



Go, and do thou likewise
FRIENDS OF DUKE CHAPEL



In Harmony with Creation

by Sam Wells, Dean of Duke Chapel

One of the most significant moments for me in Duke Chapel's worshipping life is the offertory procession at the celebration of the Eucharist. Let me explain why.

We are accustomed to thinking of God's work in two aspects, creation and salvation. The great discovery of the Old Testament, celebrated throughout the New, is that the God who saved Israel in the exodus (and saved us all in the Jesus' resurrection) is the same God who created the world. Creation and salvation are therefore two movements of one symphony.

In the Eucharist we embody this discovery. We bring to the holy table the fruits of creation. We bring the ordinary substance of life, represented by bread, the fruits of our labors, represented by money, and the extraordinary moments of joy and delight, represented by wine. (We have also taken to bringing up symbols of the university and the town, to emphasize our commitment to these two significant contexts.) And at the climax of the offertory procession we place these "fruits" on the holy table. The person presiding then prays over them (and us), recalling that the creator God who gave us these things is also the savior God who transforms them into matters of eternal consequence. Thus at this moment in the liturgy we discover what all those things

we worked so hard at and set so much store by were ultimately for.

You are used to reading in this publication theological reflection on one of these offertory elements, namely money; but it seems timely to reflect on the other elements - the fruit of the earth. For the nature of the "earth" seems to be changing faster than our imaginations can comprehend.

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This is for a number of reasons. There is the rapid depletion of species diversity, currently estimated at 10,000 annually. This has causes such as deforestation, extensive deep-sea fishing,

and the widespread use of pesticides and herbicides. There is the rate of soil erosion and desertification, related to poor farming methods, overgrazing and the use of inappropriate land for crop production. There is the damaging appearance of chemical pollutants across the planet in air, land, oceans and rivers. And there is the overwhelming evidence of climate change, with a host of ancillary causes, such as the burning of fossil fuels, and effects, such as rising sea levels and the reduction in the Antarctic icecap.

For a long time many Christians in this country saw the first three of these trends as "nothing to do with me" and the final one as "just a theory." That is beginning to change. My concern as a person who leads worship goes back to the offertory proces-

Friends Newsletter

Third Quarter 2007

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sion. Are we proud of what we bring to the altar? It's easy to see the relevance of this question in relation to money – does the money in the collection plate offer a true reflection of our genuine thankfulness to God? If not, what do we think we are doing by bringing it forward? It's likewise not too difficult to see the connections when it comes to bringing forward symbols of Duke and Durham – are we proud of our university and our town, and if not, what are we doing to make things better?

But perhaps we are so familiar with bread and wine that their significance is easier to miss. I wonder how you would feel if we were to bring forward a tobacco leaf in the offertory procession. Are we genuinely proud of what a tobacco leaf represents? I imagine we would have mixed feelings. There's a lot of honest human labor there, and of course there is the money that built this university. But there's a lot of premature human sickness and death there too, and some aspects of Southern history that many would prefer to forget.

Transfer those mixed feelings onto the offertory bread for a moment. The bread emerges out of a cycle of interventions – sowing, watering, harvesting, grinding, transporting, baking – which are inti-

mately tied up with the changes that are taking place in our environment. Are we entirely proud of every dimension of our relationship to the environment – our use of fossil fuels, our waste of resources, our unbalanced distribution of food, our diet, our obsession with cheap food, to name but a few troubling aspects – and if not, what are we doing bringing bread to the altar as a symbol of our honest efforts to serve God in harmony with creation?

The offertory procession is thrilling to me because it is the moment when creation meets salvation, when our story meets God's story. But it is becoming increasingly troubling to me because I am feeling more and more uncomfortable about what it means for us as a people to bring bread to the altar, when what that bread symbolizes includes a relationship between humanity and the earth that is

jeopardizing the well being of generations to come.


And so, just as it is important for Christians to sit down and carefully order how we spend our money, so that our investments truly reflect the way God invests

in us, it is similarly important for

Christians to reflect on how our patterns of consumption and our expectations of convenience reflect our thankfulness for the gift of creation.

