



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



## Friends Newsletter First Quarter 2010

President: Patricia Philipps

Vice President: Gina Harrison

Secretary: Karen Rhodes, T '92

Immediate Past President:  
Janet Gwyer, PhD

Advisory Board:

Jean E. Carr WC '61

G. Paul Carr

Leigh Edwards, T '09

Gus Grant, MD

Steve Harper

Annelise Mesler, E'12

Nan Schiebel, WC '53, P '92

Anthony Sease, E'91

Ella Jean Shore, D '56

Beth Gettys Sturkey

Emeritus member:

William E. King, PhD, T '61, G '63, G '70

## INSIDE

Liturgy Comes to Life	2
A Celebration in Song	4
Helping Haiti	6
Changing Face of the Chapel	7
Call and Response	8
Holy Week Schedule	11
Ora Pro Nobis	12

# CELEBRATING 75 YEARS

*by Sam Wells, Dean of Duke Chapel*

Duke Chapel is 75 years old.

In some ways 75 years is not a long time. There have been only five deans of the Chapel, and as few as four directors of Chapel music. This is still quite a tight family. Yet think of the thousand or so people who throng the Chapel on a Sunday morning, and multiply that by all those Sundays of the year and all those 75 years; even take away the summer Sundays before air conditioning, which were doubtless fairly quiet, you've still got a figure in the millions. And that's before you add in those who connect with us through our oversight of campus ministries and those who follow us on the radio and internet. This is a formidable tradition.

On the weekend of April 17-18 this year we shall be celebrating that heritage, that birthday, and that promise.

On the Sunday the Chapel Choir and Vespers Ensemble will be singing their Spring Oratorio. The same morning I have invited Bishop Will Willimon to preach at our morning worship service. The focus of the weekend, however, is on Saturday afternoon at an event entitled *Laying Foundations, Living Faith*. This will include a film recently made about the Chapel, past, present and future, a musical offering, a message from me, and an opportunity to invest

in the Chapel's vision and mission. I want to ask you to make attendance at this event a focal point of your joyful participation in the Chapel's life and ministry this spring.

We've called it Laying Foundations because the foundations on which the Chapel sits are the stuff of dreams. The architectural, liturgical, musical, and preaching traditions of the Chapel are the envy of almost any mainline church in America. This is not a matter for pride or complacency; they are what they are because of hard work and faithfulness, dedication, and skill over many, many years. They will remain what they are and grow even stronger only by the same meticulousness,

WE ENJOY WHAT WE ENJOY HERE  
BECAUSE OTHERS LAID MARVELOUS  
FOUNDATIONS. OTHERS WILL ENJOY  
WHAT WE ENJOY, AND EVEN MORE,  
ONLY IF WE ASPIRE TO DO THE SAME.

passion and devotion in the years to come. We enjoy what we enjoy here because others laid marvelous

foundations. Others will enjoy what we enjoy, and even more, only if we aspire to do the same. We are still laying foundations. We need you to help us do so.

We've called it Living Faith because the whole point of the architecture, worship, music and preaching is to cultivate and support vibrant, confident, generous, humble, and persevering faith. Sunday morning is not a show. It's a thousand

*Continued on page 2*

CELEBRATING 75 YEARS, *cont'd from front cover*

people gathering hearts and minds and hands and voices to express and embody the most important thing in their lives, asking to be shaped for service, witness, and faithfulness in the rest of their week. If the building is beautiful, the liturgy carefully ordered, the music glorious and the preaching intense, moving and purposeful, it is so as to make beautiful lives, sacrificial servants, and courageous witnesses. These are things money can't buy. They lie with the power of the Holy Spirit and the will of the believer. But you can help us make fertile ground for the

Spirit to work.

We are facing significant demographic changes in the nature of our student body. We are a vastly more diverse, international and intercultural campus than we were not long ago. We at the Chapel can't simply wait for students to come and find us. We need agile and imaginative forms of interaction that are designed to address the students we have and the ways in which they find and pursue faith. That is our biggest priority in ministry and in fundraising. The Chapel you've always known is much the same; the

