

(organ music)

- First let me say good evening to each and every one of you. Let me try it again, good evening to each and every one of you. Let us stand for our call to worship. We come to this service with so many needs and longings. We've been many different places and conceived many different thoughts. (congregation reciting) And that is why we are here to acknowledge our core existence and admit our need for love. (congregation reciting) Together so in the spirit of the late Dr. Martin Luther King Jr, we join in the continuous struggle for love, acceptance and equality for all of God's children. Let us join together in the hymn, lift every voice and sing. (organ music) ♪ Lift every voice and sing, ♪ ♪ Till earth and heaven ring, ♪ ♪ Ring with the harmonies of Liberty, ♪ ♪ Let our rejoicing rise ♪ ♪ High as the listening skies, ♪ ♪ Let it resound loud as the rolling sea. ♪ ♪ Sing a song full of the faith ♪ ♪ That the dark past has taught us ♪ ♪ Sing a song full of the hope ♪ ♪ That the present has brought us ♪ ♪ Facing the rising sun ♪ ♪ Of our new day begun, ♪ ♪ Let us march on till victory is won. ♪ ♪ Stony the road we trod ♪ ♪ Bitter the chastening rod, ♪ ♪ Felt in the days when hope unborn had died ♪ ♪ Yet with a steady beat ♪ ♪ Have not our weary feet ♪ ♪ Come to the place for which our fathers sighed ♪ ♪ We have come over a way that with tears has been watered ♪ ♪ We have come, treading our path ♪ ♪ Through the blood of the slaughtered, ♪ ♪ Out from the gloomy past, ♪ ♪ Till now we stand at last ♪ ♪ Where the white gleam of our bright star is cast. ♪ ♪ God of our weary years, ♪ ♪ God of our silent tears, ♪ ♪ Thou who hast brought us thus far on the way ♪ ♪ Thou who hast by Thy might, ♪ ♪ Led us into the light, ♪ ♪ Keep us forever in the path, we pray. ♪ ♪ Lest our feet stray from the places, ♪ ♪ Our God, where we meet Thee, ♪ ♪ Lest our hearts, drunk with the wine ♪ ♪ Of the world we forget Thee ♪ ♪ Shadowed beneath Thy hand, may we forever stand, ♪ ♪ True to our God, true to our native land. ♪

- Let us pray. Oh God we are here tonight to remember a great man who led us forth who had a dream and was able to communicate that dream to others. We're here to give thanks for the sacrifice of his life and the lives of many others. Thereby we are here to acknowledge that if we go forth, if there is progress, it is only because of the sacrifice of those who have gone before us and we are here to confess that we have not gone far enough and to celebrate that through it all, you have been with us and we are here to seek your will and your word and your encouragement to continue to dream. Amen. Be seated.

- On behalf of the Duke chapel staff, I'd like to extend a very warm welcome to each of you to the service of celebration and commemoration of the life of Dr. Martin Luther King Jr. It seems most fitting that we should gather in this chapel right here in the heart of our own community for among Dr. King's many gifts, he was first and foremost a preacher, one of God's great prophets of our time sent to bring us a message that we will never forget. We remember him for the kind of faithfulness he lived, for the courage he embodied and for the equality for all which he died for. It is in the spirit of thanksgiving for life he lived and of peace for all which he taught us all to strive for that we gather together this evening. I would also like to thank Mr. John Wilson III minister to the Black Campus ministry and to all his students for the hard work they put into this service and this wonderful occasion that rings us together.

