



*Go, and do thou likewise*  
FRIENDS OF DUKE CHAPEL



Friends Newsletter  
Fourth Quarter 2007

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## Learning to Dream Again

by Sam Wells, Dean of Duke Chapel

*From a sermon preached Founders' Day 2007, reprinted for you by request*

I once taught a class to a group of trainee youth workers. I was asked to speak on the Ten Commandments. I asked each person in the class to suggest an eleventh commandment. Most of the class came up with something involving the word "respect." As ever, one wise guy said "Don't get caught." But one student offered something completely different. He said "Live the dream." I regret to say I laughed, breaking all the rules of teaching 101. I said "Er, do you mind me asking which dream that might be exactly?" He said "I'm not sure, but I still think we should all live the dream."

Jeremiah 32:1-15, which was the Old Testament reading on Founders' Day, is set against the backdrop not of a contemporary classroom but of war and despair. The year is 587 B.C., and the Babylonians have been besieging Jerusalem for some time. The promised land is in enemy hands, the people of God are about to be transported a thousand miles east into exile, and the dream of everlasting life for Israel under God is about to die. Jeremiah is in prison for saying that the city is doomed. But he gets a word from the Lord to go and buy a field in his home town of Anathoth, a few miles to the north of Jerusalem. And he does so. The story underlines the care

with which he completes the transaction, bizarre as his doing so may appear. By almost any standards it's a crazy thing to do. What use is real estate when you've already been invaded and you're about to be exiled? It's like buying uninsured property in New Orleans the day before Katrina hit.

The punch line comes at the end of the story: "For thus says the Lord of hosts, the God of Israel: Houses and fields and vineyards shall again be bought in this land." This appears to be a story of the eccentricity of a prophet who's gone off his rocker, or a man obsessed with hoarding

**"I believe God will one day bring us home, and when that day comes, I want to be ready and waiting" – or, as I have learned to say in America, "Good to go."**

the family's landholdings even when they are no good to him. But it turns out to be an astonishing story of hope. While everyone is in denial about today and in despair about tomorrow, seeing only the tidal wave of Baby-

lonian power coming hurtling toward them, Jeremiah is making plans for 50 years' time, when the exile will be over, and a title deed could be mighty handy. Buying a field is a gesture that says, "I believe God will one day bring us home, and when that day comes, I want to be ready and waiting" – or, as I have learned to say in America, "Good to go."

Sometimes the world of the Bible seems so far away we struggle to relate it to our own. But I learned a lot from one of our

interns at the Chapel last year, David Hollis. He had the gift of articulating things simply. I remember him saying, the Bible tells us how God has done unbelievable things, most of all in Jesus. And the way we show our belief in Jesus is to do unbelievable things too. The way to follow the God of the Bible is to do unbelievable things.

Leo Baeck was a man who did unbelievable things. He was one of the leaders of the Jewish community in Germany during Hitler's rise to power. The Jews of course had little idea of the absolute horror that was to come, but Rabbi Leo Baeck was a key figure in organizing the various ways that Jewish people envisaged life beyond the growing terror. Perhaps his story is particularly precious to me because my mother was born in Berlin in 1930 into a family that had only recently converted from Judaism to Christianity. She came to Britain in 1938 as an 8-year-old girl. If it hadn't been for people like Leo Baeck, she would never have left Germany, and would probably not have survived the Holocaust. In the summer of 1939 Leo Baeck brought a trainload of schoolchildren like my mother to safety in Britain. One friend said to him, "You seem to have got here just in time." He corrected her: "I've got here just in time – to go back." He went back to Germany because he believed God



**The Dean's mother, Ruth Wells**

had not finished with his people. It was an unbelievable thing to do.

His journey back to Germany in 1939 is like Jeremiah's purchase of the field at Anathoth, because in the immediate circumstances of the time it made no sense at all. Just as you'd think any resident of Jerusalem in 587 B.C. would be trying to realize assets as fast as possible, not acquiring more real estate, so you'd think any Jew in 1939 wouldn't be traveling back to Germany, they'd be hurrying as far away from Germany as possible. But Leo Baeck's journey doesn't just illuminate Jeremiah's field; it reminds us of the journey of Jesus Christ, from heaven to earth, from Galilee to Jerusalem. Jesus' journey from the heart of the triune God to the heart of human rejection of God was an unbelievable thing for God to do. Jesus' journey up to Jerusalem, to the place of danger, betrayal and death, was an unbelievable thing to do. But just as Jeremiah's gesture only makes sense in the light of his conviction that Israel would return from exile, so Jesus' march down the way of the cross only makes sense in the light of his conviction that God would raise him from the dead. Even so, it was still an unbelievable thing to do.

