overwhelming difficulties.



Former Missions Intern Michelle Shrader and Director of Black Campus Ministries Patrick Thompson meet a Heifer International cow.

The entire trip was a blessing, but I was especially impressed at the spirit of the students. Some people don’t have many options and they do what they do because that’s all they can do. But these students could have gone virtually anywhere and done anything for their break. They chose to work for and with people who have very little by the world’s standards. They soaked up each experience and asked difficult, but necessary questions. My prayer is that those of us who have been given much will give much, so that amazing experiences, precious fellowship, cows and bees will continued to be shared the world over.

Archaeology in the ÆOLIAN



John Santoianni, when not documenting historical treasures found as he works to repair Duke Chapel's organs, also leads organ crawl tours for those who want an "up close and personal" look. To find out more about upcoming scheduled organ crawls, please contact Jackie Andrews at 684-2032.

A Voice for the Ages is Duke Chapel's campaign to restore completely the Aeolian organ. If you are interested in making a contribution, please contact Lucy Worth at 684-6220.

Archaeology doesn't just happen in out of the way places. It can even happen right here in the Chapel. More specifically, it can take place in the Æolian console and pipe chambers. A collection of discoveries by John Santoianni, Curator of Organs and Harpsichords.

Here are some items of interest I have found over the past year while making repairs or tuning the organ. Some things might surprise you.

1. Cigarettes and Matches and Pack

Many organ tuners and technicians would smoke while working in churches. There is evidence of burns from lit cigarettes on walkboards in the pipe chambers, as well as small piles of ash, and, of course, these butts.

2. Buttons—at least one from a blue blazer.

3. Audio Equipment

Microphone clip, foam cover, and battery.

4. Writing Instruments

Papermate pen (1970s?), pencil stub (one of many).

5. Fender washer

6. Screwdriver—either from the original installation of the organ (1932) or when work was done in the 1940s.

7. Camera Equipment

Flash bulb (1960s?), tripod rubber end, top of telescoping sleeve.

8. Sweets and Treats

Cough drop, sweet tart (?), used gum (wrapped, fortunately!)

10. Packing tags

The business offices were in NYC, but the factory was in Garwood, NJ. The organ was Opus 1785. The number 79 refers to the rank of pipes called the Gamba Vox (now simply Gamba).

The other tag is for the Pressure Regulator for the Solo division which supplies 25 inches of wind (!!) for the loudest stops in the organ.

June-September Preaching Schedule

June 4

Josh Hubert
*Associate Pastor to the
Congregation at Duke Chapel*

June 11

Craig Kocher
*Assistant Dean of the Chapel and
Director of Religious life*

June 18

Tiffany Marley
*Director, Office of Black Church
Studies
Duke Divinity School*

June 25

J. Cameron Carter
*Assistant Professor of Theology and
Black Church Studies,
Duke Divinity School*

July 2

Sam Wells
Dean of Duke Chapel

July 9

L. Gregory Jones
*Dean of the Divinity School and
Professor of Theology, Duke University*

July 16

Craig Kocher

July 23

Ellen Davis
*Professor of Bible and Practical
Theology, Duke Divinity School*

July 30

Sam Wells

August 6

To be announced (*check
www.chapel.duke.edu/calendar*)

August 13

To be announced

August 20

Craig Kocher

August 27

Sam Wells

September 3

Sam Wells

September 10

Sam Wells

September 17

Craig Kocher

September 24

Sam Wells

DUKE COMMUNITY COMES TOGETHER FOR HEALING VIGIL

About 80 Duke students, faculty and staff gathered at the steps of Duke Chapel at 1 p.m. Wednesday, April 12, for an interfaith prayer vigil to foster healing in response to the recent events involving the Duke men's lacrosse team.

The vigil, sponsored by the Chapel and Duke Religious Life, included reading and singing from sacred Christian, Buddhist, Hindu, Muslim and Jewish texts, as well as prayer and a time of silence.

The vigil also drew about a dozen TV reporters and other members of the media. After four students and a Duke rabbi took turns at the podium, most journalists stepped back to enable the participants, led by Chapel Dean Sam Wells, to link arms in a loose circle for a time of silence.

Rabbi Michael Goldman, the new Rabbi for Duke's Freeman Center for Jewish Life, stepped to the podium. "There's no dichotomy between the pursuit of justice and the pursuit of love and reconciliation," he said. He went on to read, in Hebrew, from the 19th chapter of Leviticus.

