



Go, and do thou likewise
FRIENDS OF DUKE CHAPEL

Friends Newsletter
Third Quarter 2008

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Photo by Garcia Lobman, from
Nuestras Historias, Nuestros Sueños /
Our Stories, Our Dreams, on display
in Duke Chapel in 2009.

Exhibits in the Life of Duke Chapel

by Sam Wells, Dean of Duke Chapel

Duke Chapel is a magnificent building. It would be hard for any visitor not to be inspired, at the very least by the capacity of human architecture, and, we would hope, by the glory of God that the architecture celebrates.

Inside the building the congregation is surrounded on many sides by striking stained-glass windows. This is a tradition that goes back to the days when most congregations were illiterate. The windows were visual sermons, visual gospels, visual stories. Today we celebrate the way the windows bring the church's scripture and history into the present, by surrounding us with our forebears and examples in the faith.

But Duke Chapel isn't just a building that celebrates the past. The sanctuary not only has great power to inform and shape the prayers of those who gather to worship by surrounding them with images and portrayals of diverse dimensions of God's kingdom; it also has the capacity to lift up and draw to wider attention those Jesus referred to when he spoke of "the least of these." Just as in our offertory procession we bring forward symbols of Duke and Durham to symbolize our attention and to seek God's blessing, so the walls of the Chapel offer an opportunity to be a perpetual offertory display of awareness, intercession, and sometimes celebration.

And that is why I have commissioned Gaston Warner, our Director of Univer-

sity and Community Relations for Duke Chapel, to put together an ongoing series of displays that speak to us of God and of some of the neglected and surprising ways the light of God shines in mundane and challenging places of God's world. In addition to our annual stations of the cross display in Lent, there will for example be photographs taken by Duke students on DukeEngage internships this last summer and pictures drawn by those with multiple disabilities living in L'Arche communities in Washington DC. Small exhibits will

be hung in the narthex; larger exhibits will be hung (like the Lenten stations) along the walls of the nave.

Not only will these displays renew the congregation's sense of the breadth of the communion of saints with

whom we share our worship week by week, they are intended to draw into the Chapel building and community those who have produced or are portrayed in the pictures, their families and friends, and others who may be concerned about the issues in question but might otherwise not have much connection with the Chapel's life and ministry.

Duke Chapel continues to seek to share the struggles of the heavy laden and make its social capital work for good. I trust you will welcome these ways in which we thereby seek to be open to God in making new relationships and celebrating the breadth of God's grace.

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has the capacity to lift
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Living Lives of Consequence

Duke Chapel Gears Up for a New Series of Deans' Dialogues

On Thursday, October 30, Duke Chapel will kick off the this academic year's Deans' Dialogue series. In the first dialogue, Duke Chapel Dean Sam Wells will join Divinity School Dean Greg Jones to discuss this year's topic, "Living Lives of Consequence." The conversation will take place at 12:15 pm in 0016 Westbrook in Duke Divinity School.

"Does teaching and learning at Duke mean you've 'made it'? Or is it a challenge to each person who inhabits and comes through this institution, not just to fulfill expectations and draw the salary but to live a life of genuine consequence," said Dean Wells of this year's topic.

"And if so, what sort of lives stand out, and how do we live them? Everyone talks about making a difference, but what differences are good ones to make? Gandhi challenged us to 'Be the difference you want to see in the world' - but what is that difference? That's what this series is about."

In each dialogue, Chapel Dean Sam Wells sits down with an academic dean at Duke to not only learn more about each dean, but to get their take on larger issues surrounding the greater good. Past dialogues have explored the questions "Is it possible to do any good?" and "What would you do with \$100 million?" with participants such as Duke Law School Dean David Levi,

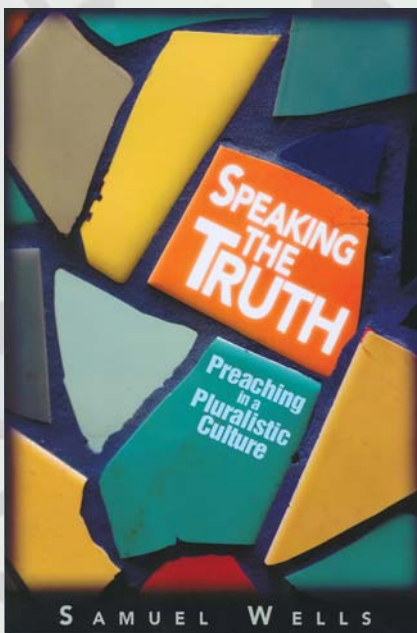
Nicholas School of the Environment School Dean William Chameides, and the former Pratt School of Engineering Dean Kristina Johnson.

The next dialogue, with Duke Medical School Dean Nancy Andrews, is planned January 20, 2009 at 5:15 pm. For more information about the series, or to be notified via e-mail of upcoming dialogues, please contact Gaston Warner at g.warner@duke.edu or at 919-414-4167.



Chapel Dean Wells and Divinity School Dean Jones during last year's dialogue "What Would You Do with \$100 million?"

SPEAKING THE TRUTH: *A New Book by Dean Sam Wells*



From Abingdon Press: "Truth" is a difficult subject in this pluralistic culture, and "the truth" is even more troublesome. Speaking the truth from the pulpit can result in an invitation to speak it at your next church. Speaking it in the community can earn you the label of narrow, intolerant, or irrelevant. Yet the preacher's call is to be a speaker of truth—the truth of God in Jesus Christ.

What does it take to speak the truth faithfully as a preacher of the gospel, and for that truth to be heard? You can assume the role of the angry prophet, starting every sentence with "Thus says the Lord" ...and insure that your hearers push the "off" button in their heads within two minutes. Or you can become the pronouncer of soothing religious platitudes, and insure that nothing you say will ever have any impact on anyone's life.