When we place ourselves in relation to Christ, or even great figures of faith like the prophet Jeremiah and Rabbi Leo Baeck, we can think of our own efforts as insignificant. But think for a moment of the building in which we are worshipping God today. When James Buchanan Duke and William Preston Few dreamt the dream of Duke University in the early 1920s, they planned a grand Chapel to crown the edifice. Building the West Campus and transforming East Campus was a pretty remarkable thing to do. But building on Duke Chapel didn't begin until 1930, by which time America was plunged into the deepest and most notorious economic depression in its history. No one in 1930 was talking about the depression being simply a passing crisis. It was an overwhelming catastrophe. No one would have been surprised if West Campus had been left incomplete and the building of the Chapel left for another day. But the founders of this university



**Rabbi Leo Baeck**  
(1873-1956)

had a dream. At a time when everyone around them had lost all hope, the leaders of this university pressed on and built this Chapel, completing the construction in 1932 and the fine details in 1935. They did it, like Jeremiah, in the belief that the night of doubt and sorrow would not last for ever, and that fields and vineyards, or should I say blue devils and basketballs, would again be exchanged in the land. It was an unbelievable thing to do.

They built this Chapel and completed the transformation of this university because they had a dream. And at root I believe their dream was the same dream that Jeremiah had. Because I believe there is one fundamental dream that unites the dream of Jeremiah with the dream of Moses before him and the dream of Daniel and of Joseph of Nazareth after him. And that is, the dream that God will yet bring his children out of exile, out of the place where their sin or the sin of others has placed them, and bring them home – not to the home of nostalgia, not to a rose-tinted vista of motherhood, apple pie, glittering rankings from USA Today and ten consecutive NCAA titles – but to a true home, a home of friendship with God, with the knowledge of what it has taken to get there, and the deeper knowledge that if it cost us something it cost God so



much more. Of course the most famous dreamer in recent American history is Dr. Martin Luther King, Jr., and I believe his dream was this same dream, not for the restoration of some imagined past, but for the bringing of the African American people out from the internal exile in which they had walked for so long, and the vital insight that as long as some of her children walked in exile, none of America's people could regard themselves as genuinely at home or call themselves truly free. You don't need me to tell you that Martin Luther King had a dream. And you don't need me to tell you that Martin Luther King did unbelievable things.

But perhaps you do need me to tell you that a number of years ago I had a very painful experience in ministry. I was the pastor of a small and struggling congregation on the edge of a not very glamorous English city. A few short years earlier the diocese had erected a new church building on a housing project where few people had ever been churchgoers. It was a surprising, remarkable, perhaps an unbelievable thing to do. Sadly many local people didn't take well to the new building, and a number of local children took to smashing the windows and even, on occasion, throwing stones at the church members as they left after worship services. Three years after I came to the church things were a little more stable, some of the programs of the church were growing rapidly, and we began to believe we maybe, just possibly,

could do unbelievable things. We used some left over money from the building fund to install two stained glass windows on the first floor of the very same building where not four years previously every single window had been broken several times. It felt like Jeremiah buying a field at Anathoth. We were saying, one day all the people of this place will find in this church a blessing, and all the fear and antagonism will be gone. Everyone thought the stained glass windows idea was crazy. It was an unbelievable thing to do. But then some things started to go wrong and one or two of the programs of the church started to unravel and what had been a gathering joy started to feel like a nightmare of human frailty. And I didn't know what to do. So I did what Anglican priests are trained to do – I went to see my bishop.

And my bishop listened gently as I told him the story. And finally he said, "What was the worst thing about it all for you?" And I said, "D'you know what, I think maybe for the first time in my life, I'd dared to dream." And I wept, there in his study. And the reason for my telling you this story is what he then said. He looked at me tenderly and said "You're going to need time – but you need to learn to dream again." I've never forgotten those words. "You need to learn to dream again."