- In the words of our Lord and Savior Jesus Christ, as recorded in the fifth chapter, the 15th chapter of St. John, beginning at the 12 verse it reads, "This is commandment that you love one another "as I have loved you. "Greater love have no man than this, "that a man lay down his life for his friends." Good evening, I'm John Wilson III, Black Campus minister here at Duke University and I am of the persuasion that this passage of scripture tiplifies the person that we are here to honor and commemorate tonight, the late Dr. Martin Luther King Jr. This service of celebration is in honor of Dr. King a man with a message, a man who gave his life so that the down-trodden of this society and oppressed people of this great nation could indeed experience their inalienable rights, life, liberty and the pursuit of happiness. 366 years ago, 366 years after 60 blacks landed at Jamestown. 122 years after the signing of the emancipation proclamation and 31 after the Supreme Court banned segregation, these United States of America, North and South black, brown and white will stop for 24 hours to honor the memory and the light of this great individual. We gather here this evening to celebrate and not mourn for this is indeed a celebration so you can smile if you would like. You can clap your hands and you can also speak to your neighbor for this is a celebration, a time for celebration for we are not a people without hope despite the fact that Dr. King no longer is with us we still have dreams and we still can make the dream a reality. The quidtesance of Dr King's message was love, equality and freedom for all people. He died so that our lives could better. Not only did King die but also other people gave their lives for the struggle and that is why we are here. We must always be mindful of the fact that 30 years ago things weren't quite the way that they are now. There were certain paces that blacks could not go, certain schools where they could not attend but things have changed. Although things aren't perfect, things are better and the struggle continues. Tonight let us carefully examine ourselves and our commitment to the dream of the late Dr. Martin Luther King Jr and let us strive daily to determine what were actually doing and what we're prepared to do to ensure that Dr. King's living, his death and his struggle was not in vain. Let us work diligently to become a drum agent for justice so that this celebration can be a true celebration not only today but forever in our lives. Ladies and gentlemen, our purpose and our statement of purpose for being here tonight. (organ music) (choir singing) (applause) (organ music) (choir singing) (applause)

- Let us give the Duke University Coral another round of applause. (applause) If some of you would like you can move up into this area here but you want to be a little bit closer to what's going on. There three rows of seating and you're welcome to move up and fill up there. At this time we will be favored with the poetic reading from the Presbyterian campus minister here at Duke University, a very good friend of mine, my supervisor who evaluates me and gives me checks and check minuses. So we're gonna ask her to come at this time. Let's give her hand as she comes. Reverend Sue Fritz. (applause)

- A reading from the Prophet Amos from the fifth chapter verses 21 to 24. I hate, I despise your feasts and I take no delight in your solemn assemblies. Even though you offer me your burnt offerings and cereal offerings, I will not accept them and the peace offerings of your fatted beasts, I will not look upon. Take away from me the noise of your songs to the melody of your harps. I will not listen but let justice roll down like waters and righteousness like an ever-flowing stream. (applause)

- Next on our program our service of celebration. We will find out what time it really is. Sometimes some of us have clocks and they're not actually correct, they don't give us the accurate time. Sometimes we're five

minutes late, 10 minutes fast but sometimes we need to find out what time it really is for someone said it's later than you actually think and I could think of no other person that would be better to do this than the president of the Durham chapter of the NAACP. Let us welcome Mrs. Fluorine Robinson. (applause)

- I have the audacity to believe that all people should have food for their bodies, education and culture for their minds and what self-centered men have torn down, other self-centered men can build up. To Mr. James E Wilson III, you know I like that. When he called me the other day here and he gave his full names. My name is James E Wilson III, a young man who has not forgotten his heritage who believed in carrying on the family name continue. To our other distinguished guests but especially to you, the students and friends of this great institution. I bring you greetings from one of the most largest, one of the oldest, most effective, most prestigious and the most talked-about civil rights organizations in this country, the National Association for the Advancement of Colored People known as the NAACP. I am sure that some of you know nothing about this organization other than the name. I would like to briefly give you a little history of this organization. It was organized in 1909 in Philadelphia, Pennsylvania and one of the co-founders was a white woman, Mrs. Mary Overton White to be a part of an organization such as this, particular in times like that in times like the time that she was there was hard because had anyone known that she was working to help at that time Negroes, you can imagine what would have happened to her but I'm here and I'm grateful that she believed in human rights for all people. Now I'm gonna give you some of the goals of the organization. The organization NAACP and its purpose is to eliminate racial discrimination and segregation from all aspects of public life in America. To secure a free ballot for every qualified American citizen. To seek justice in the courts. To secure legislation, banning discrimination and segregation. To secure equal job opportunities based upon individual merit without regards to race, color or creed. Racism is still in existence. The NAACP is not satisfied at what some of the things are happening today. Are you satisfied? We have come a long way in education but we still have a longer way to go. We have come from separate unequal schools to some desegregated public schools and to colleges of our choice. We want 100% chance integrated schools, adequate financing for black colleges and quality education. The NAACP is not satisfied. We have a long way to go in employment. We have come from no jobs, discrimination of the job and the lowest paying jobs to token jobs, clerks, tellers, with a last touch less, our first part in the last touch. We want high black unemployment eliminated. More black businesses, more managers and supervisors. The NAACP is not satisfied. We have come a long way, we have a longer way to go in housing, we have come a long way. We have come from the most worst housing in the most run down areas to an equal housing loan with few black with decent housings. What we want is an end to discrimination by banks or mortgage loans, decent affordable housing for the masses of blacks. The NAACP is still not satisfied. We have come a long way to political power. We have come from blacks denied the right to vote, to increase voter registration. We have over 3,000 more black elected officials but we can still have more. We want higher number of blacks voting. Election of blacks as governors, senators and even yes, maybe one day the president of these United States. This year history was made all over this country. We were able to elect black governors and some black mayors in various cities and states all over this country. The report of the United States Bureau other senses paints a grim picture of what has happened in America. The urban centers too, black young adults who are assuming there are some responsibilities of survival. Here 25 years later we are still fighting for freedom. Now is a time just as we fought for civil rights legislation to guarantee our right to vote we must now raise a struggle to educate America. We must not forget those fight men and women who have given their lives