"You shall not hate your kinsfolk in your

heart," he read. "Reprove your kinsman but incur no guilt because of him. You shall not take vengeance or bear a grudge against your countrymen. Love your fellow man as yourself; I am the Lord."

Chee Hoe, a graduate student in physics, said he represented Buddhism. "I'd like to suggest that we be calm and kind to each other in these trying times," he said.

Hoe went on to read "The Buddha's Words on Loving Kindness."

April Edwards, a sophomore, read selections from the third chapter of Colossians.

"Put to death, therefore, whatever in you is earthly," Edwards read. "But now you must get rid of such things -- anger, wrath, malice, slander and abusive language from your mouth."

Vineet Agrawal, a senior representing the Hindu faith, sang a hymn in his native tongue. "It speaks to the unity," he said, "not only between people, but between various faiths."

Hamza Aziz, a junior, sang a prayer from his Muslim faith.

-Duke News & Communications

"By all means, join hands with a camera if you want to," said Wells.



Photo by Jonathan Jones

FRIENDS ANNUAL MEETING MINUTES

Over 60 Friends of Duke Chapel attended the annual meeting and luncheon on May 7, 2006. President Jan Gwyer called the meeting to order and welcomed those present. Dean Sam Wells gave the blessing. Following lunch the President expressed appreciation for service of the Friends of Duke Chapel Advisory Board: Andy Barada, Pat Henry, Mary Best, Lydia Califf, Vincent Carey, Janet and James Clapp, Katie Owen, Patricia Philipps, Karen Rhodes, Andrew Crewson, and Bill King. Jan also thanked Andrew Kryzak, who had to resign recently. The President announced two new members of the Friends Advisory Board: Mel Baars T'05, M.Div. '08 and Gina Harrison. Their membership was ratified by a round of applause by the Friends present.

Often Dean Wells has been thanked after the service for his "great sermon," even on Sundays he didn't preach!

The President spoke about the Friends' activities during the past year. Communications activities included the calendar that had been sent to Friends at the beginning of the academic year, the Friends Annual Report, and periodic newsletters. The most recent newsletter included an article on Mary Parkerson, who passed away earlier in the year. Mary was the first Director of Development for the Chapel and served in that capacity for seventeen years. The Friends provided the flowers for her funeral. Newsletters are also available online, and anyone who has ideas for future newsletter topics were encouraged to submit them to Lucy Worth. In terms of events, Jan spoke of the Messiah luncheon in December attended by approximately 160 Friends. For the first time, the Friends were involved in Alumni Weekend in April, with a lecture by Dean Wells. At the end of May, the Friends sponsored an event in New York on May 28, a pre-concert reception for Friends attending the performance of Duke choirs at Carnegie Hall. The development efforts of the Friends were also presented.

Jan then introduced Dean Wells, who spoke about the ten most common comments and questions he has received since his arrival nearly one year ago. The questions included:

"Which are you, liberal or conservative?" Dean Wells stated that he doesn't accept the dichotomy and can take attributes from each side. "How are you settling in?" Dean Wells thanked the staff for making his settling in a dream. "You're English – how did you get here?" Dean Wells mentioned his ability to avoid the liberal / conservative label since he is from abroad, as well as his academic experience. Often Dean Wells has been thanked after the service for his "great sermon", which he didn't deliver! He is thankful for all of the talented preachers who have spoken in the Chapel. Another common comment the Dean has heard is

"wasn't the music wonderful!" He agrees but has had to become accustomed to hymns being sung with "wrong" tunes. When asked what he misses most about England, he mentioned Radio 4, English sports, and of course his family and friends. People often mention their British connections to the Dean something like "I went to Leeds in 1973." Others have told him that he has "big shoes to fill", including those of the Scottish Dean of the Chapel from the 1960s, Jim Cleland. The Dean recognized the legacy left by his predecessors. Other comments include, "I like the changes you've made to the service," "I like what you said about Durham," and "You must have had a lot of work to do in light of the recent lacrosse situation." Dean Wells spoke of his desire to work with Durham as he has worked with cities in the past. He stated that since others such as President Brodhead have an official role to fill in relation to the recent lacrosse situation, the Dean can add his comments and influence regarding the University as a moral project. Finally, the Dean said he never tires of hearing the comment "You have the cutest children!"

