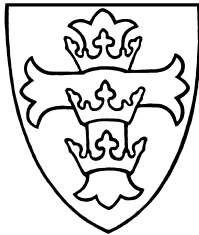




MARSH CHAPEL AT BOSTON UNIVERSITY
UNIVERSITY INTERDENOMINATIONAL PROTESTANT
SERVICE OF WORSHIP

PALM SUNDAY – PASSION SUNDAY

SUNDAY, MARCH 20TH, 2016 – 11:00 A.M.
THE REVEREND DR. ROBERT ALLAN HILL, DEAN



MARSH CHAPEL AT BOSTON UNIVERSITY

University Interdenominational Protestant

Service of Worship

Sunday, March 20th, 2016 - 11:00 a.m.

The Liturgy of the Palms – The Liturgy of the Passion

The Reverend Doctor Robert Allan Hill, Dean

✠ *Please rise, as you are able.*

THE LITURGY OF THE PALMS

Prelude

Prelude and Fugue in B minor, BWV 544

J. S. Bach (1685-1750)

In the final bars of the prelude, The Dean will invite to the congregation to stand.

✠ Call to Worship

The Dean: The Lord be with you.

People: And also with you.

The Dean: Blessed is the one who comes in the name of the Lord!

People: Hosanna in the Highest!

✠ Gospel Lesson Luke 19:29-40

The Dean: Hear from the Gospel according to St. Luke how our Lord Jesus entered Jerusalem:

When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, "Why are you untying the colt?" They said, "The Lord needs it." Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!" Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop." He answered, "I tell you, if these were silent, the stones would shout out."

✠ Greeting

The Dean: Let us go forth in peace.
People: *In the name of Christ. Amen.*

✠ **Hymn 280** All glory, laud, and honor ST. THEODULPH

The Order of the Procession

The Crucifer
The Acolytes
The Children of Marsh Chapel
The Marsh Chapel Choir
The Lectors and The Cantor
The University Chaplains
The Dean of the Chapel and Chaplain of the University

✠ Opening Prayer *(in unison)*

Almighty God, on this day your Son Jesus Christ entered the holy city of Jerusalem and was proclaimed King by those who spread their garments and palm branches along the way. Let those branches be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our Lord, and follow him in the way that leads to eternal life; who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen

The four meditations used in today's service are taken from Dean Hill's published writings.

A Palm Sunday Meditation on Personal Sin

Rev. Dr. Robert Allan Hill
On Meeting Sin Again for the First Time, 2001

Sin is utterly personal. This we understand. The covenantal commands of the Decalogue have a personal consequence (Exodus 20). For we confess a personal dimension to the apocalyptic sway of sin. The angels in heaven—and perhaps a few others—may “need no repentance”. As grace touches ground in Jesus Christ, sin touches sand in personal confessions. We get lost. It is our nature, east of Eden. We get lost in sex without love: lust. We get lost in consumption without nourishment: gluttony. We get lost in accumulation without investment: avarice. We get lost in rest without weariness, in happiness without struggle: sloth. We get lost in righteousness without restraint: anger. We get lost in desire without ration or respect: envy. And most regularly, we get lost in integrity without humility: pride. If you have never known lust, gluttony, avarice, sloth, anger, envy or pride you are not a sinner, you are outside the cloud of sin, and you need no repentance. (You also may not be quite human).

Anthem

Hosanna to the Son of David

Orlando Gibbons (1583-1625)

Hosanna to the Son of David.

Blessed be he that cometh in the name of the Lord.

Blessed be the King of Israel.

Peace in heaven, and glory in the highest places.

Hosanna in the highest heavens.