because they believe in the constitution of these united states that all men are created equal. Our challenge today and the time is now is to make certain that all future generations in America are as near equal as possible for blacks as well as whites. The only way that we can make Dr. Jr dreams become a living reality is to join forces and work together to accomplish those things for which he fought for and died and maybe one day we too can say as he said, free at last, free at last. Thank God Almighty we are free at last. I'm sure you read about the bomb threats, the death of one of our supervised leaders but I'm here to tell you today that the NAACP has been fighting for freedom for 80 years and we have no intentions of stopping now and as for me personally, before I go back, before I be a slave, I'll be buried in my grave and go home to meet my God. (applause)

- I guess you heard that. Thank you so much Mrs. Robinson for those kind comments and at this time we will be favored with an A and B selection from our sisters and brothers on the other side of town. The world renowned, the world travel, the world famous worship and praise Fellowship Choir of North Carolina Central University. We welcome them to the chapel. We realize they have so many engagements and they took enough and thought enough of us, took enough time to come out to celebrate with us tonight. Let us receive them with a hearty round of applause at this time. (applause) (organ music) ♪ I got joy like a river ♪ ♪ And flows unto the sea ♪ ♪ I got joy like a river ♪ ♪ Like a new born baby I've been set free ♪ ♪ Glory hallelujah I've been redeemed ♪ ♪ I'm so glad I got it ♪ ♪ I got joy ♪ ♪ I got joy like river ♪ ♪ And it flows continuously ♪ ♪ I've got joy like a river ♪ ♪ And it flows down in the heart of me ♪ ♪ Like a new born baby ♪ ♪ I've been set free ♪ ♪ Glory hallelujah I've been redeemed ♪ ♪ I'm so glad I got it ♪ ♪ I got joy ♪ ♪ I got joy like a river ♪ ♪ And it flows continuously ♪ ♪ I got joy like a river ♪ ♪ And it flows down in the heart of me ♪ ♪ Save my soul and make me holy ♪ ♪ Put me on and now I can shout it ♪ ♪ Praise the lord, I got it ♪ ♪ I got joy ♪ ♪ I got joy like a river ♪ ♪ And it flows continuously ♪ ♪ I got joy like a river ♪ ♪ And it flows down in the heart of me ♪ ♪ Save my soul and make me holy ♪ ♪ Put me on and now I can shout it ♪ ♪ Praise the lord I got it ♪ ♪ I got joy ♪ ♪ I got it ♪ ♪ I got it ♪ ♪ I got the joy ♪ ♪ I got it ♪ ♪ I got it ♪ ♪ I got it ♪ ♪ I got the joy ♪ ♪ I got the joy ♪ ♪ I got it ♪ ♪ Do you want it ♪ ♪ I got the joy ♪ ♪ Did he save you ♪ ♪ I got it ♪ ♪ Did he raise you ♪ ♪ I got it ♪ ♪ I got that joy ♪ ♪ I got it ♪ ♪ I got it ♪ ♪ Do you want it ♪ ♪ I got the joy ♪ ♪ I got the joy ♪ ♪ I got it ♪ ♪ I got the joy ♪ (clapping) ♪ I got it ♪ ♪ I got it ♪ ♪ I got it ♪ ♪ I got the joy ♪ (clapping) ♪ I got it ♪ ♪ I got it ♪ ♪ I got the joy ♪ (applause) (organ music) (choir singing) ♪ Touch me lord ♪ ♪ Touch me lord ♪ ♪ One more time ♪ ♪ Now lord I really need ♪ ♪ Your spirit in me ♪ ♪ For