*Submitted by Karen Rhodes,
Friends Advisory Board*

Welcome Meghan Feldmeyer



On July 1, Meghan Feldmeyer will join the Chapel staff as our first full-time Worship Coordinator. Meghan graduated with honors from Southern Methodist University (BA Psychology and BA in Religious Studies) and Duke Divinity School (M.Div.). For the past three years she has been the Executive Assistant to the Vice President for Information Technology at Duke. Meghan knows the Chapel well. She has worshipped here regularly for the past several years, and as a member of the Congregation has chaired the adult education committee and has taught Disciple Bible Study and Christian Believer.

Over the years the breadth of our worship offerings have expanded to meet the growing needs of the University and wider Durham community. Meghan will work alongside the Ministers and Musicians to help plan Chapel worship and will have responsibility to coordinate all the logistics of our Sunday 11:00 a.m. service, our Tuesday Communion service, our Thursday Vespers service, our daily Morning Prayer, and all of our Holy Week services. She will also edit and produce the weekly bulletin.

Meghan brings an outstanding mix of theological sensibilities, professionalism, work ethic, and love of the Chapel to this post. We are incredibly fortunate to have her.

Up the Mountain ...and back again

A reflection from a Spring Break mission trip by Duke senior Katie Owen.

We climbed off the back of a pickup truck after an hour-long thrill ride up the side of a Guatemalan mountain. Our spirited and smiling group of twenty college students from Duke, UNC-Chapel Hill, and East Carolina University was unprepared for the scene we were about to experience. We'd seen the video footage of Hurricane Katrina on television in the states, so we thought we knew what to expect from visiting a hurricane damaged town. We were welcomed into this hidden town called Pala on a sunny day during Spring Break with our egalitarian spirits running high and our hearts ready to serve.

The Presbyterian church had concrete walls and swept-dirt floors making it one of the nicest buildings in the town. As we entered, they greeted us with open arms wearing their Sunday best and playing their marimba with joy and spirit, pulling out all the stops to show us the best they had to offer. We introduced ourselves in broken Spanish and even sang a Spanish church song as a way of thanking them for allowing us to visit. These simple steps helped to build community and trust.

After a time of introductions and celebration, the tone of our visit shifted and the stories of

the effects of Hurricane Stan and its rampant destruction of their town began to surface. "On October 2nd, the rains came..." began the story. After a week of incessant rain, about one-third of the homes were destroyed. The rest of the town was flooded, damaged by wind, rain, and thick mud. We wrote these comments down in our notebooks as if we were listening to a professor's lecture and these were facts we would need to know for an upcoming exam.

The vision became real as we walked along

the dusty road with the people of Pala. We saw the floodlines on the sides of homes where the water had risen. We walked on the man-sized boulders that had rolled down the mountain in rockslides and mudslides and we could make out the buried remains of homes. Now it was real. As we departed, they handed us a letter requesting monetary support to relocate and rebuild, signed by the illiterate community leaders with a thumbprint. Our bumpy ride back down the mountain later that day was silent and somber. We were changed by what we had seen in such profound ways that it took several of us days to articulate what we saw and heard.

We talk about poverty and equity and globalization in classrooms at Duke, but those concepts took on life, meaning, and impact when we observed them first hand. We learn about how Guatemala is a nation whose history is wrought by civil war and corruption. We learn that the U.S. foreign policy with Guatemala has a scattered history. We know that eighty-five percent of

Guatemalans live on less than two dollars per day. But all of that knowledge couldn't teach us how to comfort those who had lost everything. All of the intellectual tools we were given couldn't stop us from mourning with them. It was not until we had journeyed alongside them that we could begin to fully grasp their struggles and their faith.

Our "mission trip" to Guatemala was much more of a Lenten journey and a pilgrimage than a "quick fix" trip. We went to be in community with Guatemalans, to better understand their joys, their struggles, their needs, their pain and to witness Christ's presence in their lives. We traveled through several towns like Pala, conversing with their pastors and playing with their children. Witnessing their everyday



challenges with poverty compounded by the effects of a devastating Hurricane underreported by the U.S. media, we were there as listeners. We were there as disciples seeking to hear and see Christ's message and to humbly and faithfully respond. We were there as the doubting Thomases that had to see to believe. We were there as brothers and sisters in faith.

