

- We pray in his name. Amen. We have confessed before God. We now hear the works insurance of Gods Pardon. Which come not from authority of man but from the authority of the work of God. As recorded in the Bible. And although Christians through the centuries, have by and large never been literalists in their interpretation of the scriptures. The church has always in its orthodox expressions affirmed the centrality, [indistinct] by the holy spirit. And it is from this Bible, that we hear these words. God is not willing that any should perish but that all should come to repentance. And then again, in the Bible, he has assured us, that if we repent if we confess our sins, he is faithful and just and will forgive us our sins and will cleanse us from all uncleanness. So be it. (church organ playing)

- Dr. Wilkinson, in your office as Chaplain to the University I present to you for safekeeping and for service in the worship of God. These candelabra and this altar lectern. Miss Nanny Poston is the donor of the candelabra in memory of her sister, Mary. The members of the Duke University Church, have given the alter lectern also in memory of Mary Poston, their fellow member. It is the desire of these good people. That their gifts be used to the glory of God and for the benefit of his worshiping people, in this place

- Dr. Cleland, as Chaplain to the University I have been authorized and instructed by the administrative committee of the chapel, composed of administrative and faculty members appointed by the President of the university to act for him and students elected by the Duke University Christian Council, to accept these gifts on behalf of Duke University. I have also been authorized to thank the donors for these gifts and to supervise the use of them for the glory of God.

- Let us pray. Almighty God, creator of light, author of truth. Here we offer and present unto thee our gifts. In memory of a sister and friend for thy blessing. Bless them so that they may be a blessing. Let the lights kindled here, remind us of thy present and let the Bible placed on this lactern, remind us of the good news from thee. For the enrichment of thy house, for the enhancement of thy worship, for the service of thy children, to thy glory and to our good. Amen. (church organ playing) ("Sing to God with gladness, all creation") ("Sing to God with gladness, all creation" continues) ("Sing to God with Gladness, all creation" continues) (orchestral music playing)

- The lesson today is a letter written by Paul when he was in Corinth and sent to the Romans by Phoebe a Deaconess in the church at nearby San Korea. I am reading from the JB Phillips translation. "I want this letter to introduce to you Phoebe, our sister a Deaconess of the church at San Korea. Please give her a Christian welcome and any assistance with her work that she may need. She has herself been of great assistance to many, not excluding myself. Shake hands for me with Priscilla and Aquila. They have not only worked with me for Christ but they have risked their necks to save my life. Not only I, but all the Gentile churches owe them a great debt. Give my love to the little church that meets in their house. Shake the hand of dear Apanitis, the first convent to Christ in Asia. And of course greet Mary, who has worked so hard for you. A handshake too for Andronicus and Junias my kinsman and fellow prisoners. They are outstanding

men among the messengers and were Christians before I was. Another warm greeting for Ampliatus, dear Christian that he is and also for Banus who has worked with me and dear old Stakus too. More greetings from me please to Appeles, the man who has proved his faith, to the household Arista Bolus, to Herodian kinsman. To Narcissus' household, who are Christians. Remember me to Tryphena and Tryphosa, who worked so hard for the Lord and to my dear Persis, who has also done great work for him. Shake the hand of Rufus for me, that splendid Christian and greet his mother who has been a mother to me too. Greetings to Asyncritus, Phlegon, Hermas, Patrobas, Hermes and their Christian group. Also to Philologus and Julia. Nereus and his sister and Olympus and the Christians who are with them. Give one another, a hearty handshake all round from my sake, the greetings of all the churches I am in touch with, come to you with this letter." Here end of the lesson. ♪ Glory be to the Father ♪ ♪ And to the Son ♪ ♪ And to the holy ghost ♪ ♪ As it was in the beginning ♪ ♪ Is now and ever shall be ♪ ♪ World without end ♪ ♪ Amen ♪ ♪ Amen ♪

- The Lord be with you.

- And also with you.