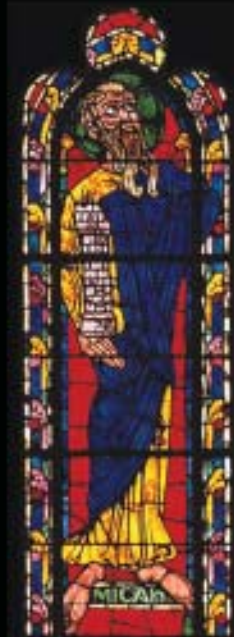
St Augustine distinguished between those things humans should “use” and those things humans should “enjoy.” The things we

should enjoy were the abundant gifts of God, things that never run out; and enjoying them was participating in the worship of God. The things we should use are simply instruments to serve our enjoyment. For a long time we have been accustomed to use creation as a tool for our own ends. Perhaps it is time we learned to enjoy it, as an end in itself.



*Are we entirely
proud of every
dimension of our
relationship to
the environment?*

A PROFOUND INFLUENCE



Dear Friends of Duke Chapel,

Please accept this chapel memory as a positive influence in my life. Our son Micah Harris was killed on June 11, 2004 in a car accident in route from Duke to visit a friend in Virginia. Micah was a senior at Duke University and played defensive end on Duke's football team.

In the fall of 2000 our son walked the paths of The Sarah Duke Gardens and under the many archways leading into imposing halls. He entered into the chapel and glancing up and around, found the depiction of the Biblical minor prophet, Micah, standing within the appointed stained glass window. Our Micah said it was then he knew that Duke University was where he wanted to be. I have been in the chapel many times since I witnessed my son's realization. I marvel at the stone, the wood, the majesty and the peace that is housed within the chapel walls, and smile at Micah's window, knowing he is also there and will be for always.

Thank you for your interest in Duke Chapel influences.

Sincerely,

Diane C. Harris

Why DO We Do That?

Questions People Ask About Worship

Why do we process into the sanctuary?

Throughout the Bible there is a tension between God's people as a settled people, enjoying land, king and temple and God's people as a pilgrim nation, experiencing exodus, wilderness, and exile. Jesus comes to a people who are in internal exile under the Romans; he encourages them to leave aside everything and to follow him. Yet we often forget we are a pilgrim people. And so in most acts of worship we have a procession, in order to embody what it means to live the life of faith as a journey. The two most significant forms of companionship are to share a meal and to share a journey. Worship begins with one and ends with the other. Just as the Road to Emmaus was, in Luke, the first encounter with the risen Christ, so today breaking bread together helps us identify the God we meet on the journey.



Why do we read the gospel from the center aisle?

This was the practice of the Western Church in ancient times, from at least the fourth century onward. The gospel has a special status because in it are recorded the very words of Jesus himself. Placing its reading at the center of our worship reflects this authority—it makes it clear the gospel stands at the very center of the Chapel's faith and life. Like the opening procession and closing recession, the gospel procession displays the pilgrim character of the church. We invite the congregation to turn to face the gospel, as an embodiment of the repentance (=“turning around”) the gospel asks of us. Duke Chapel is an interdenominational foundation: this is one way we draw on all the riches of the Church's liturgical heritage to enhance our encounter with the living God.

Many facets of Sunday morning worship are made possible through gifts to the Friends of Duke Chapel. Our endowments and funds provide for broadcasting equipment and services, sound and speaker systems, flowers, bringing in notable guest preachers, and ensuring the various other needs of worshipers are met.

Kakamega: One Student's Journey

by Petra Wahnefried, T '09

Duke Chapel's foreign mission endowments help fund mission trips and other experiences for students all over the world. This past summer, the Chapel helped support Petra Wahnefried's summer internship in Kenya.

This summer I spent nine weeks in Kakamega, Kenya working an unpaid internship through the Foundation for Sustainable Development (FSD). Through FSD, I was matched with a host family, the Wekesas, and a workplace, the Shammah Orphanage. During a week orientation with FSD, I was given basic instructions, and was then set on my own to examine my host organization, and enact whatever plans I saw fit. In the weeks that followed, I underwent an experience which could not be fully described by any words, but I will try with the following.



Petra (left) worked in a school while in Kenya, and used an old room to create a preschool for the younger learners.

On June 2, I arrived in the Nairobi airport, optimistic and ready to take on the world. This feeling quickly passed after a couple days. After orientation, I realized that sustainable work is harder than it sounds. Upon moving in with my host family in Kakamega, I discovered that living alone in another culture can be terrifying, difficult, and very frustrating. However, I soon realized that working through difficult circumstances can be a very important and rewarding experience. Despite my fears and frustrations, I eventually learned how to adapt to a different culture.