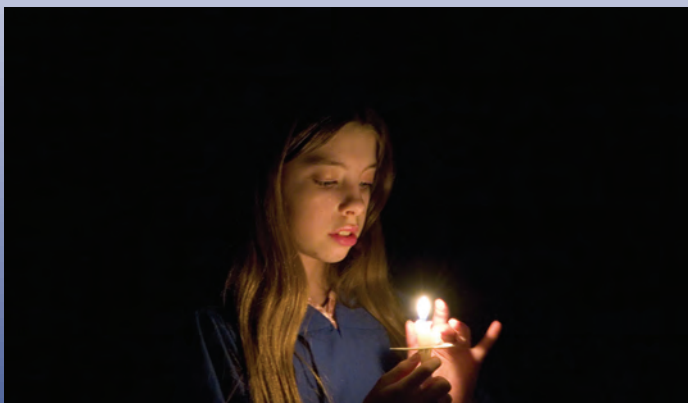
student body is very significantly altered. We need to be ready to take on the challenges we now face. Money is short for many of us. But some challenges won't wait. Saturday, April 17, is an afternoon we have set aside to outline the challenge we face to make Duke Chapel as much of a blessing in the next 75 years as it has been in the last 75. We hope you can join us that day. We trust you long to be a part of Duke Chapel's vision for the campus and the church in the years to come. We are full of hope and expectation. We trust you are too.

# LITURGY

*comes to*

# Life

*This March, Duke Chapel will release a new book by Dan Sam Wells entitled Liturgy Comes to Life. Featuring 104 pages of full-page and color photographs alongside reflections written by the Dean of the Chapel, Liturgy Comes to Life will be available from the front desk at Duke Chapel, as well as the Gothic Bookshop and Cokesbury Bookstore. We invite you to read the introduction as a preview. Photos below by Mark Manring.*



*Silence: Liturgy photo featuring Anna Gass.*



*Silence: Life photo at Eno River State Park.*



habits of regular worship – in prayer, in song, in sermon – but perhaps find it frustrating to turn these high ideals into regular practice in the world. Others of us are so focused on the practical outworkings of faith that they can find the disciplines of worship tedious and artificial.

Christians need each other. This book is intended to help us learn from each other. On the one hand it depicts moments during a regular worship service and explains why the action takes place in the way it does and what that activity signifies. On the other hand it depicts moments in which the habits learned in worship become formative for what it means to love one's neighbor as oneself.

Each page also includes a note about who is doing what in each respective photograph, and a personal comment from a participant explaining why this moment is so significant for them.

Liturgy shapes life: the way we worship informs the character of those gathered and impels them to take action in the world. Life shapes liturgy: the way we live informs and refines worship so it better reflects and shapes the ministry that it inspires. Liturgy shapes life as life shapes liturgy, in a spiral, a dance, a refraction of light and discovery. This is the moment when worship and mission catch fire, when liturgy truly comes to life.

"Liturgy" originally meant "the work of the people." It has come to be associated with fussy insistence on particular words and actions and clothes and processions. But fundamentally it means the way a people have come to order their life so that their actions and words appropriately portray and embody the God in whom they believe. Arguments about liturgy are important when they are a way of arguing about who God is and how our lives should best respond to God's love.

THIS BOOK REPRESENTS DUKE  
CHAPEL'S BEST EFFORT TO REPRESENT  
IN PICTURES AND WORDS WHAT  
IT MEANS TO LOVE GOD AND LOVE  
ONE'S NEIGHBOR, AND HOW THE  
TWO ARE INEXTRICABLY CONNECTED.

All the liturgical photographs focus on moments in the worshiping life of Duke University Chapel. While Duke has historic ties to the United Methodist church, Duke Chapel has always been an interdenominational institution. It is celebrating the 75th anniversary of its dedication in 2010. Its Sunday morning service attracts around 1000 worshippers – university students, faculty and staff together with local residents and visitors. It enjoys wonderful traditions of organ and choral music, liturgy and preaching. It also oversees the diversity of religious life at Duke University, including 25 campus ministries.

The photographs follow the order of worship at Duke Chapel on the occasions (currently on alternate Sundays) when the Eucharist is celebrated. Why the Eucharist? On the night before he died, Jesus gave instructions for how the church was to stay together and remember him. His instructions were these: eat together. In learning to eat together, the early Christians discovered they had to learn most of the

other skills of common life. And so today in the Eucharist before we eat together, we learn to greet one another, to be honest with one another about our faults, to celebrate and give thanks for what we have been given, to remember the truth, to pray, and in praying to discern the difference between what we need and what we want. This is how in eating together we discover what it means to be the church.

This book represents Duke Chapel's best effort to represent in pictures and words what it means to love God and love one's neighbor, and how the two are inextricably connected. We hope this book will be a source of renewal for worship and mission here and far beyond.



