



Go, and do thou likewise

FRIENDS OF DUKE CHAPEL



Friends Newsletter

Second Quarter 2007

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Forming the Faith Council

by Sam Wells, Dean of Duke Chapel

There are two strands in American religious history which run alongside each other like two rails on a railroad track. One is the desire for America to be a uniquely Christian country. One irony of American history is the way so many people came to these shores having fled persecution in seventeenth century Europe – only to reproduce here the kind of social controls they had escaped at home. Somehow the desire to establish America as a place of unique virtue and unique piety has frequently turned into a form of coercion that has ended up giving Christianity a bad name.

The second strand is the desire for America to be a uniquely free country, where religion could not be controlled by the state, and therefore a thousand flowers could bloom. This seems to be the aspiration of the 1787 Constitution, particularly its First Amendment. For many, it was assumed that religion meant Christianity – but the logic means that any movement, with or without deep and global historical roots, calling itself a religion, had free access to the market square.

Religious life at Duke inherits these two aspects of American history and culture. The architecture of Duke's West Campus seems to follow the logic of the first strand, while the ethos of the University seems to assume the cul-

ture of the second. The fact that the 25 different religious life ministries at Duke are convened under the authority of Duke Chapel may look like an embodiment of the first strand, but the freedom with which each is permitted to operate emerges out of the assumptions of the second.

My aspiration for religious life at Duke is that it should not be confined by the limitations of each of these strands. Taking what's best in the first, it should recognize its location in a research university and relish conversation about meaning and truth. Taking what's best in the second, it should accept that such a conversation must always have an open outcome, that diversity is a source of enrichment, that being surrounded by people different from oneself deepens one's experience of one's own tradition as well as offering wisdom from theirs.

Religious life in a community like Duke University is always practiced in the context of twin misperceptions. One misperception is that religion is irrelevant. In a secular world, the only valid role for religion seems to be as a form of therapy, and it is hard to imagine criteria by which any one religion might be more worthy of endorsement than any other. Another misperception is that religion is inherently dangerous. Since the Eu-

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ropean wars of religion 400 years ago, the opinion has become widespread that if you leave people of faith alone together for any length of time, they'll kill each other. Contemporary religious practice gives a disturbing degree of validity to such misperceptions.

In such a context, religious leaders must take active steps to show that they are pursuing truth in such a way that may often be unsettling but will never be violent. In this spirit, I am exploring this summer what it will mean to set up a Faith Council. Such a council will not simply replicate the religious ecology of the American South – a diversity of Protestants, with many kinds of evangelicals and mainliners, a historically small but rap-

I see [the Faith Council] as an environment in which people can sit down together with texts and practices and stories that are central to one another's sense of purpose and meaning and truth.

idly growing presence of Catholics, and a minority of Jews, Muslims, Hindus, Buddhists and groups on the "Christian fringe" like Unitarians and Mormons. In such a conversation the agenda seems always to be set by the Protestants. Instead, the Faith

Council will try to reflect rather more the global religious ecology, with each of the major world faith traditions represented.

While the Faith Council may accrue some administrative responsibilities, I don't see it as primarily a decision-making body. I see it as an environment in which people can sit down together with texts and practices and stories that are central to one

another's sense of purpose and meaning and truth. As I look around the University, this country, and indeed the world, this is a conversation I don't see happening very much. I see traditions studying their own texts, which is well and good. I see leaders being brought together to show solidarity in the face of crisis, which is certainly better than nothing and sometimes requires great courage. And I see a request from some quarters for interfaith worship, something that seems hard to understand if one doesn't know enough of other traditions to know whether they all mean the same thing by a word such as "worship."

If the Faith Council can over time come to model how different people from very different traditions may come together to talk about truth in a way that enriches each one of them, it will truly be a gift to this university and a blessing to a great many of its members. I hope you will join me in wishing it well.

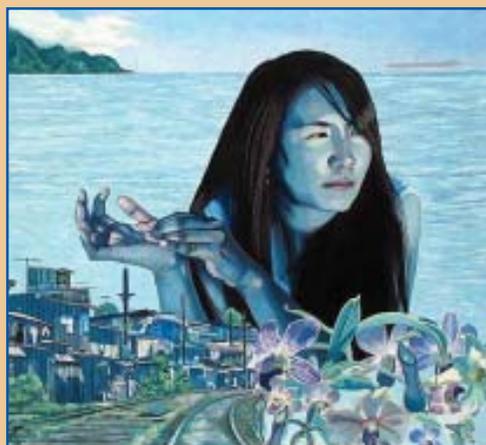
What's New AT DUKE CHAPEL

TEXTILE ART EXHIBIT SCHEDULED

Quilts by renowned textile artist Hollis Chatelain will be displayed in Duke Chapel in the fall of 2008. They are large, colorful, hand-crafted, and intricately detailed textile art that bring awareness to world issues.