The founding of this university was an unbelievable thing, and it came out of a

dream of some people who, like Jeremiah, weren't going to let others' lack of faith or imagination stop them from doing unbelievable things. And people have been doing unbelievable things at this university ever since. But this university never has been and never will be a misty-eyed fantasy of perpetual happiness. From time to time it has been through periods of doubt and sorrow, and for quite a number of people the last year or two has been one of those trying periods. But when those heavy clouds gather, we need to remind ourselves that this university began when someone bought a field, and did an unbelievable thing. And so on this Founders' Sunday I want to say to you, just as someone once said to me, it's time to learn to dream again. It may take time, but we need to learn to dream again.

Maybe I was wrong to laugh at that trainee youth worker. Maybe he was right about the eleventh commandment. Maybe the eleventh commandment really is "Live the dream." I laughed because I thought he was talking about an empty fantasy of facile desire or was parroting some kind of cheap advertising slogan. But if the dream is Jeremiah's dream of a return from exile, if the dream is J.B. Duke and W.P. Few's dream of faith refined by learning and learning enriched by faith, if the dream in today's language is one of excellence shaped by goodness and knowledge refined by service, then there's only one way for those who love this university to inherit the mantle of those who founded it – and that is to live that dream. So I say listen to Jeremiah, remember that this university is fundamentally a place where people are called out of different kinds of exile, recall our founders – and live their dream. Live it. Don't just dream it – live it. Live the dream of Jeremiah and King that God will bring the exile to an end. Live the dream of Leo Baeck that not even a Holocaust can quench the fire of God's love. Live the dream of Duke and Few that goes out and buys a field when all around are full of fear and frailty. Don't just dream that dream – live that dream. And may Duke continue to be a place where God shapes people to do unbelievable things.

*"At a time when everyone around them had lost all hope, the leaders of this university pressed on and built this Chapel, completing the construction in 1932 and the fine details in 1935."*





*Belize, Central America*

## MORE PRECIOUS THAN GOLD

*By The Rev. Keith Daniel, Director of Duke University Chapel PathWays Program*

**W**hen asked if I have any regrets from my experiences as a Duke undergraduate, I always reply, “Yes, I regret that I never studied abroad or went on a mission trip.”

For me, being able to go on my first mission trip to Belize with nine Duke undergraduates, retiree John Willard, and Chapel Worship Coordinator Meghan Feldmeyer, was a redeeming gift from God.

There is much that I could share about our time in Belize, especially as my emotions run high writing this reflection on day seven of our ten-day trip. My role as Director of PathWays is to serve as a facilitator of learning, relationships, and friendships between students and faithful servant leaders, so this reflection focuses on the life of a local servant-leader I’ve been blessed to meet. Vernon Wilson is a retired jeweler turned Christian missionary living in Belize and co-founder with his wife Francis of Holy Cross Anglican Primary School located adjacent to the poverty stricken San Mateo community of San Pedro Town, Ambergris Caye.

When we first arrived at Holy Cross, Vernon gave us an orientation of the school and a walking tour of San Mateo. During this time, he revealed that he never went to college. He began his career working in construction, but soon found himself unemployed. While looking for work, Vernon researched “recession-proof” careers. One career that struck him was the manufacturing of jewelry. So, with only \$10 of start-up capital and a wife in college, Vernon obtained some basic tools for his new chosen profession, and started out making coins in his home. Money was so tight at that time that he learned to prepare “362 different recipes for hot dogs.” Nevertheless, he had found a passion and set a goal to become a custom-made jewelry artist. And, he did just that, much to the chagrin of countless people who said his path was a dead-end. He won multiple national and international awards for custom-made jewelry, becoming a two-time winner of the international pearl competition in Tokyo, Japan, the first and only U.S. citizen to earn such an honor. Vernon specialized in crafting gold and platinum custom jewelry for an international clientele. Eventually, he was working with and producing some of

the most expensive jewelry in the world. Not only was he a master craftsman, but he also was a wise investor collecting precious gemstones and amassing millions in wealth. Eventually, his accumulated wealth afforded him the luxury of needing to work only a few hours a day allowing much time to travel and enjoy a lavish lifestyle. He decided to sell his store after 18 years in the business.