adapted from Matthew 21:9

A Meditation on the Palms

Rev. Dr. Robert Allan Hill

Seeing With the Heart: Meditations from Marsh Chapel, 2010

The Dean: If we believe that life has meaning and purpose

People: *And we do*

The Dean: If we believe that the Giver of Life loves us

People: *And we do*

The Dean: If we believe that divine love lasts

People: *And we do*

The Dean: If we believe that justice, mercy, and humility endure

People: *And we do*

The Dean: If we believe that God so loved the world to give God's only Son

People: *And we do*

The Dean: If we believe that Jesus is the transcript in time of God in eternity

People: *And we do*

The Dean: If we believe that all God's children are precious in God's sight

People: *And we do*

The Dean: If we believe grace and forgiveness are the heart of the universe

People: *And we do*

The Dean: If we believe that God has loved us personally

People: *And we do*

The Dean: If we believe in God

People: *And we do*

The Dean: Then we shall trust God over the valley of the shadow of death

People: *And we shall*

The Dean: Then we shall trust that love is stronger than death

People: *And we shall*

The Dean: Then we shall trust the mysterious promise of resurrection

People: *And we shall*

The Dean: Then we shall trust the faith of Christ, relying on faith alone

People: *And we shall*

The Dean: Then we shall trust the enduring worth of personality
People: *And we shall*
The Dean: Then we shall trust that just deeds and merciful words are never vain
People: *And we shall*
The Dean: Then we shall trust the Giver of Life to give eternal life
People: *And we shall*
The Dean: Then we shall trust the source of love to love eternally
People: *And we shall*
The Dean: Then we shall trust that we rest protected in God's embrace
People: *And we shall*
The Dean: Then we shall trust in God
People: *And we shall.*

THE LITURGY OF THE PASSION

Psalm 31:9-16

The antiphon is sung twice, first by choir alone, and then by choir and congregation.

🎵 **Antiphon** (*sung by all*)



Cantor: Be gracious to me, O LORD, for I am in distress;
 my eye is wasted from grief, my soul and body also.
People: *For my life is spent with sorrow, and my years with sighing;*
 my strength fails because of my misery, and my bones waste away.
Cantor: I am the scorn of all my adversaries, a horror to my neighbors,
 an object of dread to my acquaintances;
 those who see me in the street flee from me.
People: *I have passed out of mind like one who is dead;*
 I have become like a broken vessel.
Cantor: For I hear the whispering of many—terror all around!—
 as they scheme together against me, as they plot to take my life.

*People: But I trust in you, O LORD,
I say, "You are my God."*
*Cantor: My times are in your hand;
deliver me from the hand of my enemies and persecutors.*
*People: Let your face shine on your servant;
save me through your steadfast love! ♪*

✦ Gloria Patri from 'Magnificat in B minor' *Herbert Howells (1892-1983)*

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.

✦ Hymn 295 In the cross of Christ I glory (stanza 1) RATHBUN

A Passion Sunday Meditation on Spiritual Disappointment Rev. Dr. Robert Allan Hill
The Courageous Gospel, 2013

Now that we have come to the Passion narrative, we need to name and regret a biblical disappointment. If we are going to read the Bible at all, and hear the gospel together, then we need to be honest about a scriptural disappointment. As with all of our lives, the Bible itself, the very Word of God, does nonetheless harbor disappointments. Hear the good news: there is even freedom following religious disappointment.

Sometimes our great strengths occasion our most glaring weaknesses. If, for example, John is the Bible's great strength, it would then be possible that here too we might find great weakness. And we do.

Oh, I give no ground with regard to the truth of Scripture. The Bible is freedom's book, the pulpit is freedom's voice, the church is freedom's defense. It is also occasionally true that the Bible is a holy disappointment. Nowhere in Scripture is the height of Christian freedom more powerfully depicted than in John, and yet, at the same time, nowhere is the Bible more of a disappointment.

(This year we hear from Luke, a passion narrative of milder sort. Other years we hear from John.)

John's gospel is anti-Semitic, at least to our ears after 1940. It was composed in the white heat of one small group leaving a synagogue in order freely to worship what the synagogue could only understand as a second God. It was the charge of ditheism, though denied and controverted, which moved John's little church out into a free and frightening future. So the Gospel of John speaks roughly of its Semitic mother religion, of its own tradition. The living water is meant to surpass the dead water of Jacob, of Jacob's well. Notice the way the writer refers with oral scare quotes to "the Jews," like Robert E. Lee calling Yankees "those people." Notice the dismissive

explication, here and elsewhere, of Jewish rites. Notice that even though salvation is from the Jews, his own people "received him not." Notice Jesus saying, "All who came before me are thieves and robbers." We have an obligation to notice. And to regret, to express contrition and compunction. These words from this gospel have done immeasurable harm, from Augustine to Luther to the Third Reich to today, and that is a grave spiritual disappointment. As Christianity puts its best foot forward, it is really the other one that needs attention. We have two biographies ourselves. That of persecuted, and that of persecutor. Of all religious bodies, we have the most work to do with regard to anti-Semitism.

