

Washington Duke, who was way out in front of things, and was ahead of his time, decided that he would give an additional \$100,000, if the school would admit women as equals to the other students, so the institution, now in an urban community of Durham, began to grow and develop. On December the 11th, 1924, James Buchanan Duke signed the Duke Indenture, and something great happened in education, then in the south, and now with its vibrations around the world. And out of the mind and heart of philanthropists who had been persuaded to that kind of philanthropy, "Because," as Mr. Duke said, "the goodness of the circuit riders," John Carlyle Kilgall and William Preston Few, "began to dream "the impossible dream." Then following Dr. Few and the establishment of Duke University and all that it is, and most of it you see, then came Flowers and Edens and Hart and Knight and the Sanford years, so we do it again now for the 12th time. I am reminded of an old hymn, written by Charles Wesley, and published by him in 17 hundred and 49. There is a line in that hymn that says, "We are forever beginning "what never shall end,' so have we come together today, from Brown's school house to the Duke Chapel, forever beginning what never shall end. Enough there are people who would remind us that this age is different. It's different from the day of John Brown and Brown's school house. It's different from the day of Braxton Craven and John Carlyle Kilgall, even of William Preston Few. Surely this age is different, but aren't they all different? There was a Greek philosopher who once observed, long ago, that no person can step into the same river twice. The point of entry may be the same, and the river's boundaries may be constant, but the river moves on, and a new river has come. The University is like that river, forever moving and forever beginning. I assume that education, as most other things, is on trial in our life today. There are a good many ideas of what this kind of education ought to be. There are, primarily, three ideas of education in our day. The first idea is that education is ornamental. It is good to have a diploma. It looks good on the wall. It is a kind of an education that does not have the kind of motivation that began this one, but none the less it is there. There is also a kind of a feeling that education is not only ornamental, it is advantageous commercially. Though I would admit the reality of it, it bothers me a bit. To go to school in order to acquire a better salary is not the real motivation for discovering the yet undiscovered truths of human experience. There is another idea that is traced back, they tell me, even to Plato, where they said that education is to create the craving for the good, the true, the beautiful, and the yet undiscovered. To that end, we inaugurate the new President. There on, I think, primarily four obligations of the kind of higher education to which Duke has committed itself. The first of those obligation is to see clearly. We live in an unusual day, and I wish that I could verbalize it as deeply as I feel it, that the connection between religion and economic activity must be rediscovered in our thinking and in our decision making. We are parallel to the whipsaw of popular culture, involving sex and drugs and the rejection of ancient and traditional values that have helped make suicide into a major killing of young people. And we're going to find out someday that we may not leave a religiously derived morality out of our economic activities and have any hope left to survive. Dr. Harrell Beck, who is a distinguished professor at Boston School of Theology in Boston University, reporting on a recent High School commencement, quoted a sentence from the valedictorian, as she addressed the faculty. She said to them, "You gave us all the spokes, "but you did not give us a hub "in which to place those spokes." Then the oldest alumni at Boston, last year at commencement, was called on to speak. The old man feebly rose, 97 years of age he was, and in