Basic skills like sewing allow for the repair of vital mosquito netting to prevent Malaria infections.

While in Kakamega, I worked in the Shammah Orphanage, which houses 19 orphans infected or affected by HIV/AIDS and runs a pre-school during the day for families in the community. In addition to daily work at the orphanage, I was able to initiate several projects, the first of which was repairing the holes in the mosquito netting – critical in places where malaria is still widespread. In addition to the repairs themselves, I taught an orphanage worker and orphan how to sew, so they could maintain the nets in the future.

While at the orphanage, I taught a first aid course to pre-school parents and orphanage workers, which helped address the prevalent lack of medical knowledge in the village. Essential things, such as the knowledge that HIV could be passed through contact with blood, were largely unknown. Due to improper care, villagers were at high risk for infections, HIV transfer, and death due to everyday injuries. My class was ten pre-school parents and six orphanage workers, and they learned how to properly administer first aid. To reach a wider audience, I created and translated



While in Kenya, Petra held weekly art classes with local orphans to foster creativity.

a first aid brochure to distribute throughout the town. To further educate Kenyans about everyday health, I held a workshop for 40 children to promote dental care. In West Kenya, toothbrushes can be expensive and since baby teeth are temporary, children's dental care is a low priority and even basic care is not practiced.

My work in the school also included creating a pre-school using an old room in the school. Prior to this, 22 children ranging from two to six years were all crammed around one little table. Now they have sufficient space to learn, and class division for age-appropriate education. This space also allowed me to do weekly art projects with the children. This is a rare opportunity in West Kenya, and allowed for wonderful creative expression.

My internship was full of playing, laughing, and pushing children on the swing. I was able to get to know the children, and provide personal attention. I believe this is the component the children were

most grateful for, and it was their smiles when I arrived at the orphanage every morning that kept me going through the struggles. Living in Kenya by myself, immersed in a different culture and different lifestyle provided an immense amount of trial, joy and knowledge. Being there also helped me learn about walking in faith even when the road is not easy. Daily situations led me to question opinions that I had so firmly believed in throughout my life.

Was the internship in Kenya what I expected? Definitely not. But as my program director later told me, "If it was exactly like you expected, you wouldn't have to come in the first

place. It wouldn't have been worth your time." This experience was definitely worth my time. While I cannot sufficiently put the experience in words, I know that I have forever changed the lives of some people in Kenya, and that in turn my life has been drastically changed.

...it was [the children's] smiles when I arrived at the orphanage every morning that kept me going through the struggles.

A Charitable Option for IRAs

Since 1974, millions of Americans have saved billions of pre-tax dollars in Individual Retirement Accounts (IRAs). Thanks to continued savings and investment returns, an estimated \$3.6 trillion is currently invested in IRAs, and the total continues to grow. On August 17, 2006, a federal law was enacted allowing IRA owners to share the wealth of their retirement savings by giving directly to charity -- without first counting it as income and paying income tax.

Thanks to decades of deliberate saving and favorable investment returns, a substantial share of today's retirees have more money in their IRAs than they'll ever need. Many have expressed an interest in giving the funds to charity, but income tax must be paid on all withdrawals, which sharply reduces the value of the gift. Others have asked about designating their children as beneficiaries, but that may draw additional tax consequences.

A provision in the new federal Pension Protection Act of 2006, creates a new option: transferring IRA assets directly to charity. By going directly to charity, the money is not included in the IRA owner's income and—most importantly—is not taxed, preserving the full amount for charitable purposes. The law covers all gifts made this year and last.

In 2006 and 2007, holders of traditional and Roth IRAs who are at least 70 ½ years old can make direct charitable transfers up to \$100,000 per year. As a qualified public charity, Duke University Chapel can help donors execute the transfers and choose from several options for their gift.

For more information about making a tax-free IRA transfer, please contact Director of Development Lucy Worth at 919-684-6220 or at lucy.worth@duke.edu.