you ♪ ♪ You are the one ♪ ♪ That really can supply my needs ♪ ♪ There's no way ♪ ♪ There's no way I can make or take it ♪ ♪ Except lord you live in me ♪ ♪ I know lord I know that I've done wrong ♪ ♪ But with your spirit I can't go wrong ♪ ♪ So touch me lord ♪ ♪ Touch me Jesus ♪ ♪ One more time ♪ ♪ Holy holy ♪ ♪ Holy holy holy holy ♪ ♪ All I want you to do for me lord ♪ ♪ Just touch me Jesus ♪ ♪ Touch me lord ♪ ♪ One more time ♪ ♪ Holy holy ♪ ♪ Holy holy holy holy holy ♪ ♪ Just touch me Jesus, touch me lord ♪ ♪ Touch me Jesus, touch me lord ♪ ♪ One more time ♪ ♪ One more time ♪ ♪ Holy holy ♪ ♪ Holy holy holy holy ♪ ♪ All I want you to do for me lord ♪ ♪ Just touch me Jesus, touch me lord ♪ ♪ One more time ♪ ♪ One more time ♪ ♪ Holy holy ♪ ♪ Touch me Jesus, I need your spirit ♪ ♪ Touch me lord ♪ ♪ Touch me Jesus ♪ ♪ Touch me lord ♪ ♪ One more time ♪ ♪ I really need your spirit ♪ ♪ Breathe on me lord ♪ ♪ I need your spirit ♪ ♪ Just touch me Jesus, touch me lord ♪ ♪ Touch me Jesus, touch me lord ♪ ♪ One more time ♪ ♪ Touch me Jesus, touch me lord ♪ ♪ I need you Jesus ♪ ♪ Touch me lord ♪ ♪ I need you Jesus ♪ ♪ I need you lord ♪ ♪ I need your spirit ♪ ♪ I need you lord ♪ ♪ Touch me lord ♪ ♪ One more time ♪ ♪ Just one more time ♪ ♪ Touch me Jesus ♪ ♪ One more time ♪ ♪ Just one more time ♪ ♪ I need you lord ♪ ♪ I need you Jesus ♪ ♪ I need you

lord ♪♪ One more time ♪♪ One more time ♪ (applause)

- I've just been informed that they want me to say a few words. It gives me a pleasure to come before you on such a momentous occasion. The choir has come so graciously to serve and to be with our brothers and sisters in Christ. They came to our anniversary this year and we want to return the favor to them and we say to you don't hesitate to invite us again and we will come as often as you will invite us to come and we thank you for inviting us but this occasion speaks for itself. On a campus such as North Carolina Central University, we are living the dream. Martin Luther King died that we may have equal rights no matter what the skin color, no matter what the religious beliefs, no matter what the personage, male or female, he came to set an example for us but we must not forget the man that made Martin Luther King. (applause) So many times we tend to push people into the spotlight and up to a pedestal but so many times we forget who the maker is. Jesus came down on this earth to set an example for us. Martin Luther King was just living up to the ideals that Jesus had set before him. (applause) So on this occasion we must not forget the contribution that Martin Luther King made for us but at the same time we must not forget that Jesus is the savior of the world. Jesus died for your sins. Jesus came to this earth, he lived among you. His own received him not. That's the man that we must give the honor and the praise to today and I say to you Duke University, friends, guests, I say look to Jesus. Martin Luther King was one man, we are many but don't forget to put your eye on the prize and look to Jesus. (applause)