Vernon explained that he considered himself as always having a relationship with God. He came to embrace Judaism explaining that his first wife was Jewish. After they divorced, he met and married Francis, who had previously been married to a Jewish man. There came a point where Vernon and Francis started attending an Episcopal church regularly and Vernon slowly began to embrace his faith in Christ more firmly. Vernon shared that the church led a retreat weekend that Francis wanted to attend; however, the men/husbands were required to attend as a prerequisite for the women. What Vernon thought at the time was a “camping trip with the guys” ended up being a major turning point in his relationship with God. During the retreat the men were assigned to go off on their own to



I was overwhelmed by the gifts of miracles and blessings... from the exuberant hugs from the children, to the daily school meals prepared with love, to playing basketball on the beach with 20 children and a highly competitive teacher.



produce an art design or poster depicting their journey of faith in Christ. While working on his poster, Vernon sensed a call to begin producing Christian jewelry. The vision came as an audible and visual encounter that Vernon described as, "The Lord stood by my side and said He would be with me for the journey."

Not long after the retreat Vernon's new journey with God began. He came across a company called Roman, Inc., the largest marketing company of Christian jewelry in the world. He contacted the president of the company, arranged a meeting, and signed a contract. His calling was coming to fruition. Vernon, however, maintained his production of custom pieces for his non-Christian clientele.

One month into his new line of business

while traveling to a church healing service, Vernon was involved in car accident that left him completely debilitated. He lay mostly in bed for four years unable to work or move without pain for any more than 30 minutes a day. It goes without saying that Vernon had lots of time to think about life and death, about what really mattered to him and to God. He frames his tragedy and lengthy debilitation as a wake up call from God to release all control over his life of security and luxury. In his words, he had "to let go of his security blanket." He decided to donate his collection of precious gems to Habitat for Humanity. Although he wanted to make an anonymous gift, Habitat persuaded him to go public with his donation as a means to attract and inspire other potential donors. His highly recognized name and success would prove to be quite an attraction, including a spot on Oprah's Golden Angels segment and feature articles in People Magazine, NY Times, and other news publications. His precious gemstones seed would produce a harvest leading to the largest donation in the history of Habitat. Three days later, Vernon's debilitating condition was for the first time diagnosed as a ruptured disc, which had gone unnoticed by all other previous physicians. The diagnosis was a major turning point and clearer road to hope and full physical recovery.

Vernon was now looking to retire from jewelry making. He wanted to donate his tools and equipment to a school and possibly teach. However, no one school wanted all his stuff and he didn't have

the educational requirements to teach. In 2000 Vernon and Francis learned of their home Diocese of Southern Virginia's relationship with the Diocese of the Virgin Islands. The VI Diocesan Bishop expressed great interest in having Vernon and Francis serve as missionaries there and open a school. After a year of preparation and just days prior to the arrival of the moving van, the Bishop decided the school would be too expensive to operate and told us to 'wait a while' before moving. Francis shared, "Friends we met during our mission training session called while we were in 'meltdown' - they were visiting Virginia and were only a half hour drive away. They had been assigned to El Hogar in Honduras and invited us to visit and possibly locate there. The Director suggested that we visit Belize Bishop Romero as part of our trip to Honduras. We visited him and accomplished more in a few hours than we had in a year of working for the VI placement - truly a miracle!!"

We experienced many miracles during our short time in Belize. I was overwhelmed by the gifts of miracles and blessings that were showered upon us from the daily exuberant hugs and kisses from the children, to the daily school meals prepared with love, to playing basketball on the beach with 20 children and a highly competitive teacher. Perhaps the greatest miracle was witnessing and appreciating God's calling upon the lives of nine Duke undergraduates representing five different nationalities as we reflected, laughed, cried, and prayed together.



*Keith Daniel works during a spring break mission trip to Belize.*

# Hope for Our World

## CALL FOR SPONSORS

Dear Friends of Duke Chapel,

I am excited to let you know that the plans for *Hope for Our World*, an exhibit of textile art by world renowned quilt artist Hollis Chatelain, are being finalized and support from the Friends is going to make this event a reality! I would like to let all of you know of the plans and invite your participation as a sponsor of this event.

The *Hope for Our World* exhibit of textile art will be hung in the Chapel on March 30, 2008, and will remain for two weeks, through Sunday, April 13, 2008. The exhibit will include 10 pieces, each "flying" from the arches in the nave. Dean Wells wants to encourage the use of the Chapel for exhibiting art that challenges us to strive for justice in the world, and each piece in the exhibit does just that. Two of the pieces in the exhibit have just won top prizes at the largest international quilt show in the world, including the signature piece, a depiction of Desmond Tutu with children from around the world, which was judged Best of Show. At right, you will find a photograph of another Best of Show quilt (2005), *Precious Water*, which will also be hanging. I believe this exhibit will be an amazing start to the arts ministry in the Chapel.