"Since 2000, much of my work has reflected my feelings upon worldwide issues. Whether these concerns be social or environmental, they have overwhelmed my dreams and manifested themselves in my art," said Chatelain.

For more information on this and other upcoming art displays in Duke Chapel, please contact Gaston Warner, Director of University and Community Relations at g.warner@duke.edu.



"The Gift" by Hollis Chatelain
Hand dye-painted with thickened fiber reactive dyes, 100% cotton fabric, polyester/cotton batting

Duke Chapel on iTunesU

iTunes, the popular music download tool, is being used at Duke as a repository for multimedia materials related to the Duke educational experience.



This May, sermons and addresses from Duke Chapel will join lectures from the Kenan Institute, courses from the Nicholas School, and other podcasts and videos from Duke schools and departments. Those who hold a Duke netID can access this tool at <http://itunes.duke.edu>. Podcasts, webcasts, and PDFs of sermons can be found at www.chapel.duke.edu.

Chapel Housekeeper Celebrates 10 Years at Duke

by Elizabeth Milchaka, Human Resources Communications at Duke

Ten years ago, Oscar Dantzler worked in construction. Today, he builds relationships.

Dantzler works in Duke Chapel, and while his job description probably outlines duties such as keeping the Chapel spotless and well-prepared for services, funerals, weddings and other events, he describes his role at Duke in broader terms.

“That’s where my energy comes from – the students,” Dantzler said. “When they come to Duke and leave their parents they need someone older to lead them and help them. We talk about everything. If I see that they’re kinda lonely, I try to break that loneliness and cheer them up.”

Dantzler opens the Chapel doors at 7:30 a.m. so students can meditate or pray before classes. He also chats with them and



Oscar answers questions from Chapel visitors on a weekday afternoon.

makes sure they know about the study room in the basement of the Chapel. In return, Dantzler has been asked to join students on mission trips or to take part in other activities. Students even nominated him for the Duke Humanitarian Service Award a couple of years ago.

Cracking jokes and calling the students his “babies,” Dantzler bubbles over with pride when talking about the Chapel and his job there. “I thank God for the assignment I got,” he said. “When I came to Durham and walked into the Chapel, I thought, how is something like this in Durham?” Dantzler said. “I love every part of it. It’s something words can’t describe. Sometimes I find myself just mesmerized, just wondering about it and how it was built.”

Dantzler said he can’t imagine working in any other building because of the interaction he has with students, faculty and administrators including President Richard Brodhead and Mary Semans the great-grand-

Dantzler bubbles over with pride when talking about the Chapel and his job there. “I thank God for the assignment I got,” he said.

daughter of Washington Duke for whom the university is named. He also feels honored to work in the Chapel because it was designed by Julian Abele, America’s first renowned black architect.

“It feels good to take care of something he and the Duke family built,” he said.

Dantzler said he learns as much as he can about the Chapel and its history since visitors often ask him questions, which he’s always happy to answer. He enjoys meeting people and making their visit enjoyable. Over the years, he’s met many special speakers who’ve come to the Chapel, including former Secretary-General of the United Nations Kofi Annan and renowned poet Maya Angelou.

“In here, you never know who is going to come through the door and who’s going to chat with you,” Dantzler said.



Oscar poses with Mary Duke Biddle Trent Semans after Dean Wells’ Installation Ceremony.

Friends of Duke Chapel Bylaws

REVISED

4/3/81, 11/10/81, 4/9/00, 5/22/05

A group of persons interested in Duke University Chapel hereby associate themselves, and others who hereafter may wish to become associated with them, in the following manner:

I. NAME:

The name of the association shall be the Friends of Duke Chapel, hereafter referred to as Friends.

II. MISSION AND PURPOSE:

MISSION STATEMENT:

The Friends of Duke Chapel are stewards of the profound influence that the Chapel has on the spiritual life of a great university.

PURPOSE: The Friends of the Chapel:

- A. use their time, talent and treasure to support the ministry of Duke Chapel
- B. offer suggestions and guidance for new programs of worship and the arts and for innovative ministry and service to meet the needs of an ever changing University community and community at large
- C. stay involved in the life of the Chapel through active communication
- D. foster a sense of belonging to the Chapel community.

III. FRIENDS OF DUKE CHAPEL

A. The Friends shall be open to any person who shares the purposes and objectives of the group. An annual contribution for support shall be sought from each Friend. A contribution may be designated to any one or more of the following:

1. Friends of the Chapel
2. Chapel endowments
3. Chapel Annual Fund
4. Chapel restoration funds
5. Chapel Development Fund

After two consecutive years of inactivity, the person's name will be removed from the roster.

Friends' membership will be available on an annual basis, coinciding with the University fiscal year, running from July 1 through June 30.

B. Annual Renewal Campaign

A campaign to renew current association and attract new Friends will be undertaken each year. The Chapel development staff shall conduct this campaign. The entire membership of the Friends shall be encouraged to suggest prospective members.

