

# View from Duke Chapel



A Newsletter for Friends of Duke Chapel  
3rd Quarter 2006

THE DEAN'S DIALOGUE

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### Dear Friends,

When I came a year ago I sensed that the Chapel had three main roles – as servant to the university, as focus for student religious life, and as church. Our real strength was on occasions when the three came together. Music, preaching and architecture were our three crown jewels. Meanwhile I sensed three areas needed strengthening: our ministry to students, our relationship with the town, and our use of our accumulated social capital. By social capital I mean all the friendships, goodwill, high reputation, good experiences, respect, admiration and attention people associate with the Chapel, which may not translate into money but make the Chapel an influential center of a host of social, academic, theological, ecclesial, musical and student networks. It's a nice term for power.

I spoke with President Brodhead last December and explained that my biggest concern was that the Chapel had built up a huge reputation but had no staff responsible for converting that goodwill into social good. I asked him if we could have a new director who could be devoted to translating our high profile into initiatives that would benefit those closest to God's heart. He said yes. In July Gaston Warner was appointed as our first Director of University and Community Relations (DUCR).

I then began to sense that the interest generated by the PathWays house and the general

realignment of the Chapel's profile needed handling sensitively. When I was in ministry in socially-disadvantaged areas myself, I experienced a split between the 'incarnational' need simply to show people how much they mattered to God, by lingering, befriending, sharing local concerns and being residentially present, and the 'kingdom' need to be involved in committees and programs oriented to making things better. Without the former, the latter

can be hollow. Yet trying to be both finally exhausted me. So I began investigating splitting the role of DUCR away from a second role, more based around the incarnational model – not concerned so much to make things better as to be alert to what God is up to. Getting this role right would lend wisdom and credibility to any

initiatives the Chapel might go on to make, because they would be grounded in the realities of life among those for whom every day is a struggle for survival. Hence the appointment of Abby Kocher as Community Minister in July, to live in and be a part of the greater West End and surrounding neighborhoods.

As I said in my sermon on September 17, Jesus spent 30 years in Nazareth living with people as they were before he ever set off to make things better. Duke Chapel has a responsibility to help make things better; but that must be grounded in a deep understanding of how things are, particularly for some of the more socially disadvantaged people of our city. That is what this initiative represents.

*Music, preaching and architecture were our three crown jewels.*

*Meanwhile I sensed three areas needed strengthening: our ministry to students, our relationship with the town, and our use of our accumulated social capital.*

# INVESTING... *to make a difference*

Interested in an investment strategy that can both give a healthy return and help those in need? Faith and Money, a conference sponsored by Duke Chapel and other local organizations, will discuss opportunities to make money on investments while contributing to the social good. The conference will be held October 14, 2006 at Immaculate Conception Church in Durham, from 9:00 a.m. to 4:30 p.m., and will feature guest speaker Ched Myers, theologian, scholar and founder of Bartimaeus Cooperative Ministries.

*You can have a hand in alleviating poverty: and it will cost you next to nothing. Ain't that good news?*

the North Carolina Council of Churches, will focus on the benefits of investing in local CDFIs, whose main purpose is to help those in poverty find a way out.

"You can have a hand in alleviating poverty: and it will cost you next to nothing. Ain't that good news?" said Wells.

Guest speaker Myers often teaches and speaks in widely ecumenical settings about the biblical theme of Sabbath economics. He has a particular talent for helping people to see clearly the Christian call to engage dis-

cipleship with economic resources.

"Ched Myers offers teaching in the most overlooked area in modern discipleship, how we employ our money to serve God," said conference organizer Gaston Warner, University and Community Relations director for Duke Chapel.

This conference is the first of several Sam Wells, dean of Duke Chapel, hopes to put forth over the next few years in cooperation with local churches and non-profits.

*"The one who had much did not have too much, and the one who had little did not have too little."*

*- Ex 16:18 & 2 Cor 8:15*

"I see Duke Chapel's role as bringing together people who could use a bit of help from a friend with people who want to make friends but don't know where to start," said Wells. "Rather than wealth differentials being a barrier to relationship, I am always looking for ways in which money can be a means towards a more important relationship - the one that really changes things - which is friendship."

To register for the conference, please visit [www.chapel.duke.edu](http://www.chapel.duke.edu) to download a registration form, or contact Gaston Warner at [g.warner@duke.edu](mailto:g.warner@duke.edu) or at (919) 414-4167. A registration fee of \$15 is required, and lunch is included.

## *Organ Recital Series Begins October 22 at 5:00 pm*

The first recital will feature organist **Stephen Tharp**, who has been hailed by reviewers as "the perfect virtuoso" and "the consummate creative artist." Among the most active of international concert organists, with 28 intercontinental tours and more than 800 North American recitals to his credit during the last two decades, he has also released a dozen CDs. A champion of contemporary music as well, he will perform as part of this recital both a U.S. and a world premiere of two new works commissioned by and dedicated to him. Stephen Tharp will retire from concertizing after this year, and we are pleased to present him during his final season. Admission is free.





# My Life in The West End

by Abby Kocher, T'00, M. Div '06,  
Duke Chapel Community Minister

As an undergraduate at Duke, I remember spending several Saturdays in the West End volunteering to work on Habitat houses. It never crossed my mind that I would return to this neighborhood to live and work as a pastor and be given the opportunity to become friends with people who have lived their entire lives in this area of Durham. As Duke Chapel's first Community Minister, my days have been filled with getting to know the folks who make their home in Durham's greater West End neighborhoods. Only a couple of blocks lie between the PathWays House on West Chapel Hill Street and the home where Craig and I now live. Not only are we neighbors to the PathWays Fellows, but we are also neighbors to Duke housekeepers and foodservice workers, to families who proudly own their first home through Habitat for Humanity, to folks who speak English and Spanish (but hardly ever both!), to aging grandparents who cherish their neighborhood's legacy, and to many folks who struggle to make ends meet.

Many people have asked me, "Why the West End? Why this area of Durham?" One simple answer to that question is that we were invited to be here. The Southwest Central Durham Quality of Life Housing Committee, a group of grassroots neighborhood leaders who are addressing the need for affordable housing in the West End, approached the PathWays program because they saw the program as a good match for a large, older home in need of renovation. Several months of renovations later, we are ready to move into this house which will provide residential space for our PathWays Fellows and related work space for me and my colleague Gaston Warner. Accepting their invitation is another way of saying that we come as their guests, receiving their gift of hospitality. We are the recipients of a gift, and that



gift is the invitation to live as neighbors. In many ways, everything that lies ahead is our act of receiving that gift.

