



Go, and do thou likewise
THE FRIENDS OF DUKE CHAPEL



Friends Newsletter

First Quarter 2007

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Money, Money, Money

by Sam Wells, Dean of Duke Chapel

I've been asked to answer a few questions about what Christians should do with their money. So here goes.

How much should Christians give away?

It's often said that life is about choices. People who get into trouble are often said to have made "bad choices." But a life based on perpetual choice would be a nightmare. (I often panic going into a fast food outlet that there's way too much choice and I don't know how to make a decision in zero time.) So we don't make perpetual choices. We develop habits. The point is, to develop good ones. I don't use the term "give away." I just call it a different kind of investment. Investing 10% of your income in your church is a good habit. There may be periods of hardship where we find we have to make that 10% of net rather than 10%

of gross. But the point is, habit saves us from perpetual choice. It's freedom, in fact.

How much of what Christians give away should go to the Church?

I suggest Christians invest 10% of their income in their church. Again, that's a simple habit and saves us from the tortured anxiety of choice. The Church is the way Christians seek to model the life made possible by the redeeming love of God in Christ. There simply isn't anything more important to invest one's money in.

What about other good causes?

If one regards 10% as a minimum rather than a maximum, then other causes are not a problem. You simply set a figure that seems realistic – or, perhaps better, get a trusted friend to do so for you, a friend who will face you honestly with your tendency to err



on the side of your own comfort. But the point is not to be sacrificial for a year or two and debt-ridden for the rest. The point is to keep a level you can sustain for a lifetime and pass on as a principle to children or others whom you influence.

What about regular investments?

I have investments that I have inherited from my parents. I try to do three things with them. I try to transfer some, perhaps most (I've only just started), to community development finance initiatives such as the Latino Credit Union in Durham. I try to keep the rest in companies that I am not ashamed to be linked with. And I try to sit down once each year with a small group of trusted friends and commit to giving away a significant portion of the interest as a mutually-accountable team. In my last job I earned \$18,000 a year so this latter conversation accounted for most of my giving.

What about disasters?

Which disasters happen is usually a surprise, but that disasters happen is no surprise. It's best to keep a percentage of

one's "other causes" pot available for disasters that make huge emotional appeals but not mix that up with the habits that should be oriented to supporting lasting change.

What about rainy days, retirement, long-term care and college fees?

This is where giving becomes a discipline. If we give away our first 10% (rather than our last) then other things fall into line accordingly. It's not wrong to save up to help children through college. But it's more important to leave one's children an example of generosity and living as a free child of God than to leave them a large financial war-chest. The question to ask oneself is, am I saving money because I don't trust my relationships to survive in the face of my possible future infirmity? The Christian must always be inclined to invest in relationships over independence.

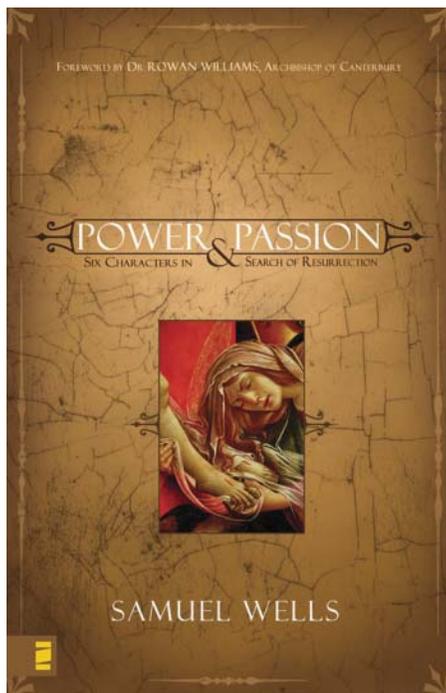
What about Duke Chapel?

I am imagining that the great majority of Friends of Duke Chapel are either members of a congregation in the place where they live, or, if regular Chapel attendees, members of the Congregation at Duke Chapel. Either way, I assume your "habitual" 10% would go to your regular congregation, and I would hope that Duke Chapel would be fairly high on your list of "other causes."

Jesus said "where your treasure is, there will your heart be also." It should be the case that we spend money on the things we pray for. But in practice it's more often the other way around.

My prayer is that each person reading this letter experiences the freedom that comes from making the investment of your money a matter of habit rather than choice.

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New Book by Dean Wells for Lent

This January, Chapel Dean Sam Wells' new book, *Power and Passion: Six Characters in Search of Resurrection*, was released in the United States.