- Thank you so much David T Wilson. David T Wilson, president of the Worship and Praise Fellowship choir. I asked central to come and I asked the University chorale to come in the modern black mass choir because I believe we can all get together and have a celebration. Now tonight is Sunday night and I do believe this is Duke Chapel. This is a place of worship right Reverend Williman. Now he preached today I will see I heard him he preached today so I do believe that the Spirit of God is yet here and if you smile you might feel better. And it's alright to clap your hands and if you feel the Spirit of God I don't think Reverend Willimon will mind if you just raise your hand and tell the Lord thank you. Whatever you want to do this is a celebration and to continue in our celebration we're going to ask the president-elect of the Black Student Alliance Mr. Eric T Dozier to come and introduce our student speakers who've been asked to speak from three to five minutes and I do repeat. (applause) You see I know what time it is but at this time we're going to hear from Eric T Dozier and I do believe and I know beyond a shadow of a doubt that you're in for a treat. You're in for some balls of fire, some words of conviction. People that will separate their points adamantly and intelligently they have something to say so listen to them and they will be introduced by Eric T Dozier, president-elect of the Black Student Alliance who's been asked to keep his comments from two to four minutes. Let's give him a hand as he comes. (applause)

- First of all I would like to say good evening to everyone and just applaud NC, North Carolina Central University for those selections that they did. Stick to the paper. We're assembled here today to honor a great man and the struggle of a people toward equality for all. We celebrate the struggle of an era which the majority of us have only heard or read about but reap the benefits of. This was an error filled with hatred and an era of conflict which brought death to some with the hope of bringing life and freedom to all. Now I was not there and I can only imagine that as the dog snapped and the water from the fireman's hoses stung the skin of Dr. King and the marchers they were brutally reminded of the difficulty of their struggle. When

news of the bombing of a small church and the resulting death of four little girls tore through the community I imagine it was like the scourge of salt being poured into an open bleeding womb. Some probably asked themselves is it worth all of this? The cross, the very symbol that stood for redemption, sanctification and freedom for all was being torched in the yards of African American citizens by a group who justified their actions as being a Divine Right bestowed upon them by the same God worshiped by the marchers. Genesis chapter 37 verses 19 and 20 reads, "They said to one another, here comes the dreamer. "Come now let us kill him and throw him into the pits "then we shall say that a wild beast has devoured him "and we shall see what will become of his dreams." We're not only here to celebrate the accomplishments Dr. King. We are here to attempt to answer the question, what has become of his dreams? Today we have speaking to us Mr. Patrick B Thomas. He's a native of Fort Bragg North Carolina. He is a sophomore here at Duke University. He's the son of Philip and Eunice Thomas, the third son of four boys. He is a member of Kappa Alpha saw a fraternity incorporated, a member of the Black Student Alliance, a newly elected spectrum representative. When asked to describe himself he said rough draft. Here's a mere rough draft of the man he wants to be. Following him would be miss Avery R Emerson. First and foremost Avery means child born at the right time. (applause) It is from the Ashanti tribe in Ghana. In addition Avery was born on her father's birthday. She is a native of Washington DC and an 18 year old sophomore pre-med public policy major here at Duke University. She is presently serving as a member on the President's Committee for black affairs, she's the programming chair for Black Student Alliance and has worked with Karamu and the dancing Devils. She is a member of Imani temple in Washington DC. She describes herself as highly motivated. A person who is in love with her African heritage. As they come, give them your full attention and if you want to applaud some of the statements that they make or if you don't agree do what you feel because I believe if Dr. King was here, he wouldn't be sitting still. He would be expressing himself as he wishes all of us to do. Thank you. (applause)