C. Benefits

The benefits of being a Friend shall include, but not be limited to, the following:

1. An invitation for special programs and services conducted solely for the Friends and other special guests as designated by the Board.
2. The receiving of Chapel mailings, publications and electronic communications as designated by the Dean of the Chapel and the Director of Development.

Any of the benefits of the Friends can be added to, adapted, or eliminated, by a majority vote of the Friends Advisory Board.

IV. OFFICERS & ADVISORY BOARD

A. The Friends shall be governed by an Advisory Board consisting of the following officers: President, Vice President, Secretary, and a minimum of 4 Members at Large selected from the roster of the Friends. The Advisory Board shall further consist of: the immediate past President of the Friends of the Chapel, the Dean of the Chapel, the Assistant Dean of the Chapel, and the Director of Development.

Elected officers and Members at Large shall serve two-year terms and may be re-elected, but in no case may serve more than three consecutive terms.

A quorum of the Advisory Board shall be 50% of the Board members.

B. Functions of the Advisory Board

1. To govern the Friends of Duke Chapel organization.
2. To advise the Duke Chapel Staff and Music Staff concerning the needs of the Chapel, with regard to the building, ministry, music, programs, and activities.
3. To assist the Duke Chapel Director of Development with development efforts of the Chapel by suggesting and soliciting prospective donors.

C. Duties of the Officers

1. The President shall preside at all meetings, shall chair meetings of the Advisory Board and shall be an ex officio member of all committees except the nominating committee. The President shall appoint the persons to chair all committees. The President shall have the power, after consultation with the officers and two members of the Advisory Board, to act in cases of emergency between meetings.
2. The Vice President shall assist the President in administrative coordination and shall perform the duties of the President in case of absence or disability and such other duties as may be required. The Vice President shall chair the nominating committee.
3. The Secretary shall keep minutes of all meetings of the Advisory Board and also of the actions taken at the Annual Meeting. These shall be mailed or emailed to all Board members.

V. ELECTIONS

Election of officers and Members at Large of the Advisory Board shall be by a majority vote of the Advisory Board of the Friends of the Chapel at the end of each academic year. New members of the Advisory Board shall be presented for ratification to the Friends of the Chapel at the annual meeting and notification of new members of the Advisory Board will be made by means of the Friends of the Chapel newsletter.

VI. COMMITTEES

- A. The President shall appoint such standing or temporary committees as are necessary in the opinion of the President or a majority of the Board, and any member of the Friends is eligible to serve on such a Committee.
- B. The Nominating committee shall be chaired by the Vice President and annually will present to the Advisory Board a slate of candidates for officers and members at large of the Friends Advisory Board.

VII. ANNUAL MEETING

Each year all Friends shall be invited to an Annual meeting. The exact time and place shall be determined by the Director of Development in consultation with the Deans of the Chapel and the President of the Friends Board. A report of the current year's activities and a brief financial report shall be presented and any other business of the group may be discussed. The membership shall be notified of this meeting not less than two weeks prior to the date set.

VIII. FUNDS

Contributions to the Friends of the Chapel shall be deposited in the Gift Records Office of Duke University and shall be acknowledged to the donor. The use of these funds shall be based on decisions of the Advisory Board. All fund-raising activities shall be closely coordinated with the Development office.

IX. AMENDMENT OF BYLAWS

These Bylaws shall be amended by a majority vote of those present at the annual meeting, with all proposed changes first being approved by the Advisory Board and then submitted to the Friends roster at least two weeks prior to the meeting.

If you have any questions regarding the Bylaws, please contact Director of Development and Administration Lucy Worth at 919-684-6220 or at lucy.worth@duke.edu.



Members of the Religious Life staff stood behind Dean Wells as he reflected on the tragedy.

Duke Chapel Holds Vigil for VA Tech Victims

Hundreds of members of the Duke community gathered in front of Duke Chapel Tuesday afternoon, April 17, to remember the victims of Monday's shootings at Virginia Tech. The ceremony included the ringing of Duke Chapel's carillon bells 33 times -- one for each of the dead in the shootings -- and comments and prayers from members of the Duke community.

Dean Wells, Assistant Dean Craig Kocher, and members of the Religious Life staff organized and led the vigil.

A Buddhist chant of compassion was offered by Wakoh Shannon Hickey, Buddhist campus minister, and Carlisle Harvard, director of the International House, urged

students to be sympathetic to Korean students' possible anxiety over the ethnicity of the shooter, who was identified Tuesday.

"For those of us who are people of faith, we are given a glimpse through these events into a reality we don't often perceive," said Wells. "For a moment we see the world as God sees it -- full of wonder, beauty, fragile glory and passionate devotion, and yet at the same time cruelly mutilated by violence, horror and terror. We see it that way today. God sees it that way every day. It breaks our hearts. It breaks God's heart. It is the cost of love."