Samuel Wells vividly paints the stories surrounding Jesus' cross and resurrection. We see the weakness of Pontius Pilate and Barabbas, and the compromised character of Joseph of Arimathea and Nicodemus. We discover the subtle power of Pilate's wife. And in Peter and Mary Magdalene we find the true power of resurrection, bringing forgiveness and ending the stranglehold of death, thus transforming all human passion. Through close readings of the gospel texts, Wells demonstrates the significance of these characters for faith and life today.

In this book, structured with one chapter for each week of Lent, Wells guides us from the deathly power that put Jesus on the cross to the new power brought by Jesus' resurrection. The book offers opportunities at the end of each chapter for prayer and discussion. The Archbishop of Canterbury has selected *Power and Passion* as his Lent book for 2007.

-Zondervan Publishing

In their own words...

Sharing the Chapel's profound influence



To say that the Chapel provided me with many peak experiences as a beacon of beauty and inspiration would be right on.

I have had quite a few profound experiences in the Duke Chapel. The inspiration of the sheer beauty and grandeur caught my eye when I first visited Duke. I would often visit the Chapel after studying in the library just to hear the harmony of musical rehearsals or meditate on theology and psychology. Listening to a practice session of Mozart's *Mass in C Minor* this year brought a tingle to my spine as the choir's notes seemed to vibrate to the heights and back down again. Taking the journey through the Labyrinth while gazing at the colors of the stained glass symbolic of the Logos was a moving meditative experience. Climbing the stairs in the new Divinity School wing and seeing the small chapel with its natural woodlike setting and feeling the cloister effect of the stairwell with art culminating in the representation of the Holy Spirit in stained glass at the top of the steps is an amazing prelude to visiting the inside of the Chapel.

Sharing the wonderful experience of the Chapel with other visitors and telling them the story of the African-American architect who designed the building was thought provoking. Going over music with the chapel organist David Arcus when planning a wedding and listening to pieces of great masterworks culminating in Bach's *Tocatta, Adagio and Fugue in C Minor* was a breathtaking experience. To say the chapel has had a profound influence on my experience would be an understatement. To say that the Chapel provided me with many peak experiences as a beacon of beauty and inspiration would be right on.

—Kevin Springman, Graduate School 1988

We had attended the Chapel since 1990, off and on, and joined the Congregation about 3 years ago. I'd say that we have been drawn closer to God because of the sights and sounds within the Chapel. Some of the moving sights: seeing a nearly full Chapel week after week; seeing a processing choir of 100 or so; seeing the long lines waiting to partake of the Body and Blood of Christ; seeing illumined or darkened Chapel windows; seeing a darkening Chapel at a Good Friday service; and seeing a few candles making their way through darkness down the center aisle on a winter's late Thursday afternoon service in the Memorial Chapel.

Some of the moving sounds: a full Chapel singing hymns old and new; the choir singing; the organ preludes and postludes and accompaniments; a vocal or instrumental solo that haunts the soul; sermons that prick our comfort zones; and the non-sound of silence, as one sits with his or her thoughts and feelings.

All of the above have blended together to draw me closer to God and His Son Jesus.

—Ernie Ruckert

BEHOLD THE STAR

by Ernie Ruckert, while attending with staff and students from Oxford Orphanage

**The star that shone then
Continues to light our way.
It was the Jesus star,
And people came from afar
To offer praise.**

**We join in praise songs today,
Joining the centuries of voices
That echo the sublime refrain -
Jesus comes!**

To share your story, please email profoundinfluence@duke.edu.

Reconditioning Begins on the Æolian Organ

by David Arcus, Chapel Organist

Contract negotiations between Duke University and Foley-Baker, Incorporated, were finalized last September to pave the way officially for Duke Chapel's Æolian organ to undergo a 2.2 million-dollar restoration. The Æolian organ was used for the last time during the morning worship service on Sunday, January 21. The week of January 22, organ curator John Santoianni began cutting cables to prepare for the organ's removal in February. A removal crew from Foley-Baker arrived February 1 to begin the arduous task of taking the organ out of the chambers.

Over the next 18 months, the reservoirs, chests, and flue pipes will be in Foley-Baker's Tolland, Connecticut, shop for repair, reconditioning, and cleaning. Reed pipes will be sent to Broom and Company, Windsor Locks, Connecticut, for cleaning and repair as necessary.

Some components of the key/chest action will be replaced, but the majority of the organ that resides in the chambers will not be altered substantially.

Richard Houghten of Milan, Michigan, has agreed to supply a new console to replace the current one. After several months of examination, this original console was determined to be worn past the point of being repaired and retained in any form. This allows for a more complete conversion to solid state relay, as well as incorporation of new standards for console appointments. The new console and its updated appointments maintains the Æolian's primary role as an accompaniment to the Chapel Choir and various Chapel worship services, but also provide an enhanced role in teaching, recitals, and concerts.