Or you can learn, as Samuel Wells has learned, that speaking the truth to a reluctant culture means telling the Christian story alongside the contemporary American story. It means helping your hearers perceive both the harmonies and the dissonance between the two. Finally it means inviting them, with both conviction and humility, to decide how their own story is going to be shaped by this truth. Wells shows all preachers how to remain true to their calling as speakers of truth, while being actually heard at the same time. *Copies of this book can be purchased at: www.amazon.com*

DUKE UNIVERSITY NAMES ITS FIRST MUSLIM CHAPLAIN

This summer, Duke University named Abdullah T. Antepli as the school's first Muslim chaplain, a full-time position that will provide services ranging from pastoral care to teaching about Islam.

Antepli, an imam who's finishing doctoral work at Hartford Seminary in Connecticut, becomes one of only a handful of full-time Muslim chaplains at U.S. colleges and universities, joining the more than 20 campus chaplains ministering to diverse faiths at the university.

"Chaplain Antepli was the overwhelming choice for the position by students, staff and faculty," said Zoila Airall, assistant vice president for campus life at Duke. "He brings a wonderful combination of spirituality, inspiration and wisdom to this position."

Antepli's work at Duke will focus on three primary areas: religious leadership for Duke's Muslim community; pastoral care and counseling for persons of any faith, or of no ascribed faith; and intra- and interfaith work. He will engage students, faculty and staff across campus through seminars, panels and other avenues to provide an Islamic voice to discussions of faith, spirituality, social justice and life in general. Antepli also will teach two introductory courses on Islam.

"Duke is today a leading international university in an increasingly cosmopolitan social and religious culture," said Duke Chapel Dean Sam Wells. "If Duke, alongside other leading Western institutions, is to become a hospitable environment for the formation of a new generation of international Muslim leadership of a broad-minded character, it has to take proactive steps to show the Muslim world here and abroad that it is open for business. Having a joint chaplain/faculty position is saying the university and



Abdullah Antepli, new Muslim chaplain.

its students have a great deal to receive from the Muslim tradition and that we are turning the page into a new style of interaction across ethnic and religious boundaries."

Antepli said Islam and Muslims are "at the center of attention in our time."

"People need to learn about Islam and Muslims from Muslims, not from popular media or others who are not qualified to speak on behalf of Muslims," he said. "The Duke leadership admirably recognized this. They had the vision to create this position. It will be my role and responsibility to shoulder that vision."

Antepli completed his basic imam training in his native Turkey. From 1996-2003, he worked on a variety of humanitarian projects in Myanmar and Malaysia with the Association of Social and Economic Solidarity with Pacific Countries.

Antepli, a husband and father of two, is completing his doctor of ministry project at Hartford Seminary, titled "Muslim Campus Ministry: Challenges and Opportunities." He was associate director of the seminary's Islamic Chaplaincy Program & Interfaith Relations and an adjunct faculty member. Prior to his work at Hartford Seminary, Antepli was the first Muslim chaplain at Wesleyan University, from 2003-2005. He is the founder and executive board member of the Muslim Chaplains Association and is a member of the National Association of College and University Chaplains.

Duke's Muslim community has been served for the past nine years in a voluntary capacity by Imam Abdul-hafeez Waheed, who Wells said he hopes "will continue to have a role in the new arrangements. We are grateful to him for carrying the flag for Muslim ministry here at Duke for a long time and helping us envision these new possibilities."

Wells originally proposed the idea of a full-time Muslim chaplain in the 2007 report "*The Chapel and Religious Life at Duke: Some Issues and Proposals*," viewable online at www.chapel.duke.edu/life/religious.



Duke Muslim Student Association students on a recent retreat.

CHAPEL ADMINISTRATIVE LEADERSHIP TIMELINE

a guide to who has been "in charge" of Duke Chapel from 1932 until now

1930s

1932-38

Franklin S. Hickman, *Methodist, Preacher to the University*

1933-37

Elbert Russell, *Quaker, Preacher to the University*

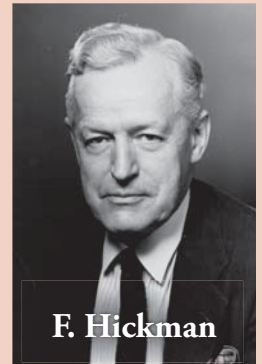
Both Hickman and Russell, Divinity School professors, served the Chapel in a part-time capacity.

1940s

1938-48

Franklin S. Hickman, *Methodist, Dean of the Chapel*

When the formation of an interdenominational Congregation was approved in 1937, the Student Religious Council recommended having a full-time University minister. Hickman was subsequently named the first Dean of the Chapel in 1938. After Dr. James T. Cleland, a Presbyterian minister from Scotland, came to the Divinity School as professor of preaching, Hickman shared his preaching duties with Cleland.



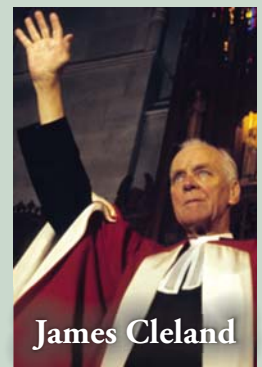
F. Hickman

1950s

1949-73

James T. Cleland, *Presbyterian, Preacher to the University and later Dean of the Chapel*

After his arrival at the Divinity School, Cleland began a 24-year association with Duke Chapel. Although he never became the administrative head, he was prominent in the life of the Chapel first as Preacher to the University (1949-56) and then Dean of the Chapel (1956-73). While teaching in the Divinity School, he preached and presided on a regular basis during the Sunday and special services and performed many weddings for Duke alumni. As the years passed, his preaching schedule lessened, but his wonderful brogue never did. Cleland is currently the only former preacher of the Chapel whose ashes, along with his wife's, are interred in the Chapel vault.