*Praying: Liturgy photo with Bonnie McWilliams.*



*Praying: Life photo with Peter Mawanda.*



*The timeless annual performance of Handel's Messiah, in two undated file photographs.*

# A CELEBRATION

*by Rodney Wynkoop, Director of Chapel Music*

Music has been a prominent feature of worship and cultural life at Duke Chapel throughout the Chapel's 75 years. Choirs sang in the Chapel even before the roof was completed, and music has marked virtually every significant university event or Chapel service held there ever since. The Chapel Choir will honor that strong tradition in its spring oratorio performance on Reunion Weekend, bringing together musical works that have played an important role in this history.

The first music ever sung in the Chapel was Charles Gounod's "Sanctus" from his *St. Cecelia Mass*. Performed at the Duke Commencement service on June 5, 1932, by a choir of 150 singers, mostly townspeople, it will be sung this time by the full 120 voices of the Chapel Choir. The concert will open with the well-known F. Melius Christiansen arrangement of "Beautiful Saviour," a traditional tune sung at the start of hundreds of Duke Chapel worship services in previous decades. Also featured will be John Rutter's "Beautiful River," a setting of "Shall we

gather at the river" which has been a Chapel Choir favorite for many years.

Many works have been composed for the Chapel over these 75 years, and several of them will be heard in this concert. Emma Lou Diemer's setting of "How firm a foundation" was commissioned for the 50th anniversary of the Chapel, and when it is performed in this concert, the choir will include a few singers who sang it at its Chapel premiere. Other works written for the Chapel and being performed in the concert are Allan Friedman's "Where E'er You Go," composed for a wedding in the Chapel, and David Arcus's setting of the Magnificat text, based on the hymn-tune "Woodlands" ("Tell out my soul").

The concert brings together many of the musical forces that have made music at Duke Chapel such a beloved part of life here. The carillon, played by University Carillon J. Samuel Hammond, will be heard before and after the concert. Two of the organs – the Kathleen Up-



*Choirs sang in the Chapel  
even before the roof was completed.*

ton Byrns McClendon Organ (Aeolian, 1932), and the Benjamin N. Duke Memorial Organ (Flentrop, 1976) – will be heard in the “Sanctus” of Charles Widor’s *Mass*, played by University Organist Robert Parkins and Chapel Organist David Arcus. Joining the Chapel Choir in the singing of the Sanctus will be the Vespers Ensemble, who will also sing the Sweelinck motet “Cantique de Simeon,” conducted by their director, Allan Friedman. The Schola Cantorum, the chamber-sized choir heard periodically at the start of worship services, will perform one piece, as will soloists Kristen Blackman, Patricia Philipps, Matt Fry, and Wade Henderson.

# *in Song*

The first half of the concert includes several works by French composers (Widor, Gounod, and Fauré in particular) in order to relate to the featured work of the second half of the concert: the *Requiem* by French composer Maurice Duruflé. Based on the traditional plainchant melodies of the Mass for the Dead, and clothing them in Duruflé’s rich, colorful harmonies, the *Requiem* is one of the great works of 20th-century choral music. The Chapel Choir will perform the *Requiem* in Duruflé’s 1948 version for choir and organ solo, with a virtuosic accompaniment played by David Arcus. The soloists will be baritone Jason McKinney and mezzo-soprano Mary Gayle Greene, both of whom have performed with the Chapel Choir in the recent past. It is indeed the past that is celebrated in this concert – all 75 years of it – but it is also the present, with all it offers, and that makes for a very promising future.

## A WEEKEND *of Celebrating*

*All Friends of Duke Chapel are invited to  
three special events in honor of the  
75th anniversary of the dedication of  
Duke Chapel.*

### **Laying Foundations, Living Faith Celebration**

Saturday, April 17, 2010

3:00 pm - 5:00 pm in Duke Chapel

*All are invited to a reception and viewing  
of a short film documenting the  
past, present and future of Duke Chapel,  
with remarks by Dean Sam Wells*

### **Sunday Morning Worship**

Sunday, April 18, 2010

11:00 am in Duke Chapel

*With Bishop of the North Alabama  
Conference of the UMC and former  
Dean of Duke Chapel Will Willimon  
preaching*

### **75th Anniversary Concert**

Sunday, April 18, 2010

4:00 pm in Duke Chapel

*Performance of Duruflé Requiem by the  
Duke Chapel Choir with Rodney Wynkoop,  
conducting. Plus anthems from throughout  
the Chapel’s 75 years with all the choirs and  
organists of Duke Chapel. Tickets available  
March 1 at [www.tickets.duke.edu](http://www.tickets.duke.edu)  
or at 919-684-4444.*