- Good afternoon. 21 years ago an assassin's bullet stole the life of Martin Luther King. A man who undoubtedly had courage, the courage to challenge America's false and bitter ideologies that were glazed in hatred, fear and ignorance. It wasn't the first time a black man's life was taken during the tumultuous times in the 60s for that was an era where violence and hatred was openly encouraged against African-Americans. We need only to look at Megger Evers and Malcolm X to expound upon that point. Initially a spokesman for the Montgomery Improvement Association which successfully led a bus boycott, King rose to be one of the most effective orators at the time who openly challenged white America to open their hearts and eyes to discover, respect and love their beautiful brothers and sisters of African descent. On April 4th 1968 when he was assassinated, King passed away physically yet his spirit has lived on throughout the world. During his life he was an example of love and a vessel in which God worked through until his calling on earth was over and so the dreamer passed. His dream was left on for us to sustain and many of us have shared in that responsibility yet just as we are individuals, the interpretations of King's dreams are abounding. As a black man King dream represents to me an awakening of consciousness, black consciousness, human consciousness. We hear a lot of talk about people uniting and loving one another no matter what color they are. Let's destroy our color barriers yet does this happen? To what extent has it happened? In the 60s we struggled to end segregation and implement in its place integration but integration without education is not sufficient. (applause) No it is not sufficient when people die because of the color of their skin. King said he dreamed of a time when his children would be judged by the content of their character and not by the color

of their skin. Isn't it beautiful to go to sleep at night and have a nice dream? Oh yeah we try to keep that feeling for a long time, pulling up the blankets a little closer on us, putting our head deeper down in that little pillow just to make it last a little while longer but the dream doesn't last forever for surely in the morning time when that alarm clock goes off you're gonna wake up and you're going to be faced with reality and realistically speaking, the world is not going to be as it seemed in your dream. You'll see many imperfections and at times, those imperfections and flaws will seem uncorrectable yet I stand here today to tell you that some dreams can become realities but you have to work for that dream. You have to believe in that dream and in some cases you have to die for that dream. I have a dream of racial harmony but it will not happen no matter how many speakers reach out and plead their cases if practical steps aren't taken to ensure racial harmony. The only way we can respect one another as a people is to understand another individual and to want to take the time to understand another individual because we all are beautiful people and we all have the power to create beautiful things together. My people have been labeled as shiftless, non initiative human beings if that when in fact we are powerful and beautiful people. My ancestors and our ancestors for that matter have been some of the greatest architects ranging from the brothers and sisters that built the pyramids in Africa to the brother who helped design the White House in Washington DC. (applause) To the very brother Julian Abel who helped design West Campus here at Duke University. My people are a beautiful people. My people have a spirit that is undying. My people are universal. A man of African descent Alexander Pushkin, is the father of modern Russian literature. My people have built airships, my people built the lemon squeezer for those of you that love to drink a nice cold glass of lemonade in the summertime. We made the pencil sharpener, the stoplight and the list continues into every field of human endeavor. So let's come of age and destroy stereotypes. Let's love one another, let's believe in one another, respect and develop our human bonds so that we can be a human family, so that we can be the example of the human beings that love one another the way God intended us to love one another as brothers and sisters irregardless of our beautiful hues. Thank you. (applause)

- I am very honored to have the opportunity to speak on the topic, what the dream means to me as an African-American woman of the 1990s. When I first thought on this topic, many beautiful phrases came to mind. I think as black Duke students who have been in Speech and Debate and who have heard many eloquent speeches any one of us could have come up with something that sounds beautiful but when I began to probe more deeply into the very core of what is important to me, in the very essence of a dream, I realized that it is one thing to be a talk-oriented person and quite another to be an action-oriented person. I believe that most of us have at least fairly well accomplished the first of those things so I will not focus on dreaming in the sense of thinking and talking about what should be done. The dream for every African-American of this new decade must be a dream in which one envisions oneself as the key initiator of change. I do not believe in dreams where I see less teen pregnancy in the black community. I believe in dreams where I see myself as a pediatrician in the ghettos of Washington DC (applause) working with disadvantaged black teenage girls to lessen teen pregnancy. If we all dream of solutions but forget to dream that we are the problem solvers, then our dreams will never become a reality. I'm not going to talk to you about solutions but how we as a Duke community, as an African-American community can be and must be the problem solvers. Although we are a small black community here at Duke, we have tremendous power and knowledge therefore we have the ability to envision ourselves as the key initiators of change. We are very accustomed to patting ourselves on the back for the accomplishments we make in academics, in service organizations