ORGAN RECITAL SERIES

2007-08

October 14, 2007

John Walker, widely recognized for his “flawless technique and execution” as well as his “controlled and passionate playing,” was for many years organist at The Riverside Church in New York City. He now serves as Minister of Music at Brown Memorial Park Avenue Presbyterian Church in Baltimore and is a member of the organ faculty at the Peabody Conservatory of Music. Dr. Walker’s active performance schedule has taken him around the world, and he has recorded for the Pro Organo, Gothic, and JAV labels.

November 11, 2007

David Arcus, Associate University Organist, Chapel Organist, and Divinity School Organist at Duke, has performed throughout the United States, in Europe, and in Great Britain, and he has recorded for Gothic Records. He has also won national awards in improvisation and composition; several of his pieces are published by Concordia, Hinshaw, and Wayne Leupold Editions. More recently, Dr. Arcus has appeared as recitalist and clinician at national and regional conventions of the American Guild of Organists. His program this season will be a tribute to Dieterich Buxtehude, who died 300 years ago.

January 27, 2008

Jonathan Dimmock’s playing has been acclaimed for its “musicianship, taste, and unostentatious virtuosity.” He has toured widely over five continents and has recorded over 25 CDs. Dimmock has held musical posts at Westminster Abbey in London, the Cathedral Church of St. John the Divine in New York City, and St. Mark’s Cathedral in Minneapolis. He is currently the Organist and Director of Music Ministries at St. Ignatius Church, San Francisco, as well as Organist to the San Francisco Symphony.

February 17, 2008

John Scott, Director of Music and Organist at St. Thomas Church in New York City since 2004, was long associated with St. Paul’s Cathedral in London. Recognized as one of the most gifted concert organists in the world today, he has many award-winning recordings to his credit. Although particularly known for his performances of large-scale Romantic and 20th-century repertoire, he recently presented the complete organ works of Buxtehude in a series of weekly recitals to commemorate the 300th anniversary of the composer’s death.

March 30, 2008

Robert Parkins is the University Organist and a Professor of the Practice of Music at Duke. He has concertized throughout the United States and Europe, and his recordings have appeared on the Calcante, Gothic, Musical Heritage Society, and Naxos labels. This season’s recital program will feature “Three German Sonatas” by Mendelssohn, Hindemith, and Reubke. The third composer, who died at the age of 24, left only one sizable organ work; after 150 years *The 94th Psalm* remains one of the most exciting large-scale compositions in the repertoire.

Organ recitals are at 5:00 p.m. in Duke Chapel. Admission is always free.

Check www.parking.duke.edu for up-to-date parking information.

Funded by the Marvin and Elvira Smith Endowment given by Alyse Smith Cooper T’30.



Æolian Organ Progress

by David Arcus, Chapel Organist & Associate University Organist

The Æolian organ was last played in public on January 21, 2007, at the Sunday morning service. Then University Organ Curator John Santoianni cut the cables from the console to the relays, rendering the organ unplayable from that point on. A crew from Foley-Baker, headed by Phil Carpenter, arrived in February to remove pipes, racks, chests, and frames from the chambers. The chambers were emptied in order to accommodate work on the walls and ceilings, which began this past Spring. By mid-summer, this important preparatory work, including painting of the chambers and blower room, had been completed, readying these spaces for the restored components of the organ.

By the end of June, blower room equipment (blower, reservoirs and wind lines) was ready for return in August. An exciting threshold was crossed when the blower was started up and tested for the first time since its return.

Restoration and renovation of the pipes and chests of the Choir division was com-

pleted, followed by in-shop tuning and voicing. This included restoration of the Harp, a stop not heard in many decades. In early September, this division returned safely to Duke. The crew from Foley-Baker once again erected scaffolding to begin the painstaking process of hoisting regulators, chests, racks, and the pipework from this division. A remote keyboard was brought to facilitate a quick check on the newly-restored division before the crew departed.

Next in line is the restoration of the flue pipes and chests of the Swell division, while the reeds (Trumpets, Oboe, Vox Humana) are restored by Broome and Company, Windsor Locks, Connecticut. Then restoration will begin on the pipes and chests of the Great division, where the



Jim Bennett, member of the Foley-Baker crew, adjusts the tuning sleeve on a pipe in the choir division.

greatest tonal improvements in the flue chorus are anticipated.

Progress also continues on the new console by Richard Houghten of Milan, Ohio. Although designed to resemble the old Æolian console, the new one will be equipped with technology found on modern consoles, including multiple memory levels and a playback capacity. Delivery of the new console is estimated to be around January 2008.