The Community Minister's role is to live and work in the West End and surrounding neighborhoods, an area of Durham where many people have historically experienced social and economic marginalization. By any statistical measure, this area would be equated with disadvantage. Since beginning my ministry in the West End, however, I have met so many people who care deeply about the neighborhood. I hope to find ways to come alongside those who are already attuned to how God is at work here, and I am looking forward to introducing my friends in the West End to my friends at Duke Chapel.

One of my first conversations with another pastor in Durham's West End went something like this, "Hi. I'm Abby Kocher. I'm a pastor at Duke Chapel and I'll have an office just down the road from you on Chapel Hill Street. I'll be in the old boarding house." He replied, "Yes,

yes. I knew you were coming. I didn't know who was coming, but I knew God would send someone." I asked, "What do you mean?" "Well," he replied, "A few months ago we were in the middle of a worship service and heard gunshots again over at the old boarding house. We'd experienced so many problems over there that we just stopped the service right then and began praying. We prayed and prayed that God would make that house something positive for the community, that God would bring something of his doing into that place. So I knew God would do something, I just wasn't sure what would happen or when. But here you are, and I give thanks to God. I am just so glad you all are here." At the outset of this new ministry, I am thankful for the prayers of many faithful brothers and sisters, both in the West End and at Duke Chapel. My hope is that even as our presence in the West End begins to change the way in which we pray at Duke Chapel, we might also be changed as we learn to receive the gift of prayers offered on our behalf by our newest neighbors.

# LESSONS FROM HONDURAS

by *Rebecca Klinger, MD/PhD student*  
& *Dawn Pedrotty, PhD student*

Walking out of the main terminal of the airport in Tegucigalpa, Honduras, we found ourselves a million miles away from the world that defines our reality and in the middle of a reality that we could never have appreciated without seeing for ourselves. As we drove along the narrow highway, lined by wooden shacks with tin roofs, winding through the mountains on its way to the city where the clinic was located, we knew that we would not be seeing patients in any setting resembling what we were used to. Indeed, what we found there was nothing like the hospital at Duke, with its pristine hallways filled with well-trained doctors in white coats and the comforting noises of high-tech medical equipment. But it was here, in this poorest of countries, in an understaffed, under-funded, and under-supplied clinic, that we learned what was perhaps our greatest lesson about what it should mean to be a doctor.



*Rebecca examines a young patient.*

On our first day in clinic, one of our very first patients was an elderly woman with a lengthy list of unaddressed medical problems. She had simply come to the clinic to get some medication for her back pain, but quickly we discovered a far more serious problem – her blood pressure was an alarming 180/100. This is a complicated medical problem to deal with, even in the United States, but as we scoured the medication room for something potent enough to bring her blood pressure out of danger of causing her a stroke, we felt the weight of our powerlessness. Controlling blood pressure is a delicate dance that often requires multiple medications, carefully titrated over many weeks. This woman had never been to the clinic before. She walked countless miles on that day to get there and, once she left, she might never again return. She had no doctor at home to follow her progress, and we had no idea if she could even afford the medication that she needed. So we handed her a small bag with enough medication to last one month and tried to explain to her the gravity of her problems and that she needed to come back in a few weeks to be seen again. As we stood to walk her out, sullen and discouraged by the enormity of



*Dawn and Rebecca in front of the clinic.*

the broken health care system in Honduras and what little we could do to help those who came to us because they had no where else to go, the old woman stood up and repeatedly kissed and hugged us, beaming with gratitude. We were dumbstruck – and this would prove to be only the first of many humbling moments that we experienced during our two weeks working in the clinic.

Although we had not been able to cure this woman or even responsibly treat her condition, we later realized that what had so deeply touched this woman was that we had given her the opportunity to tell her story and that we had listened and cared. That elderly woman may never get the treatment she so desperately needs, but in that moment, at least, she felt cared for. We saw patients every day who walked for hours only to wait for even longer in the sweltering hot waiting room. They came alone and as whole families, missing work and pay. Yet no one ever complained. They each waited patiently for the opportunity to tell their story and humbly ask for whatever care we could offer. None of them lamented their lot in life or the hardships



that they faced day in and day out. None of them complained about the care that we gave, doing the best we could with limited resources. They each simply smiled and said “Gracias, doctoras” as they left to return to lives that we could never imagine living.

It is impossible to do justice to the humility that we learned in those two weeks. Every day we witnessed simple, yet incredible acts of humanity that seem all too absent from our own lives in the United States: a woman who brought her friend’s sick children to the clinic so that she would not

have to miss work; an uncle who took in his niece so that she could attend school while her mother worked far away in the mountains; a family who invited us over for dinner, serving us the best food, even though they could not afford to commonly eat that way themselves. For a people that you would not fault for being hardened by the depravity of their lives, they constantly showed us generosity, the meaning of family and friendship, and how it is possible to have graceful compassion for others no matter how little you yourself have. For us to come swooping in with our two bags of medications, see a few patients, and then leave again for the comfort of our privileged lives seems almost insulting. But they were never bitter, and instead they showed us the heal-

ing power that caring and compassion can have. In those two weeks, we cut out ingrown toenails, removed splinters, cleaned out earwax, and handed out countless baggies of medications. Yet, every time



*Dawn explains medication instructions to a patient.*

with every patient, we learned that our mission – what gave our trip there value – was the listening and caring and understanding that we could give our patients. To serve others in this way, both at home and throughout the world wherever there is a need, is our moral obligation as members of a profession that should always be about service to others. In particular, as Christian physicians, it is our obligation to serve others without pretense and without strings attached. In Honduras, we learned valuable lessons from the example of these amazing people, and as Christian physicians, we should similarly lead by our example and our commitment to fulfilling our obligation to humanity.