James Cleland

1948-51

The Administrative Committee of Duke Chapel

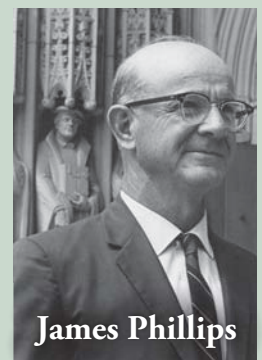
In 1948, Hickman proposed that the title of Dean of the Chapel be abolished and that an administrative committee made up of University preachers be formed to assume the duties of the Dean of the Chapel, which at the time meant planning all the services for the Chapel. Hickman wanted the title abolished because the administrative functions in the Chapel were largely absorbed by other lines of supervision and there was no budget (even to pay for visiting preachers).

These proposals were approved by then Duke President Flowers and the Board of Trustees. The members of the committee from 1948-49 through 1949-50 were Hickman, Cleland and Dr. Harold Bosley, a Methodist; and all three had the title Preacher to the University. Hickman and Cleland continued on the committee until 1952, when Hickman left for a sabbatical leave and then retired in 1953.

1951-53

James H. Phillips, *Methodist, Chaplain to the University and Director of Religious Life*

In 1950-51, when Phillips was appointed the first Chaplain to the University, he was not only Chief Administrative Officer for religious activities but also Chairman of the Administrative Board, which was responsible for all the services in the Chapel.



James Phillips

1953-56

Barney L. Jones, *Methodist, Chaplain to the University and Director of Religious Life*

Jones was responsible at various times for all services as well as for preaching. He and those following him continued to be in charge of the administration of the Chapel.

1956-57

W. Harvey Floyd, Jr., *Methodist, Acting Chaplain to the University and Director of Religious Life*

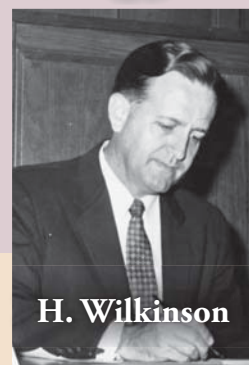


Barney Jones

1960s

1957-72

Howard C. Wilkinson, *Methodist, Chaplain to the University and Director of Religious Life*



H. Wilkinson

1970s

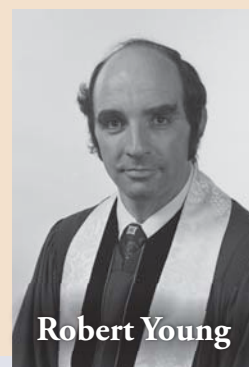
1972-73

Elmer O. Hall, *United Methodist, Acting Chaplain to the University*

1973-83

Robert T. Young, *United Methodist, Minister to the University*

The Rev. Robert Young was given the title Minister to the University, a change recommended by a 1972 campus committee that studied dean and chaplain positions. When he resigned in 1983, he received the title Dean of the Chapel.



Robert Young

1980s TO 2008

1983-84

Charlene Kammerer, *United Methodist, Acting Minister to the University*

1984-2004

William H. Willimon, *United Methodist, Minister to the University (1984-89), Dean of the Chapel (1989-2004)*

After he had been at Duke for five years, Willimon was given the title of Dean of the Chapel. When he went on sabbatical leave during the 1995-96 academic year, the Rev. Debra Brazzel, a United Methodist, was acting Dean of the Chapel.



Will Willimon

2004-05

Craig T. Kocher, *United Methodist, Acting Dean of the Chapel and Director of Religious Life*

2005-present

Samuel M. Wells, *Church of England, Dean of the Chapel*



Samuel Wells

Compiled from Duke Archives and Chapel Staff by Ella Jean Shore, D '56, September 2008

The Good Wine

In recent days, many college and university presidents in the United States have called for a public conversation about whether the current legal drinking age is appropriate. As part of that conversation, and in an effort to reflect on the many challenges facing the Duke University community regarding alcohol, Associate Dean Craig Kocher preached a sermon on the subject. A version of that sermon, delivered on September 14, 2008, is printed below.



I'm going to talk about something today that affects everyone's life. It is one of the most profitable industries in the world, and at the same time places a significant stress on many aspects of our health care system. It is something that is intensely personal, and glaringly public. It is something that has a particularly strong influence on campus life, at Duke, and college and university campuses around the world. The subject is alcohol.

As a pastor I've sat in the wreckage of families torn apart by an alcoholic family member. I've been with parents who have lost a college age son or daughter because somebody drank too much before getting into a car. I've been with students who have lost a friend to alcohol poisoning because a seemingly harmless party went out of control. Such experiences are horrific in their sadness. Yet, I've also enjoyed many lovely evenings with friends or family around a bottle of wine, and had some of the most significant conversations of my life over a pint of beer in one

dimly lit corner booth or another. The power of alcohol to destroy individual lives, families, and whole communities is fierce, and yet alcohol can also be a means of drawing people together in meaningful and life-giving ways. This cocktail of destructive and constructive outcomes is what makes alcohol so hard to manage.

Drinking is hardly a new phenomenon on college campuses; it wasn't invented by John Belushi and his Animal House companions in 1978 and it didn't go away when the legal drinking age was raised to 21 in 1984. In recent days, some 100 college and university presidents, including our own, have signed a petition saying that as a society we need a public conversation about the legal drinking age and whether it should be kept at 21 or lowered to 18. There are thoughtful people on both sides of this issue who earnestly want the best for young people and society at large, and yet disagree about the proper course

of action. Everyone agrees alcohol on campus is a significant issue, if for no other reason than 1700 students die from alcohol related events each year on college campuses in the US.

Those who want to keep the drinking age where it is, say that heavy drinking among college students is getting worse not better, and lowering the age will only encourage the behavior through easy access and sanctioned consumption. A recent study found that one in three students say they binge drink once a week, and that more and more students say they drink simply for the sake of getting drunk. Advocates for the drinking age

The power of alcohol to destroy individual lives, families, and whole communities is fierce, and yet alcohol can also be a means of drawing people together in meaningful and life-giving ways.

remaining at 21 point to studies that say heavy drinking as a teenager can do significant damage to a developing brain, and they also say drinking and driving deaths have gone down since the legal drinking age was raised.