We are grateful to the Friends whose contributions made this restoration process possible.

THE DIALOGUE CONTINUES

Wouldn't you love to hear what deans talk about when they dream with each other about how to change the world?

by Gaston Warner, D'99, Director of University and Community Relations

So often the folks in the top jobs in our university go from dealing with one crisis to another, raising funds, speaking with faculty and students and going to more meetings than any one human being should attend. With schedules like these, there is little time to discuss the profound questions of common interest to us all. The Deans' Dialogues create 60 minutes of space for just such questions to be asked.

The deans have a unique role at Duke, as those who bring together excellence in research and teaching with a heavy responsibility for developing and implementing strategy. Yet they are offered few

opportunities to set out their vision on the broader common issues that face every student preparing for a career. It is fascinating for others to discover what motivates them and how they combine their sense of purpose with their disciplinary expertise.

In this year's dialogues, Dean Sam Wells

will sit down with a dean from one of the schools at Duke and they discuss the question "what would you do with one hundred million dollars?" Toward the end of each dialogue there will be an opportunity for the audience to ask questions. After completing four Deans' Dialogues last year, these events began to garner an eclectic and dedicated following including students, faculty, staff, and interested community members.

We are excited about the Deans' Dialogue series this year and invite you to hear and participate in these important conversations. If you would like to be sent reminders for Deans' Dialogues and other events, please send an email to Mandie Sellars to be placed on our events listserv (mandie.sellars@duke.edu).

*What Would You Do
with \$100 million?*

**Fuqua School of Business
Dean Blair Sheppard and
Duke Chapel Dean Sam Wells
October 17, 2007 at 5:15 p.m.
Geneen Auditorium at Fuqua**

Come Out to Play

By Abby Kocher, T'00, Div '06,
Community Minister for Duke Chapel

The pounding of little feet running followed by a squeal of delight drew my attention outside. "What is it?" I wondered.

As I looked toward the window, I discovered myself to be part of a hide-and-seek game with Carlos, a three year old. With his nose pressed against the glass of my office window and hands cupped around his eyes, I had been "found." Carlos spends his days at the daycare next door to the Pathways House. When his mom picks him up after work, they wait for the city bus - the Number 6 that stops in front of the Pathways House. Unintimidated by the incline, Carlos finds the ramp that leads from the sidewalk to the front porch makes an excellent acceleration lane, propelling his body toward my window pane in a flourish. Having been "found" and, in effect, "tagged," I was "it." My turn. But this isn't a game you can play very well through the glass. So, through the front door and onto the porch I went.

In her novel *Their Eyes Were Watching God*, Zora Neale Hurston opens with a famous description of those who occupy the esteemed positions of front porch sitters: "The sun was gone but he had left his footprints in the sky. It was the time for sitting on porches beside the road. It was the time to hear things and talk." When you visit the West End, you notice that almost every house has a front porch with ample room for sitting. It marks the time and the place where these homes were built. Over time, the most generous porch space has migrated to the

back of houses with the construction of multi-level decks and grand patios. But in the West End, front porches are not just an architectural feature: they are essential to how neighbors communicate. They are the places to hear things and to talk; they are the places where the most important stories are told again and again. They are the places where new neighbors are noticed and welcomed.

In the West End, there are porches that I dare not pass in haste because I know those who are watching will worry something has gone wrong. I'll be asked later, "What was happening last Thursday when you went by in such a rush? Are you okay?" I've

What seemed like an interruption in my day, going out on the porch with them, has become an inspiration.

learned there are porches where an empty chair is an invitation to anyone who might pass by - and that person might just be me: "Have a seat. Make yourself comfortable." And there are porches where each chair has someone's

name on it, and an empty seat signals the much anticipated visit of a familiar friend: "My cousin Sallie is on her way, but you can sit in her chair until she comes." All of these are ways of saying, in the language of the front porch, "I genuinely care about you."