As we returned to the United States and

sat in the Houston airport waiting for our connecting flight, we immediately saw the stark contrast, the detachment and distance among people here that feels so acute after having been immersed in the warmth of a culture that has no choice but to support and care for one another. Here everyone hurries along, preoccupied by their own lives and unaware of those around them. Everywhere there are signs of prosperity – fancy cars, expensive clothing, laptops – and everyone striving to attain them rather than pausing to reach out to the other people also who occupy their world. Dazed by this reality that we were returning to, we sat and remembered one of the last things that we saw just a few hours earlier in the airport leaving Honduras. A small girl sat on her mother’s lap just a few rows away from us, crying inconsolably. She cried at the top of her lungs for what seemed like an eternity, her mother unable to do anything to comfort the little girl. Then, from the next row over, appeared a young boy. He walked up to the little girl and, without saying a word, handed her a lollipop. Her crying ceased immediately, and she simply stared at him, seemingly in disbelief. As she unwrapped the lollipop and stuck it in her mouth, the boy turned and, with a slight smile, quietly walked back to his seat. That will forever remain in our minds as the perfect example of the generosity and caring that the people of Honduras taught us and that we aspire to always carry with us in our careers as physicians and in our lives as Christians.

Duke Chapel is privileged to have been able to provide \$500 for medications for this trip from one of our missions endowments.

## *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](mailto:profoundinfluence@duke.edu).



# A Summer of Service

*PathWays Interns Learn a Lot About Working in Ministry... and About Themselves*

From working with HIV/AIDS patients, to teaching and mentoring at-risk youth, to promoting economic growth with Durham's small businesses, Duke undergraduate students in the Duke Chapel PathWays internship program explored careers not often considered by their peers.

"My internship has taken me out of the 'Duke bubble', and put me into a situation where I can make a difference," reflected biology major Christine Bestvina, who interned with Partners in Caring, an HIV/AIDS program at Duke Hospital.

From June 1 to July 28, Bestvina and eight other students worked with charities, schools, churches and other organizations in Durham. The summer internship program is one of several PathWays programs designed to expose students to careers in ministry and non-profit service. Each summer, up to 10 students are selected to participate in the internship program, and are given a small stipend, housing on Central campus at Duke, and placement in a local church or non-profit social service organization.

"Working with the youth [this summer] has definitely been a growing experience. It's been challenging, it's been eye-opening, it's been diverse and complex," said Joseph Bataille, a public policy and psychology major, who interned at Kings Park International Church, RealityYouth Ministry.

Serving the local community is just one piece of the summer experience for these

students. Students also attended a team-building retreat at the beginning of the summer at Carolina Adventures, and a mid-summer retreat at Camp Chestnut Ridge. As a group, they met twice weekly with PathWays staff, once for vocational discernment dinners where they learned about the careers of local professionals such as John Park from Good Work, and Duke Chapel Dean Sam Wells, and later in the week to reflect and share their experiences, and also to discuss readings on the topics of ministry and community.

"I thought it was incredible how we could talk about sensitive issues such as our faith backgrounds and personal lives.

From the openness that resulted in our Thursday night discussions, we were able to truly get to know one another, which laid the foundation for great friendships," said Daniel Devougas, English and economics major, who spent the summer working at Urban Ministries of Durham.

During their work, retreats, meetings and dinners, students came away with a more intimate understanding of those living and working in the Durham area. Kristen Heitzinger, a senior French and European studies major, worked with many Hispanic families through her internship at Catholic Charities.

"In interacting with the Spanish speaking

clients of Catholic Charities, I gained a greater awareness of the issues of the Latino populations in North Carolina and particu-



*PathWays interns attended two retreats, including a visit to a ropes course for team-building activities.*

*"This has definitely not been a typical Duke summer of movies, sleeping in, and investment banking internships; instead, we spent hours discussing faith, getting up at 7:00 am for morning prayer, and working in homeless shelters."*

larly about the difficulties they may encounter in becoming integrated into the community life of Durham," said Heitzinger. "I was inspired by the passion of the people who work everyday towards the social mission of the Church."

Bestvina, a student intern, reflected that her summer was definitely a far cry from that of her peers.

"This has definitely not been a typical Duke summer of movies, sleeping in, and investment banking internships; instead, we spent hours discussing faith, getting up at 7:00 am for morning prayer, and working in homeless shelters," she said.

"I couldn't imagine a better way to have spent the summer."

Even if the students do not end pursuing a career in ministry or working with non-profits, "we hope that these interns maintain the personal and professional relationships that they have built with those at their internship site and in the Durham community," said Kisa Pendergrass, Assistant Director of the PathWays program.

# The future of PathWays



*This past summer, we received word that the Lilly Endowment would give us \$500,000 to continue PathWays for another three years, if the Chapel would match Lilly's \$500,000 pledge.*

Just over four years ago, the Lilly Endowment, Inc. granted \$2 million to Duke Chapel for a five year program that has come to be known as PathWays at Duke. PathWays invites Duke students on a journey of vocational discovery to connect their deepest values, faith, and gifts with the world's needs. Through collaborative programming, individualized and group vocational counseling, a few signature campus-wide events, an intensive summer internship program, and a year-long Christian Fellowship, students enjoy access to knowledge and spiritual wisdom about vocation: what does God want me to do with my life? Specifically, the main components of the program increase the number of students engaged in the work of the church, the practice of faithful service, and the practice of theological vocational discernment in community. The continuance of PathWays at Duke past the five year grant period and integrated with the larger Duke Chapel vision will substantially complement Duke University's goal to produce outstanding young leaders of character, while helping students view their service to humanity in light of their faith.

There are three dimensions to the PathWays Program – *Exposure and Challenge, Discussion and Discernment, Practice and Reflection.*

## *Exposure and Challenge*

The *Exposure and Challenge* dimension of PathWays regularly exposes students to issues of faith and vocation through worship services that attract 600 – 1,000 students (including the Catholic students who participate in Roman Catholic masses). This dimension is also forged by the 22 Christian campus ministries meeting bi-monthly to promote unity and discussion of ways to support and guide students on the spiritual paths illuminated through the work of discernment and opportunities for practice. Further, several of the undergraduate courses introduced in 2002 will continue to provide exposure and challenge for Duke students to more carefully consider their vocational aspirations in light of their faith. The new Dean's Dialogues, student-led worship services, and campus-wide visibility round out the first dimension of the project.

## *Discussion and Discernment*

The second dimension, *Discussion and Discernment*, involves more closely engaging students in small (5-7 students) weekly meeting groups for the purpose of theological exploration of vocation. In addition, the location of the PathWays Assistant Director/Vocational & Career Counselor in the Career Center will broaden the reach of PathWays while cultivating students to enter into the *Practice and Reflection* dimension.