Now we have returned a changed people. Our struggle now is how to tell the story and how to respond. Some of us are called to write letters to our legislators, encouraging pressure on their government to distribute aid to areas that were hardest hit by Hurricane Stan and not to those communities with the most wealth or influence. Some of us are called to share pictures, stories, and presentations with our churches and communities in the United States. Some of us are called to be conscious in how we spend our own money, and to give charitably to those with less means than our own. Some of us are called to share the emotions and experiences through drama and song. Some of us are challenged to find ways to share our abundant resources with those who have little. Some of us are called to ask for monetary support for Pala as they struggle to rebuild and relocate after the devastation of Hurricane Stan. We are all called to pray, knowing that the hand of God reaches far beyond our understanding.

If you would like to make a donation to Pala or the needs of the Guatemalans we met, contact the Presbyterian Campus Ministry Office at 919-684-3043 or email Cherrie Henry at cheryl.henry@duke.edu.



CHRISTIAN UNITY SERVICES

Creation is a footprint of the power of God to resist nothingness,” writes Wendy Farley in *Tragic Vision and Divine Compassion*. As Christians, how are we to react when the power of God seems unable to resist nature’s chaotic craving to return to nothingness? It wasn’t long after books were purchased and schedules submitted that Hurricane Katrina forced green shirts from Tulane to sit next to Duke Blue Devils. How are we to define the Duke University community with sojourners in our midst? In the third chapter of Galatians, Paul writes that in Christ there is not Jew or Greek, slave or free, male and female, Green Wave or Blue Devil (at least, I think that is what the text says. The Greek is hard to decipher). Exemplifying this notion, Duke Chapel sponsored several Christian Unity services in which all Christians could gather in praise and worship of Christ.

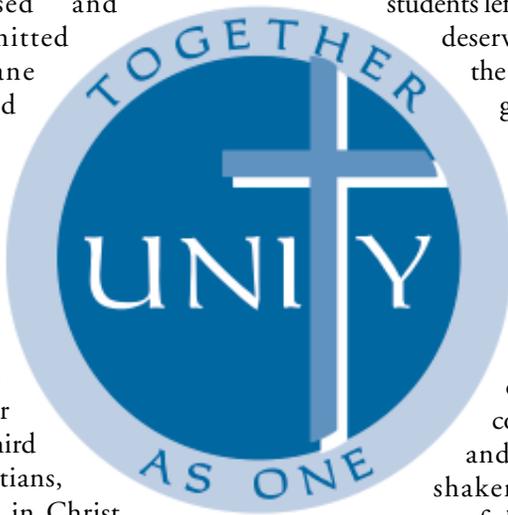
The first Christian Unity Service was during the season of Advent when the Church gathers in celebration of Christ’s

birth and anticipation of Christ’s return. This successful service in the Goodson Chapel brought together members of the body of Christ from all walks of Christian discipleship. We experienced Catholic Choir anthems, Campus Crusade praise hymns, an Anglican homily, and Black Campus Ministry prayers. Just before students left the campus for a well deserved Christmas break,

the Christian community gathered in praise of the unity offered to us through Christ.

When students returned to the campus for the spring semester, it wasn’t long before the question of community was again, and more disturbingly, shaken. Following the powerful Lenten Christian

Unity Service led by Patrick Thompson, pastor for Black Campus Ministries, Duke Chapel again called Christian students together in light of the challenging and painful events that arose just after spring break. Unlike the first Unity Service, in which we gathered in praise of our unified diversity in the body of Christ, the Christian community mournfully gathered in order to recognize brokenness within the body of Christ. As a response



to the message delivered by Assistant Dean Craig Kocher, students washed each other’s feet, symbolizing love and service towards one another in the example of Christ.

The Chapel Unity Services have begun to cultivate a sense of identity and unity amongst the numerous Christian groups on campus. The amazing undergraduate leadership for these services has laid a foundation for a powerful future tradition on the campus. All Christians are members of the body of Christ, diverse and equally important for the flourishing of the Kingdom of God. Worshiping as a unified body helps to unify the body outside of worship. Until the day all Christians can break bread together at the table of the Lord, these services will continue to embody the notion that all are members of the body of Christ.

*Matthew Rawle
Campus Ministry Intern, 2005-2007
Divinity '07*

Honor Your Friends & Loved Ones...

... with a memorial or “in tribute” gift to Duke Chapel. Donations offer you a thoughtful, caring way to remember a loved one while contributing to the ongoing ministry of Duke Chapel.