Being in Baragwanath

A report by fourth-year medical student Anthony Wang, who recently spent a month on a Chapel-sponsored mission trip to the world's largest hospital in Johannesburg, South Africa.

“...and you must take overnight call every third night. When your ward duties are through, you will work in trauma intake unless you are needed in the operating theater, when none of our registrars are left to operate. Ward duties begin at 0700 hours. Good luck.”

With that, ‘Prof’ Degiannis left me to find my way through Chris Hani Baragwanath Hospital, a 3,200-bed, 173-acre medical behemoth in Soweto. This is the only medical center serving the southwest township of Johannesburg that over 3 million inhabitants call home. It deals with third-world disease, though it cannot always offer a first-world environment for its assessment and treatment. Most in the township do not have primary health care, and often arrive with serious health problems. Consistently ranked at the top of the list of the world’s most dangerous cities since the mid-1990s, Johannesburg’s most violent section proffers an incredible amount of civilian trauma. It is the largest hospital in the world, employing only 7,000 staff members in an institution that admits roughly 2,000 patients each day, with over half HIV-positive.

Bara, as the hospital is affectionately known, was formerly an army barracks, and as I walked through the corrugated tin-covered walkways and corridors and into the trauma surgery ward, I thought, “formerly?” The ward was divided into 3 general treatment areas: true ward beds, a more acute care section with patients on ventilators, and a women’s hall. However, there was no perceivable difference between the two former sections, and nearly a week later, I was still reminding myself “ICU on the left, ward on the right.” Some beds were compartmentalized using green

curtains, and to provide isolation, we used plywood boards on rollers. As I entered the ward, I met Trylon and Gabe, two Australian senior medical students, who busily gathered bloods for the medical officer on duty, Vanesh. They quickly explained that my days will consist of a mixture of ward duty and intake duty in the surgical trauma area, known to the staff as the “pit”—and then I was whisked amidst the daily bustle of Bara.

I fell easily into the rhythm of the rounds: events review, patient examination, studies review, and assessment. As outsiders in the medical system, the international students

everyone a need to meet an impressive standard of care.

Once ward duties are completed, we joined the others in the surgery “pit”. I was taken aback, and could not help to ask, “What are all these people doing here?” The chaotic atmosphere of the pit overwhelmed me. Quickly surrounded by trauma and general surgery interns, medical officers, and residents, I observed a crowd of nearly 70 patients in varying states, walking, chair-bound, and bed-ridden. I was at a loss at how to navigate the chaos until I remembered being told that “Bara is the last remaining apartheid hospital.” That



Barrack-style hospital beds at Baragwanath Hospital.

help the process along by gathering bloods for labs, writing and delivering radiology order forms, inserting and removing drainage tubes, and placing intravenous lines. While I was a bit nervous with the level of responsibility, my comfort performing these procedures eventually developed. Despite being a training hospital, ‘Prof’ Degiannis instilled in

means that if someone is not speaking Zulu, then it is most likely a doctor. Two more senior medical students, German and Dutch, found me with a curt greeting and suggested I get to work. Before disappearing back into the crowd, they told me that several years ago, the hospital grew tired of maintaining patient records, and began having patients keep their own records.

Thus, each patient would come carrying his or her own chart. “Next!” I warily called.

Seven hours of struggling to recall principles and practices in general surgery later, I hurried to drive home to my cottage before darkness fell, narrowly avoiding being caught outside high walls and electrified fences between the hours of 8:00 p.m. and 6:00 a.m.

The next day, I saw my first wound crawling with maggots, and the smell of wet gangrene still hasn't left me. Later on, a bus carrying a class of schoolgirls had been hit by a minibus taxi (according to the South African Transport Ministry, 69,875 minibus taxi drivers were involved in accidents in 1997), and the surgery pit had been filled with 12-year-old girls, all dressed in like uniforms. After that crisis, I treated

gangrenous limbs, advanced cancers of varying origins, bowel obstructions, and many long-time sufferers of AIDS and tuberculosis infection.

On arrival the next day, I was greeted by “howzits” and “yebos” in response to my “good mornings.” After short ward duties, I moved to the surgery pit. I immediately noticed the numerous burned children, all injured from boiling water that was spilled while they slept on the floor. Later, I admitted a sleepy gentleman named Mathopo with a severe concussion, who woke up every now and again to share his thoughts on U.S. foreign policy. Upon his discharge two days later, he instructed me to faithfully seek the truest of loves, and hold onto it with all that I had. I told him to do the same, though, based upon the amount of food and drink that someone left at his bedside, he seemed to have done just that.

Trauma rounds with the visiting ‘Prof’ Beaufort provided an interesting respite from the bustle of the surgery pit. The surgery pit became more comfortable for me, and I felt comfortable treating patients independently. Quincy’s abscess, Kaposi’s

sarcoma, and tuberculous lymph nodes have become easily recognizable.