*Left: Donated supplies are loaded into a truck in front of Duke Chapel.*



*Above: The plane with supplies lands in Leogane.*

*Left: The FHM emergency medical mission team examines an earthquake victim.*



# HELPING HAITI

*by Nancy Ferree-Clark, Senior Pastor to the Congregation at Duke Chapel*

After the devastating earthquake struck Haiti on January 12, many began to ask how Duke Chapel planned to respond to this overwhelming humanitarian crisis. The initial response came on Sunday, January 17, when the offering received during worship, more than \$8,000, was dedicated to disaster relief through the United Methodist Committee on Relief (UMCOR.) The second response was to organize a collection of tents and medical supplies desperately needed by Family Health Ministries (FHM) to support their health clinics in Blanchard and Leogane, Haiti, located near the epicenter of the quake.

FHM is a faith-based organization with whom Duke Chapel has enjoyed a close partnership since 2003. Based in Durham and founded by Duke physician Dr. David Walmer and his wife Kathy, FHM currently operates three health clinics, a school, and an orphanage in Haiti. The Congregation at Duke Chapel got in on the ground level of one of their projects, literally, by helping lay the foundation for the clinic in Blanchard, a city of 225,000 that had no health care available prior to FHM's arrival. Since that time Duke Chapel has devoted its entire Christmas Eve offering to FHM's Blanchard clinic each year and has become a major supporter in its operation and expansion.

Mercifully, the Blanchard clinic remained standing during the earthquake while buildings all around it were destroyed. When FHM put out the call that supplies were needed immediately for their clinics, donations of tents and medical supplies poured into the Chapel and were combined with donations from Duke Hospital and other sites in Durham. After being

loaded on two large trucks, the supplies were driven by volunteers to Ft. Lauderdale, Florida, where a plane provided by the Center for Disease Control met them. The plane then flew the supplies to Leogane, bypassing the overcrowded Port-au-Prince airport and landing safely on a highway by a sugar cane field owned by FHM, the future location of their next health care facility.

Kathy Walmer, Executive Director of FHM, arrived in Haiti in late January along with a team of volunteers to help re-open the clinics. She reports that in the first one and a half days after the Blanchard clinic re-opened they served 450 patients, and the supplies from Durham were put to excellent use. Though they are setting new records for the number of patients treated in the clinic, Kathy says it will be the people and their stories they will always remember. She writes, "Even in a time of tremendous loss our Haitian friends still have a gift for hospitality that transcends all friendship. They know the true meaning of Christian sacrifice and service."

The Chapel's response to the crisis continued after the drive. Duke Chapel contributed \$5,000 to Stop Hunger Now for food relief in Haiti, and sponsored a third-year Duke medical student to return home to Haiti, to aid victims and translate for medical teams. Additionally, several Congregation children held a bake sale after worship raising \$800 for FHM to purchase medical supplies. If you would like to make a donation to FHM's ongoing relief efforts in Haiti, please visit [www.familyhm.org](http://www.familyhm.org).



# THE CHANGING FACE OF DUKE CHAPEL

*by Sam Wells, Dean of Duke Chapel*

Recently the Rev. Gaston Warner, our Director of University and Community Relations, indicated he would be leaving the Chapel staff at the end of April. Gaston will be working with Zoe Ministry, a United Methodist mission to African orphans, based in Garner, North Carolina. Gaston has been on the board of Zoe Ministry for some time, and during that time he has been deeply moved by its vision for offering a better life to AIDS orphans in Africa. Zoe Ministry gives small groups of orphans resources, including education, housing, and grants, to become self-sufficient and to provide for themselves long-term. We honor his call and will miss him very greatly indeed. There will be a proper tribute to his ministry in the next newsletter.

We are in the midst of the national search process for the Associate Dean for Religious Life. It is encouraging and exciting to see the range of able and faithful people being drawn to apply for this position. We hope to make an appointment by the end of the semester. Meanwhile, the search for the Community and Black Campus Minister is progressing well, and we hope to make an appointment before the end of March.

It is too early yet to say how we will go about filling Gaston Warner's large shoes. I do have some definite ideas, but in these challenging financial times all appointments are (very appropriately) coming under a greater level of central scrutiny at Duke than was hitherto the normal practice; so I shall need to make the case to the university administration for what I believe the Chapel needs to fulfill its mission in the years to come.