a clear voice he said, "I want to thank my alma mater "for setting me free, "but not for setting me adrift." It is the deep commitment of Duke University to set us free but not adrift. Sometimes we think that Albert Einstein was right, when in the closing years of his life, he said, "We live in an age of perfect means and confused ends." You may have heard it so beautifully said, on this campus in the last 48 hours, that, "The scholar has a right to wear the robe, "along with the priest and the judge," for in the deep of his scholarship, he is seeking to find that truth that once, long years ago, a man said that if you find it, it will set you free. The second obligation, I think, of higher education, of the educated person is to think. Henry van Dyke was ever so right when he said, "To think without confusion clearly." Oh man with his mind, people with their minds, woman with her mind, has mastered the forces of nature and made them their slaves. We can touch the soil; it provides our food. We can speak to the hills, and it gives up their ore and their precious gold. We can command the clippers, and they will take us to the ends of the earth. With the touch of a dial, the world is in my office, but something is missing. Everybody knows something is lacking, something so simple as love and commitment and sheer human justice and trust and honesty. I do not need to remind you that education is more than a rearrangement of one's old prejudices. Another obligation of education is nobility of character. Mere intellect is not enough. A brilliant intellect may be just as cold as an icicle and quite as useless. The greatest danger we face today is that our minds may outrun our spirits. I carry in my wallet, and sometimes I wish I had never seen it, a little one inch clipping from the local newspaper. It haunts me, but I carry it. I would read it to you. It's only a few lines. "The nation's 10 largest defense contractors "all face criminal investigations, "involving fraud," and I add to that list some familiar household names that I have grown up with and you have grown up with. and I have no desire to call their names. But when I see what's happening, then I understand Dennis Campbell's book, when he says that professional ethics in America is in a crisis stage. The fourth obligation of education, as I see it, is to serve sacrificially. John Brown's school house, so obsolete, so primitive, so long ago, and yet things sometimes have not changed much, for ignorance and error are still the bane of society. What's new? Can it be, can it possibly be, at least I, I bet my life that it's so, that a modern man from ancient Galilee was right after all. The only freedom, the only real freedom, is in finding the truth. That's why we're here. One of my heroes in American education was a man named Ernest Cadman Colwell, who spoke when he was the leader at the University of Chicago, a paragraph that I've heard again and again, but I leave it now with you. Said Dr. Colwell, "If I had to choose between the university and the church, "I will let go of the university "and I will keep the church, "for the church would have the intelligence "to build the university again, "for they did once, "but the university would have "neither the intelligence nor the spirit "to build the church." It is appropriate that this weekend should be culminated in the Chapel. Probably the most widely non-Methodist preacher in this century, and a man who has spoken many times in this pulpit, was a man named Ralph Sockman. He preached in my church for me, in Winston Salem, the last time I ever heard him speak. Our friendship was intimate, and our hours together were many. I don't remember all that he said. I only remember the last sentence. He ended up his sermon that day by saying that, "The hinge "of history "is still fastened "to a stable door in Bethlehem." It has not changed. I salute the new President. I salute the history of the University. A few days ago, emotionally preparing myself for this moment, my Martha and I rode out to the country to a little place called Trinity. I had been there three times before to bury my friends, and I stood for the little while, meditatively, before the grave of Braxton Craven, and all I wanted really to say to his memory was that the river still runs, and we are forever beginning. God bless you, Dr. Brodie. Amen. The Lord be with you.

Congregation: And also with you. Let us pray. Kind and gracious God, the hope of all who seek and the joy of all who find, we thank You because we know You to be the source of the things we value most. We lay our wants before you, because there are so many things our world needs, which we are powerless to attain through our efforts alone. We thank you for all that is new and changing and beginning in our life here, for new semesters of study, for the changing of the seasons, for startling scientific breakthroughs, for fresh student minds whose questions challenge old faculty answers, for bold new ideas in response to ancient problems, and especially on this day of joy, for new leaders of beloved old institutions. You know our needs as a university, Oh God, our need for minds willing to be stretched to the outer limits of study, our need for scholars with enough vision to protect them from entrapment of intellectually trivial pursuit, our need for students who want an education worthy to make a life, rather than simple training to make a living, our need, in the midst of our research and achievement, publications, and advancement, our need for the honesty to admit all the things we do not know. Therefore, Oh God, thou has given us the gift of a new and energetic President, for the wisdom of our trustees in making so wise a choice, for the generosity of his family in sharing him with us, for his own courage to take up the challenge of leadership, we give You thanks for Keith Brodie. Give him the wisdom,

(clears throat) the patience, the perseverance he will need to lead us, particularly on those occasions when we display so little of these virtues ourselves. Oh God,

(clears throat) on such days when we celebrate how good it is to be part of this community of scholars, we realize how great a trust is committed to our care. In a world of hunger, apartheid, separation, war, injustice, despotism, fanaticism, ignorance, and voiceless millions for whom life is little more than suffering without cause for song, to have given us the gifts of science and beautiful music and Bach and youth and ideas and faith, how much you must expect of us. Give us what we need to be worthy of your expectation. Amen. As a grateful people, let us offer ourselves and our gifts to the God who has offered so much to us. (shuffling and clunking)

(orchestra and trumpet music) (man singing in foreign language) (orchestra and trumpet music)

(singing in foreign language) (organ music)

(singing in foreign language) (strings music)

(singing in foreign language) (organ music)

(singing in foreign language) (orchestra and trumpets music) (singing in foreign language) (organ music)

(singing in foreign language) (strings music) (strings and trumpets music)

(singing in foreign language) (orchestra and trumpet music) (singing in foreign language) (trumpet music)

(orchestra and trumpet music) (slowing orchestral music) (quiet shuffling) ("Jesu Joy of Man's Desiring" by Johann S. Bach)

(lively orchestral music) (choir singing in foreign language) (orchestral music) (choir singing in foreign language)

(lilting refrain music) (choir singing in foreign language) (orchestral music) (choir singing in foreign language)