The organ will be out of service for 18-20 months. Following extensive refurbishing of the organ chambers, compo-



Workers from Foley-Baker lower a pipe. After removal, the pipes will be driven to Connecticut for reconditioning.

nents will return in several phases, with the final voicing and tuning expected to wrap up around November of 2008.

Duke University Chapel is grateful to all who have contributed toward the Æolian Organ Project. We are particularly grateful to those whose repeated generosity has brought the prospects of a complete organ restoration to fruition.

HALLELUJAH!

On December 5, 2006, we reached our \$2.2 million goal for the reconditioning of the Æolian organ. We are truly grateful for the support of all the Friends who made this possible.

Walk the
LABYRINTH

"Worshippers are invited onto the winding pathway to silently trace the sorrows, joys and challenges of their spiritual lives"

—Sally Bates, Divinity School

On Tuesday, March 27, from 11:00 am to 6:00 pm, visitors are invited to walk the Labyrinth in Duke Chapel. Admission is free.

The labyrinth is a forty-foot circle containing a winding path. All are welcome to come and walk the curving path, to follow the twists and turns in the spirit of prayer and meditation. The labyrinth is self-guided, and normally takes 30 minutes to an hour to complete.

Duke tackles the big question

By Dawn Baumgartner Vaughan for the Herald-Sun

The dean of Duke University Chapel has posed an unsettling question to deans at the university: Is it possible to do any good?

The first in a series of talks grappling with the issue began Wednesday afternoon with Sandy Williams, dean of the Duke School of Medicine.

The public beyond the university community was invited to bring a lunch for the hour-long session at Hock Plaza. Several of the 30 or so in attendance sported white coats, Duke IDs or backpacks.

The Rev. Canon Sam Wells, chapel dean, asked leading questions of Williams that garnered candid responses about the medical school dean's thoughts on his own path to medicine as well as his views on the state of health care in the U.S.

Williams was an undergraduate student studying public policy in the late 1960s when his questioning of the government's choices in Vietnam -- and an interesting biology class -- led him to pursue medi-

cine because it was a "cleaner" way to serve society.

What he knows now, he said, is that medicine is not a clean business.

"Our system of providing health care is so flawed as to be fundamentally wrong," said Williams, who also works in Singapore. What he has seen there has amplified the social justice disparity in U.S. health care.

"For example, Singapore provides free medical care of high quality to every pregnant woman. ... Rates of maternal and fetal death in Singapore are nearly zero. That does not happen in Durham County," he said.

Instead, health care in the U.S. is determined by economics, he said, and level of care correlates with economic status.

By and large, Williams said, people who enter the medical field are well-meaning. The possibility of doing harm rather than good comes when they become part of the system, he said.

"The economics of medical practice are driven by procedures," he said.

Delivering that technology is the way to make money. There is a drive to use high-end procedures when an alternative approach -- or nothing at all -- could be used as well, he said.

"The cynical view is



*Director of University and Community Relations
Gaston Warner introduces the Deans*

that, to a person with a hammer, everything looks like a nail," he said.

Williams also pointed out that most resources are spent on the last days of a person's life, not their entire life. But preventive care -- seeing a doctor when not sick -- has been a major change in medicine over the past few decades.

Wells has noticed the change in societal place of clergy versus health professionals.

"My profession used to be the big one, back in the Middle Ages. People believed we had the keys to heaven and hell," Wells said.

He asked Williams if yesterday's priests are today's doctors, and yesterday's cathedrals are today's hospitals.

"In the secular age we live in now, we have come to make health a religion. Bodies are the temple of our souls," Williams said.

Power now may reside in the hands of biomedical scientists, he said, and the risk is falling prey to arrogance.

Williams thinks the biggest societal challenge in health care for the future is who will receive innovative care -- and why.

For dates of upcoming Dialogues, and to listen to or view past Dialogues, visit www.chapel.duke.edu.

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Deans Sam Wells and Sandy Williams discuss how to do good in the field of medicine

Singing in Spain

by Amanda Swearingen, T'08,
Chapel Choir Vice President

Thursday & Friday, December 28-29: As thirty fellow Chapel Choir members and I were readying for the trip to Barcelona, we were sure it would be an exciting, unforgettable experience. The excitement waned during the two layovers, rushing and waiting, a quick dash to catch our to-be-delayed flight from Munich to Barcelona and an arrival that was almost the same hour we started out on, but one day ahead. We arrived with just enough time to shower and change before rehearsal and dinner.

