

*grant us peace*





# *grant us peace*

an evening of music and readings commemorating  
the twentieth anniversary of September 11, 2001

**Saturday, September 11, 7:30 p.m.  
Duke University Chapel**

# program

Welcome

Rev. Dr. Luke A. Powery

## I.

The World of Silence (*A Quaker Reader*)

Ned Rorem  
(b. 1923)

Blessed Be The Lord, My Rock

Abbie Betinis  
(b. 1980)

“There is a time for everything”

In Memory

Joan Tower  
(b. 1938)

## II.

Te lucis ante terminum

Diego Ortiz  
(c.1510–c.1570)

“Night and sleep”

Prayer Before Sleep (*Talmud Suite*)

Sid Robinovitch  
(b. 1942)

Balm in Gilead

Black spiritual  
arr. M. Roger Holland II

“Let evening come”

Molto adagio (*String Quartet No. 1*)

George Walker  
(1922–2018)

### III.

Verleih uns Frieden

Felix Mendelssohn  
(1809–1847)

Adinu

Sufi melody  
arr. Shireen Abu-Khader & André de Quadros

“May I become”

There is a spirit that delights to do no evil (*A Quaker Reader*)

Ned Rorem

Ute Sundance

Ute melody  
arr. Valerie D. Naranjo & Ethan Sperry

“May we be protected together”

The Ground

Ola Gjeilo  
(b. 1978)



## texts & translations

### **Blessed Be The Lord, My Rock**

Blessed be the Lord, my rock and my fortress,  
my stronghold, my deliverer,  
my shield and he in whom I take refuge.  
We are like breath, our days are like a passing shadow.  
Blessed be the Lord, my rock and my fortress.

Bow thy heavens, O Lord, come down!  
Stretch forth thy hand from on high.  
Rescue me, deliver me.  
I will sing a new song to thee, O God.

*- Psalm 144:1-2, 4-5, 7, 9; adapt. Abbie Betinis*

### **“There is a time for everything”**

There is a time for everything, for all things under the sun:  
A time to be born and a time to die,  
a time to laugh and a time to cry,  
a time to dance and a time to mourn,  
a time to seek and a time to lose,  
a time to forget and a time to remember.

This day we remember those who gave us life. We remember those who enriched our lives with love and beauty, kindness and compassion, thoughtfulness and understanding. We renew our bonds to those who have gone the way of all the earth. As we reflect upon those whose memory moves us this day, we seek consolation, and the strength and insight born of faith.

Tender as a parent with a child, the Lord is merciful. God knows how we are fashioned, remembers that we are dust. Our days are as grass, we flourish as a flower in the field. The wind passes over it and it is gone, and no one can recognize where it grew. But the Lord's compassion for us, the Lord's righteousness to children's children, remain, age after age, unchanging.

*- Jewish prayer*

## Te lucis ante terminum

*sung in Latin*

To thee, before the end of the day,  
Creator of the world, we pray.  
Thy grace and peace to us allow  
and be our guard and keeper now.

From evil dreams defend our sight,  
from all the terrors of the night,  
from all deluding thoughts that creep  
on heedless minds disarmed by sleep.

O Father, that we ask be done,  
through Jesus Christ, thine only Son;  
who, with the Holy Ghost and thee,  
shall live and reign eternally. Amen.

*- 8th century compline hymn; trans. John Mason Neale*

## “Night and sleep”

At the time of night-prayer, as the sun slides down,  
The route the senses walk on closes, the route to the invisible opens.

The angel of sleep then gathers and drives along the spirits;  
Just as the mountain keeper gathers his sheep on a slope.

And what amazing sights he offers to the descending sheep!  
Cities with sparkling streets, hyacinth gardens, emerald pastures!

The spirit sees astounding beings, turtles tuned to men,  
Men turned to angels, when sleep erases the banal.

I think one could say the spirit goes back to its old home;  
It no longer remembers where it lives, and loses its fatigue.

It carries around in life so many griefs and loads  
And trembles under their weight; they are gone, it is all well.

*- Jalal ad-Din Mubammad Rumi (1207–1273); trans. Robert Bly*

## Prayer Before Sleep

*sung in Hebrew*

Exalted art thou, O my Lord  
who art God and King of the world,  
who weighs down my eyes with gentle bonds of sleep  
and refreshes my tired spirit with slumber.

May ever it be thy will, Lord my God,  
and God of all my fathers,  
to lay me down in untroubled peace  
and raise me up in peace once more.  
Do not let dark imaginings disturb me  
with thoughts of sin and despair.  
O heal my fear and my suffering —  
May my bed be enclosed in thy care.