(lilting refrain music) (choir singing in foreign language) (orchestral music)

(choir singing in foreign language) (orchestral music) (choir singing in foreign language) (orchestral music)

(choir singing in foreign language) (orchestral music) (lilting refrain music) (slowing orchestral music) (organ music)

("All Creatures of Our God and King" by William H. Draper) (organ music) ♪ Praise God, from whom all blessings flow ♪ ♪ Praise Him, all creatures here below ♪ ♪ Hallelujah ♪ ♪ Hallelujah ♪ ♪ Praise Him above, ye heav'nly host ♪ ♪ Praise Father, Son, and Holy Ghost ♪ ♪ Hallelujah ♪ ♪ Hallelujah ♪ ♪ Hallelujah ♪ ♪

Hallelujah ♪ ♪ Ha-le-lu-jah ♪ ♪ Ah ♪ ♪ men ♪ Oh everliving God, whose mercy is ever faithful and ever sure, we offer thee thanks and praise for the many blessings of this life. We thank thee for our time and place in history, for the richness of tradition and the legacies we have inherited, for the generosity of those who

founded this university, for the lives of all those who have lived and learned in this community. And we thank thee for the possibilities of our future, for the new frontiers of knowledge which remain to be explored, for relationships and commitments which give joy and meaning to life, for the vision of a better world which inspires us to choose self-sacrifice over self-interest. Most of all, we thank thee for the gift of thine only Son, Jesus Christ, our treasure and our strength, who taught us to pray with confidence.

Congregation: "Our Father who art in heaven, "hallowed be thy name. "Thy kingdom come. "Thy will be done "on earth as it is in heaven. "Give us this day our daily bread, "and forgive us our trespasses, "as we forgive those who trespass against us. "And lead us not into temptation, "but deliver us from evil, "for thine is the kingdom, the power, "and the glory forever." Amen. (organ and trumpet fanfare music) ("Rejoice the Lord is King" by Charles Wesley) (melodic organ music) ♪ Rejoice, the Lord is King ♪ ♪ Your Lord and King adore ♪ ♪ Rejoice, give thanks and sing and triumph ♪ ♪ E-ver-more ♪ ♪ Lift up your heart ♪ ♪ Lift up your voice, rejoice ♪ ♪ Again, I say rejoice ♪ ♪ Jesus, the Savior, reigns, ♪ ♪ The God of truth and love ♪ ♪ When He has purged our stains He took ♪ ♪ His seat a-bove ♪ ♪ Lift up your heart ♪ ♪ Lift up your voice, rejoice ♪ ♪ Again, I say rejoice ♪ ♪ His kingdom cannot fail ♪ ♪ He rules o'er earth and heav'n ♪ (single trumpet music) (accompanying organ music) ♪ The keys of death and hell are to ♪ ♪ Our Je-sus giv'n ♪ ♪ Lift up your heart ♪ ♪ Lift up your voice, rejoice ♪ ♪ Again, I say rejoice ♪ ♪ Rejoice in glorious hope ♪ (heavy chords organ music) ♪ Our Lord and judge shall come ♪ ♪ And take His servants up to their ♪ ♪ E-ter-nal home ♪ ♪ Lift up your heart ♪ ♪ Lift up your voice, rejoice ♪ ♪ Again, I say rejoice ♪ (heavy organ fanfare music) (heavy organ chords music) The grace of our Lord and Savior, Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you now and always. ♪ Ah ♪ ♪ men ♪ ♪ Ah ♪ ♪ men ♪ ♪ Ah ah ah ah ♪ ♪ men ♪ ♪ Ah ah ah ah ♪ ♪ men ♪ ♪ Ah ah ah ah ♪ ♪ men ♪ ♪ Ah ah ah ah ♪ ♪ men ♪ ♪ Ah ♪ ♪ Ah ♪ ♪ men ♪ (poignant organ music) (arpeggio organ music) (heavy chords organ music) (minor melodic organ music) (heavy chords organ music) (minor melodic organ music) (heavy chords organ music) (minor melodic organ music) (heavy chords organ music) (minor melodic organ music) (major resolve music) (people shuffling) (quick pace minor organ music) (quick pace minor organ music) (quick pace minor organ music) (quick pace organ music) (quick pace organ music) (heavy busy organ music) (slow heavy chords music) (quick pace organ music) (slow heavy chords music) (slowing heavy organ music) (descending arpeggio organ music) (heavy brightening chords music) (ascending glissando music) (descending glissando music) (flourishing organ music) (heavy chords and arpeggios music) (heavy brightening chords music) (people shuffling and chatting)