How are we to find freedom following such spiritual disappointment? By facing facts, by learning from our experience of success and failure, by moving ahead: The fact is that Christianity has been pervasively guilty of latent and patent anti-Semitism and the Gospel of John has been one of its sources. We have and can learn from this failure, by carefully monitoring our use of religious language. And we can move ahead. John is guiding us toward a global vision, an ecumenical spirituality, a universal Truth, a global village green, space for grace and time for freedom. And our Jewish brothers and sisters can teach us to continue, with Jacob, to wrestle with God.

The Passion Gospel: Luke 22:14 – 23:56

In keeping with ancient church custom, today's reading of the Passion Gospel will be done chorally, with members of the chapel community giving voice to the various characters in the lesson. The congregation is asked to read the words assigned to "The Crowd" as indicated below.

Lector: The Passion of our Lord Jesus Christ according to St. Luke, chapter 22, verse 14 through chapter 23, verse 56:

When the hour came, he took his place at the table, and the apostles with him. He said to them, "I have eagerly desired to eat this Passover with you before I suffer; for I tell you, I will not eat it until it is fulfilled in the kingdom of God." Then he took a cup, and after giving thanks he said, "Take this and divide it among yourselves; for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." And he did the same with the cup after supper, saying, "This cup that is poured out for you is the new covenant in my blood. But see, the one who betrays me is with me, and his hand is on the table. For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!" Then they began to ask one another, which one of them it could be who would do this. A dispute also arose among them as to which one of them was to be regarded as the greatest. But he said to them, "The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. For who is

greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves. You are those who have stood by me in my trials; and I confer on you, just as my Father has conferred on me, a kingdom, so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel."

The congregation remains seated.

Hymn 614

For the bread which you have broken (stanzas 1 and 2)

FOR THE BREAD

The lesson continues –

"Simon, Simon, listen! Satan has demanded to sift all of you like wheat, but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers." And he said to him, "Lord, I am ready to go with you to prison and to death!" Jesus said, "I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me." He said to them, "When I sent you out without a purse, bag, or sandals, did you lack anything?" They said, "No, not a thing." He said to them, "But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one. For I tell you, this scripture must be fulfilled in me, 'And he was counted among the lawless'; and indeed what is written about me is being fulfilled." They said, "Lord, look, here are two swords." He replied, "It is enough." He came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. When he reached the place, he said to them, "Pray that you may not come into the time of trial." Then he withdrew from them about a stone's throw, knelt down, and prayed, "Father, if you are willing, remove this cup from me; yet, not my will but yours be done." Then an angel from heaven appeared to him and gave him strength. In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground. When he got up from prayer, he came to the disciples and found them sleeping because of grief, and he said to them, "Why are you sleeping? Get up and pray that you may not come into the time of trial." While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him; but Jesus said to him, "Judas, is it with a kiss that you are betraying the Son of Man?" When those who were around him saw what was coming, they asked, "Lord, should we strike with the sword?" Then one of them struck the slave of the high priest and cut off his right ear. But Jesus said, "No more of this!" And he touched his ear and healed him. Then Jesus said to the chief priests, the officers of the temple police, and the elders who had come for him, "Have you come out with swords and clubs as if I were a bandit? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness!"

The congregation remains seated.

Hymn 290

Go to dark Gethsemane (stanza 1)

REDHEAD 76

The lesson continues –

Then they seized him and led him away, bringing him into the high priest's house. But Peter was following at a distance. When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. Then a servant-girl, seeing him in the firelight, stared at him and said, "This man also was with him." But he denied it, saying, "Woman, I do not know him." A little later someone else, on seeing him, said, "You also are one of them." But Peter said, "Man, I am not!" Then about an hour later still another kept insisting, "Surely this man also was with him; for he is a Galilean." But Peter said, "Man, I do not know what you are talking about!" At that moment, while he was still speaking, the cock crowed. The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." And he went out and wept bitterly.

The congregation remains seated.