Those who advocate for lowering the drinking age want a consistency in national laws. They say if an 18 year old is seen as responsible enough to vote, and is old enough to be drafted or sign up for armed service, that same 18 year old ought to be able to handle a beer. They contend that students under the age of 21 drink more dangerously because they are trying to hide it – and suggest that if alcohol becomes more accessible, and less clandestine, moderation will increase and bingeing, and the risky behaviors that come with it, will decrease.

On campus there are frequent conversations about drinking and the consequences of drinking. Some years ago, Will Willimon, the former dean of this Chapel, wrote a report on Student Life at Duke, titled: “We Work Hard, We Play Hard.” How right he was. If that report were written today it might be titled: “We Work Really Hard, We Play Really Hard.” I’ve been in meetings with other administrators on campus, genuinely struggling with how to address the issue. Administrators at Duke and elsewhere often feel their hands are tied to an abstinence only policy that relegates student drinking to off campus locations that lead to an increase in risky student behaviors involving cars, strangers, or long walks through shadowy areas of town. Rather than talking about moderation and responsibility, administrators, lest they appear to be advocates of breaking the law, often find themselves saying “no,” even though they are well aware the majority of students on college campuses are saying “yes.”

Life with alcohol is no less complicated for students. Alcohol can at times become a social litmus test drawing a boundary around who is “in” and who is “out.” Many students talk about the incredible pressure they feel to succeed,

to excel academically and socially, and how drinking can serve as both an escape route from the academic pressure and as a path to social success. The influence of alcohol provides students a release, a sort of “what happens in Vegas stays in Vegas” attitude. “I was drunk. It wasn’t really me, and thus I don’t have to deal with the consequences.” Meanwhile there are many students on Duke’s campus and elsewhere who don’t drink at all, who seem to have plenty of fun without a Busch Light in the hand. And many a student has lamented that the social scene on campus becomes all about the booze and its aftermath at the cost of meaningful relationships.

In Romans 14:1-12, Paul is addressing a Christian community that is deeply divided about what is appropriate or inappropriate to eat and drink. He has very little to say about the specifics of what should or should not be consumed, but he is concerned that the Christians in Rome are turning on

During communion at Duke Chapel we use wine... not because we want to flaunt the virtues of alcohol, but because Jesus drank wine, and even becomes wine as a way of sharing his life with us.

one another in a kind of self-righteous judgment. Throughout the letter of Romans, and throughout all of the Old and New Testaments, run two parallel themes, like the outside boundaries of a football field. One theme is freedom. God has given us freedom, the ability to live, decide, and act for ourselves. God is not a master puppeteer pulling the strings that conduct our lives. We can choose for ourselves. The other theme is accountability, the sense that we are all a part of a larger community called the Body of Christ, and more broadly we are all a part of a human society, and thus our actions effect others inside and outside the church, and we are to exercise our freedom precisely in ways that encourage, and cherish, and appreciate the gift of the other. Elsewhere Paul says we should not be a stumbling block to someone else. In caring for one another we occasionally have to have difficult conversations with each other about our lives, and those conversations may from time to time include how we consume alcohol. The blend of freedom and accountability is fully revealed in the life of Jesus, and often referred to as “grace.” It is freely given, yet comes with significant responsibility.

When we look to Jesus we do not get a clear or easy answer on how to handle



the questions surrounding alcohol. He certainly knows how to have a good time. Throughout the gospels we read stories of Jesus eating and drinking with disciples and prostitutes, tax collectors and priests. The Pharisees get so frustrated with his social habits at one point they call him a glutton and a drunkard. When the wine ran out at a wedding, his first miracle was to make more. Jesus of Nazareth is no prude. The kingdom of God is described in the gospels as a heavenly banquet, a grand party, much like a wedding banquet, a place of eating good food and drinking good wine. During communion at Duke Chapel we use wine, real alcohol, not because we want to flaunt the virtues of alcohol, but because Jesus drank wine, and even becomes wine as a way of sharing his life with us.

Yet in his eating and drinking, the emphasis for Jesus is always on the relationships at the table, and his desire to model a different kind of social arrangement by including the excluded, upsetting social norms, and deepening human connection. In other words, for Jesus, the emphasis of his social life is not the food and drink as much as whom he is eating and drinking with. It would be a mistake to describe Jesus as saying "anything goes." There are behaviors sometimes facilitated by being drunk that Jesus will not endorse, such as taking advantage of another person sexually, or getting behind the wheel of a car, or ignoring somebody who has passed out and in need of help, or destroying the gift of one's own body. Jesus eats and drinks as part of a life-giving way of relating to others, to turn strangers into companions and enemies into friends; in the same way that God in Christ becomes bread and wine to draw us close to him and one another, so that through eating and drinking together we would learn to cherish each other as friends. Alcoholics Anonymous is a precious gift because the members of those groups come to love one another more than they love to drink. Therein rests their power to shape, and transform,

I have a pastor friend who from time to time is asked the question, "Can Methodists drink?" And he says, "Well, that depends. Some can, and some can't."

and redeem. Their friendships become a source of life.

Throughout church history faith and practice have always had a social dimension. My own tradition, Methodism, has had a complex relationship to alcohol over the years. You know the old joke: What's the difference between Baptists and Methodists? Methodists will speak to one another in the liquor store. I have a pastor friend who from time to time is asked the question, "Can Methodists drink?" And he says, "Well, that depends. Some can, and some can't." Yet Methodism has long held an appropriate social wariness of alcohol. John Wesley, who with his brother, Charles, began the flourishing Methodist movement in 18th century England, was an outspoken critic of the way owners of coal mines set up company pubs just outside the entrance to the mines, so when weary and lonely miners, separated from their families and worn down by a twelve hour day, would come out of the mines the pubs were right there, a stumbling block to turn the miners'

meager wages into more profits for the mine owners. Christians in modern day South Africa have leveled the same charge against the owners of diamond mines in that country. For years ACC basketball coaches would not allow alcohol to be advertised on local television broadcasts because they reasoned it would have a negative influence on the hoards of young fans watching the games. The early Methodists, and many others across the Christian tradition, saw alcohol not as evil in itself, but as being used to prey on the poor, and thus as an issue of social justice. Those who have seen a friend's life ruined by easy access to alcohol might also recognize this as something that goes beyond personal choice to social responsibility. A colleague on campus who studies the alcohol issue closely sees a terrible irony: College students start drinking as a means to increase social connection, yet so many people only stop drinking after an addiction acquired in college has damaged or destroyed all the meaningful relationships they once held dear.