As I went out onto the porch that afternoon to play with Carlos, I saw his sister swinging her legs eagerly in the rocking chair. His mother was leaning up against one the columns, resting in a spot of shade after her long day of work. With my own Spanish skills somewhere around the level of a three-year old, Carlos would have been a perfect conversation partner, that is, if he had been interested in talking. But he was more interested in playing. And his sister was more interested





Abby with a regular bus rider in front of the PathWays House.

in learning to make the rocking chair move back and forth, even though her feet could not touch the ground. Before long Carlos was tired from sprinting up the ramp and across the porch, and he settled for taking a seat on the floor. Game over, for today at least. And I found myself leaning against a column just beside his mother. Finally, after all of that, I was sitting still on the front porch with them. And it occurred to me that Carlos, in his playful way, had drawn me to see more clearly the heart of building friendships between Duke Chapel and the West End. What seemed like an interruption in my day, going out on the porch with them, has become an inspiration.

I realized that we, at the Pathways House, were not really spending much time on our own front porch, an especially lively (and sometimes unpredictable) place because of the city bus stop. In the days since my initial invitation from Carlos, I've made myself a regular on the front porch, and I've had the pleasure of company from some of you from Duke Chapel, some of the young men and women who live in the Pathways house, and some West End neighbors. Talking with those who pass by, sitting with those who are waiting for the bus, playing with the children, sitting down beside someone who has perched on the step are all

ways of saying, "Friendships don't have complex beginnings, grand strategies, or secret formulas. They only require an openness to seeing Christ in the stranger who might, with time and love, become a friend." The friendships that are growing between the West End and Duke Chapel are not about doing grand and glorious things. They are about doing small things well and doing them together in a way that opens our lives to transformation so that, together, we reflect the life of Jesus Christ more abundantly.

Come join me on the porch. It's really about doing something simple. The beauty is that it doesn't require a program or agency to administer. There is nothing fancy or complicated. It only requires our genuine sense of presence to one another and those who pass by. Come to a place where you can hear things and talk. Meet West End neighbors and hear some of their stories. Have a seat. Make yourself comfortable; that is, until Carlos asks you to play.

Abby Kocher can be reached on the front porch or at 919-599-8010, or by email to abby.kocher@duke.edu. Our efforts in the West End are supported through gifts to our Downtown Initiative. To support this effort, visit www.chapel.duke.edu and click on "Make a Gift" or call 919-684-5955.

Duke Chapel Helps Open Table Ministry Start New Location

Open Table, a ministry with panhandling communities in Durham, is looking for volunteers to help open a new location. The time will be on Wednesdays from 11am to 12 noon at the corner of Hillsborough Rd. and 15-501 in Durham.

Open Table is a simple ministry where concerned people bring food weekly to share with homeless communities. In addition to eating together, homeless persons and volunteers share fellowship and stories and get to know each other. All that is required is to be able to come for one hour, to eat, and to talk—something most of us can do.

If you would like to volunteer for this ministry, or to start an Open Tables ministry in your own area, please contact Director of Community and University Relations Gaston Warner at (919) 414-4167 or g.warner@duke.edu.



Special Services **IN OCTOBER**

THE BLESSING OF ANIMALS

On Sunday, October 7, at 3:00 pm, all are invited to bring their well-mannered pets to the Blessing of Animals at Duke Chapel. (If it rains on October 7, the service will be held on October 14, the following Sunday.) The service will be held on the quad in front of the Chapel. Pets of all sizes, from hamsters to horses, are invited.



ALL HALLOWS EVE

Duke Chapel will celebrate All Hallows Eve with an evening worship service at 10:30 p.m. on October 31. All Hallows, celebrated on November 1, is the feast day in the Western church for remembering and celebrating saints. Participants gather outside the Chapel and process in by candlelight for worship. All are invited, and Halloween costumes are welcome.



GUEST PREACHERS IN OCTOBER

On Sunday, October 7 at 11:00 a.m., we welcome the Reverend Shane Benjamin, Pastor of Asbury-Temple United Methodist Church in Durham, NC. On Sunday, October 21, the Rev. Dr. L. Gregory Jones, Dean of the Divinity School and Professor of Theology, will preach.



Faith Council Update



by Craig Kocher, Associate Dean of Duke Chapel and Director of Religious Life

The movie *Hoosiers* is, in my humble opinion, the greatest sports movie of all time. It tells the story of little Hickory High School's Cinderella run to the 1954 Indiana state basketball championship. At the beginning of the movie, Norman Dale, the controversial new coach played by Gene Hackman, addresses the school and town at a pep rally by saying, "The boys and I are getting to know one another. We are discovering who we are, and who we might become."