## *Practice and Reflection*

In this third dimension, students will have opportunities to experience spiritual growth and enrichment through guided self-reflection, pre- and post-mission programs, spiritual retreats, summer internships, and the year-long fellowship. The marketing channel for these dimensions will flow through the campus ministry programs, the Duke Careers Center and PathWays electronic and print media promoting and explaining the program and services offered.

*We expect a generation of Duke students to discover and own the language of vocation; that this language is always seen in relation to Christian growth and formation and friendship with those experiencing social disadvantage; that every Duke student should know personally at least one other student whose life has been deeply touched by God through PathWays.*

We expect Duke University to become well known as a university where vocational calls are heard and nurtured; that those who have found vocations at Duke be distinctive in that their understanding of vocation is both deeply theological and deeply connected with people experiencing social disadvantage; and that the University be proud of its campus ministries as conduits of this form of grace.

We hope you will join with others in supporting vocational programming at Duke by making a gift to PathWays. You will find it is a check-off on the envelope stapled into this newsletter.

For more information on PathWays, call Keith Daniel at 919-668-0476.



# Devils *doing* GOD'S WORK

*By Katherine Hande, M. Div '07, reprinted with permission from The Blue Devil Weekly.*

The Duke Athletics Department produces a lot of things: NCAA trophies, for one, and ACC Championships and National Players of the Year. It's produced All-Americans and Olympians, world-record holders and some of the best coaches in the nation.

And, despite recent negative publicity surrounding Duke lacrosse, it produces something else, too: student-athletes with intelligence, integrity and outstanding leadership skills.

On and off the field, Duke athletes for years have been stepping into positions of influence and responsibility, from classrooms to corporate offices to Capitol Hill. And, although it might come as a surprise to some, they're in the church, as well. On Duke's own doorstep and beyond, Duke athletes aren't just in the pews; they're in the pulpits, too.

As a boy, the Rev. Keith Daniel remembers playing in Wallace Wade Stadium while his older cousin ran track workouts. His parents, both Durham natives, sent him from his hometown of Washington, D.C., to visit family for the summer. "Since I was seven or eight years old," he said, "I would spend my summers here with my grandparents and sets of aunts or uncles who lived in the city. So at an early age I stumbled onto this campus."

Little did he know then that 10 years later he would step onto that same turf, this time wearing a blue uniform.

Though he wasn't recruited by any Division I schools, Daniel was invited to practice with the squad in preseason drills by then-linebacker coach Bob Sanders. Despite seeing no game action his freshman year, Daniel walked away four years later

having garnered a full athletic scholarship, a bowl appearance and a 1989 ACC championship ring.

Not a bad performance for a 5-foot-7, 155 pound walk-on.

Touted as "Duke's Little Big Man" by local papers, Daniel's speed and agility made him a dangerous weapon on the football field and on the indoor track, where he competed as a sprinter his freshman year.



*Keith Daniel (center), shown here with two of the PathWays interns this summer.*

His next three years coincided with the Duke coaching campaign of Steve Spurrier, and Daniel played an early role in the "Airball" attack as one of the team's wide receivers.

Daniel appeared in 10 games and caught four touchdown passes as a sophomore in 1987, most notably a 49-yard "Hail Mary" bomb from Anthony Dilweg against Wake Forest on the last play of the first half. The following year, he started the first two games before being sidelined with a wrist injury for the remainder of the season. For his final year he moved to defensive back and was named the most im-

proved player at that position, as Duke won the ACC title and played in the All American Bowl.

Today, from the basement of the Bryan Student Center, Daniel is making an impact on the Duke campus in a different way. As the director of PathWays at Duke Chapel, Daniel spends his days helping Duke students discern their vocational paths.

"Our mission is to invite students on a journey of vocational discovery," he says, "to connect their deepest values — their faith and gifts — with the world's needs."

Though it is primarily Christian-oriented, PathWays invites all Duke undergraduates to explore the connections between faith, calling and community. "We're really trying to make invitations to students to get engaged deeply in their faith. We're asking, 'How are you hearing or seeing or feeling God at work in your life, and where might God be calling or making claim on you as a person?'"

It's a perfect fit for a man whose own path has been directed by exactly those questions.

After completing his undergraduate degree at Duke in 1990, Daniel bounced between various Duke departments, serving the campus community in the Career Center, the Fuqua School of Business, and lastly in the management training division of Human Resources. "The job in HR was fulfilling," he reflects. "But I wondered, in

*In addition to his work at PathWays, Daniel has returned to Wallace Wade Stadium to serve as a co-chaplain for the Duke gridiron program.*





*Jenny Copeland, (top left), with students on a Wesley Fellowship mission trip to Africa.*

teaching the guiding principles of Duke: how far can you engage people around guiding principles without addressing heart issues? That's when the Lord started working on me regarding starting to work in ministry."

He returned to Duke Divinity School in 2002 aided by the Wallace Wade Scholarship, which, ironically, he learned about through an advertisement in a spring edition of Blue Devil Weekly. The scholarship is awarded to former Duke athletes in football, baseball, basketball, or track and field, and is generally granted for one year of a professional degree program at Duke.

Daniel held the award for three.

Under his leadership, PathWays has funded thousands of dollars in service and mission trips around the world. This past spring, PathWays traveled to New Orleans with a documentary studies class on social activism to record the experiences of volunteers in the hurricane-devastated area.

"I met with the 15 students on several occasions and all of them were deeply impacted by the experience," says Daniel. "One of them wrote on the evaluation that the experience 'solidified his plans to work in public service and use

program. He runs chapel services before games and goes on the road with the team as his schedule permits.

This past year, he also had the opportunity to preach at Duke Chapel, an experience which he says was "a joy, privilege and challenge... Thinking of the legacy of

great preachers that mount the Chapel pulpit on Sundays (not to mention our own Dean Wells) made the moment quite daunting."

In an office just below that pulpit, Daniel's colleague, the Rev. Jenny Copeland, has also traded in her uni-

form for brightly colored robes. A 1985 Duke graduate, Copeland played two years on the women's basketball team between 1981-83 under former head coach Debbie Leonard, but she's spent the past seven years directing Duke's Wesley Fellowship, the Methodist student group on campus.