I wonder about the role that alcohol plays in your life: Does alcohol deepen your sense of reality, or obscure it? Do you use alcohol to avoid significant issues that need to be confronted in your life? Does it enrich your relationships, or substitute for them?

Jesus drank wine, and Jesus becomes for us the good wine. He is the host and guest at the communion table of God, the source of life, grace, and friendship. At the center of the church, at the center of our life with God, is a party. The table of our Lord is a fabulous party where there is always more to eat and the wine never runs dry. A party. A party. A grand party. Perhaps you might ask yourself, the next time you are in a place where the drink is flowing . . .

Is this the kind of place that makes you a better friend? Is this the kind of place where you would be proud to have Jesus as your guest? Is this the kind of party that Jesus would delight to host?



Our Spring Sojourn in Durham

By Elaine Enns and Ched Myers

In November 2007, Sam Wells visited us at our home in California. During a conversation about our struggle to find time to write, he reiterated an earlier invitation to come to Duke Chapel for a writing fellowship. We gladly accepted his generous offer, and arrived in Durham on April 22, 2008.

This was not our first collaboration with the Chapel. In 2006 we had worked together on some Sabbath Economics education in Durham. And Sam and Ched have worked together before the former came to Durham.

We stayed for six weeks for an enjoyable and productive time. We deeply appreciated the warm welcome and hospitality during our stay. It was delightful to meet kindred spirits in the Duke Chapel staff. ThD student Rebekah Eklund and Community Minister Abby Kocher called us often to see what our needs were, and invited us over for meals.

A particularly gratifying event was a symposium celebrating the twentieth anniversary of the publication of Ched's *Binding the Strong Man: A Political Reading of Mark's Story of Jesus* (an anniversary edition has just come out from Orbis Books). Duke Chapel hosted twenty of our dear friends and colleagues from around the east for this gathering, a gracious gift of recognition.

After a lovely banquet at the Wells' home, we met for a day to talk about the impact the book has had, and the prospects for continuing work in Bible study that bridges the seminary, the sanctuary and the streets. We closed our time with another delightful meal at Abby and Craig Kocher's. Our deliberations were seasoned by the music of Philadelphia jazz singer Warren Cooper and the visual and verbal art of Des Moines' Rev. Ted Lyddon Hatten. We are deeply grateful for this extravagant hospitality extended to us and our friends.

We also gave a joint sermon at Duke Chapel on Sunday, May 18, and appreciated the conversation and engagement we had with the congregation after the sermon.

Above all, we were very thankful for the space and time to write. The time in Durham afforded us the most concentrated writing time we have had in years. We nearly completed a draft of our book entitled *Ambassadors of Reconciliation: A New Testament Theology and Diverse Practices of Restorative Justice and Peacemaking*, which will be published by Orbis in 2009. We are deeply grateful to Sam and the staff and congregation of Duke Chapel for our sojourn in Durham, and look forward to further collaboration and friendship in the future.

Ched Myers' visit to Durham was funded by the William Preston Few Endowment for Theologian-in-Residence.



Participants in the Ched Myers' Anniversary Symposium, including Abby Kocher, Ched Myers and Sam Wells, all seated in the front.

L'ARCHE FOUNDER JEAN VANIER TO VISIT DUKE

This November, Duke Chapel will be hosting an exhibit of artwork created by the L'Arche community. The art featured will be original creations by L'Arche community members living in Washington, DC. (Art pictured below by four of the featured artists, clockwise from top left: Michael Schaff, Mo Higgs, Eileen Schofield and Sonny Clarke)

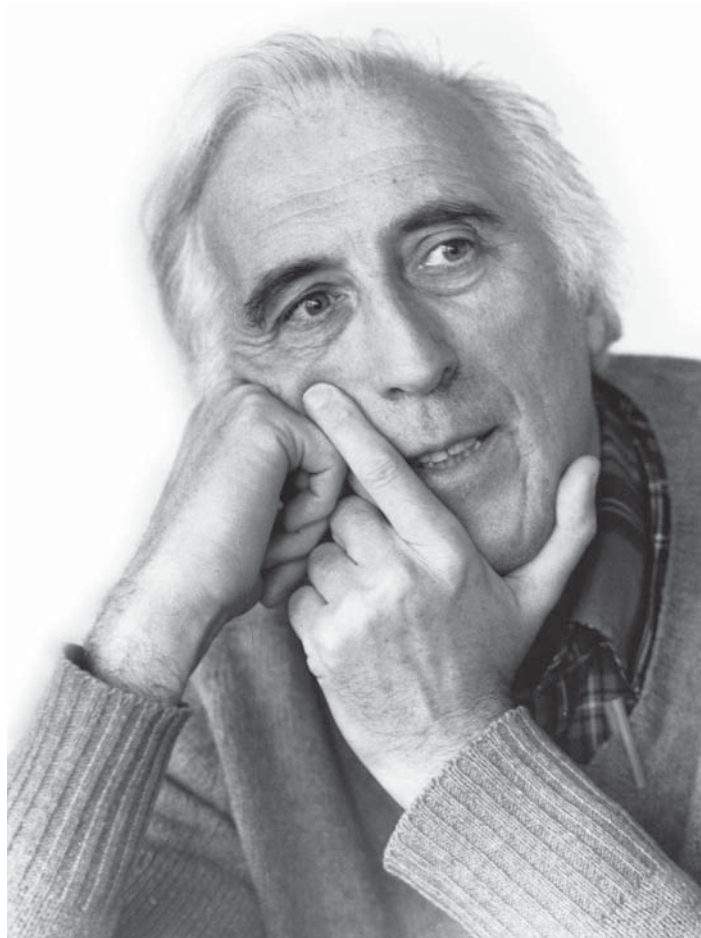
This exhibit is part of a larger series of events entitled "Living Gently in a Violent World," featuring L'Arche founder Jean Vanier. For more information, visit www.divinity.duke.edu/reconciliation. During his stay, Vanier will preach during Sunday morning worship on Sunday, November 9 at 11:00 a.m.