I am very grateful to the Chapel staff for bearing with this time of significant staff transition with engaging good humor and unflagging vigor. While we miss our departed colleagues, the Chapel's ministry is flourishing, and there is more than enough confidence and expectation as we look forward to having a full staff team once again.





# CALL and RESPONSE



Photo by Mark Manring

*The following is a sermon preached by Duke Chapel's 2010 student preacher, Christina Booth, T'10 (shown above). Each year, the Duke Chapel Pathways program selects an undergraduate student to preach on Student Preacher Sunday.*

What do you want to be when you grow up? This was an easy question to answer when I was younger – when I wanted to be a poet and inventor and rescuer of endangered species. But as my classmates and I approach graduation, the question has shifted to “What do you want to do next year”, and our parents and professors really do want to know what we’re planning. So especially this year, vocation has been consistently on my mind. Not because of an intellectual or spiritual interest so much as a palpable yearning, common to many of my classmates, to know what to do next.

The uneasiness of uncertainty and desire to know what’s next are certainly not unique to students. Many of us, in all stages of life, may have wished that our future would be suddenly revealed. With smoke and angels in a holy place such as this, or from a voice saying, “Don’t be afraid. From now on you will... be fishers of men” The clarity of these scriptural callings seems appealing, but they are usually not the basis for my ideal situation when I say I want to learn about being called, and responding to a call. This fall, I was actually just hoping that God would point out one job application, help me submit it on e-recruiting, and set me down some path that I’ve really been planning all along.

But this doesn’t seem to be the way it works. Much more than a nudge toward the right job, much more than an affirmation of one’s gifts and talents, God’s call compels us to discipleship. Our scripture passages for today, the commission of Isaiah in

**GOD CALLS ORDINARY PEOPLE TO EXCEPTIONAL TASKS. IT’S NICE TO KNOW THAT SHORTCOMINGS AND WEAKNESSES DON’T RENDER US INELIGIBLE FOR GOD’S WORK.**

Isaiah 6 and the call of three disciples in Luke 5 offer two striking accounts of God revealing vocations to his people. In these examples, we see that, though God’s call may confuse us, and may not be easy, it is to be answered with courage and faith.

Rather than just suggesting a good job or a nice new city to move to, God surprises his people by calling them to remarkable, radical, difficult tasks. His choices are almost ironic. He calls Abraham, an old man with no children, to found a nation; Moses, an ineloquent speaker to stand up to Pharaoh; Mary, a teenaged unwed girl, to give birth to his Son. To the people he’s calling, God’s call doesn’t make a lot of sense. If for no other reason than they don’t feel worthy of such an appointment.

Consider Isaiah. He sees the Lord sitting on a throne, and the whole entire temple is too small to contain just the train of his robe. There are angels everywhere – seraphs with six wings calling out “Holy, Holy, Holy is the LORD Almighty.”

As smoke fills the temple and the doorposts and thresholds are shaking, Isaiah is struck by the magnitude of God’s glory, and, in contrast, by the depth of his own inadequacy.

“Woe is me” he cries out “I am ruined – for I am a man of unclean lips.” Isaiah’s humility, his recognition of his own sinfulness, reiterates that God is the Almighty one, and that God doesn’t need a perfect agent to carry out his will. It reminds us that Isaiah didn’t look like the best man for the job. Perhaps it reminds us that, before we can be open to really listening for God’s call in our lives, we also have to call out “Woe is me.” We have to confess our shortcomings and admit that, without God, we’re really not good enough for the job either.

God calls ordinary people to exceptional tasks. It’s nice to know



that shortcomings and weaknesses don't render us ineligible for God's work, but that is only the beginning. Not only does God seem to call people beyond the normal scope of their individual abilities, he calls them to challenging tasks.

This is where we may falter. To be an instrument of peace is no easy task. For Isaiah to recognize and confess his unclean lips was not enough; God had to transform him into a capable prophet. This he does with the refiner's fire. An angel flew to Isaiah with a live coal in his hand, taken with tongs straight from the altar and touched it to Isaiah's unclean mouth. His sin was taken away to prepare him for the task at hand, but it wasn't painless.

And so I wonder, if I say "Here I am" to God, will a burning coal be required before I can best serve him?

The necessity of purification is not a punishment. It's the rough scrubbing and sloughing off of old grime, the snapping of a light stick so it can glow, the quick chill of the waters of baptism. Not for our harm, but for our flourishing, we're made to confess and be changed before we can serve. In this act of purification, God prepares the unprepared and sanctifies the unholy to do his work.