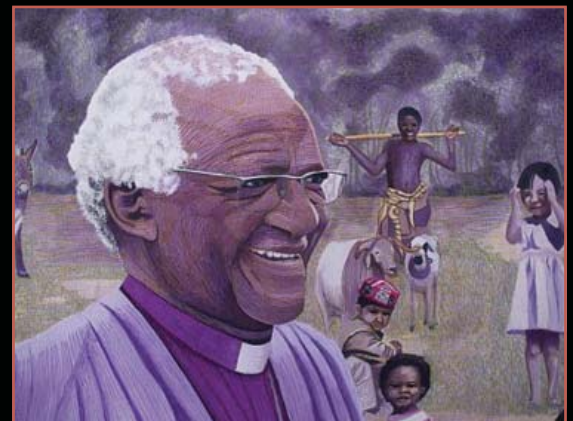
On Saturday, April 5, 2008, we will conduct an Arts Activism Day at the Chapel and we hope you can join us for this special event. At 1:00pm, Dean Wells will conduct an interview with the artist, Hollis Chatelain, in the Chapel for those interested in learning about the motivation of the artist for creating art that can stimulate social change. Following this discussion, at 2:00pm, the artist will be available to those in attendance to discuss her work. In addition, various groups have been invited to set up tables related to the arts activism themes highlighted in the exhibit. These groups will be able to speak to participants about their initiatives locally or internationally.

Sponsors will be invited to attend a guided walk through the exhibit with the artist beginning at 10:30am on April 5, 2008. Hollis will discuss her motivation in each piece and you will get a better understanding of her goals for this new exhibit, which she hopes will travel around the world. Following our artist guided tour of the exhibit, sponsors will be invited to join Dean Wells and Hollis for a lunch to precede the official opening of the exhibit and the interview of the artist by Sam Wells.

I hope you will consider participating in this special viewing of the exhibit, open only to exhibit sponsors. Contact Bonnie McWilliams at (919) 684-5955 or at [bmcwil@duke.edu](mailto:bmcwil@duke.edu) if you would like to become a sponsor. You may make your donation at any time between now and next April.



*"Precious Water", textile art by Hollis Chatelain*



*Detail from "Hope for Our World"*

Sincerely,

Jan Gwyer

*Immediate Past President of the Friends of Duke Chapel*



# Where Does My Gift Go?

## A look at the Friends of Duke Chapel Fund 2006-2007

by Bonnie McWilliams, Staff Assistant for Development and Administration

*The special Friends Fund provided for the enhancement of the Chapel's ministry in many ways this past year.*

Funds were used to broadcast the Sunday morning services over our local radio stations, WDOX and WDNC. This provided a wonderful opportunity for those unable to physically attend worship or those who would prefer to listen to the service on radio and follow along with a Chapel bulletin that they downloaded from the website.

Ongoing maintenance of the website was also provided by the Friends Fund, as well as support for the weekly streaming webcasts of the Sunday morning and Vespers services.

This past year, one of our Friends donated funds to have the old Chapel communion table refinished (*pictured at right, top*). This was a project we had been hoping to have done for several years, so it was heartwarming to have someone step forward to see that this was accomplished.

The Friends Fund provided honoraria for instrumentalists and a storyteller for the Children's Christmas Eve service on December 24, 2006.

To learn more about the Friends, visit [www.chapel.duke.edu](http://www.chapel.duke.edu), or call Bonnie McWilliams (919) 684-5955.



## SUPPORT THE HAITIAN HEALTH CLINIC



A baby receives a much-needed vaccine at the Blanchard clinic.

Duke Chapel's goal of building relationships across social barriers now extends as far as Blanchard, Haiti. In late 2003, Family Health Ministries (FHM), a nonprofit organization established by Dr. David Walmer of Duke Medical Center, learned of the need for a health clinic in Blanchard. This Haitian suburb with 225,000 residents, many who fled the violence of Cite Soleil, is overwhelmed with poverty. The Christmas Eve offering at Duke Chapel was given to FHM in 2003 to support the creation of this clinic. The Congregation at Duke Chapel organized a mission team the following spring to travel to Haiti to help lay its foundation. Ever since then, the Christmas Eve offerings have been given to FHM for the ongoing construction and maintenance of the Blanchard clinic.