However, once we breathed in the Spanish air, fatigue and frustration dissipated. We rallied for a productive rehearsal, and then we set out for the Restaurant Tablao del Carmen for dinner and a flamenco show. The flamenco dancing was spectacular, full of color and vibrancy, vivacious and passionate, and very loud. Flamenco is an Andalusian tradition involving a flamenco guitar and singing. The dancing is a combination of rhythmic stomping and graceful hand gestures. Although it was a very festive evening, it was also the first peek of the stomach and intestinal virus that we would later call "*las ramblas*," named for a walkway in town known for pickpockets.

Saturday, December 30: After a tour of the Gothic Quarter of Barcelona, the choir rehearsed in the Iglesia del Pi, the Spanish Gothic church where we would perform our first concert in Spain! Before more guided tours of the metropolitan city, a number of the singers and I set out for a traditional Spanish lunch with Chapel Choir director Rodney Wynkoop. This was our first opportunity to discover the difference in breaking for lunch in Spain from the United States. While we knew lunch as a break of about 45 minutes, it seemed that our restaurant would have us stay longer. We were left to very broken Spanish-English requests and explanations that just turned into a series of hand gestures.

After lunch, we took a tour of the city that included a view overlooking the city at Montjuïc (the Mountain of the Jews) and

concluded with the Poble Espanyol (Spanish Village) where the Tablao del Carmen is located. Originally built for a 1929 exhibition, the Poble Espanyol was maintained as a site for civic pride and tourism. The structures remain today, filled with shops selling everything from clothes to jewelry. After a long rehearsal, we returned to the Iglesia del Pi for our first concert in Spain. We sang a multitude of carols that demonstrated the immense talent of various soloists, followed by three choruses from the Messiah, including the Hallelujah chorus. We were pleased when the crowd in Barcelona received us graciously.

Sunday, December 31: Sunday began with a tour of the architecture of Gaudí: "La Pedrera", Casa Milà, "Casa Batlló" and culminating in the Templo Expiatori de la Sagrada Família, under construction since the 1880s. The late morning light reflected spectacularly from the stained-glass windows onto the huge interior pillars. The temple, reminiscent of an ominous and sinister sand castle, is the most visited place in Barcelona.

The rest of New Year's Eve was at our own leisure. Some ate grapes each hour leading to the stroke of midnight. Some visited the pier, climbed the huge statue of Christopher Columbus, walked along the famous pedestrian walkway "*las ramblas*" (famous for its pickpockets), while others spent the evening with our MCI tour managers. Either way, the Chapel Choir had an unforgettable celebration of the New Year in Barcelona. *Feliz Año Nuevo!*

Monday, January 1: After late night celebrations, the Chapel Choir spent the majority of the next day on buses transferring from Barcelona to Madrid. Our bus transfer was a string of boredom busters: sleeping, a line of backrubs, the never-ending game of 20 questions, the blasting of "Sail Away," and 45 minute breaks every two hours.

Tuesday, January 2: We had a brief time to tour Madrid, so we saw as much of the Prado Museum as we could. We saw works from the best Spanish painters, namely Ribera, Velasquez, and Francesco de Goya, and vis-

ited the Royal Palace, still in use today. It was lavishly decorated and had an impressive collection of Stradivari violins and cellos.

After touring the city, the Chapel Choir arrived in a small town outside Madrid called El Escorial, and explored the large monastery until the concert that evening. Located on the central mesa of Spain, El Escorial was one of the coldest places we visited. Churches in Spain are not heated. Despite the cold, the Chapel Choir turned out a good concert.

Wednesday, January 3: The Chapel Choir fell instantly in love with the small, winding, city of Toledo. It is located high up, almost like a fortress, overlooking a moat-like river. While in Toledo, we visited an *Artesania de Toledo*. Famous for their steel sword making and gold embossed jewelry, Toledo is rife with artisans.

Afterwards, we toured the city and visited the Cathedral and the Church of St. Tomé. The Cathedral was a beautiful white, grandiose masterpiece that seemed to radiate light. Inside the Sacristy, the Cathedral exhibited a small *pinacoteca* with an amazing collection of paintings, including works from Titian, El Greco and Caravaggio. We also visited the Church of St. Tomé in order to see El Greco's masterpiece *The Entombment of St. Orgaz*.

That evening, we performed once again in a freezing church, St. John the King. Although we were all tired, cold, hungry (and some of us sick) this performance stood out for us as a brilliant turning point. We pulled together and gave all the energy, vitality and talent we could give. Feeding off of Rodney's energy and enthusiasm and the improvement in the orchestra, we overperformed the first half of Handel's *Messiah*. The standing ovation lasted so long that we sang an encore of "God be in my Head." I have to say that we *rocked* Toledo!