Like Daniel, Copeland has always had an interest in religion, so it came as no surprise when she pursued a Master's in Divinity at Duke immediately after her college graduation. Her passion for this campus community brought her back here after serving for 10 years as a parish and campus minister in South Carolina.

And, like PathWays at Duke Chapel, Copeland is committed to helping her students understand the connections between

travel and documentary elements to work for social change.' This was our hope, that students would seriously consider vocations that focus on help and ministry to those in need."

In addition to his work at PathWays, Daniel has returned to Wallace Wade Stadium to serve as a co-chaplain for the Duke gridiron pro-

their faith and their place in the world around them. "We focus on intentional social justice engagement," she says. "What we hope to mean by that is a little more than community service. If they go downtown to serve a meal at Urban Ministries, for example, I don't just want them to go home and pat themselves on the back because they've fed 175 people. I want them to ask themselves, 'Why are there 175 hungry people in this line tonight? What are the systemic evils that have created homelessness among a particular strata of our society? And what is our responsibility as people who, quite frankly, come from one of the most privileged universities in this country, to address this systemic evil?'"

In many ways, Copeland sees parallels between a group like the Wesley Fellowship and an athletic team. Like those who participate in religious groups, student-athletes — especially those in team sports — must learn to understand themselves in light of a larger whole.

"One of the things we love to talk about in religious circles is community formation," she says. "We talk about how communities are the ones that give us our interpretive lenses to grasp our faith. That's not a lot different than what happens on an athletic team, in a good way. What happens is that as your formation is occurring, you're building a sense of camaraderie with a group of people in which the summation is bigger than the sum of its parts."

Copeland recognizes the demands that are put on today's college students, particularly student-athletes. Finding time to participate in religious groups or other extracurricular activities is often a luxury that student-athletes simply don't have. Her hope is to get students to start asking questions that will impact the choices they make in every area of their lives, including the arena of athletics.

"We want people of faith to realize that everything you do, every decision you make, is a theological issue. In community, people engage these issues in a discussion that challenges others and teaches them how to ask good questions. We demand a culture of respect."

It's a timely lesson for a campus in need of community healing.

*Copeland is committed to helping her students understand the connections between their faith and their place in the world around them.*

# The Life and Times OF THE ÆOLIAN ORGAN

I'd like to talk to you about the importance of the Duke Æolian Opus 1785. Originally, Æolian organs were best known for their instruments built in large homes and mansions. It was a time when people went so far as to have hired organ players living in their homes. However, as the times changed, the Æolian company looked to put organs into more public venues. The Duke Æolian was the last large instrument bound for one of the most important locations at the time, for any such instrument.

The Æolian was essentially conceived around 1930 by G. Donald Harrison (and no doubt at least some input from E.M. Skinner himself) of the Skinner Organ Company, in Boston, Massachusetts. The



*Phil Carpenter, Field Operations head for FBI, shows an old, worn pouch next to a new pouch that will be installed.*

*America's Organ Historical Society mounted a campaign to have all members write to Duke asking that the Æolian be retained. Never has there been such an outpouring of concern for a pipe organ, from throughout the land.*

powers to be at Duke had every intention of establishing an Ivy League university and therefore, the Skinner Company offered a replica of the instrument they had recently installed at Princeton's Chapel. Yale and others also sported Skinner organs, so Duke's contract was probably considered to be "in the bag" for the good 'ol Skinner boys from Boston.

Not so! Folklore has it that Æolian's Artistic Director, Frank Taft, realizing how dire things were getting in Æolian's accounting department, decided to purchase a ticket on the same steam-ship voyage to Europe that the Dukes were scheduled to be on. His intention was to also go first class, get to "hob-knob" with those making the decisions and, quite simply, get the contract. Amazingly, he did! No doubt Arthur Hudson Marks, the owner of the Skinner Company, plus ol' E.M. and G. Donald were pretty bent out of shape. Not only had Æolian stolen the job, they'd duplicated Skinner's proposed instrument and specifications, practically down to the last pipe.

Despite getting the deal for number 1785, Æolian's profits picture continued to shrink. By mid 1931, talks were underway between Æolian and Skinner to merge the two companies. On December 14, 1931, the stockholders approved the deal which gave Æolian only 40% of the new company. The general consensus is that the Skinner company got just what they were after...Æolian's remarkable roll player mechanism, their easily marketed rolls....plus, it finally put an end to this particular competitor. The agreement was to move all of the approximately 300 Æolian employees from the Garwood plant to Skinner's Boston digs but, once the deal was struck and the actual merger occurred (January 2, 1932), Marks, Skinner's owner, ordered that all but two Æolian em-



*Mike Foley, president of Foley-Baker, Inc. (FBI), the group hired to recondition the Æolian, spoke to dinner guests at a recital and dinner bidding farewell to the Æolian organ "as we know it."*

ployees would be let go immediately. And so it was.

When number 1785 finally arrived at Duke Chapel in early 1932, it was reportedly installed by an ex-Æolian installation crew who would then be paid by Skinner. It was their last job. And so there it sat; the organ that Æolian hoped would gain them the foothold they so needed in the liturgical organ market now orphaned and surrounded by strangers.

Within 15 years, sections of the organ sustained water damage from a leaking roof. At that time Æolian-Skinner of Boston was called in to make the necessary repairs. Upon hearing the organ and seeing its quality, Æolian-Skinner technicians realized that Æolian could have given Skinner a run for its money in the church organ market.