Once we process your information you will receive an acknowledgement letter, and the person of your choosing will also receive a letter notifying him or her that you have made a gift in the honoree’s name (we do not disclose the amount of the gift).

Additionally, Chapel endowments often are established to honor or pay memorial tribute to individuals. Donors may also contribute to any existing endowment or fund, such as those supporting the Chapel’s ministry, the building, the music programs, campus ministry, and student foreign mission work.

To make a memorial or “in tribute” gift, please contact Bonnie McWilliams at 919-684-5955 or bmcwil@duke.edu.



An Unlikely CONNECTION

It was an unlikely connection in an unlikely place. I'm the assistant innkeeper at a bed and breakfast where I meet the usual types who come to Durham: Duke parents, families of neighbors, people traveling through. But in April we hosted international guests Gil Karni and Samekh Zakout for the Full Frame Documentary Film Festival. Gil is a film maker. Samekh is a car mechanic and songwriter. Gil is forty-one. Samekh is twenty. Gil is an Israeli Jew. Samekh is an Israeli Palestinian. Gil made a film documenting Samekh's Palestinian family.

In the film we see three generations of Zakouts. In one scene Samekh, his father, and grandfather drive out to the place that used to be a village, Samekh's grandfather's village. The three men stand looking. What were once farms and gardens, a school and some houses is now an open field; not one token remains of the former livelihoods. But Samekh's grandfather is not visibly sad. He has moved on, literally and figuratively. When Samekh challenges him to be angry, his grandfather shakes his head. He has taken the long view. But he also has an outlet for his thoughts – he writes and distributes a local newspaper. He has been doing this for years. Distributing the paper requires him to pack his bicycle and pedal his papers door to door. All this effort from a man in his late years, just to get

out a message.

In contrast, Samekh is a youngster, a punk kid, who by luck and little ingenuity grabs media attention. He is called the first Palestinian hip hop artist, and because it's a first, people swarm to hear him. Gil captures this unfolding drama as he documents the family history. Predictably, Samekh is at odds with his father who wants him to stick with his job as a mechanic, while his grandfather is simply amused at how such luck can come to one so young. He doesn't hold out hope that his grandson's fame will be lasting. But Gil's film may change that.

And so Gil and Samekh come to America – to Durham – to enter this film into the Full Frame documentary film competition. Gil, a Jew, seems neither hot nor cold about Samekh's songs which vow to take back what belongs to his Palestinian people. And Samekh seems unaware of the power he possesses and that he has tapped into a story fathoms deeper and ages older than himself, which makes more interesting the alliance that took place on April 3 inside Duke Chapel.

Gil and Samekh wanted to put up posters and did I know anyone who could steer them to Duke University and a place called the Bryan Center? At the inn they piled into my car, and, as they would do for their entire ten days in America, they went everywhere together.

When we finished our poster stapling in the Bryan Center we emerged into the brightness of a perfect spring afternoon. The sun was glinting off Duke Chapel. I suggested we go inside. Rather than launch into my typical docent descriptions I silenced my commentary and let the building have its way.

Samekh craved quiet; he had said that Israel was anything but silent, or safe. What could feel more safe than the quiet cloister of Duke Chapel? I pointed to the Creation window, then Noah, then Abraham. It seemed an ironic coincidence that the Isaac window was covered and disassembled for cleaning, since Isaac represents the breach in our religious histories.

We continued up the center aisle, as tourists inevitably do, drawn forward by the reredos and stained glass, but they stopped just at the chairs. Gil turned and said that orthodox Jews wouldn't be permitted by religious law to enter a church. I asked if he was orthodox. He shook his head, no.

Samekh reached into his pocket and pulled out a picture. "My friend.... he was just killed. I think I want to pray for him."

I asked if I could pray too, to pray alongside him.

Samekh nodded.

And so we slid into a pew, the one just short of the chairs, on the lectern side, three ordinary people saying their prayers, only it wasn't an ordinary offering; we were a Muslim, a Christian, and a Jew.