etc but it is time for us to have some constructive criticism of ourselves. Many of us do not even know the name of one black child in Durham. We have not led or created one organization to improve the situation of our race and we spend more time on the phone with one another than we do talking to black teenage high school students. (applause) The dream for African-Americans especially at Duke is a dream for action. It is a dream for the courage to do something radical for our race. A dream that some problem take your pick will end and it will end because we stopped it. Not many of us can say that and that has to change. I challenge us not simply to dream but to follow our leaders like Dr. King by doing our best to create realities. Lastly as an African-American woman, I saved this for last because my primary defining characteristic is as an African-American and secondly as a woman but as an African-American sister the dream for us is sisterhood and support for one another. We do not all belong to a sorority but we do all belong to a sisterhood in which we must stop the pettiness and learn to be supportive. (applause) Because when we disrespect and degrade one another, we all end up looking like fools to the rest of the world. (applause) Including to black men who in turn may feel licensed to make fools of us. (applause) If we as African-American women make fools of ourselves, why shouldn't they? I believe in the black family because we as black women are the womb but we are not the seed of the race. Now we are not the source of all the problems in the black family but one of the most important ways to rebuild the black family is through rebuilding dignity and supportiveness in black women. (applause) United we stand and divided we fall. Black women we must respect ourselves so that we can command respect. (applause) I believe in the dream. I believe in African-American women and I believe in African-American men but most of all I believe that I will and we must take action to make dreams come true and that is what the dream means to me. Thank you. (applause)

- That's what the dream means to them and that's what it means to each and every one of us. At this time we will be favored with two musical selections from the modern Black Mass Choir of Duke University under the capable direction of Eric T Dozier. Let's give them a hand as they come. (applause) (organ music) The song says down on my knees when trouble rise I ask the Lord to be my guide. He promised me he would come and see about me. All I have to do is tell him all about my troubles. I'm glad that I serve a God who cares. Hello somebody. I'm glad that I serve a God who loves me in spite of myself, pray for us. (organ music) (clapping) ♪ Down on my knee ♪ I ask the lord ♪ He promised me ♪ Tell him all about my troubles ♪ Tell him all about my troubles ♪ Tell him ♪ Down on my knees ♪ I ask the lord ♪ He promised ♪ Tell him all about my troubles yeah ♪ How I've been hurt ♪ I've been bruised ♪ Down on my knees ♪ Cast all your cares upon him ♪ For I know the lord he can handle them ♪ There's nothing too hard for my God ♪ To work out if I ♪ No no no no yeah ♪ Tell the lord ♪ Down on ♪ Down on my knees ♪ I ask the lord ♪ He promised me ♪ Tell him all about my troubles yeah ♪ How I've been hurt I've been bruised ♪ Down on ♪ Down on my knees ♪ I respect his glory and Jesus Christ ♪ He's the one who save my life ♪ He'll make everything whole if I ♪ Tell him all about my troubles yeah ♪ How I've been hurt I've been bruised ♪ Down on ♪ Down on my knees ♪ Down on my knees ♪ I ask the lord ♪ Please please be my guide ♪ Tell him I've been hurt and bruised ♪ Tell him all about my troubles yeah ♪ Down on ♪ I'm gonna tell the lord all about it ♪ Down on my knees ♪ I'm gonna tell the lord all about it ♪ Down on my knees ♪ Help me sing choir ♪ I'm gonna tell the lord ♪ I'm gonna tell the lord ♪ I've been hurt, I've been bruised ♪ Help me sing it out ♪ I've been hurt, I've been bruised ♪ Tell him tell him ♪ What you gonna do ♪ I'm gonna tell the lord all about it ♪ All about it ♪ All about it all about it ♪ I've got to tell the lord ♪ Down on ♪ Tell him tell him tell him ♪ I've got to tell him ♪ I've got to tell him ♪ Treat me wrong, I'm gonna tell him ♪