Vanier is the founder of L'Arche, an international network of family-like homes where people with and without disabilities share their lives together and witness to the reality that persons with disabilities possess inherent qualities of welcome, wonderment, spirituality, and friendship. In his early twenties, Vanier, the son of former Canadian Governor General Georges Vanier, left a promising career as a naval officer to study philosophy and theology at the Institut Catholique in Paris. There he met Father Thomas Philippe, a Dominican priest and professor who became Vanier's friend and spiritual mentor. Through the influence of Father Thomas, Vanier moved to Trosly, France in 1964 to live with people with intellectual disabilities, founding the first L'Arche community. For over four decades, Vanier has given his life to nurturing L'Arche, which has grown to include over 135 communities in 36 countries.

"Our community life is beautiful and intense, a source of life for everyone. People with a handicap experience a real transformation and discover confidence in themselves; they discover their capacity to make choices, and also find a certain liberty and above all their dignity as human beings." — Jean Vanier

Across the world, the L'Arche community offers people with an intellectual disability a family-style living environment that encourages them to create a home, to develop their talents, to build friendships and quite simply, to make the most of life. L'Arche communities are also places of welcome and support for families and friends, volunteers and neighbours, churches and other social service groups. Through their day, outreach or educational programmes and the large network of former assistants who have experienced our vision, L'Arche is actively working toward social change.

Vanier is also the founder of Faith and Light, an international movement that brings together people with intellectual disabilities, their families, caregivers and friends for friendship, sharing, prayer and celebration.



Duke Chapel's Profound Influence

For me, the very first influence that has lived on and on, was that **I was baptised at Duke Chapel**. I have always been told that I was the first baby to be baptised there. The Chapel was not completed at that time. The date was June 14, 1935. The baptism was performed by Bishop Paul B. Kern, of the Methodist Episcopal Church South. I have the letter that he wrote to my father and also my certificate of Baptism. My father was Elmer Dewey Weathers and my mother was Rebecca Kimbrough Weathers. My father was a Methodist minister, and had also served the little Dukes Chapel, the Duke family church, while he finished Duke.

Being baptised there gave me a profound connection with the University, always receiving inspiration from the Chapel, both in its architecture and beauty, and also during worship, and while I was a student at Duke, being in the Chapel Choir. **I had the pleasure of singing part of the *Messiah* solos**, much later, being invited by Ben Smith, to sing for the last performance that he conducted, before his death. I had sung for him in Washington, D.C., before he came to Duke as director of the Chapel Choir.

My life has always been blessed by the University, and by the Duke Chapel, in so many ways. **I was born at Duke Hospital on Nov 21, 1934. My life was saved from cancer at Duke Hospital in 1960.** Dr. Cleland would come to the hospital late at night and sit by me, and we would talk in the most wonderful sharing way, from deep within. I shall never forget our time together in this way - that surely was bringing the Chapel 'to me.'

I had always wanted to do something for Duke, in memory of my daddy, who died suddenly on Christmas Eve, when I was nine. In the end, I did not get to do this for the Chapel, but I did the Boulder Garden in the Duke Gardens, in memory of my father, and family and friends who have lent inspiration to my life. There were many connected with the Chapel who have done just that. The boulders in the garden were brought from the Duke Quarry, so to me, they represent this beautiful Duke Chapel, which has lent such inspiration to my whole life, from its beginning.

In 2006, my husband and I were co-chairs for our 50th Duke college reunion. This gave wonderful continuity to my life, in such a special way. Thanks for giving us all a chance to share a few of the ways that Duke Chapel has touched our lives. It has certainly given me a keen desire too, to see many of the wonderful pieces of architecture around the world, upon which this beautiful gothic piece was based. We should give immense thanks, within our hearts, for the artistic ability of its architect, Julian Abele.