On the hectic Friday that came next, a surge of traumatic injuries begin to pour in at around 6:00 p.m. Beginning with a gunshot wound to the chest, then an abdominal stab wound, soon the emergent patients began to pile up. At 8:00 p.m., darkness fell and a storm system moved in



A view of the entrance to the world's largest hospital.

overhead. A harried-looking EMT came in pushing a stretcher, pulling me away from a 34-year-old man who I had been examining for a bowel obstruction. The EMT informed me that a minibus taxi had just crashed into a passenger car—and that no fewer than 10 patients were coming my way. I found two willing faces, an intern

“You do what you need to do. I have watched you working all day and night, and I can see that you faithfully do the work of God. I will wait as long as is necessary for you to treat me,” one patient told me.

and a medical student—the rest were already in the operating theater, for abdominal and chest surgery from the earlier injuries. Running back and forth for urine dipsticks, intubation equipment, or sutures, I was reminded of the luxuries that a good nursing staff affords. The answer a ‘sister’ (nurse) had given me when

I asked her what her greatest desire would be seemed suddenly relevant. She replied, “It is my dream to get a job for a good company, where promotions and wage increases are given in proportion to merits and performance, and I can work in an atmosphere conducive to satisfying labor.”

I was happy that nobody died from my care that night. After the bus accident, the more challenging cases that crossed my path were: a 16-year-old boy whose hands were ripped off by a train, a hemophiliac who had been in a knife fight, a pedestrian who was struck by a car with a rupture of his spleen and fracture of his pelvis. Later on, Gabe discovered a man with fatal head trauma. The police officer said that the patient had been found attempting to rape a woman. Four other women had used a donkey piel (a kind of stiff whip) to beat him to death.

As for the bowel-obstructed man I had left, I finally got to start his I.V. drip five hours later, and apologized for making him wait. His response will never leave me. “You do what you need to do. I have watched you working all day and night, and I can see that you faithfully do the work of God. I will wait as long as is necessary for you to treat me.”

A Soweto policeman, who brought in a man who was shot by the driver of the vehicle he tried to carjack, complained to me one night that the magnitude of crime and violence he faces has increased exponentially with integration and the removal of apartheid regulations. He told me that his people had yet to learn to live in concert with one another. With 4 weeks of trauma surgery, 3 weekend call nights, 64 emergent resuscitations, 223 cases of HIV, 76 peanut butter and jelly sandwiches, 21 chest tubes, 3 break-ins, and 419 mosquito bites behind me, I left Baragwanath with a growing understanding of the world he described. The cure for its problems, in my opinion, lies in the teaching of church doctrine; until this happens, Baragwanath will be on the front line, stemming the tide.

COMMISSIONED TO COMPOSE

by David Arcus, Chapel Organist

For the last couple of months I have been writing a lot of music. This is not unusual in itself. The urge to compose music picks up especially when recital engagements fall off. Some music-writing is purely voluntary, even for fun. Other endeavors have a particular purpose in mind. The more particular the purpose, the more collaboration the composer should expect. The most particular of these purposes is a commission, when an individual or organization invites a composer to write something fairly specific—a particular medium like choir or orchestra, a musical setting of a specified text, or music in a particular style.

Upon my return from Spain with the Chapel Choir, I had not one but two commissions to fulfill, each with the same deadline! One was a choral anthem for a very good church choir and organist in New Mexico, to be premiered later this spring at a worship service there. The other was a work intended as a prelude to a hymn festival at regional convention of the American Guild of Organists in Atlanta, scored for brass quintet, timpani, and organ. Each work demanded the same process, even though they were for very different events.

I have been blessed with being invited to compose commissioned works. Prior to 2007, I had received thirteen commissions. These have included an anthem for a Christmas concert by what was then the Raleigh Oratorio Society Chamber Singers, an anthem for the Duke Divinity School Choir, a festival anthem for a Methodist Church in Kokomo, Indiana, and a large-scaled organ work to celebrate the 25th anniversary of the Chapel's Flentrop organ, to name a few. These opportunities gave me a chance to collaborate with individuals who placed great care in the creation of new music. I have also seen commissions from the other end, when the Chapel invited Dan Locklair to compose an organ work commemorating



David Arcus waits for a cue to play during Sunday morning worship on a small electronic organ standing in for the Aeolian, which is out for re-tooling.

the Aeolian's 70th anniversary in 2002. His composition, *The Aeolian Sonata*, is quickly gaining popularity among organists, and the second movement, entitled "Shalom" (Peace), is one of my very favorites.

In the end, I gain immense satisfaction in having composed with a specific community like Duke in mind, not to mention overwhelming gratification in working with the Chapel's world-class organs, choir, and conductors!

I enjoy the challenge of composing "on demand," apart from commission. Here at Duke Chapel, I have composed numerous pieces for choir or organ to fulfill a specific musical need at a specific occasion. While none of these was a commission *per se*, all required sufficient faith that the creative juices would flow in time for the music to be written and learned by the time the designated event took place. In the end, I gain immense satisfaction in having composed with a specific community like Duke in mind, not to mention overwhelming gratification in working with the Chapel's world-class organs, choir, and conductors!