- Let us pray. Our heavenly father, we come before you in prayer, offering our thanksgivings for good things. We do not have all the good things which we can and do imagine, But we are grateful for the faith which you have taught us. That if we do not have something that is good, it is not because it is too good to be true. Indeed we thank you that nothing is too good to be true. We thank you O God, as we look back upon efforts of the past, that we see that hard work pays off. That in the universe, which you have created, the law of the harvest shows that if we sow good things we shall reap good things. For this dependability in the world and in the universe, we give you thanks. We express our gratitude O God, that art and music, can serve Christ as helpfully as it can be made to serve evil. We thank you for those who are willing to join in and help in a worthy course, when their ideas are followed. And especially for those who are willing to join in and help in a worthy course even when their ideas were not followed, when the ideas of other people prevailed. Supremely, O God we thank you for the possibility of personal communication between us and you, right now. That it is possible for us merely to close our eyes and think a prayer and know that you have received the message. We do give thanks for the world of the senses with all of its beauty, but through the extra sensory world, we claim our kinship to you O God. Remembering the words of your Son, that God is a spirit. And now our Father, we offer our prayers of intercession for our fellow men. For those whom we have chosen as our leaders, We pray for our President, Richard Nixon, that in his leadership of your people, he may follow the leadership of the prophets and of the gospel. We pray for Dr. Lennox Baker, as he shoulders new and heavy responsibilities for the health of his fellow man. May he accept the appointment of the Governor, as an appointment from the Heavenly Father, as he seeks to lead our state in a program of better health. We offer our prayers for Dr. Fred Cleveland, as he prepares to be the Provost of our university. Grant unto him wisdom, a sound mind and a charitable heart, As he leads the internal affairs of our university. We offer our prayers for Ben Smith, as he leads our chapel and our university in a revitalized program of the musical worship of almighty God. Grant unto him strength, may he receive enough cooperation and enough money to do his job well. We pray not only for these, our leaders, but for all other leaders. Those who have been long in their positions, those who are new in them, but especially do we pray for us who are followers. For the students, the faculty, the alumni, especially do we pray for those who are here now. That in their

devotion to the university they may reflect wise council and charity. Grant, O God that all of us as members or former members of a university community, citizens of a nation and of a world members of a church, may be constructively critical, in our support of our country our church, our university, our families. We never tire O God of bringing our needs before you. For the sick, those in grief, those who have special problems. We pray for those who outwardly appear happy and carefree but who inwardly are in turmoil because of problems or disappointments or griefs. This includes about all of us at one time or another O God as you know. We bring before you all our needs our need to learn to pray. Help us to understand the way of prayer as your Son Jesus Christ has taught us and has taught all disciples to pray, saying, "Our father who are 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 and the power and the glory forever. Amen.

- The grace of the Lord Jesus Christ be with you all. Once upon a time All the best stories start that way. Once upon a time, I wrote a doctoral thesis on St. Paul. I had no overwhelming desire to do it, but I needed an Academic Trade Union Card to deliver me from the status of Scab Labor. In due time, I completed the Magnum Opus over 600 pages and then I added one more footnote, a personal note to St. Paul himself. It was the old Irish semi insult. The back of me hand to you, the back of me hand. I had had a God's plenty of the Apostle to the Gentiles. My advisor hit the ceiling, then he came back to earth and recommended that I remove the footnote otherwise I would be failed by the examining committee. I removed it. I passed. In due course, I began to enjoy St. Paul. To be beholden to him. In fact, he converted me and he gave me the primer for the meditation at this service. When we remember one who worshiped in this chapel for many years and whose memory is perpetuated in the rot iron candelabra a gift of a sister and in the alter lectern, the gift of her fellow members in the Duke University Church. The primer, a double primer is found in Roman 16:1-16 our morning lesson. For me, a favorite passage from St. Paul. Let me share with you my reflections on this little letter now incorporated in Paul's great letter to the church at Rome. All that Paul is doing is just saying greetings to, be sure to remember me too, give my love to, shake hands with, a group of men and women. Who had held up his hands and had kept him going. There's not a word of arguing or exhorting. Of debating or haranging. Of justifying or condemning. He's just saying, thank you out loud, on Papyrus. And nine women are in that list. Nine. There is Priscilla wife of Aquila, who were stalwart supporters. There is a Mary, of course. There were many Mary's in the church. Paul distinguishes this one by saying, "she has worked hard for you". Evidently this Mary had Martha tendencies. Tryphona and Tryphosa are linked together as also having worked hard in the Lord. Persis is noted as beloved and as having worked very hard in the Lord. Then there's the mother of Rufus, of whom Paul says, "she has been a mother to me". Who is this woman who bore Rufus described as, a choice Christian. Who found time to treat Paul, as an adopted son. There are others, Julia, the sister of Nereus and of course, Phoebe the Deaconess, who carried this communication to somewhere. Rome or Ephesus is the scholarly guest, she carried it as a letter of introduction. Paul says of Phoebe, "she's been a help to many people, including myself". Now remember these nine persons. When someone comments that Paul had a low opinion of women. He had his problems with them. In the letter to the church, he loved the most, the one at Philippi. He writes, "I entreat Euodia and I entreat Syntyche, to agree in the Lord. And you, my true comrade", not named "lend a hand to these women, I beg of you". But note what Paul writes next. "They have fought". No, not with each other. "They have fought at my side in the