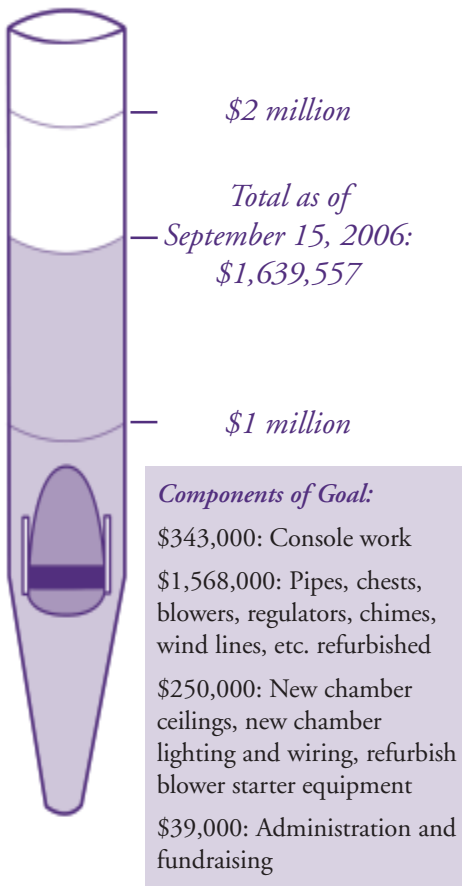
By the 1960s, America's ever changing ear of the era lost interest in the sound of early 20th century organs such as number 1785. Many were discarded for the "new sound" which featured much more treble and much less bass. On at least two occasions, the Duke Æolian's future was in great jeopardy. As it was, 8% of its pipework, known as the Echo, and housed in the Chapel's rear Gallery, was removed for installation of the Flentrop organ in 1976. These pipes were stored for awhile, eventually removed, and are now reported to be in an organ on Cape



Cod. At this point, America's Organ Historical Society mounted a campaign to have all members write to Duke asking that the Æolian be retained. Never has there been such an outpouring of concern for a pipe organ, from throughout the land. A sizable donation by former Director of Chapel Music J. Benjamin Smith offered the seed money necessary to finally get repairs started to the Æolian. Though work was never completed, this did put a stop to the efforts by some to get rid of the organ, known as Duke's "Sleeping Giant." The team of Bob Parkins and David Arcus concentrated on an improved future for the Æolian. They featured it in programs once again displaying its special romantic qualities and showing it as a perfect accompaniment for the Chapel Choir.

Although its taken years... generations, if you will... Æolian's premiere concert and liturgical instrument will now truly be saved, even "reborn" into a Chapel environment that anxiously awaits its return and who will appreciate, sing and worship with it for generations to come.

**FUNDRAISING GOAL:  
\$2.2 MILLION**



*“... but the Æolian sounds so good”*

**A report from Chapel organ curator John Santoianni**

One of the realities of pipe organs is that most of the instrument is hidden from view. With the Æolian, the wind regulators, windchests, and pipes are housed behind these beautiful carved façades. The beauty of the music we hear masks the fact that worn out components lurk within. A talented organist can work around the problems creatively, and you may never know just how much of the organ does not play—or worse—does not play consistently.

I am reminded of an automobile I once owned which looked great, but needed many repairs. You could not tell from looking at the outside just how much mechanical work was needed. Similarly, one cannot tell by listening just how much work is needed on the Æolian.

Hidden inside the windchests are leather pouches and valves, most of which is original to this organ installed in 1932. It is amazing that so much of the organ still works given the age of the leather. Bear in mind that each of the almost 7000 pipes has a leather

pouch and valve. It is the aging and failure of these leather pouches which cause notes not to sound. Many materials other than leather have been tried in recent decades, but leather remains the best choice. Like the felt on piano hammers, the heads of drums, or the plectra on a harpsichord, most instruments have some component which will need replacing at some point.

Other components need to be renewed as well. Currently, the “switching” of the organ (the way the electric impulse from the keyboard causes the windchest action to work, which makes the pipes speak) is all done mechanically through electromagnets and silver plated contacts.

The new switching will be electronic. The comparison is similar to a 1930s vacuum tube radio and a MP3 player.

The fact that the organ plays and sounds as good as it does is because of ongoing weekly or monthly repairs, as well as the talent and patience of the Chapel Organist. The time for the complete restoration of Duke Chapel's original pipe organ has come, and I am thrilled to be its Curator during this exciting time.

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**GIFT RANGE CHART**

Gift Range	Gifts Needed	Gifts Received	Total
\$500,000-600,000	1	1	\$600,000
\$250,000-499,999	2	2	\$600,000
\$100,000-249,999	3	0	\$0
\$50,000-99,999	5	0	\$0
\$25,000-49,999	10	2	\$50,000
\$10,000-24,999	25	4	\$52,109
\$5,000-9,999	50	12	\$64,982
\$1,000-4,999	100	70	\$110,573

*Many smaller gifts have also been received gratefully.*

# The DUCR's Report

by Gaston Warner, M. Div '99,  
 Director of University &  
 Community Relations  
 for Duke Chapel

Building upon the wonderful work that has been occurring for years at and around Duke Chapel, I am having a wonderful time envisioning new opportunities to engage our neighbors across campus, across town and across the nation in Christian friendship and dialogue. Two initiatives that are explained in this newsletter are the Deans' Dialogues focusing on discussions among Duke Deans regarding the possibility of doing good and the upcoming conference with Ched Myers explaining the hows and whys of investing our money so that it can be used for social good—and still produce decent returns for our own needs. The Chapel has been able to partner on this project with organizations like NC Council of Churches, Good Work, Self-Help Credit Union, Latino Credit Union, Stone

Circles, and many denominational offices and community leaders.

*It is surprising how often we are unaware of the faith commitments of our professional colleagues and how rare such opportunities for sharing can be.*

In an ongoing effort to raise Christian awareness on campus, the Chapel will be compiling a Lenten book of reflections written by Duke employees in various positions across campus. This is an avenue by which Christians across campus can speak openly about their faith in appropriate ways. It is surprising how often we are unaware of the faith commitments of our professional colleagues and how rare such opportunities for sharing can be.

I am engaged in a wide variety of other initiatives and conversations that are exciting for the future including: participating in the End Poverty group led by Mel Williams of Watts Street Baptist Church and including faith, government-

tal and non profit leaders in Durham, planning several events around arts in various forms, actively exploring possibilities of augmenting the wonderful work of Dr. Lois Oliver and Chapel volunteers in welcoming the thousands of visitors who visit Duke Chapel annually, Durham Congregation in Action's new YO: Durham Youth Initiative, and other opportunities.

It is clear that there are many ways that Duke Chapel can engage the Church and the World in powerful ways. If you have ideas or if you would like to be a part of some of the initiatives already underway I would be very pleased to speak with you. There are a great many possibilities for our working in quite ways to bring God's justice into our world.