The "Clinique De Sante Soins de Famille" opened its doors on December 4, 2006. Today, a staff of nine sees patients five days a week. This clinic addresses many of the health issues that plague Haitian families, providing not only care for illness and injury, but also preventive health services. Ongoing funding is crucial to continue to address the unmet needs of affordable healthcare, health education and disease prevention. If you are unable to attend our Christmas Eve services, we still encourage you to consider making a donation to this worthy cause. Please write your check to Duke Chapel (with a note on the memo line that says "Haiti offering"), and mail it to Box 90974, Duke University, Durham, North Carolina, 27708. And if you would like to participate in a mission trip to Haiti next year, please email Nancy Ferree-Clark at: [nancyfc@duke.edu](mailto:nancyfc@duke.edu).



## CELEBRATING OUR JOURNEY

This November, PathWays celebrated its 6th anniversary surrounded by close to 60 faculty, staff, students, administrators and alumni.

The PathWays staff (Keith Daniel, Kisa Jackson, and Becky Smith) started the day-long event with a breakfast for the Religious Life staff to say thank-you for their support, and to begin conversation about the future of PathWays as it moves into its second phase. Diane M. Millis, Ph.D., a consultant from Lilly Endowment, Inc (LEI) traveled to Duke to co-facilitate the morning and afternoon events with PathWays Program Director Keith Daniel. Daniel has worked with Millis for the past two years on program evaluations, strategy, and communication of progress

on goals and objectives to the LEI. LEI originally funded the program through a \$2 million, five year grant, and again through a \$500,000 matching three-year sustainability grant.

The "Celebrating Our Success! Evaluating for Our Future" sessions celebrated the history of PathWays, and gave participants a chance to discuss and reflect on the impact of the program at Duke University and in the larger community. The afternoon lunch included many of the people the PathWays program has touched: faculty, Student Affairs staff, Career Center staff, community leaders, Duke Chapel staff, current and past PathWays interns, Scholars, Fellows and former PathWays staff and interns. After lunch, participants offered thoughts on the future of the program, and also gave ideas on how the program could improve its reach and impact in the com-

ing years. Former and current Duke undergraduates shared the personal impact PathWays had upon their lives as well as the impact they observed in others. Several people expressed gratitude for the opportunity to see the whole picture of PathWays and its wider impact on individuals and on the Duke and Durham communities.

PathWays began in 2001 under the leadership of former Duke Chapel Dean Will Willimon and Program Director Regina Henderson. The program originally targeted Duke undergraduates for the mission and ministry of the Church with particular emphasis on theological education and church leadership. While this aim remains central to PathWays, the mission has been broadened under the new direction and vision cast by Dean Wells and Rev. Daniel. The program now seeks to affirm and en-



*Keith Daniel leads the PathWays afternoon evaluation event on November 1, 2007.*





courage students to listen for God's claim and call upon their lives whatever field, industry, or area of service they feel led to explore and pursue. The central aspects of the PathWays community will continue to be discernment groups, academic course offerings, the Lilly Scholars community, the Summer Internship Program, and the Lilly Fellowship Year.

Through on-going collaboration with the Duke faculty, student affairs, Religious Life, enthusiastic students and faculty, and the hard work and dedication provided by committed staff, PathWays is well positioned for increasing its presence and impact on the lives of Duke students. According to Lilly Scholar and Duke senior Lee Pearson, "PathWays defined my college experience and provided the shape for my future career."

*At left, Aron Anderson, former intern, shares his experiences at the celebration.*

## What We've Learned

Students are eager to learn the language of theological vocational discernment.

Faculty and staff are eager to share their vocational journeys with students.

Sharing meals and faith stories are a hit with students.

Students enjoy discernment groups for friendship building and developing their sense of call.

Students are looking for opportunities (such as missions, retreats, classes, and counseling) to discuss deeply what makes a meaningful life in light of their faith and gifts.

Students want to engage with each other through work and life through intentional community.

## Our Goals for the Years to Come

We expect a generation of Duke students to discover and own the language of vocation...

We expect Duke to become well known as a university where vocational calls are heard and nurtured.

Students, faculty, and staff are able to speak openly about their own vocational journey and are encouraged to do so within the campus culture.

Students commit to listen deeply to their lives and faith in a variety of careers and professions.

More students commit to deeply explore leadership and service in the Church and non-profit arenas.

There will be an increase in students seriously considering ministry as a vocation.