Despite the trial – despite the fact that Isaiah will be called to deliver a harsh message to calloused, confused people – despite the need to prophesy to unhearing people until the cities lie ruined and the land is utterly forsaken, Isaiah offers himself. "Here I am. Send me."

Men and women have more recently repeated these words. Among them is German theologian and martyr Dietrich Bonhoeffer, called at a young age to ministry and later to the German Resistance movement against Nazism. Bonhoeffer bravely spoke out against the Fuhrer from the beginning of Hitler's regime. He helped found the forerunner to the Confessing Church, a movement of Christian opposition to Hitler, and maintained that Christ was the only head of the church, denouncing the idolatrous devotion to Hitler. Though given opportunities to move to London and New York, he returned to Germany each time and endured harassment from Nazis. Called to risk everything, he spoke out with strength and conviction. A close friend of his recalled, "Dietrich himself was a martyr many times before he died." Bonhoeffer faithfully opposed injustice until his execution in a concentration camp. In one of his letters from prison he wrote, "I am sure of God's hand and guidance... You must never doubt that I am thankful and glad to go the way which I am being led."



*Pastor and theologian Dietrich Bonhoeffer.*

How can we explain this? What compels this courage?

By the shores of Lake Gennesaret, three fishermen followed Jesus' instructions, despite their hours of unsuccessful fishing, and tossed their nets into the sea. To their utter surprise, they caught so many fish that their nets began to break. Recognizing the glory of the man before him, Peter fell down and, like Isaiah, confessed his unworthy nature as a sinful man. Jesus assuaged the disciples' fear and revealed their calling – a vocation which, upon first hearing, must have been confusing to the fishermen. "From now on", Jesus said, "you will catch people."

So these three men – Peter, James, and John, whose entire livelihood was fishing, pulled their boats up on the shore, left everything, and followed him. Let's not gloss over this move. They didn't ask questions? Didn't try to haul all those fish to the market first? They didn't try to negotiate a part-time position fishing for men while hanging on to their old profession? I'm not one to talk about making quick decisions. Even if I had just dragged in so many fish that my nets broke, I may have wanted to sit down and jot down a pro and con list, outline my possibilities and rank-order my priorities. Not Peter, James, and John. They left everything and followed him.

Dietrich Bonhoeffer recalls this moment in a discussion of grace. "Costly grace" he says, "is the call of Jesus Christ at which the disciple leaves his nets and follows Him." Contrasted to "cheap grace," which is "forgiveness without repentance, baptism without discipline, communion without confession, and grace without the cross," Costly grace

recognizes the need for the refiner's fire, for the live coal in the temple, for the personal confessions of Isaiah and Peter. Bonhoeffer's *The Cost of Discipleship* is so convicting that I find it almost hard to read. Knowing his background and incredible self sacrifice, his vision of discipleship seems like a lot to sign up for. Though his challenges may seem overwhelming, his understanding of costly grace illuminates God's call and our response. "Such Grace" says Bonhoeffer, "is costly because it calls us to follow, and it is grace because it calls us to follow Jesus Christ... it is costly because it costs a man his life, and it is grace because it gives a man the only true life... it is costly because it compels a man to submit to the yoke of Christ and follow Him; it is grace because Jesus says, 'My yoke is easy and My burden light.'"

This past summer I worked on a Global Health project in Thomassique, Haiti. I was blessed to meet incredible people both while in Thomassique, and once I returned at a conference in Durham. The Haiti Connection Conference, here

in North Carolina, resulted in my inclusion on a listserv of physicians, nurses, international organizations, public health outreach projects, clinics – a variety of people in Haiti and in the states. In the fall, I would get emails here and there mentioning an upcoming presentation, or a shipment of supplies. Immediately after the earthquake a few weeks ago, I was overwhelmed by the barrage of emails coming through the list everyday saying, “I’m an ER surgeon in North Carolina ready to volunteer immediately – when can I leave? We’re a team of four nurses and two P.A.s – how can we help? I’m a French, English, and Kreyol-speaking Haitian ready to go to Port au Prince – does anyone need a translator?”

Confronted not with burning coals and soaring angels in a temple, but with an earthquake, these people are literally exclaiming, “Here I am. Send me.” Offering their own gifts and the training they have acquired, some of them, like the disciples, have left everything to respond to a pressing and challenging call. I find myself wondering if I would be willing to respond to God’s call with the same eagerness, speed, and faith.