For a moment the sheltering stone provided us sanctuary, walling out the failing world but not the prayers that came from our hearts. —Robin Townsley Arcus

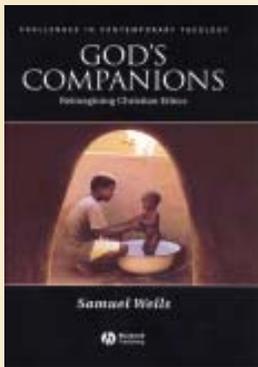


New Books from Sam & Jo Wells

God's Companions

by Sam Wells

Grounded in Wells' experience of ordinary lives in poorer neighborhoods, this book presents a ground-breaking



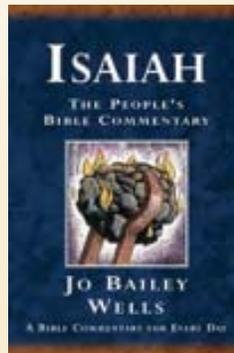
new approach to Christian ethics. It argues that Christian ethics are founded on God, on the practices of human community

and on worship, and that ethics is fundamentally a reflection of God's abundance. Wells synthesizes dogmatic, liturgical, ethical, scriptural, and pastoral approaches to theology in order to make a bold claim for the centrality of the local church in theological reflection. He considers the abundance of gifts God gives through the practices of the Church, particularly the Eucharist, and maintains that God gives his people everything they need to worship him, be his friends and eat with him. While Wells engages with serious scholarly material, he sets out the issues clearly for a student audience.

Isaiah: A Bible commentary for every day

by Jo Bailey Wells

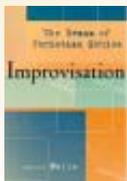
Isaiah means different things to different people. Cited in the New Testament more than any other Old Testament book, it speaks to its own historical context and foretells future circumstances. First and



foremost, though, it is a testimony to God's enduring faithfulness to his wayward people. Isaiah's powerful combination of warning and hope is as relevant today as it was two-and-a-half millennia ago.

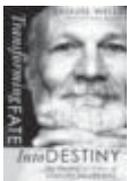
You can order either book online from www.amazon.com or www.barnesandnoble.com.

Other Books by the Chapel Dean



Improvisation: The Drama of Christian Ethics

...Wells provides an account of how Christian ethics requires that we learn the skill of improvisation. Christians do not perform a script, as much as they improvise within an accepted tradition that is generated and rooted in the community's reading of scripture.

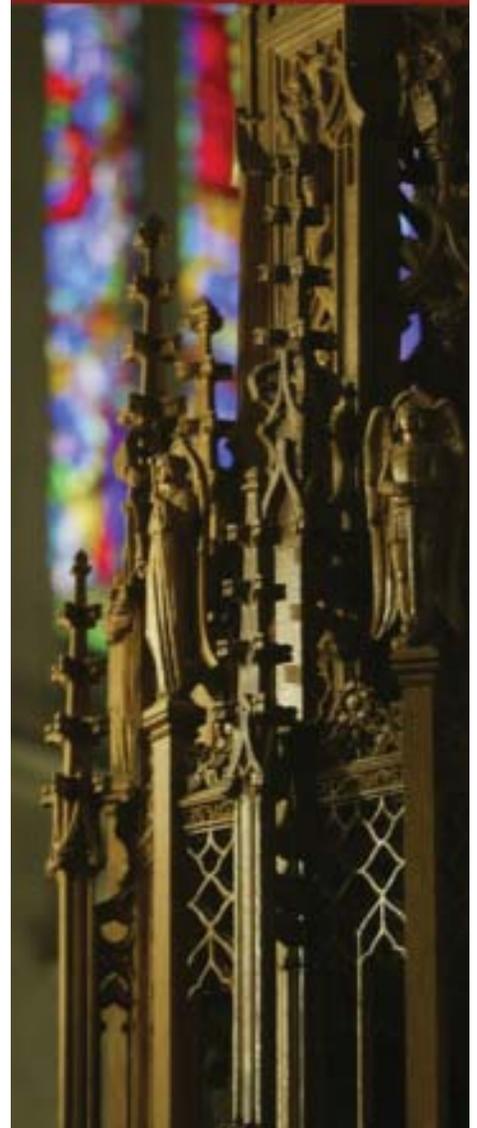


Transforming Fate Into Destiny: The Theological Ethics of Stanley Hauerwas

... A superb summary of Hauerwas's theological ethics. This book perfectly presents Hauerwas's theological ethics, and offers some important recommendations for improving on Hauerwas's model.