*Former fellow Amanda Earp and Chapel Dean Sam Wells.*

## Supporting Our Vision

We need additional funds for PathWays to continue to offer defining moments for Duke students. The vision over the next three years is to continue to expose and challenge more students to the practice and work of vocational discernment through Deans' Dialogues, mission trips, and campus-wide worship services and programming. Further, we need to advance on-going discussion and discernment groups (regular small group meetings led by faculty and campus ministers) during the academic year for the purpose of theological exploration of vocation. If you would like to help fund this important initiative, please contact Gaston Warner at [g.warner@duke.edu](mailto:g.warner@duke.edu) or at 919-414-4167.

## END-OF-YEAR GIVING DEADLINES

*In order to have your gift counted for 2007, please note the following deadlines.*

**Cash** gifts need to be in the hands of Chapel Staff by 8:30 am EST on December 28.

To be counted in the 2007 calendar year totals, **checks** must be in the hands of Chapel Staff by 2:00pm EST on December 28.

**All electronic transfers of funds** should be in Duke University's bank account before the close of the banking day at 2:00pm EST on December 31.

If faxed, received in US mail, hand-delivered, or phoned in, **credit card payments** must be in the hands of Chapel Staff by 10:00 am EST on December 28. Web gifts must be completed by 11:59pm EST on December 31.

**Electronic checks** may now be used to make gifts! This is available through the gift web site along with the credit card option; just choose checking instead of credit card. Web gifts made by e-check must also be completed by 11:59 pm EST on December 31.

**Securities** delivered via Depository Trust Company (DTC) must be in the Duke University account before the close of business on 12/31/07. Donors should be careful to give their brokers time to complete the transaction. This usually requires a minimum of 3 business days, but may take longer if volumes are high. Donors should be sure to notify Blossom Gardner, 919-684-8135 of their intention to deliver securities so that the donation may be identified and recorded in a timely manner. Failure to notify Ms. Gardner may result in the exclusion of the gift from month-end totals. Securities sent by private carrier (i.e., Federal Express, UPS, etc.) must be received by 4:30pm EST on December 31. Please note: Send to Alumni Records and Development located in the American Tobacco Campus, 324 Blackwell Street, Washington Building, Bay 10, Suite 1050, and review USPS delivery expectations regarding first class mail. The delivery instructions have changed and updated information is available via the website - [www.stock-gifts.duke.edu](http://www.stock-gifts.duke.edu). Please make sure donors who indicate an interest in making a gift of securities are aware of the change. For additional information please contact Blossom Gardner.

If entered on the web, **pledges** must be completed by 11:59pm EST on December 31. If received by mail, pledges must be in the hands of Chapel Staff by 10:00 am EST on December 28. If hand delivered, pledges must be dated on or before December 31 and delivered to Chapel Staff by 8:00am EST on December 28.

Please note, delivery schedules of both the USPS and private carriers (i.e., Federal Express, UPS, etc.) vary greatly during the holiday period. Please contact the vendor directly or visit their website to view delivery schedules. Last year we noted several problems with donations that were sent via private carrier. In past years, some gifts were delayed, either because the service was not delivering during the holiday timeframe or, because the regular drivers were not working, and those who were working, were not familiar with the location of the Chapel, strange as it may seem.

Additionally, the IRS has not clarified rules regarding donations sent via private carrier. Therefore, end of the year timing that a donor would normally apply to donations sent using the USPS, may not apply to private carrier delivery.



### NOTES FROM THE NARTHEX

by Lois Oliver, Head Docent

Many, but not all, visitors to Duke University Chapel sign the visitors' book. While it is not surprising that many visitors are from North Carolina and surrounding states, it is fascinating how many international visitors find the Chapel.

In the month of September 2007, 126 visitors came from abroad. They came from the following countries: India, Kenya, Germany, China, Colombia, Japan, Canada, United Kingdom, Philippines, El Salvador, Norway, Russia, Chile, Netherlands, Venezuela, Israel, Switzerland, Taiwan, Denmark, Costa Rica, Austria, Italy, France, Sweden, Korea, Belgium, and Nicaragua.

Welcoming all these visitors is a privilege and helping them to enjoy the Chapel and learn some of its history and meaning is very special. We would welcome anyone who would like to volunteer to be a docent, and join us in making a visit to Duke Chapel memorable for our visitors. The training is free. To learn more, contact Layne Baker at (919) 681-9488.