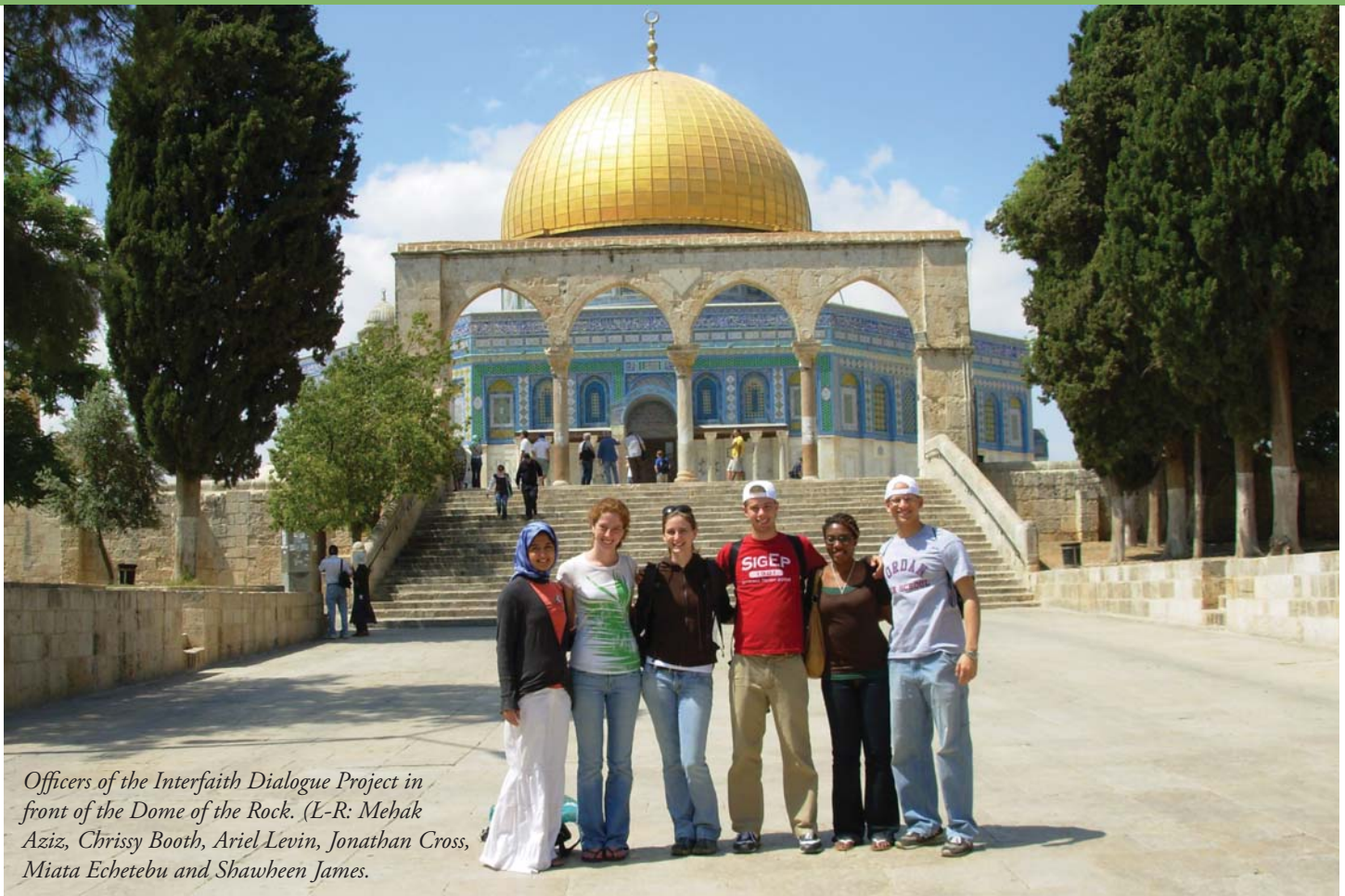
—Rebecca “Becky” Weathers Dukes



Duke Chapel under construction, in 1930 (above), and in the winter of 1947 (below). Photos from University Archives.



TELL US YOUR PROFOUND INFLUENCE STORY!
EMAIL PROFOUNDINFLUENCE@DUKE.EDU.



Officers of the Interfaith Dialogue Project in front of the Dome of the Rock. (L-R: Mehak Aziz, Chrissy Booth, Ariel Levin, Jonathan Cross, Miatta Echetebe and Shawheen James.

A JOURNEY TO JERUSALEM

by Miatta Echetebe, Trinity '11, Interfaith Dialogue Project Co-Chair

This past spring, the Faith Council of Duke Chapel planned an interfaith pilgrimage for students affiliated with the Interfaith Dialogue Project, as well as Faith Council members.

The hope was to broaden our horizons on a subject so significant to all of our lives that we meet together weekly to discuss it — faith. We would journey to Israel, the physical link between our faiths, and visit the holy sites for Jews, Christians, Muslims and Bahá'ís. We were comprised of a diverse group of

students from 6 different faith traditions. As a result of our monthly team meetings of planning and getting to know each other, I gained the sense that each person, student and staff, was going on this pilgrimage to discover more about themselves and more about each other. Before leaving, I wrote in my journal why I was going, "I joined this trip to feel God's presence, to walk where Christ walked and see the place my faith originates. I want to sense that I'm walking on Holy ground and hear the history with every step. I joined this trip to grow and to find some clarity and peace in my life. I joined to experience the oneness of God through learn-

ing more about the other Abrahamic, monotheistic faiths and the connection they have to this place. I joined to immerse myself in each faith and to hear the voice of God."

In Jerusalem, we attended services at a Christian church, a Muslim mosque and a Jewish synagogue. We got to feel what it was like on the inside of another religion—wearing the garments, being present during prayers and rituals, and allowing ourselves the freedom to feel and know God in a whole new way. I realized that at the core of each religion was a relationship with God. It seemed to be a universal desire that everyone talk to God and feel an answer. The

mediums we share are movement and voice, the most natural gifts God gave us to worship Him. Each time I heard the beautiful voice of the Imam calling people to prayer and I witnessed Muslim men and women as they went through their prayer routine in the mosque, I thought of this. I thought of this in synagogue among the singing and dancing of the Jewish men and women who welcomed the Shabbat. And I thought of this in church as we sang, knelt, and lifted our hands to humble ourselves and worship alongside Christian brothers and sisters.

While visiting these sites, I learned that religion in Israel is not a part of life, it *is* life. I was inspired by the dedication of all faiths to their Sabbath and their daily prayer and worship times. God's presence was not a question. It was an assumption that could not be ignored from day to day or even hour to hour. Jewish shops in the Old City closed down for Shabbat. Muslims flooded the

streets on their way to Al Aqsa Mosque as the call to prayer resonated through the air, heard on the streets and in the markets. Masses of Christians carried crosses through the streets to remember their Savior walking that same road to Cavalry on the Via Del A Rosa. All of these events were part of a typical Friday in Jerusalem. I wondered to myself how it would have affected my own life and my faith to have grown up in an environment like this, with everyone surrounding each other, more or less, peacefully and diligently displaying their faith in their unique way. I remember the Muslim Sheikh Abdul Aziz Bukhari, founder of Jerusalem Peacemakers, taught us the importance of interaction

While visiting these sites, I learned was that religion in Israel is not a part of life, it *is* life.