I've been misunderstood ♪ ♪ I've got to tell him, I'm gonna tell him ♪ ♪ I've got to tell him, I'm gonna tell the lord ♪ ♪ For he cares about me so ♪ ♪ I've go to tell him ♪ ♪ I'm gonna pray and tell the lord ♪ ♪ Tell him all about my troubles ♪ ♪ Tell him all about my troubles yeah ♪ ♪ How I've been hurt I've been bruised ♪ ♪ Tell him about my troubles ♪ ♪ How you treat my people wrong you do ♪ ♪ How you push me to the back of the bus ♪ ♪ How you treat me wrong ♪ ♪ I'm gonna tell him I'm gonna tell him ♪ ♪ I'm gonna tell the lord ♪ ♪ I'm gonna tell Jesus ♪ ♪ Tell the lord, tell the lord ♪ ♪ Down on ♪ ♪ Tell the lord ♪ ♪ Tell him all about your troubles ♪ ♪ Tell him all about your troubles ♪ ♪ Down on ♪ ♪ Down on my ♪ ♪ Down on my knees ♪ (applause) Come on and tell the lord thank you. (applause) Hallelujah. (organ music) (choir singing) ♪ My storage is empty ♪ ♪ And I am available to you ♪ ♪ My storage is empty ♪ ♪ And I am available to you ♪ ♪ You know that my storage is empty ♪ ♪ And I am available to you ♪ (applause)

- Let's give the Black Mass choir another hand (applause) The words of the song said my storage is empty and Lord I'm available to you. That should be our prayer this evening, a prayer of dedication Lord I'm available to you to make the dream a reality. At this time we will have an introduction of our speaker by Arthur Williams, a student here at Duke University who has established himself in our community as one who not only commands respect but lives a life that's indicative of respect. Someone who was working to make the dream a reality, an individual who was reaching out not only to see what he can get for himself but reaching out to the community, reaching out to touch someone to make this world a better place. At this time the introduction of our speaker, by my friend my comrad and a nice person, Mr. Arthur Williams. (applause)

- It is not always that we get a chance to hear an orator who has transcended life's many obstacles to reach such a heightened level of academic excellence and moral stature. We have with us tonight a man who has accomplished both of these feats to become what Dr. Martin Luther King called a drum major. Dr. C Erik Lincoln is a sociologist, educator and author. Dr. Lincoln is internationally recognized as an authority on the sociology of black religion and on the sociology of race and ethnic relations in the United States. He has lectured at the principle colleges and universities of the United States, at Harvard, Stanford, Yale, Berkeley, Dartmouth, Brown, Fisk, Morehouse, Carleton, Vanderbilt et cetera and that many distinguished colleges and universities in foreign countries as well. England, Italy, Iran, Norway, France, Scotland, Ghana, South Africa, Nigeria and the Middle East. Dr. C Erik Lincoln has written or edited 19 books. His first being the internationally celebrated study entitled the Black Muslims in America which shed light on that phenomena, the black Muslims which balanced the political activism of Dr. Martin Luther King's civil rights movement. His recent being race, religion and the continuing American dilemma in 1984. Several of his books are in current use as texts in colleges throughout the United States. His other scholarly works appear in the Encyclopedia Britannica, the Encyclopedia American, the World Book Encyclopedia and other authoritative works in religion and sociology. More than 100 articles have been published in such scholarly journals as Union seminary review, Christian century, evangelist theology, journal of social issues, Journal of Negro education, I better say et cetera. Dr. Lincoln is a prolific writer. He is also published frequently in the popular press including the New York Times Magazine, Redbook, Pageant, Cross Crrents, Ebony, New South again et cetera. Dr. Lincoln has published poetry and his first fictional novel, The Avenue Clayton City was published by William Morrow in March 1988. He is a frequent guest on radio and television and has been guest commentator for CBS. Dr. C Erik Lincoln holds five earned degrees including The Bachelor of Divinity from

the University of Chicago and the PhD from Boston University. He also holds a number of honorary degrees including the LLD from Carleton College, the LHD from St. Michael's College and from Clark College. He has taught at Clark, Fisk, Union Theological Seminary, State University, Queens College, the University of Ghana and similar institutions. He is currently professor of religion and culture at Duke University. Dr. Lincoln holds membership in the usual professional organizations associated with his interest. In addition he is a fellow of the American Academy of Arts and Sciences and he is founding president emeritus of the black Academy of Arts and Letters. He is listed in Who's Who in America and Who's Who in the world. In 1984, he was cited for his scholarly work in religion by Pope John Paul II. Professor Lincoln and his wife Lucy Cook abide with their two youngest children at their home, Komachi Hill, near Hillsborough, North Carolina. He enjoys fishing, writing and cheffing at which he feels as if he is reputedly a cut above the ordinary. Without further ado, let us please give a warm and cordial welcome to Dr. C Eric Lincoln. (applause) (organ music) (saxophone music)