Now, what about all of us? Here we are, a large congregation, each of us with a calling. Perhaps some of us have realized how God is calling us, and a few have answered. Many may be waiting, listening, praying. Looking around for some hint that God does have a plan and that he or she has a role in it. I’d like to hope that if I found myself in a temple filled with smoke, angels, and the train of God’s robe, I would listen up. But in the presence of a somewhat more subtle call, would we rationalize our way out of it? I’m not sure I’m suited for that line of work – frankly, my talents lie elsewhere – I’m fine where I am, thanks though.

How easily our own interests and desires could muddle our understanding of God’s call. How easily we can settle into complacency and stop listening. Or, we could just keep listening, trying to be sure and not presumptuous and therefore never taking action.

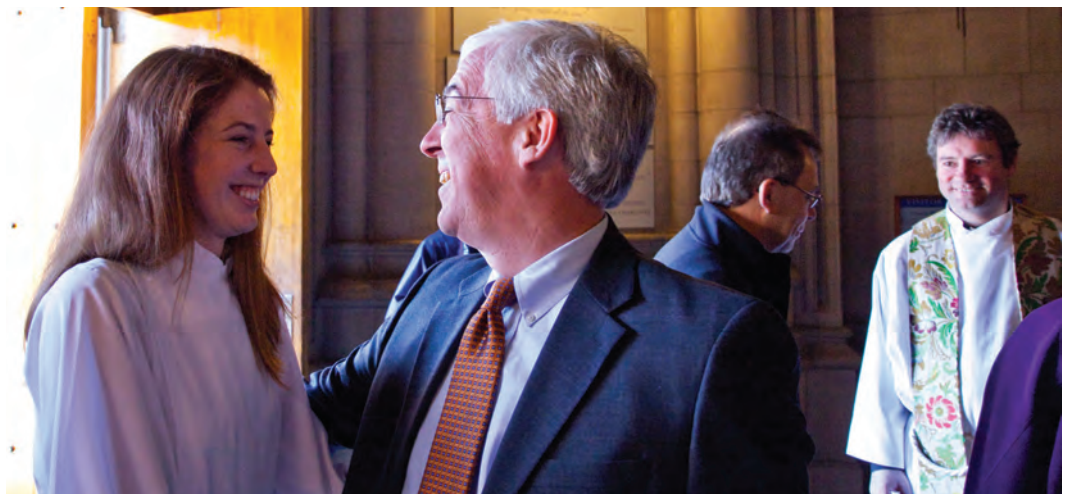
In addition to the enormous, life-altering calls heard by people like Isaiah and the disciples, doesn’t God call us to discipleship each day? We need not transition to a new job to respond to a call. Whether researching, building, planting, advising businesses, raising children, we are called to, with humility, acknowledge our own sin and declare our willingness to follow. That daily call isn’t simple.

It is a call to, like Isaiah, speak truth even when it is difficult. It is a call to take our normal, ordinary, every day lives and let them be transformed into a ministry – just as the disciples transformed their vocation as fishermen into fishers of men.

If we asked to be called, if we answer the call, where will God lead us? God’s people, according to scripture, are called “from labor to rest,” “from death to life,” “from darkness to light,” “from bondage to liberty and peace.” We won’t all be Bonhoeffers. We won’t all leave everything to immerse ourselves in disaster relief. But each of us can listen for and respond to an equally significant call closer to home. I don’t mean to present a watered-down version of the former spectacular callings, but an equally transformational, though somewhat more subtle, call.

With the knowledge that God calls us to challenging tasks for which we might not consider ourselves worthy of or prepared, answering such a call can be intimidating. Whether it’s a call to move across the world and take on a new challenge or move across the office and minister to a neighbor, we might feel in over our heads. But the examples of Isaiah and Peter tell us otherwise, and Scripture offers us a few things to expect.

First, that God’s call may not make sense to us. He finds people who aren’t confident or extremely capable, and calls them to greatness. By choosing ordinary people, who could never accomplish such tasks without God, his power is made perfect in weakness. Second, God’s call isn’t easy. It’s a call to take up our cross and follow Christ. Whether our whole world is transformed, or just our daily purpose, it is a call to leave everything and, supported by grace, fix our eyes on the Almighty God. And a call to, like Job, maintain faith in God throughout. Finally, God’s call is to be answered with discipleship. Whether a life-changing event or a daily call to minister and serve, we are to get up and follow Christ saying, “Here I am. Send me.” Amen.