active service of the gospel". Paul was not always consistent in his estimate of women. So what? It merely proves that he was a man, that's all. He knew, and we know, that without women like them, there would have been no early church and therefore, no church. The second primer from this chapter in Romans is the addition to his praise of Aquila and Priscilla, who I quote, "risked their lives for me". Now where? When? How? We don't know. After thanking them, he adds further. "Give my love to the little church, that meets in their house". And in the opening words of the little letter to Philemon Paul dictates, "Paul, a prisoner of Christ Jesus and brother Timothy. To our beloved fellow worker Philemon, to our sister Afia", another woman. "To our fellow soldier, Archippus and to the church that meets in your house, grace and peace". And in Colossians he writes, "salute the brothers at Laodicea, also Nympha" another woman "and the church which meets at her house". The church in their house, the church in your house, the church in her house, the early church was a house church. We know that also from archeological discoveries At Dura-Europos on the Euphrates, a Yale University team uncovered a house in which one of the rooms had been prepared for use, as a Christian Church. Wasn't until the third century, that there were separate church buildings. Now let's look at these two facts, women active in the church and the little house churches, both of which meant so much to St. Paul and find how they relate to this service of worship in the university chapel. The person whom we remember today was a woman. More accurately, She was a perky spunky little lady, who loved you. In its many multifarious activities, football games, how she would've rejoiced yesterday and basketball games, concerts and plays, colleagues and students. She was a founding member of the women's auxiliary, in the hospital. Her name is Mary Poston. She died almost 10 years ago on December 18th, 1961 and the funeral service was celebrated two days later, in this place. Let me sketch something of her curriculum vitae. In 1922, she made application to Johns Hopkins Hospital for a position as a secretary and was given a standard intelligence and aptitude test. Her performance exceeded the other candidates, by so great a margin, that it became subject of discussion in the doctor's dining room. Dr. Harold L Amos, then Associate Professor of Medicine at Johns Hopkins. And later the first Professor of Medicine at Duke, decided to hire her as a bacteriologist, although she never had had a course in the subject. Three years later, when Dr. Amos came to Duke in 1930, eight years later, he brought Mary Poston with him. Together they had already published three papers on Bruce and Loos. So Mary Poston was one of the original staff members of the Duke Medical Center. She taught generations of medical students, the fundamentals of bacteriology. Although she had neither a BS nor a BA Degree, she earned an MA Degree from Duke University in 1937. On the basis of a thesis on the Brucella group of organisms and a four hour oral examination in all phases of bacteriology and immunology. So independent study is no new thing at Duke, but I wonder if four hour oral examination for an MA, are still in order. She was held in such esteem and affection by the medical students that their yearbook in 1960, was dedicated to her. They still remember the generous heart, concealed behind a shy gruffness and the crusty facade which could not quite hide her love for her fellows. The chapel was her church. She was a member of the church group within the chapel and for years, was the communion stewardess, She loved this place. When she was sick and she was sick often, in her last years her primary desire was to get back to the university service of worship and sit in the seat near the first pillar in front of the lectern. She openly and without embarrassment confessed her faith in a God who was truth and love. She gave us an example of conscience in action. Her eyes remain quiet, in her last days on earth. If she had been a member of the early church, Paul would have saluted her. Her sister, Miss Nany Poston of Baton Rouge has long wanted to honor her sister's memory. Today she worships with us and these candelabra, her generous gift, have been dedicated to the glory of God to the