# PAINTING, Praying, & Finding Peace

*A student shares the experiences of the 2007 Wesley Fellowship Spring Break trip to Hayesville, NC. By Ted Holt T'10*

This fall break, I led a mission team with the Wesley Fellowship to the mountains of North Carolina. The team was composed of five people, a small group, but enjoyable nonetheless.

Throughout the trip, we were able to help people and see our work reflected in their faces. One of the homeowners had us sign a block of wood so that she would be able to hang it in her house and remember all of those sent by God to help her achieve her dream of homeownership. It was in her face that I saw the compassion and greatness of God.

The entire trip was spent painting. Monotonous, yes, but rewarding knowing the job was accomplished. We had painted the house to the point where nobody would notice the work, because it fit in so well with the surroundings. When we finally finished, we walked up to Bill Curns, the project manager, who was talking to the homeowner. He was telling her that the house painting was complete. We entered the house and heard her emit an audible gasp. She was seeing the house for the first time completely painted. Tears welled in her eyes and she looked very peaceful and happy. The following tour of the house was unforgettable, be-

cause simple rooms, commonplace to you or me, mean more to her because she will no longer be living in a trailer now that this house was ready.

More than helping build the community of Wesley Meadows, this trip helped to build the community of Wesley. Yes, the five of us were sophomores, already



bonded by a year together. Yet every time you share something else together, it helps to weld tighter every link. We rode in the same car to work in the morning, had meals as a "family." Furthermore, we shared quiet time together, reading in the common room, even though there was enough space for everyone to split into his or her own room. The last night we de-

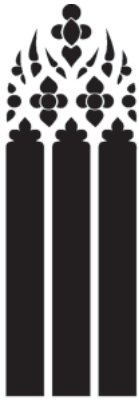
ecided to go and view the stars. The illumination and serenity from the crisp mountain air is always stunning. Moreover, we witnessed shooting stars. Had we decided not to view the beauty of God, we would have missed such a spectacular sight. Had we been in the city, man-made light would have drowned out God's. Had we decided to be selfish and keep to ourselves, we would have missed this opportunity.

I have always been the type of person to make meticulous plans. If something would go awry, I would feel like I messed up. Things started out this way on the trip. We got a late start and we had miscommunication about where/when to meet for our first day of work. However, the group had no problem; we took it in stride and still had fun. There is a peace in the assurance that things will work out, and for this trip they did. We accomplished what we intended to do; we went as people of a

community of faith to help others. At the same time we had a memorable experience. If someone were to ask me, without a doubt, I can answer that I'd really love to go on another work team trip.

*Duke Chapel's mission endowments help fund mission trips such as these for Duke students each Spring and Fall break.*

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## STAFF CHANGES AT DUKE CHAPEL

The Chapel is pleased to welcome **Layne Baker** as the new Visitor and University Relations Specialist. Layne brings expertise in guest relations, a long history with and love for the Chapel and Congregation, and a wealth of knowledge about the University and its operations. Layne's appointment will release Mollie Keel, who has covered the hostess desk for years, to give more time to event coordination.

Duke Chapel bids a fond and grateful farewell to **Jackie Andrews** this month. Jackie has served the University faithfully for 41 years and the Chapel for 31 years. Most of Jackie's years at the Chapel have been spent as staff assistant to Deans Young, Willimon and Wells, and almost everyone who has interacted with them has come to know and respect Jackie's courteous, thorough, and unflinching efficient response and service. We wish her well.

## ADVENT AND CHRISTMAS AT DUKE CHAPEL

### Open Rehearsals for Christmas Eve Community Choir

Wednesday, December 19 at 7:00 pm  
Monday, December 24 at 9:00 pm  
*All singers are welcome to attend the open rehearsal for the Christmas Eve Community Choir.*

### Duke Chapel by Candlelight

Thursday, December 20 at 12:00 pm  
*Admission is free*

### Sunday Worship

Sunday, December 23 at 11:00 am  
*The Reverend Dr. Sam Wells, Dean of Duke Chapel, will preach.*

### Christmas Eve Service for Children

Monday, December 24 at 3:00 pm

### Christmas Eve Service of Carols and Holy Communion\*

Monday, December 24 at 5:30 pm  
*The Reverend Dr. Sam Wells, Dean of Duke Chapel, will preach.*

### Christmas Eve Service of Lessons and Carols\*

Monday, December 24 at 11:00 pm

*\*We suggest on arriving at least 1 hour early for seating*

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