Thursday, January 4: It took the majority of the day to travel to Granada in order to perform our final concert in Granada Cathedral. Fueled by our performance in Toledo, we were determined to finish well. Be-

cause we entered the church from the back, we were shocked by the enormity of the venue that received us and the huge, 1000-person audience as well. With the help of the amazing organ (and David Arcus's talents), we turned out a beautiful performance and ended with a bang!

Friday, January 5: On Friday, we visited Alhambra, the famous Muslim palace and fortress complex. We saw the Court of the Myrtle Trees, and the carved fountain in the Court of the Lions, as well as the preserved mosaics in rooms such as the Hall of the Two Sisters. It was a breathtaking experience to see history so well preserved.

Afterwards, we were set free to experience the city of Granada. The city center was below the Alhambra, so we spent a good part of the morning working our way down the hill. Inside one guitar and violin shop, we learned about the tradition of flamenco and types of guitars.

For dinner, we decided to try pastry and tea. I had a chocolate croissant that was the best pastry I have ever had! As we left the meal, we found ourselves in the throng of a parade for the eve of the Epiphany or *la Dia*



Students in the choir under an archway in Seville.

de los Reyes Magos (the Day of the Wise Men). People lined the street and stood out on their balconies, while confetti and candy were dropped from the sky.

Saturday, January 6: After a 5 a.m. wake-up call, the Chapel Choir set out for Seville to perform in the 11:30 a.m. Mass in the Royal Chapel of the Seville Cathedral. While the church itself was quite beautiful, the Chapel Choir seemed more impressed by the modern bathrooms.

The mass was lovely, though much of it was in Spanish. Because of the translating skills of Sonia, we received a sincere and cordial

thank you from the presiding priest for our participation. Following the Mass, we were taken to the tomb of Christopher Columbus, which was raised up high above our heads. This is due to Columbus' wishes that he not be buried in Spain, and so he is rather buried "above" Spain.

Sunday, January 7: Our last day in Spain was spent in Cordoba and Aranjuez. We visited the Mezquita (Mosque), famous for its halls with horseshoe vaults painted with red stripes. Unlike any other mosque, the Mihrab does not face towards Mecca. There are many theories for this, but no definitive answer. While in Cordoba, I also experienced my

first Spanish hot chocolate. Unlike our American creamy milk version, Spanish hot chocolate is much thicker and richer; it's like a melted chocolate bar.

Finally we arrived in Aranjuez for a short rest and then our farewell dinner at Las Cuevas del Vino, a Spanish winery. We ended our trip with everyone together enjoying Spanish food and traditional wine (except David who sadly came down with "*las ramblas*").

Monday, January 8: The last leg of our trip began at the wake-up call of 3:30 a.m. After about fourteen hours of traveling we returned safe and sound, although some had left over rumbles of "*las ramblas*."

2007 Spring Oratorio to Feature Music from Russia

On Sunday, April 22 at 4 pm in Duke Chapel, Rodney Wynkoop will lead the Duke Chapel Choir and Chorale in Rachmaninoff's *All-night Vigil*, a piece of stunning beauty and power. The a cappella work features a wide array of colors and moods from intense, quiet reflections to ebullient expressions of praise. The choir will sing the work in the original Church Slavonic.

While Rachmaninoff is primarily known as a composer for the piano, the *All-night Vigil*, or *Vespers*, as it is sometimes called, held a special place in the composer's heart. He asked that the *Nunc Dimitis*, the fifth movement from the work be performed at his funeral. Rachmaninoff's fluidity within the idiom of Russian choral music is clear throughout this work, and the listener wonders at the imagination of the composer as he continually creates new voice combinations and effects. At the same time, his care in setting the Slavonic text infuses the whole work with a sacred power that few works can match.

In addition to the *All-night Vigil*, the Chapel Choir will present the premiere of a new edition of Joseph Achron's *Sabbath Evening Service*. Achron's Hebrew setting features subtle and powerful harmonies, as well as infectious, folk-like melodies. Achron was one of the leading composers of the Jewish Russian school of composition, which flourished in the second decade of the last century.