service of the chapel and in memory of her sister Mary, who liked the Mary in Romans, has worked hard for you. Now, this turn to the other primer, the church in your house. When I came here year in 1945. This was known, as the Duke University Church Interdenominational. In time for reasons that are too long to go into, it became what it is today, the Duke University Chapel Interdenominational. But there was a group of faculty, administrative and staff members who wanted to continue their church membership here. And that was granted, In fact, the name Duke University Church Interdenominational is continued in and through them. Their two primary interests, so far as the chapel is concerned, have been the services of holy communion, which they take under their charge and the Edgemont Community Center, in which almost half their membership has served. But their main focus is the house church. Meeting once a month for Bible study, in one another's homes. There are 35 members, old medical school, library, dining hall, graduate school, all over. 35 members and do you know what the average attendance is once a month for Bible study? 27 They too set aside a sum of money, to honor Mary Poston and it is their gift, which has given us the alter lectern upon which the great Bible will always rest open, except when it is being read in a service of worship. The table of the Lord, the altar, is a proper place for the open Bible. For it is the vehicle of the word of God, The record of his revelation in law, sacrifice and sacrament. This is not the first gift of the church group to this chapel, nor will it be the last and it is given to hold in remembrance their friend and fellow member and to furnish a proper appointment for the sanctuary and to further the ongoing proclamation of the good news, from this place. The church in the house, is still thriving in our community. Now, what about you who've come back to chapel on homecoming Sunday? We who stay at home are glad that you who are returning to Duke want to worship with us again. You can see how dependent the chapel is on women. Look at the number in the choir. And I think you'll find there's at least one among the collectors. The lessons are sometimes read in soprano or control to a voice. There are two chapel hostesses and the chapel hostess for so many years. Who in our time looked after 800 of the thousand weddings that took place here, is worshiping with us this morning. A woman will occupy this pulpit on November 7th Parents weekend and names like Mary Duke Biddle and Mary Siemens and Mildred Hendricks, organist for so many years and Virginia Gray, Assist Curator of Manuscripts in the library, whose death this past week has shocked and saddened us. They all come to mind. We want you alumnae and alumni too, to be mindful of the chapel, which you love enough to worship here. And you come back. If Frank with you, it's desperately in need of money for renovation and improvement, even for upkeep. Moreover, the Edgemond Community Center, still looks primarily to the duke community for volunteer aid and to the chapel offerings for financial blood transfusion. Keep us in your memories and in your hearts and in your giving. But do not ignore the house churches on the campus. There is religious vitality in small groups right here over the fellowship of Christian athletes, canvas crusade Episcopal Eucharist, Baptist discussion group. The choir, which is not made up of performers and performeress', but is the ministry of music. I think of one group calling itself, Ichthus, which is the Greek word for a fish. Now why that word? I C H T H U S. The, I stands for Yeezus, the Greek for Jesus, The T H for Theo, of God, C H for Christ, The U for [Indistinct] son, the S for savior. The young artist, who beat 400 pounds of steel into the candelabra. and the alter lectern, knew that. The fish shape, made with one line or sometimes, the fish's eye poked in. That was the early symbolic affirmation of the Christian faith, found in the catacombs to this day. Centuries before the cross, was the symbol. Now the body of the candelabra is fish like, three fish and the word ichthus, is pierce into the alter lectern. The artist who made them worships with us today. This seemingly modern design continues the early affirmation of our faith, Jesus Christ, Son of God, Savior. We're very fortunate at Duke, the great chapel is supplemented and complimented by