A Profound Influence

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? Or, was it a quiet moment of prayer alone in a hushed Chapel pew? The Friends will be sharing these stories in this newsletter, so please take a moment to share your story and continue the chain of profound influence. Please email submissions to profoundinfluence@duke.edu.



Letters from Friends...

Dear Ms. Worth:

I am grateful for the opportunity to include the Chapel in my modest contribution to the University's Annual Fund. It occurs to me that the opportunity was rather timely, inasmuch as my dear friend, Rhonda Mitchem, and I were privileged to worship in the Chapel this past October 1.

I confess I had not been aware of the existence of a "Friends of a Duke Chapel" organization and I'm honored to be welcomed as a "new friend." Actually, I have been a friend of the Chapel and the Chapel has been a cherished friend since I arrived on the Duke campus in 1936. I can remember the Chapel spires glistening in the early evening twilight in the September even as I approached the campus, riding in the rumble seat of a car which began the journey in Connecticut.

As an undergraduate in the Class of 1940, I attended Chapel services fairly regularly. My first-born... Addison P. Penfield, Class of 1962, was baptized by a Dr. Meyers in the small sanctuary to the left of the altar. (Dr. Meyers taught the Religion class, the first I ever attended.) Dr. H. E. Spence of the Religion department was a friend of mine.

The Chapel is meaningful to other members of my family. My late wife, Virginia, left a performance of Handel's Messiah on Sunday, December 7, 1941, to discover as she boarded a campus bus that Pearl Harbor had been bombed. As the wife of Duke's sports publicity director, she had been looking forward to a trip to the Rose Bowl. Her reaction to the news: "There goes my trip to California." She was so right.

At this stage of my life, I'm afraid I am prone to ramble and I hope I haven't bored you to tears. The Chapel, to me, is exactly what Mr. Duke intended it to be... a "great towering church." In many ways, I can say it truly was and is, not only the "spiritual and symbolic center of the Duke University campus," but also an inspiring fixture in the living of my life. And I guess you could say the Chapel and I are "old friends."

Again, thank you for making room for me on the Friends of Duke Chapel's membership rolls!

Sincerely, Add Penfield, Class of '40



I was really struck by your notice in the recent Duke Alumni Magazine referencing the place of the Aeolian organ in the life of the Duke community over the decades. It didn't occur to me until I read your piece that I began my life-long love of the organ while attending Sunday afternoon chapel recitals and as a member of the glee club and chapel choir. You can see I am one of the legions of people who carry with me the reverberations and rich tones of that powerful instrument as I have walked down many roads since my days at Duke.

So I wish to offer (enthusiastically) a modest contribution to your restoration fund with the hope that many more people will also contribute. When I do the arithmetic—dividing the chapel recitals and musical concerts I attended into the dollar amount of my contribution—it is a rather small sum. But I hope it will be helpful, and I look forward to hearing this restored campus voice on one of my Duke visits. Best wishes in this mighty effort.

Sincerely, Don E. McLeod, Class of '57

Send us a Letter!

We'd love to hear from you. Letters can be addressed to

Friends of Duke Chapel

c/o Lucy Worth

Box 90974

Durham, NC 27708

Takin' Out the Trash

This April, Chapel and PathWays staff, Congregation members, and friends all worked together to ready the West End house that will house four Lilly Fellows, and two future Chapel staff members. Door frames were ripped out, plumbing removed, cabinets torn down, all to get the once-abandoned house ready for the massive repairs that will follow this summer. The house is located at 1115 W. Chapel Hill St., Durham. For more information, please contact Director Keith Daniel at 919-668-0476 or at m.keith.daniel@duke.edu



More information about the PathWays program can be found on the web at:
www.chapel.duke.edu/PathWays/

Stay tuned for the next issue where we get to see the progress made on the PathWays house, and meet the Fellows who will move in!

FROM THE GROUND UP

Duke Chapel is looking for help furnishing the PathWays house for the Lilly Fellows and staff that will be living and working there once the repairs are complete. We have received several generous donations already, including free carpeting from Duke University, but much more is needed to make this endeavor successful.