Tickets will be available for the concert starting March 15 at the Duke Box Office: www.tickets.duke.edu or 684-4444



HOLDING A CANDLE

by Abby Kocher, Community Minister

A small group stood gathered in a circle, each person holding a candle whose flame flickered with the breezes of the night air. Some shed tears, others held hands, and still others stood quietly without speaking. After every homicide that takes place in our city of Durham, a simple vigil takes place at the site where the murder occurred. Family, friends, neighbors, and supporters come together to lament the deaths that occur due to gun violence in Durham. The Religious Coalition for a Nonviolent Durham makes contact with the families and sponsors the vigils. If there is one thing that has continued to make headlines in Durham in recent years, it is concern about homicides that take place in our city. In 2005, there were 31 deaths due to gun violence in Durham; the majority of these deaths are young African-American males. The vigils are not a statement about guilt or innocence, nor are they about taking sides. Standing alongside the family and friends of those in our community who have lost a loved one due to gun violence is a way of affirming that our God who created all life shares with all creation a love that is deep enough to redeem all life.

One evening as we stood in a circle and began to pray, a young boy from the neigh-

borhood walked toward the group. He was about eight years old. Someone handed him a candle and made space for him in the circle. During the vigil, there is time for those gathered to share their memories of the person who died. The little boy didn't say anything, and when the vigil was over, he left quickly. I wondered who he was and what had brought him into the

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that there is great
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circle on that particular night. As I stood talking with friends and family members after the vigil, a woman came up to our group. She said, "I want you to know what your presence here tonight meant. That little boy lives down the street, and he was a witness to the murder that took place where you're standing. He hasn't been able to walk this far up his own street since July

when the murder took place. Because you all were standing here, he experienced some healing in his life that you can't even begin to understand." And we hadn't done anything but hold candles in the dark and pray together as brothers and sisters in faith. As Duke Chapel seeks ways of being present in Durham, particularly in the places where folks are struggling and suffering, we are learning that there is great power in simply standing beside someone in the place where they hurt.

On an evening in late December as Christmas drew near, I stood in another circle again holding a candle. It was about a week before Christmas. We formed a large circle that evening, as the man who had been killed was blessed with loving family and friends. There were many children at the vigil, and the ones who were old enough to walk milled around safely in the middle of the circle. It was also evident that several women in the crowd were expecting soon the birth of a child themselves. And several adults in the circle held small infants in their arms. After the praying and sharing had taken place, we sang "Silent Night." The words were indeed powerful that evening: "Silent night, holy night. All is calm. All is bright. Round yon virgin mother and child. Holy infant so tender and mild. Sleep in heavenly

peace.” I am accustomed to singing this hymn on Christmas Eve while holding a candle in a quiet worship service. But that night I sang “Silent Night” holding a candle on the side of a street in one of Durham’s poorest neighborhoods, standing at a place where someone had died. There was night, and silence, and children, and mothers expecting children, and children gently asleep in parents’ arms. All the ingredients of Jesus’ coming into the world were there, in a place where we might least expect it, a place on the margins of our society.

Several of us from the Chapel regularly attend the vigils. From time to time one of us is asked to lead. Recently, I led one of these vigils in the neighborhood where I now live. Any and all ages are welcome to join. For the Christian church, keeping vigil has long been a way that we pray together through the dark nights. At these vigils throughout Durham, family and friends pray in lament, joined alongside brothers and sisters of the Durham faith community who gather around them. Keeping vigil is one way that we can pray with those in our city who live on the mar-



Participants gather in a Durham neighborhood.

gins, whose pain and suffering is hardly visible to most of us. It is one way to be with them, to stand beside them in the place where they hurt. So we form a circle, light candles, and lift prayers to God for our city, hoping that these families find some bit of healing knowing that they do not grieve alone.

Rev. Abby Kocher is Duke Chapel's Community Minister. She lives and works in Durham's greater West End neighborhood. If you're interested in learning more, contact her at abby.kocher@duke.edu.

HOLY WEEK SCHEDULE

Sunday, April 1 at 11:00 a.m.

Service of Worship, Palm Sunday
The Rev. Canon Dr. Sam Wells

Sunday, April 1 at 7:00 p.m.

Sunday Night Worship,
Goodson Chapel, Divinity School

Monday, April 2 at 12:00 noon

Holy Week Service of Worship

Tuesday, April 3 at 12:00 noon

Holy Week Service of Worship

Tuesday, April 3 at 5:15 p.m.

Service of Prayer & Communion

Wednesday, April 4 at 12:00 noon

Holy Week Service of Worship

Thursday, April 5 at 12:00 noon

Holy Week Service of Worship

Thursday, April 5 at 5:15 p.m.

Choral Vespers

Thursday, April 5 at 6:30 p.m.

Footwashing Service (*Crypt*)

Thursday, April 5 at 7:30 p.m.

Maundy Thursday Service

Friday, April 6 at 11:30 a.m.