Commissions are "on-demand" composition projects but with more pronounced stipulations and the reward (usually) of remuneration. Both parties often write up a contractual agreement, pledging to do their part. If one or the other side doesn't hold up his or her side of the agreement, the agreement is considered breached. In other words, a composition commission is at its root a business transaction.

To be sure, the "business" end of commissions is something at which I tend to bristle. Music is, after all, a gift from God, and music-making is our response of thanks and praise to God for this wondrous gift. How, therefore, can music composition be likened to a business transaction, with the exchange of money a response for its satisfactory completion?

Well, there is the practical angle that composers must earn a living along with everyone else. Professional composers rely on commissions, along with grants and salaries, just as professional speakers rely on being compensated for their public appearances. While most composers hope that their compositions will be published and generate sales, such hopes are generally not part of the commission arrangements.

Composers rarely thrive on royalties from sales of their works. The composer would have to rely on having a hundred or more titles in circulation to “roll in the dough.” Rather, commissions do more to ensure a need and desire for fresh, new music, but they also use the promise of remuneration to motivate the composer to contribute accordingly.

The “price” of a commission, however, is more symbolic than anything. How can any artist of any medium be properly compensated for her or his efforts and creations? How can any work of art be quantified as an absolute value? I take the view that art cannot be adequately compensated. Although I have no delusions of grandeur concerning my own compositional endeavors, I know that I cannot place a precise price on the greatest music ever composed for the church—the cantatas of Bach, masses of Palestrina, motets of Byrd, contemporary compositions by composers too numerous to mention. When a work transcends beyond its own particular beauty into something timeless and wondrous, the compensation the composer either received or deserved to receive is beside the point. This is not to say that artists should, therefore, not ever be compensated if no compensation is sufficient. On the contrary, all artists deserve as much thanks and appreciation as can be offered them, for the beauty that they bring into this world.

Is a commission a worthless exercise, then? Not entirely. In my experience, the agreement between a commissioning party and me is only part of the undertaking. The creation of music is thanksgiving for the One who, in the words of Bishop Jeffrey Rowthorn, gives the “great commission,” Jesus Christ, and he has paid a price for our salvation beyond anything any of us can afford. Our collective work of ministry in his name bears witness to our desire to hold up our end of the deal. Our commission extends far beyond the signatures on our agreement. Rather, it amounts not only to our promise to offer our very best to God, but our being accountable for our promise. Whether our commitment to God is the work of ministry (pastoral, artistic, teaching) or a pledge to support those who do such work, we undertake our end of the “great commission” in the knowledge, faith, and love of God.

SUMMER WORSHIP

Upcoming Preachers

Sunday, June 10 at 11:00 a.m.

The Rev. David Warbrick, Diocese of Birmingham, UK

Sunday, June 24 at 11:00 a.m.

The Rev. Dr. Lacey Warner, Associate Dean for Academic Formation and Assistant Professor of the Practice of Evangelism, Duke Divinity School

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

The Rev. Gaston Warner, Director of University and Community Relations for Duke Chapel

Sunday, July 8 at 11:00 a.m.

Dr. Luke Bretherton, King's College London

Sunday, July 22 at 11:00 a.m.

The Rev. Dr. James Howell, Senior Pastor, Myers Park United Methodist Church, Charlotte, NC

Sunday, July 29 at 11:00 a.m.

The Rev. Trevor Hudson, Minister at Northfield Methodist Church in Benoni, South Africa

Sunday, August 5 at 11:00 a.m.

The Rev. Canon Dr. Sam Wells, Dean of Duke Chapel

Sunday, August 12 at 11:00 a.m.

The Rev. Keith Daniel, Director of the Duke Chapel PathWays Program

Sunday, August 19 at 11:00 a.m.

The Rev. Craig Kocher, Assistant Dean of Duke Chapel



PANHANDLING: A Christian Response

by Gaston Warner, Director of University and Community Relations

When one thinks of “the poor,” often the first image they think of is a homeless person begging on a street corner. As a Christian, how should you react when someone asks you for money at a stoplight or on a street? We can guess that a proper response is probably not carefully fiddling with the radio, or looking away to avoid eye contact, although most of us have done that. It may be easier first to address common perceptions and fears surrounding those who beg for money.

1) *“It is just a scam”*: There are certainly folks who have learned what techniques work best, but there is usually a genuine need lurking somewhere in the background. The “get a job” retort that many hurl at beggars as they drive by betrays the lack of understanding of the difficulties this segment of our society face. However, the Christian response is not lessened by the possibility that the people asking do not really need what they say they need. Jesus never said, “Guard thyself carefully, lest the poor con thee out of thy money.” (I’ve looked).