Give light unto my eyes lest the sleep of death o’ertake me.  
For ’tis thee who breathes life into man’s slumbering soul.

Exalted art thou, O Lord,  
who illuminates all the world with his glory.

*- Babylonian Talmud; trans. Sid Robinovitch*

## Balm in Gilead

There is a balm in Gilead to make the wounded whole.  
There is a balm in Gilead to heal the sin-sick soul.

Sometimes I feel discouraged and think my work’s in vain,  
but then the Holy Spirit revives my soul again.

Don’t ever feel discouraged, for Jesus is your friend.  
And if you lack for knowledge, he’ll ne’er refuse to lend.

If you cannot preach like Peter, if you can’t pray like Paul,  
you can tell the love of Jesus, and say, “He died for all.”

*- Black spiritual*



## “Let evening come”

Let the light of late afternoon  
shine through chinks in the barn, moving  
up the bales as the sun moves down.

Let the cricket take up chafing  
as a woman takes up her needles  
and her yarn. Let evening come.

Let dew collect on the hoe abandoned  
in long grass. Let the stars appear  
and the moon disclose her silver horn.

Let the fox go back to its sandy den.  
Let the wind die down. Let the shed  
go black inside. Let evening come.

To the bottle in the ditch, to the scoop  
in the oats, to air in the lung  
let evening come.

Let it come, as it will, and don't  
be afraid. God does not leave us  
comfortless, so let evening come.

*- Jane Kenyon, © 2005*

## Verleih uns Frieden

*sung in German*

Mercifully grant us peace, Lord God, in our times.  
For there is none other who can fight for us  
but you alone, our God.

*- Medieval antiphon; adapt. Martin Luther*

## Adinu

*sung in Arabic*

I follow the religion of love  
wherever love is found  
for love is my religion and my faith.

*- Ibn Arabi (1165–1240)*

Holy, holy, holy,  
you are the Lord God.  
Heaven and earth  
are full of your great glory.

*- Isaiah 6:3*

Almighty God of great dignity,  
our Creator, I ask you to be merciful on all.  
I come to you, the revealer of all obstacles,  
hoping for your approval as I have none but you.

*- Islamic prayer for forgiveness, ibtibal tradition*

## “May I become”

May I become at all times, both now and forever  
a protector of those without protection  
a guide for those who have lost their way  
a ship for those with oceans to cross  
a bridge for those with rivers to cross  
a sanctuary for those in danger  
a lamp for those without light  
a place of refuge for those who lack shelter  
and a servant to all in need.

For as long as space endures,  
and for as long as living beings remain,  
until then may I, too, abide  
to dispel the misery of the world.

*- Shantideva (c.685–c.763)*

## Ute Sundance

“The Ute Sundance is a song without words, a song of renewal sung by the Ute Tribe at the beginning of the year. Debts, misunderstandings, and grudges are forgiven, so that no one needs to start the year with old negativity. The young men enact a difficult dance, personifying the release of the pain experienced in the community during the past year.”

- Valerie D. Naranjo / Ethan Sperry

## “May we be protected together”

Om

*Om saba navavatu*

May we be protected together

May we be nourished together

May we learn together with vigor

May our learning be filled with the brilliant light of understanding

May there be no hostility between us

Om shanti shanti shanti

*Om sarve bhavantu sukhinah*

May happiness abound in everyone

May none of us fall ill

May we see auspiciousness everywhere

May none of us feel sorrow

Om shanti shanti shanti

*Om asato ma sadgamaya*

Lead us from the unreal to the real

Lead us from darkness to light

Lead us from death to immortality

Om shanti shanti shanti

- Hindu prayer

## The Ground

*sung in Latin*

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Lamb of God, who takes away the sins of the world,  
grant us peace.