WISHLIST FOR PATHWAYS HOUSE

Please call appropriate room coordinator with donation information

Foyer - *Lisa Lark: 919-383-1178*

Small table or chest
Mirror or artwork
Runner/small carpet
Umbrella stand
1-2 small chairs

Laundry - *Lisa Lark: 919-383-1178*

Washer
Dryer
Small table
Ironing board and iron
Broom and dust pan
Vacuum
Cleaning supplies

Living Room and Study/Chapel

Karen Witzleben: 919-493-9178
Several comfortable chairs
Coffee table
End tables
Lamps
Window treatments
Large screen TV

Dining room - *Lucy Worth: 919-684-6220*

Table linens (for large round table)
Buffet or serving piece
Window treatments
Light fixture

Bathroom B

Linda and Ed Karolak: 919-383-4233
Cleaning supplies
Paper products
Bath mats
(Fellows must supply own linens)

Bedrooms A & B (carpeted)

Linda and Ed Karolak: 919-383-4233
4 twin beds
Chests/dressers, singles or doubles
2 small desks and chairs
Bookshelves
Bedside tables
Lamps

Bathroom C

Thomas Boone & Ruth Cole: 919-477-5620
Cleaning supplies
Paper products
Bath mats
(Fellows must supply own linens)

Bedrooms C & D (carpeted)

Thomas Boone & Ruth Cole: 919-477-5620
2 twin beds
Chests/dressers, singles or doubles
1 small desk and chair
Bedside tables
Lamps

2 offices - *Ira Mueller: 919-932-1212*

Window treatments
Lamps
Bookcase

Kitchen - *Cricket Scovil: 919 286-0556* & *Brenda Brodie, co-chairs*

Everything!
Bar stools

Misc. - *Lucy Worth: 919-684-6220*

Inside trash cans
2 telephones

Front porch and back deck

Meghan Feldmeyer: 919-806-3937
Heavy chairs
Grill
Door mat

Outside

Meghan Feldmeyer: 919-806-3937
Shovel, rakes
Sprinkler
Outdoor broom

Xeriscape Landscaping

Billy Cole: 919-632-7079
Plants from approved list and people to install them

Painters - TBA - *Billy Cole: 919-632-7079*

ALSO - see gift registries at homedepot.com and bedbathandbeyond.com under Pathways [first name] Duke Chapel [second name]

FAQs regarding donations of furnishings for the PathWays house for those living in the Triangle area of NC

1. Donations may be offered by contacting the appropriate room coordinator listed on the WishList.
2. Room coordinators can provide receipts for your donations similar to those given out by Goodwill. We will not place a value on your donations. The IRS requires that the donor do that.
3. Large items that you cannot deliver may be picked up by DeHaven's Moving and Storage as scheduled by the Chapel. We are currently planning to have 1 or 2 grouped pick-up dates. Please contact the appropriate room coordinator to get on the list.
4. We will accept furniture that needs light refinishing and/or reupholstering if we can have it by June 30. The sooner we can get it, the better.
5. All other donations should be in good, serviceable condition.
6. Any donated items that we end up not using in the PathWays house will be used in other Chapel/Congregation sponsored houses in the near future, or will be donated to people living in the West End, or to a charity.
7. If you would like to make a monetary contribution towards furnishings, please mail a check payable to Duke Chapel to:
PathWays House Project, Attn: Lucy Duke University Chapel Box 90974 Durham, NC 27708



First Class Mail
U.S. Postage
PAID
Permit No. 60
Durham, NC

Friends of Duke Chapel
Box 90974
Durham, NC 27708
Address Service Requested

In the next issue...

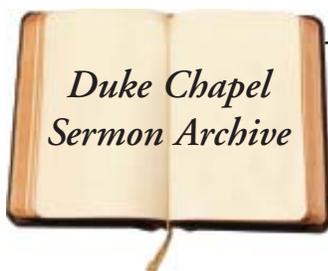
We take a close look at Dean Wells' vision for the Chapel's relationship with in Durham. We recently hired two new staff members to make these ideas come to life. Interviews and new programs will be in the third quarter issue.



Gaston Warner, Div '99, will begin work July 1 as the new Director of University and Community Relations for Duke Chapel. Warner was previously the Director of Development at Duke Divinity School, and brings several years of community development experience to the post.



Abby Kocher, T'00, Div '06, will begin work July 1 as the new Community Minister for Duke Chapel. Abby has proven to have an outstanding ability to articulate and embody the gospel in challenging contexts. She and her husband, Craig Kocher, will be moving soon to a house in the West End of Durham to start building relationships with local residents.



Visit www.chapel.duke.edu and click on the new icon "Sermon Archives" for our complete archive of sermons you can print out, hear as podcasts, or watch as webcasts.



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