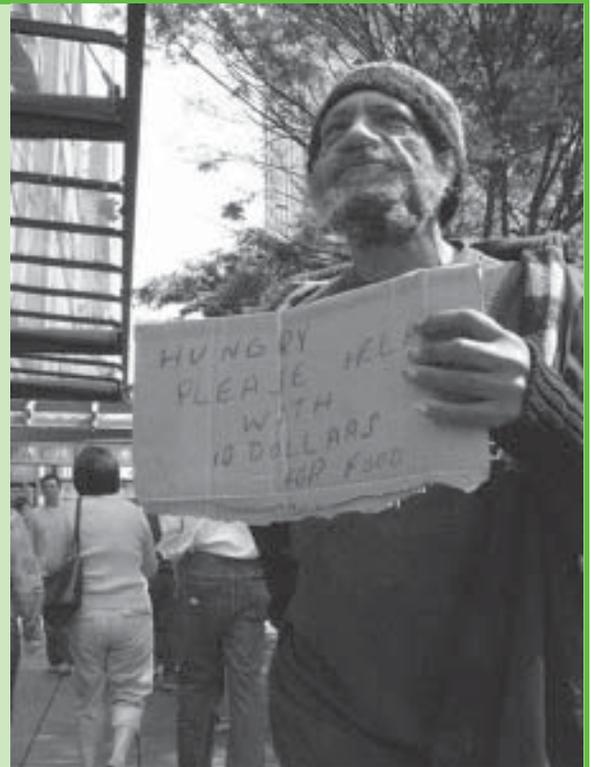
2) *“They will just use the money to buy alcohol or drugs”*: Yes, addiction is often a reality for many of the chronically homeless—not all—but a majority. If money is given, some will likely go to feeding whatever addiction the person may have. The rest will go to buy necessities (the problem with addiction is that the substance becomes a necessity, often the necessity, for the person).

3) *“Panhandlers are dangerous”*: While mental illness often does accompany the chronically homeless, and one should always use caution, those begging on the side of the road are far more likely to be harmed by a malicious person passing by than they are to harm others. This is why they will often discard the sandwich you hand them, fearing what might be inside. This population is almost always the victim of violence and not the perpetrator.

So what can we do when faced with someone begging from us? Money is often not the best response since addiction is so common. Giving someone a sandwich or “open” food is also not always the most helpful action as it would be unwise of those begging to accept such food.

A good solution is to pack a grocery bag of items that are useful for homeless and hungry people.

...those begging on the side of the road are far more likely to be harmed by a malicious person passing by than they are to harm others.



Helpful items include:

- Dinty Moore/Hormel meals
(good hot or cold, and nutritious)
- Granola bars and prepackaged trail mix
(the softer ones are easier to chew)
- Vacuum-sealed bags of tuna (easy to carry and store)
- Travel sized toiletries – soap, shampoo, toothpaste, tooth brush, washcloth
- Plastic wrapped napkins, forks, knives, salt and pepper
- Bottle of water or juice (dehydration is also a risk)
- Toilet paper
- A bag of socks (occasionally) – ever wear a single pair for several days?!

In the end, the best way to engage the homeless and hungry is to get to know them. It is a transformative experience. If you would like to volunteer, there are many incredible organizations working with homeless and hungry people. If you would like to get involved with one of these organizations, discuss this issue further, or help purchase and pack care packages, give me a call at (919) 414-4167 or e-mail at g.warner@duke.edu.

Duke Chapel's DEVOTED DOCENTS

by Lois Oliver, Head Docent

Duke Chapel is the most visited site in the Triangle area, and the second most visited site in North Carolina. It is open every day of the year except Christmas Day, and only closed at night or for private services such as weddings and funerals. For many years, Mollie Keel has been sitting at her desk greeting visitors and answering questions, but two years ago her job was changed to include directing weddings. Mollie found that she could not easily attend to event coordination while greeting visitors warmly, and could no longer give school group tours as she had done in the past. She asked me if I could find volunteers to give a few hours a day to be in the Chapel and greet visitors and give tours. It took about a year from her request to gather volunteers, but for about five hours a day each week, there are now

During a tour, one boy said, "In our Bible book David is pictured with his slingshot, not like your window says." I replied, "I guess the artists wanted a more peaceful David in the Chapel."

docents in the Chapel. Lucy Worth found us an elegant old desk that sits in the narthex, and we began our work in August 2006. These new docents expand the work of the Congregation at Duke Chapel's volunteers, who have been offering tours after the worship on Sundays for many years.



Chapel docent June Griggs gives information to a visitor.

For each docent it has been a heartwarming experience. It has also confirmed that hundreds of people enter the Chapel every day. We serve approximately 70 hours a month, and log between 2,500 and 3,000 visitors a month. We count the visitors as they arrive, offer them a tour, and try to answer their questions. We have met people from all over the world, and from all religious faiths.