Kate Schisler, Farah Dadabhoy and Miatta Echetebe on the steps leading to the Shrine of the Bab at the Baha'i World Center in Haifa.

and communication. Coexistence had to be built upon friendship, which starts with sharing in each others' traditions. He illustrated his point by describing how he ate falafel while watching Sunday afternoon football with his American neighbors.

The heart of the trip was conversation—conversations with each other, with the Jewish, Muslim, and Christian people, and with God. I learned so much from talking to my peers in a setting and a manner that never happens for me on Duke's campus, even at Interfaith Dialogue Project meetings and events. Everyone, even the adult leaders, admitted their limited knowledge and felt empowered to continue learning from one another. We comfortably asked each other questions about how we practice our religion, what we believe, and why. I was able to gain perceptions of spirituality and the world from people very different from me. Building these relationships opened doors in our conversations and in our minds that allowed discussion of other issues of diversity such as race relations, gender identity, international politics, and multiculturalism. Without a doubt, we will all take back new attitudes toward social scenes and religious life as we head back to school in the fall.

By the end of the trip, when I looked back upon our original group photo, I realized that a picture that was once me and 18 very different looking and different thinking strangers that went to my school, was now me and 18 very close friends that God has blessed me with and called me to continue working with in order to relay our message and fulfill our purpose in promoting interreligious understanding. Not one of us left Israel with an unaffected outlook on Interfaith work. We left with new insights into our own faith and motivated hearts to explore world religions and promote unity among all people, starting even right here at Duke.

This interfaith pilgrimage was supported through gifts to the Faith Council Fund.

Reflections from JERUSALEM

“Having read about the Western Wall, the Dome of the Rock, the church of the Holy Sepulchre, and other destinations in an academic context, I was fascinated to actually experience these places of worship and, through speaking with community members, get a feel for the political, social, and religious climate of Israel.”

—Chrissy Booth, T’10, Westminster Presbyterian Fellowship

Below: Ariel Levin, Chrissy Booth, and Priyal Patel after afternoon prayer at the mosque in Abu Gosh.



“Through talking with other group members, answering questions and engaging in interfaith dialogue, I saw my own faith tradition through different eyes. This forced me to think about aspects of Islam I had always taken for granted. Furthermore, I became intimately aware of how important religion was not only to the members of our diverse pilgrimage group but to the millions of individuals inhabiting Jerusalem.”

—Mehak Aziz, T’09, Muslim Student Association

Above: Mehak Aziz standing outside of Bethlehem University.

“To me, the Jerusalem trip was a setting in which people of different faiths could experience things as a community. However, it was also a place where religious individuality was made understandable to the rest of the group. To have had an opportunity to understand not just another’s religious philosophy but also their vitality is something I appreciate very much.”

—David Eisenband, T’10, Jewish Life at Duke

Right: David Eisenband and Ariel Levin next to a sign saying “peace” at the Latrun Trappist Monastery.



Welcome Lisa Moore



*A brief Q&A with Duke Chapel's new
Office Coordinator and
Accounts Specialist*

Q: Tell us a little bit about yourself.

A: My name is Lisa Moore. I am married with three children ages 17, 16 and 9. I have my bachelors' degree in Business Administration. I enjoy spending time with my family playing games, watching movies and bowling.

Q: What brought you to the Chapel?

A: I moved to the Durham area to be close to my family. My younger sister worked for Duke Temporary Services and suggested that I do the same.

Q: What are your primary duties at the Chapel so far?

A: Some of my duties are verifying the different offerings and then taking those funds to be deposited. I verify and turn in time cards, paying invoices for goods as well as people doing work for the Chapel. I also maintain numerous financial records.

Q: What are you looking forward to?

A: Soon, I hope to finish up on my training and then perform my work for the Chapel in the spirit of excellence.

You can reach Lisa Moore at lisa.moore@duke.edu or by phone at (919)681-8651.

CELEBRATING 75 YEARS OF MESSIAH



by Allan Friedman, Assistant Conductor of the Duke Chapel Choir

(Above – undated file photo of a Messiah performance)

This year marks the 75th anniversary performance of Handel's Messiah in Duke Chapel. In what has become a Christmastime tradition in the Triangle, the Duke Chapel Choir will combine with soloists and an orchestra to bring George Fredrick Handel's best-known work to life.

In 1933, J. Foster Barnes first performed the work in the still unfinished Chapel.

For the first 34 years of the Chapel's history, selected portions of the Messiah were performed. These portions usually featured the first part of Messiah, focusing on those texts that dealt with the advent and birth of Jesus. These performances invariably ended with either the "Hallelujah" Chorus or the concluding chorus of Handel's oratorio: "Worthy is the Lamb."

In 1968, the Chapel Choir performed the oratorio in its entirety for the first time, featuring two conductors, Paul Young and Benjamin Smith. The concertmaster of this and many other performances of the Messiah at the Chapel was Giorgio Ciompi, founder of the Ciompi Quartet.

Today, the piece is performed with a choir of 130 students, faculty, staff, and townspeople. Some current members of the Chapel Choir have sung the piece over 100 times in concert in the Chapel. Nationally recognized soloists and an orchestra consisting of accomplished local players complete the well-polished and ebullient ensemble under the leadership of Director of Chapel Music Rodney Wynkoop.

All are invited to join the choir on Sunday, November 23 at 7:00 p.m. for the annual *Messiah* Sing-Along. Details about this year's performance are on the next page.



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to the heart of God.

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DUKE CHAPEL CHOIR & ORCHESTRA HANDEL'S MESSIAH

*Friends of Duke Chapel Luncheon**
Saturday, December 6 at 12:00 noon
followed by 2:00 p.m. performance
**Invitations mailed the week of November 1*

Other performances
Friday, December 5 at 7:30 p.m.
Sunday, December 7 at 3:00 p.m.

Duke University Chapel
Rodney Wynkoop, *Conductor*

\$15 General, \$5 Duke Students
*For tickets, call 684-4444 or visit tickets.duke.edu,
tickets on sale November 1*



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