*- ordinary of the Christian liturgy*



# participants

## Ciampi Quartet

Eric Pritchard, *violin*

Hsiao-mei Ku, *violin*

Jonathan Bagg, *viola*

Caroline Stinson, *cello*

## Duke Chapel Schola Cantorum

Megan Boyd, *soprano*

Rush Dorsett, *soprano*

Catherine Kelly, *soprano*

Alissa Roca, *soprano*

Henry Branson, *tenor*

Wade Henderson, *tenor*

Jordan Klotz, *tenor*

Jeremy Nabors, *tenor*

Laura Jones, *alto*

Meredith Pysnik, *alto*

Monica Szabo-Nyeste, *alto*

Audrey Walstrom, *alto*

David Faircloth, *bass*

Steve Pysnik, *bass*

Christopher Short, *bass*

Christopher Jacobson, *organ & piano*

Zebulon M. Highben, *conductor*

## Readers

Rev. Dr. Luke A. Powery, *Dean, Duke University Chapel*

Dr. Leela Prasad, *Professor, Department of Religious Studies*

Imam Abdul Waheed, *Program Associate, Center for Muslim Life*

## **The Ciompi Quartet**

Since its founding in 1965 by the renowned Italian violinist Giorgio Ciompi, the Ciompi Quartet of Duke University has delighted audiences and impressed critics around the world. Its members are professors in the Duke Music Department, where they teach instrumental lessons, coordinate and coach chamber music, and perform across campus in concert halls, libraries, dormitories and classrooms. In recent years the quartet has performed throughout the United States and abroad, including concerts in China, France, Italy, Germany, Serbia, and Albania. The quartet has also performed at the Great Lakes Chamber Music Festival, North Carolina's Eastern Music Festival and Highlands Chamber Music Festival, and at Monadnock Music in New Hampshire. The group's most recent recordings are on Toccata Classics and Naxos, with numerous others on the CRI, Arabesque, Albany, Gasparo, and Sheffield Lab labels.

## **Duke Chapel Music**

Recognizing the creative arts as both an expression of the worship of God and an expression of human longing, Duke Chapel's music program seeks to glorify to God and stir the hearts and minds of all those it reaches. The Chapel's three choirs—the Chapel Choir, Vespers Ensemble, and Evensong Singers—engage students, faculty, staff, and community members in musical leadership of the Chapel's weekly worship services. The annual Music at Duke Chapel concert series features Chapel musicians and guest artists in a variety of performances, including annual presentations of Handel's *Messiah* (a Duke tradition since 1933) and recitals on the Chapel's magnificent organs and carillon.

The Schola Cantorum performing in tonight's concert comprises current and former staff singers and friends of the Chapel Music program.

## **Duke University Chapel**

Duke University Chapel is, indeed, the “great towering church” that James B. Duke requested and has become a widely recognized symbol of the university. As such it offers a magnificent gathering space for significant events in the life of the university and its members. As a profound symbol of faith on the campus, the Chapel is a suitable institution to act as the moderator for recognized campus Religious Life groups that serve students, including Buddhist, Catholic, Hindu, Jewish, Mormon, Muslim, and Protestant organizations and groups. It is also a vibrant center of interdenominational Christianity with weekly worship services through which participants encounter deep traditions of compelling preaching and stirring choral music. With a robust sacred music program, a comprehensive vocational discernment program, an active Congregation for care and service, and a community ministry that partners with Durham nonprofits and churches, the Chapel serves the campus and the community in fulfillment of the University's historic motto (*Eruditio et Religio*) by bridging faith and learning.

## Duke Arts

Duke Arts connects and amplifies the arts across the university, with support from the Office of the Vice Provost of the Arts. The arts thrive at Duke. Leading academic programs, critically-acclaimed presenting organizations, and embedded visiting artists create connections between campus, the cultural momentum of Durham, and international thinkers, makers, and performers. With thirty-four degrees, minors, and certificates offered in the arts and over 100 arts-oriented student organizations, Duke students from all backgrounds engage with artistic practice. At Duke, the arts are an engine of collaboration and innovation.

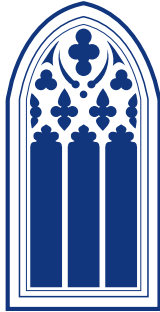
## acknowledgments

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## sources of readings

“There is a time,” Jewish prayer from *Siddur Sim Shalom: A Prayerbook for Shabbat, Festivals, and Weekdays* (New York: The Rabbinical Assembly, 1985). ☞ “Night and sleep” by Rumi, trans. Robert Bly, from *The Soul Is Here for Its Own Joy: Sacred Poems from Many Cultures* (New York: HarperCollins, 1995), edited by Robert Bly. ☞ “Let Evening Come” by Jane Kenyon, from *Let Evening Come: Poems* (St. Paul, MN: Graywolf Press, 1990), © 2005 by the Estate of Jane Kenyon. ☞ “May I become” by Shantideva from *Prayers for Peace* (New York: Graphis, 2002). ☞ “May we be protected together,” Hindu peace prayer from the Upanishads.



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