Once, while serving as docent, I was giving a tour to a group of fourth graders. I explained that the windows tell a story "like

a cartoon," and proceeded through the cartoon-window story of Noah. One boy raised his hand, and asked if he could see the David window as they had been studying David in school. We all trooped down the aisle to the window, and together the children began to read

the story. However, after the first seven frames, they stopped abruptly. I looked at the children, and the boy responded, "That is as far as we got in the story at school." After a quick laugh, I finished telling the story through the last five panels of windows. I explained that in the windows biblical figures were often pictured with an object that was identified with their life such as Noah with a paddle or St. Peter with the keys to the kingdom. In this window, David stands with his lyre. The boy said, "In our Bible book David is pictured with his slingshot, not like your window says." I said, "I guess the artists must have wanted a more peaceful David in the Chapel." He did not seem convinced.

Many school groups come on field trips, having studied history, or architecture of the Gothic period, or the Renaissance and ask pertinent questions about the building itself. One student was amazed



Lois Oliver stands in the portal ready to begin a tour.

that it took hundreds of years to build some of the great cathedrals of Europe, and only three years to build Duke Chapel.

Often visitors come from retirement villages to hear the organ demonstrations at 12:30 pm, and stay for a tour. They like to hear about the Duke family, the kinds of services that take place in the Chapel, and whether the students are required to attend Chapel services. Alumni and current students bring their families to visit. One law student was so impressed by the Chapel during the Graduate and Professional Student Convocation that he brought his family to have a tour.

Our current roster of docents are: June Griggs, Placide Barada, Helene Mau, Evebell Dunham, Don Mitchell, Ann King, Ella Jean Shore, Peggy Ray, Betty Brunson, Eleanore Bequaert, and Trudi Wood.

If you have visitors from out of town, or have a group that would like to tour the Chapel on a weekday, the docents would be glad to make them welcome and tell them about the Chapel. A formal tour must be scheduled with Mollie Keel, to be sure there is not a conflict with a wedding or other service. Currently, there are enough docents to meet the schedule, but there are no substitutes if a docent is away or ill. We would welcome adding a few Friends to our schedule, and you can do so by contacting me at loisandtim@aol.com.

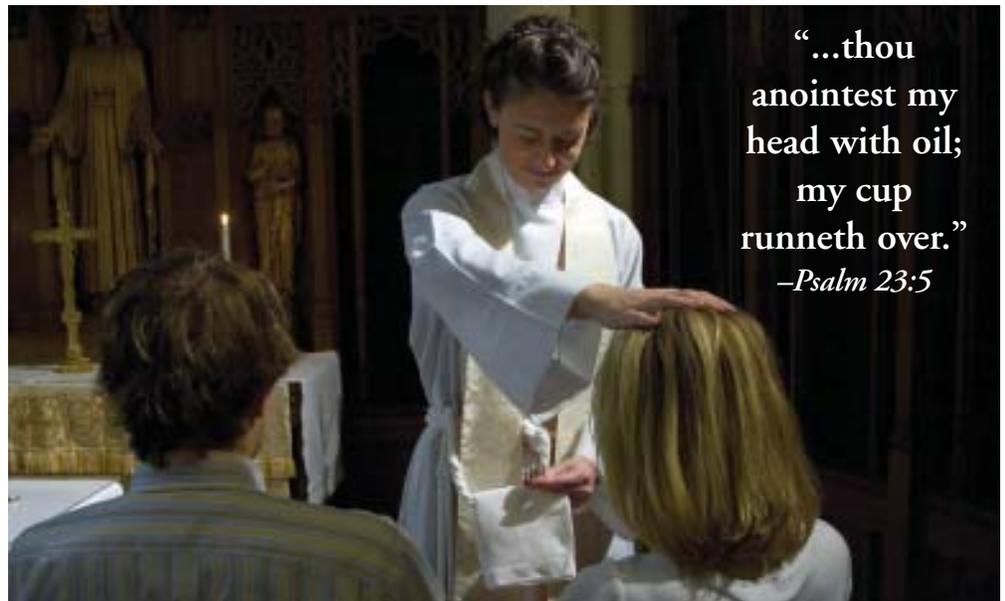


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Stay up to date with Chapel events by email

As the programming at Duke Chapel grows, the Chapel is offering more and more events and opportunities to learn and engage. To receive information on Chapel Events, we've started a Duke Chapel events listserv, and all Friends are invited to sign up. Once you sign up, you will receive emails about upcoming events sponsored by Duke Chapel, such as concerts, talks, special worship services and more. To sign up please follow the sign up instructions at www.chapel.duke.edu/calendar, or send an email to Mandie Manring, Chapel Communications Manager, at mandiem@duke.edu to be subscribed.



“...thou
anointest my
head with oil;
my cup
runneth over.”
—*Psalms 23:5*

After the first Sunday of each month, a service of healing is held in the Memorial Chapel after worship. Those who wish to be healed are anointed with oil and prayed with.

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