Procession of the Stations of the
Cross (*begins on Chapel steps*)

Friday, April 6 at 12:00 noon

Service of Good Friday

Friday, April 6, 1:00 p.m. - 3:00 p.m.

Meditative Organ Music

Friday, April 6 at 7:30 p.m.

Service of Tenebrae (Darkness)

Saturday April 7 (time TBA)

Easter Vigil

Sunday, April 8 at 6:30 a.m.

Easter Sunrise Service in
Duke Gardens

Sunday, April 8 at 9:00 & 11:00 a.m.

Service of Worship, Easter Sunday
The Rev. Canon Dr. Sam Wells

Sunday, April 8 at 7:00 p.m.

Sunday Night Worship,
Goodson Chapel, Divinity School

COSTCO & COMMUNITY: *Living Together as Lilly Fellows*

by Nyam Adodoadj, 2006-07 PathWays Lilly Fellow



2006-07 PathWays Lilly Fellows (from left) Nyam Adodoadj, Frederick McGee, Paula Rote, and Amanda Earp

When I first found out that I had been accepted as a 2006-07 PathWays Lilly Fellow, I was excited. I finally had a concrete answer to give during the end of my senior year at Duke when everyone was asking, "What are you doing next year?" Yet as the date to start the fellowship approached, I felt an increasing sense of apprehension. Here I was, just graduated from college, all of my closest friends had moved away and now I was about to live with, essentially, four strangers who were to become my community.

We began the year with a polite and pleasant friendliness, learning more about each other's backgrounds and taking note of distinct living habits. Gradually, we began to get a sense of each other's personalities and deepen our friendships. Even though I was enjoying the process of building relation-

ships with my housemates, just as in all meaningful relationships, there come moments of difficulty. Surprisingly, the place where I first felt the struggle of living together was not in our daily worship time or communication styles, but in something as simple as grocery shopping.

Initially, we were to move into our current residence in the West End in August; however, due to construction delays we were graciously hosted by a member of the Chapel Congregation for nearly three months. Her generosity kept us from having to do any extensive grocery shopping trips, so we settled into a temporary pattern of buying items piece meal. With the completion of the house on W. Chapel Hill Street, however, we had our first big shopping trip to the mother of all grocery stores, Costco. We had compiled a list of all the items we deemed necessary for our new home for the year and excitedly headed off in Amanda's SUV.

If you have ever been to Costco, you know the sheer immensity of the place. Ordinary items found in your friendly neighborhood Kroger are multiplied times ten in family-size packaging. Wandering through

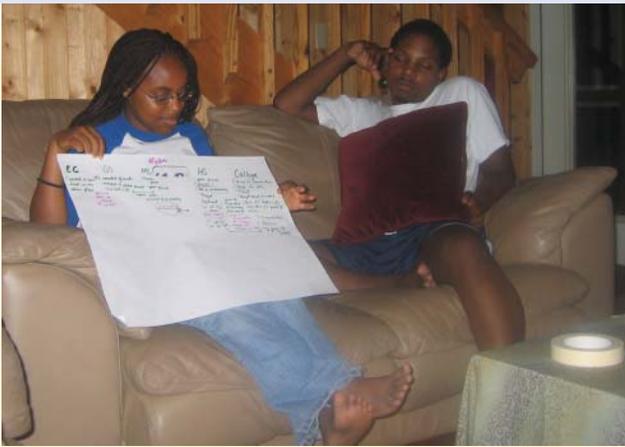
the store with our cart, every aisle held domestic treasures that *seemed* like wonderful additions to the house; however, we had to debate about what was truly necessary. Do we really need a huge jar of mayonnaise? Should we get this type of Tupperware or *this* type? Can we really eat that much rice?

As our journey through Costco progressed, our initial enthusiasm waned as we became weary and annoyed at putting every item up for a round table discussion. Throughout the whole process of deciding what to buy I felt myself wanting to seize command of the situation. I wanted to buy what *I* felt was necessary without the consent of others. I questioned the choices of my housemates, smugly feeling that the way *I* did things was best. Once the final item was placed in the cart, we headed to the check out counter, slightly nervous about the final cost of our purchases, but reassuring ourselves that most of the items were a one-time expense or would be used for the whole year.

I felt the urge to be in control rise further within me as we piled our goods on the conveyor belt and watched the price total steadily increase. I grabbed a toaster from the pile of goods and declared that we didn't really *need* a toaster, I mean after all we did already have a toaster oven. The appliance barely made a dent in decreasing the amount. After a whopping total, which I'll refrain from including, we headed back home and I pondered my response to the situation.