*Christina Booth receives congratulations from her father while Chapel Dean Sam Wells greets worshipers after the service.*



# Holy Week

## SCHEDULE OF EVENTS

### SUNDAY, MARCH 28 - PALM/PASSION SUNDAY

11:00 am University Service of Worship, The Rev. Dr. Sam Wells

### Monday, March 29

12:00 noon Holy Week Noon Service, Memorial Chapel

### Tuesday, March 30

12:00 noon Holy Week Noon Service, Memorial Chapel

5:15 pm Service of Prayer and Holy Communion, Memorial Chapel

### WEDNESDAY, MARCH 31

12:00 noon Holy Week Noon Service, Memorial Chapel

### THURSDAY, APRIL 1 - MAUNDY THURSDAY

12:00 noon Holy Week Noon Service, Memorial Chapel

6:30 pm Service of Footwashing, Duke Chapel Crypt

7:30 pm Maundy Thursday Service\*, Service of Holy Communion, Stripping of the Altar

### FRIDAY, APRIL 2 - GOOD FRIDAY

11:30 am Procession of the Stations of the Cross, beginning on the Chapel steps

12:00 noon Service of Good Friday

1:00-3:00 pm Meditative organ music

7:30 pm Service of Tenebrae (Darkness)\* with the Rev. Dr. Sam Wells

### FRIDAY, APRIL 3 - HOLY SATURDAY

7:00pm Easter Vigil

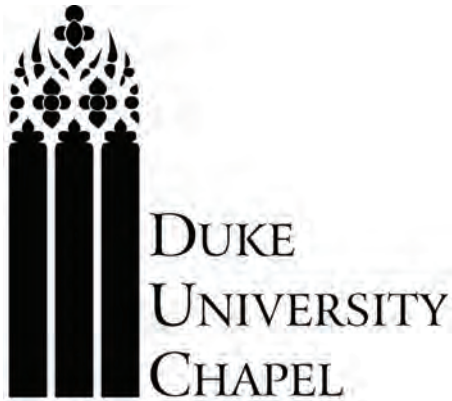
### FRIDAY, APRIL 4 - EASTER SUNDAY

6:30 am Easter Sunrise Service, Duke Gardens South Lawn, The Rev. Dr. Sam Wells

9:00 am University Service of Worship, The Rev. Dr. Sam Wells  
Service of Holy Communion

11:00 am University Service of Worship, The Rev. Dr. Sam Wells

*\* Because silence will be observed in these services,  
a limited capacity nursery will be available for children under 6.  
All events in Duke Chapel unless otherwise noted. For more information, visit [www.chapel.duke.edu](http://www.chapel.duke.edu)*



Non Profit Org.  
U.S. Postage  
PAID  
Permit No. 60  
Durham, NC


Friends of Duke Chapel  
Box 90974  
Durham, NC 27708  
Address Service Requested

The Friends of Duke Chapel  
newsletter is published  
four times a year by  
Duke University Chapel, and  
mailed to all current Friends of  
Duke Chapel.

Duke Chapel's mission  
is to keep the heart of the  
University listening  
to the heart of God.

For more information becoming  
a Friend of Duke Chapel,  
contact Bonnie McWilliams at  
bmcwil@duke.edu,  
or call 919-684-5955.

Visit us online at  
[www.chapel.duke.edu](http://www.chapel.duke.edu)



**Ora  
Pro  
Nobis**

**Music for the Anunciation and Holy Week  
from Spain and its Colonies**

On March 28 at 2 pm in the Chapel, the Duke Vespers Ensemble will present their Spring Concert, "Ora Pro Nobis - Music for the Anunciation and Holy Week from Spain and its Colonies." This powerful, hour-long concert features the work of the spanish renaissance masters Victoria and Morales, as well as renaissance and modern music from Guatemala and Argentina. Allan Friedman, conducting. Free admission.

#### CHAPEL FRIENDS EMAIL LIST

We invite all our Friends to join our mailing list to receive invitations to Friends activities and upcoming events, and to stay up-to-date on the life of the Chapel. To join, visit <https://lists.duke.edu/sympa/subscribe/chapel-friends>, or email Mandie Sellars, Communications Manager at [mandie.sellars@duke.edu](mailto:mandie.sellars@duke.edu).



*View from Duke Chapel* was printed on recycled paper using soy-based ink. This paper is environmentally responsible with post-consumer waste fiber and recycled fiber, elemental chlorine-free pulps, acid-free and chlorine-free manufacturing conditions.