*You can contact Gaston Warner at 919-414-4167 or by email at [g.warner@duke.edu](mailto:g.warner@duke.edu)*



## Is it possible to do any good?

The deans of the various schools that make up Duke University think so, and they are willing to talk about it. Duke Chapel is sponsoring a series of five to six events to be held monthly in the Bryan Center over a weekday lunch. These gathering will offer opportunities for members of the University community to discuss profound questions of common interest in an atmosphere that combines open enquiry, academic rigor, personal investment and managerial realism. These events will be chaired by Sam Wells and include respective deans of the schools of Duke University reflecting on the topic of "is it possible to do any good?". This reflection will be followed by a time of question and response.

The deans have a unique leadership role at Duke yet they are offered few opportunities to set out their vision and perspective on the broader common issues that face every student prepar-

ing for a career. These gatherings offer others the opportunity to discover what motivates the senior leaders of Duke's schools and how they combine their sense of purpose with their disciplinary expertise.

Duke Chapel has a unique role in encouraging discussion about matters of common concern and to enable dialogue to occur around the deeper issues that shape our character, lives, and world. All are encouraged to attend these dialogues, the first of which will feature Dean Sandy Williams of the School of Medicine. The event will be held on October 25, 12:20 to 1:20pm in Von Canon A located in the downstairs area of the Bryan Center. Food is not provided, but brown bags are welcome.

**Dialogue with  
 Dean Sandy Williams of the  
 Duke School of Medicine  
 October 25, 2006  
 12:20 to 1:20pm  
 Von Canon A, Bryan Center**



# Advent & in Duke Chapel CHRISTMAS

## Handel's *Messiah*

Duke Chapel Choir & Orchestra  
Rodney Wynkoop, Conductor  
December 1 at 7:30 p.m.  
December 2 at 2:00 p.m.  
December 3 at 3:00 p.m.

*For tickets, visit  
www.tickets.duke.edu*

## Friends of Duke Chapel

### *Messiah* Luncheon

December 2 at 12:00 p.m.  
Bryan Center, Von Canon A,B,C  
*Invitations will be mailed in early  
November*

### First Sunday in Advent

December 3 at 11:00 a.m.  
Service of Worship  
The Rev. Canon Dr. Sam Wells

### Duke Chorale Christmas Concert

December 5 at 7:00 p.m.  
Rodney Wynkoop, Conductor  
*Admission: One non-perishable  
food item*

### Choral Vespers

Service of Lessons and Carols  
Thursday, December 7 at 5:30 p.m.

### Choral Society of Durham

Christmas Concert  
December 9 at 8:00 p.m.  
December 10 at 4:00 p.m.  
Bach's *Magnificat* and  
German Carols  
Rodney Wynkoop, Conductor  
*For tickets, visit  
www.tickets.duke.edu*



### Second Sunday in Advent

December 10 at 11:00 a.m.  
Service of Worship  
The Rev. Canon Dr. Sam Wells

### Duke Chapel by Candlelight

December 14, 12:00 - 2:00 p.m.  
Our Christmas Open House

### Third Sunday in Advent

December 17 at 11:00 a.m.  
Service of Worship  
The Rev. Craig Kocher

### Open Rehearsal for Christmas Eve Community Choir

December 20 at 7:00 p.m.- 9:00 p.m.  
All singers welcome  
Rodney Wynkoop, Conductor

### Christmas Eve Services:

December 24  
11:00 a.m.  
Service of Worship  
3:00 p.m.  
Christmas Eve Service for Children  
5:30 p.m.  
Service of Carols and Communion  
11:00 p.m (prelude at 10:30 p.m.)  
Service of Lessons and Carols

*“For unto us a child is  
born, unto us a son is  
given: and the  
government shall be  
upon his shoulder: and  
his name shall be called  
Wonderful, Counsellor,  
The mighty God, The  
everlasting Father, The  
Prince of Peace.”  
– Isaiah 9.6*



# The Theological Challenge of 9/11

*Address by Dean Wells at Duke University Plaza on September 11, 2006*

September 11 is a day of the greatest horror most of us can imagine. But underlying that horror is a host of metaphors, associations and narratives that are commonly used to characterize the shocking events, to make them somehow comprehensible. I want to talk briefly about three of the most commonly-used words in the conversations surrounding this day, and I want to comment on each one from a theological point of view.

The first word is sacrifice. September 11 brings us face to face with two notions of sacrifice. The first is sacrifice as a transitive verb – something one does to others. This is what a suicide bomber means by sacrifice. Obscuring from his or her imagination any personal details that would make mass murder grotesque and unimaginable, the suicide bomber coldly and deliberately sacrifices dozens or thousands of strangers in some kind of offering to a ghastly deity. It is a sacrifice that is prepared to lay down its life that others may die. The fireball, the trembling, and the overwhelming dust of Ground Zero are all part of this notion of sacrifice.

The other kind of sacrifice is an intransitive verb. It is an offering one makes, not of others, but of oneself. It is the sacrifice of the firefighter, the honest bystander, the selfless colleague. It is a sacrifice that is prepared to lay down its life that others may live. It is a gesture that takes us back to the root meaning of the word sacrifice – to make holy. That most hideous day in contemporary history was in part made holy by those saints who laid down their lives that others might live.

If we wish to retain the word sacrifice in our language, this is what we must learn from 9/11. Sacrifice is not something one can make another person do. It cannot be imposed. Sacrifice is something only you can do yourself. We have a name for those who are determined to take others with

them to an early violent death. We call those people murderers. We have a name for those who are prepared to risk their own death in order to free others from an early violent death. We call them martyrs. We call them martyrs because a martyr is a witness, and holding onto a person or a principle up to one's last breath is the greatest witness a person can make. And those who offered their lives in this way held on to both a person

*In the face of suffering I have only one piece of pastoral advice, and it is this. If it can't be happy, make it beautiful.*

and a principle. That's what makes them so special. The second word is tragedy. We loosely use the word tragedy when we want to refer to a sad event, but don't want to get into the details of blame or perspective. More precisely we refer to the heritage of Greek tragedy, a genre of theatre that concentrated

on exposing the deep workings of fate and the folly of human presumption in supposing to stand above or beyond such workings. I don't believe it is right to call September 11 a tragedy. I do suggest there are two other words we should use instead. The first, secular, word is crime. September 11 was mass murder on a colossal scale. I don't think it is helpful to talk about it as an act of war. Terrorism is not a place, or even a person or a group of persons. Terror itself is an abstract noun. Flying planes into buildings is a crime. Calling it evil doesn't help. It is simply wrong. Evil is simply saying 'wrong' with a loud voice. It raises the rhetorical temperature, but it correspondingly makes clarity more difficult. September 11 was a crime. Those who planned it, executed it, and plan to do similar things again must be arrested, tried, and kept out of harm's way. To call this process a war simply allows the perpetrators of the crime a moral credibility they don't deserve.