Nyam works with youth during her time as a Lilly Fellow.



Nyam and Fred at a PathWays retreat for the Fellows in Chimney Rock.

Who would have thought that arrogance would emerge in the most quotidian of tasks? Then again, it is in daily life where faith is put to action. It is easy to feel holy when we are singing, praying and hearing a sermon in a magnificent church, but how holy do we feel when our spouses, relatives or friends ask us yet again to clean the bathroom or clear out the garage? Ordinary tasks serve as a valuable lesson about living together and being a community. When it comes down to it we are often sure that my way is the best way to get a task done. Life becomes a little bit messier when I'm not the only one making a choice about my life, even in something as simple as the food that will be in the kitchen pantry. It's easier to just default to my opinion, rather than do the hard work of learning to communicate and make a choice together.

Followers of Jesus, however, are called to make such a shift in their way of engaging the world. The choices made are not just about what makes an individual happy or comfortable, but what strengthens the community, and ultimately what is most faithful to Jesus' example on earth. But just as a simple task like shopping together can get complicated, figuring out how to be faithful to God together is even more so.

For Paula, Amanda, Fred and myself, the journey of living faithfully before God together has not been easy, and at times it has been uncomfortable, but it has also been full of laughter and unexpected blessings. We are four very different people coming from and with distinct denominations, cultures and idiosyncrasies. We have to navigate new ways of worshipping, a variety of

living habits and particular manners of communicating. The living space is intimate and vulnerable, but through it we are learning to offer more of ourselves to the community and communicate with each other in order to figure out how to experience life together this year.

Our situation goes against the American society that is obsessed with choice. From toothpaste to cereal brands,

Americans want to be sure that they have control over their lives; however, for followers of Jesus, the end-all be-all isn't individual choice, sometimes even in something as significant as living partners. When we give up choice of who we share space and experience life with, it is no longer about who we like, but about who is in God's family. As Lilly Fellows this year, we have been reminded that God is much bigger than the world we have known, the experiences we have had and the communities with whom we've chosen to share those experiences. God is present and the Leader of people and communities where we can't even see the intersection between who we are and who they are. Just as we had no choice in who our companions for this fellowship would be, no disciple of Christ has a say in who their brothers or sisters in the faith are. Like it or not, these are the people with whom we are to pursue God's kingdom. They are our support in hard times, the ones with whom we laugh, the ones with whom we experience the doldrums of life.

Were we to rely solely on those we like or relate to most naturally, we would miss a great gift from God. There is something uniquely present in relationships that we have not chosen for ourselves. There is great joy in the unexpected ways that God meets our needs through people with whom we never thought we could share life or maybe with whom we were scared to share life. We find ourselves traveling together and experiencing whatever life throws at us, and bit by bit find ourselves able to trust more and see the face of God in a new way.

BECOMING A "BIG KID"

As I completed my undergraduate degree this past May, the reality of adulthood as a graduate stood before me. Rather than feeling ready to dazzle the world with the knowledge, skills and experiences I had gained, I felt like a kindergartener daunted by the thought of starting school.

Without the pressures of student life, time opened up in my days and I had a chance to grieve the good things I had lost in graduating as well as acknowledge the regrets I held. Through this process, God unveiled a part of my heart that had been buried. While singing with students of Northgate Presbyterian Church, I felt pure pleasure when the notes of the songs poured out of my mouth. While in my room, bursts of joy erupted in me as my body moved to the rhythms of music. While becoming lost in novel after novel, I rediscovered a passion for words. Just as if I had placed the key pieces of solving a puzzle into position, I saw who I was more clearly. Singing, dancing and writing were like breathing for me, and to be without them would be like suffocating.

This revelation has been like stepping into a new world, full of possibilities that I cannot grasp. I stand on the edge of newness and profound discoveries as the foggy image of my calling becomes a bit clearer. I am encouraged to dream with faith and given the strength to pursue whatever God's imagination envisions. The Duke PathWays Lilly Fellowship has been like the kind teacher to me, one who welcomes the tearful five year olds into the classroom and introduces them to the wonders and joys of life as a big kid.

—by Nyam Adodoadji

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Eruditio & Religio?

*What is the place of religion
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Led by Dean Sam Wells

ANNUAL MEETING

Reception on
Sunday, April 22, 2007
immediately following
Chapel Choir's

Spring Oratorio (see pg. 7)
(Watch the mail for your invitation)

Priority Funding Opportunities for Spring & Summer 2007

Matching funds for
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(\$500,000)

Funds for upgrading
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equipment in nave
(\$100,000)

Funding to resettle 4 more
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from Vietnam in Durham
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