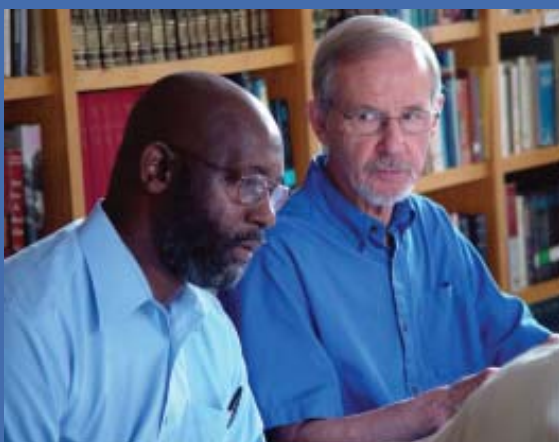
Not a day goes by that I don't have a conversation about the new Faith Council. The future is bright. The Faith Council consists of campus ministers representing different historic faith traditions who have committed to engage in a process of interfaith dialogue, learning, and eventually, interfaith programming, for the university and beyond. The Faith Council is seeking to overcome two cultural assumptions that pervade conversations about interfaith efforts. One assumes that deep down religions are all the same and that if religious people would simply unearth the lowest common denominator, or set of jointly held values, all would be well

in this life and the next. The other suggests that when religious people get together all they do is fight.

Briefly, the Faith Council is trying to work beyond both of these assumptions. Rather than believing that "deep down we're all the same," the members of the Faith Council are seeking to engage one another, and the sacred scriptures and traditions we inhabit, in significant conversations that embrace our theological and social differences as opportunities for learning, and even see our differences as places of blessing. And against the assumption that when religious people get together for meaningful discussions, theological stone-throwing and personal name-calling is the inevitable result, the Faith Council is trying to model a way of interfaith engagement that embodies human kindness, warmth, and appreciation.

The Faith Council meets every month for breakfast, followed by two hours of short presentations of scriptural texts and dialogue about theological topics that emerge from those conversations. We carve out time for business at the end of each gathering. Subcommittees of the council meet on a regular basis to plan the curriculum and develop future interfaith programming for the campus community.

The Faith Council is being chaired by Rabbi Michael Goldman, the rabbi for Jewish Life at Duke. With our superb new Faith Council Coordinator, Emily Wilson-Hauger, on the job, everyone is in place. Now we are getting to know one another, discovering who we are, and who we might become.



Abdul-Hafeez Waheed and Ted Purcell at a recent meeting at the Freeman Center.

Welcome Emily



My name is Emily Wilson-Hauger, and I recently joined the Chapel staff as the new Assistant to the Deans and Faith Council Coordinator. My husband Matt and I moved to Durham in July so he could start his first year of Divinity School this fall. I am so thankful to have found such a meaningful role at Duke, while Matt is in school. Although we are missing people in Pennsylvania, we are finding Durham very interesting, welcoming, and diverse. Before moving, I served as Interim Director at the Brethren in Christ and Messiah College Archives, while my husband served as the youth pastor at Grantham Brethren in Christ Church. We both attended Messiah College for our undergraduate degree, mine being Youth Ministries.

I am a Mennonite who sees my vocation as a blend of ministry and reconciliation. My new position at the Chapel fits both of these well, especially with my Faith Council responsibilities.

Thank you for welcoming me to the Chapel, and I am very excited to work with Dean Wells and Dean Kocher and with the Faith Council and Duke Chapel! I'd love to chat with you, so come by my office sometime.



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Durham, NC 27708
Address Service Requested

CELEBRATING 75 YEARS OF MESSIAH AT DUKE CHAPEL

Sing-Along of Handel's Messiah
November 18, 2007 at 7:00 p.m.

Handel's Messiah
November 30, 2007 at 7:30 p.m.
December 1, 2007 at 2:00 p.m.
December 2, 2007 at 3:00 p.m.
Duke Chapel Choir & Orchestra
Rodney Wynkoop, Conductor
*For tickets, visit www.tickets.duke.edu
after November 1.*

Friend's Messiah Luncheon
December 1, 2007 at 1:00 p.m.
Von Canon A, B & C, Bryan Center
Invitations mailed early November.



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