The other word, besides crime, we should use in place of tragedy, is a theological one. It is heresy, or, to use a more emotive word, blasphemy. The one who kills for the sake of faith is a blasphemer, because he or she desecrates the one thing on which God has set his image, human life itself. September 11 destroyed that which does not belong to

us – the myriad detail of the lives of strangers. It claimed to do so in service of God, but a god who would delight in such service is nothing but a monster. So September 11 is not a tragedy. It is a crime and a blasphemy.

And the final word is suffering. It would be wrong to dwell too long today on the perpetrators and their ghastly parody of martyrdom, faith and glory. Today is centrally about those who woke up one morning to a sky of azure blue, and whose lives a short while later had been turned to dust and ashes by horror, death, or loss. And people of faith are bound to ask where God is in all this. For Christians, God is never a far away deity twiddling his thumbs while we suffer. God is centrally revealed in a suffering man dying in agony. On September 11, the God of Jesus Christ is at Ground Zero. But while Jesus is the heart of God, he is not the whole of God. God the Holy Spirit was present on September 11 in those very gestures of self-sacrificial love of which we have already spoken. And God the Father's heart is broken by a mixture of unending love for his creation and hatred against the sin that defiles it. Hence the Christian belief in a day of judgment when those who suffer are vindicated, evil is buried, and all tears are dried.

In the face of suffering I have only one piece of pastoral advice, and it is this. If it can't be happy, make it beautiful. There are many things about which we can never be happy, and September 11 is one of them. But we can still make this day beautiful. And that is what we are doing together at this present moment. I believe that is the best way to express our sadness and honor the lost.

September 11 is a witness to the untold damage perverted religion can do. But the answer is not to renounce one's faith. Even those who seek secular answers find themselves using religious language much of the time. The only answer is to seek a truer faith, one that does not involve the sacrifice of others, one that does not become powerless in the face of apparent fate, and one that transcends suffering with the promise of final reconciliation and peace with God.



# Sunday Night Worship Begins

Over the last 75 years, Sunday mornings at Duke Chapel have been beautiful. The combination of soaring gothic architecture, glorious music, and faithful preaching make it a fabulous place to worship God. Nothing will ever replace Sunday morning worship in the Chapel. Yet the ministry of Duke Chapel goes beyond a towering building and beautiful Sunday morning worship. As the Chapel's ministry expands, particularly its ministry to students, we believe the time has come for us to offer another worship service geared towards undergraduates. While we have approximately 300 students each Sunday morning, many students gravitate towards other expressions of Christian worship, a less structured format, different styles of music and preaching, and a more intimate environment. The Chapel has a responsibility to reach out to all Christians at Duke, not only those who are comfortable (or awake!) on Sunday mornings.

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I am delighted that Jenny Copeland, the United Methodist Campus Minister, Patrick Thompson, our Director of Black Campus Ministries, and Cherrie Henry, the Presbyterian Campus Minister, have all joined me on a leadership team crafting this new worship service. Sunday Night Worship takes place each week at 7:00 p.m. in the Divinity School's new Goodson Chapel. Our goal is to have the same theological substance, beauty, and faithfulness as Sunday morning. We sing hymns of praise, confess our sins, hear the scriptures read and

proclaimed, pray for the church, Duke, and larger world, and celebrate the sacrament of Holy Communion twice a month, yet the style and setting are different, more free-form and more intimate. The preaching rotates and students are involved in leading the liturgy and music each week. An inexpensive meal is served beforehand in the Divinity School's refectory.

We opened the year by doing a five-part series on Christian worship, looking at how the themes of *gathering, hearing, doing, responding,* and *sharing* shape our worship and lives together as Christians at Duke. Sunday Night Worship is a terrific opportunity for many different Christian campus ministries from across the University to work together, to learn from each other, and to develop bonds of friendship that span denominational lines. The service has been well attended in its early days with an average of 70-plus students each week.

As I meet with students to talk about their lives, pray with them, study the scriptures and traditions of the church, and worship with them, I give thanks for the Chapel and the long and rich tradition of shaping the lives of Duke undergraduates that it carries. I trust that Sunday Night Worship is another movement in that tradition and I ask for your support and prayers as we embark on the next 75 years of giving praise to God at the heart of Duke's campus.

## THE SUNDAY NIGHT WORSHIP TEAM

*Craig Kocher,  
Assistant  
Dean of  
Duke  
Chapel*



*Patrick  
Thompson,  
Director of  
Black  
Campus  
Ministries*



*Jenny  
Copeland,  
United  
Methodist  
Campus  
Minister*



*Cherrie  
Henry,  
Presbyterian  
Campus  
Minister*



## Got Married in Duke Chapel? Send Us a Photo!

Mollie Keel, Duke Chapel's wedding director, is gathering wedding photos from the past 75 years, during which about 5,000 brides have been married here. "I have received 150 to 175 photos of Chapel weddings so far," she said, "and I am now ready to request photos from faculty and staff families who were married in the Chapel."

If you, or anyone you know, got married in the Chapel, please send in your wedding photos. While 4"x6" photos are desired, we will accept any size, color, black/white, digital. Please identify the bride and groom and give wedding date, if possible.

Please send photos to: Mollie Keel, Box 90974, Durham, NC 27708, or email to [mkeel@duke.edu](mailto:mkeel@duke.edu).

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To keep up with Duke Chapel's latest press releases, news stories, radio interviews, and more, please visit our website at [www.chapel.duke.edu](http://www.chapel.duke.edu), and click on "Information" and then "News."



## *Save the Date for Handel's MESSIAH*

Join us for a festive December afternoon of food and fine music! This year's Friends of Duke Chapel Annual Messiah luncheon will be Saturday, December 2 at 12:00 p.m. in the Bryan Center, Von Canon A,B,C. After the luncheon, the Duke Chapel Choir and Orchestra will perform the complete Handel's *Messiah* at 2:00 p.m. Please check the mail in early November for your invitation!

*View from Duke Chapel* was printed on Knightkote Matte.

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