Hymn 289

Ah, holy Jesus (stanzas 1 and 2)

HERZLIEBSTER JESU

The lesson continues –

Now the men who were holding Jesus began to mock him and beat him; they also blindfolded him and kept asking him, "Prophecy! Who is it that struck you?" They kept heaping many other insults on him. When day came, the assembly of the elders of the people, both chief priests and scribes, gathered together, and they brought him to their council. They said, "If you are the Messiah, tell us." He replied, "If I tell you, you will not believe; and if I question you, you will not answer. But from now on the Son of Man will be seated at the right hand of the power of God." All of them asked, "Are you, then, the Son of God?" He said to them, "You say that I am." Then they said, "What further testimony do we need? We have heard it ourselves from his own lips!" Then the assembly rose as a body and brought Jesus before Pilate. They began to accuse him, saying, "We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king." Then Pilate asked him, "Are you the king of the Jews?" He answered, "You say so." Then Pilate said to the chief priests and the crowds, "I find no basis for an accusation against this man." But they were insistent and said, "He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place." When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. He questioned him at some length, but Jesus gave him no answer. The chief priests and the scribes stood by, vehemently accusing him. Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. That same day Herod and Pilate became friends with each other; before this they had been enemies. Pilate then called together the chief priests, the leaders, and the people, and said to them, "You brought me this

man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him."

Then they all shouted out together,

The Crowd: "Away with this fellow! Release Barabbas for us!"

(This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) Pilate, wanting to release Jesus, addressed them again; but they kept shouting,

The Crowd: "Crucify, crucify him!"

A third time he said to them, "Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him." But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. So Pilate gave his verdict that their demand should be granted. He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

The congregation remains seated.

Hymn 290 Go to dark Gethsemane (stanza 2)

REDHEAD 76

The lesson continues –

As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do this when the wood is green, what will happen when it is dry?" Two others also, who were criminals, were led away to be put to death with him. When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said, "Father, forgive them; for they do not know what they are doing." And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying, "He saved others; let him save himself if he is the Messiah of God, his chosen one!" The soldiers also mocked him, coming up and offering him sour wine, and saying, "If you are the King of the Jews, save yourself!" There was also an inscription over him, "This is the King of the Jews." One of the criminals who were hanged there kept deriding him and saying, "Are you not the Messiah? Save

yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong." Then he said, "Jesus, remember me when you come into your kingdom." He replied, "Truly I tell you, today you will be with me in Paradise." It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, "Father, into your hands I commend my spirit." Having said this, he breathed his last.

The congregation remains seated.

Hymn 287

O Love divine, what hast thou done! (stanza 1)

SELENA

The lesson continues –

When the centurion saw what had taken place, he praised God and said, "Certainly this man was innocent." And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things. Now there was a good and righteous man named Joseph, who, though a member of the council, had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. It was the day of Preparation, and the sabbath was beginning. The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. Then they returned, and prepared spices and ointments. On the sabbath they rested according to the commandment.

A Meditation on the Passion

Rev. Dr. Robert Allan Hill

Deliver Us From Evil, 2005

<i>The Dean:</i>	To the question of evil let us live our answer by choosing the cruciform path of faith.
<i>People:</i>	<i>Let us meet evil with honesty, grief with grace, failure with faith, and death with dignity.</i>
<i>The Dean:</i>	Let us carry ourselves in belief.
<i>People:</i>	<i>Let us affirm the faith of Christ which empowers to withstand what we cannot understand.</i>
<i>The Dean:</i>	Let us remember that it is not the passion of Christ that defines the Person of Christ, but the Person that defines the passion.
<i>People:</i>	<i>Let us remember that it is not suffering that bears meaning, but a sense of meaning that bears up under suffering.</i>

The Dean: Let us remember that it is not the cross that carries the love but the love that carries the cross.

People: Let us remember that it is not crucifixion that encompasses salvation, but salvation that encompasses even the tragedy of crucifixion.

The Dean continues –

Let us remember that it is not the long sentence of Holy week, with all its phrases, dependent clauses and semi-colons that completes the gospel, but it is the punctuation to come in seven days, the last mark of the week to come in 168 hours, whether it be the exclamation point of Peter, the full stop period of Paul or the question mark of Mary—Easter defines Holy Week, and not the other way around. The resurrection follows but does not replace the cross. The cross precedes but does not overshadow the resurrection. It is Life that has the last word and there is a God to whom we may pray, in the assurance of being heard: “Deliver us from evil”

The congregation remains seated.

Hymn 295 In the cross of Christ I glory (stanza 1) RATHBUN

Community Life and Offertory

At the Offertory Rise up my love (from *The Most Sacred Body of Jesus*) James Kallembach (b. 1971)

The Most Sacred Body of Jesus was commissioned by Music at Marsh Chapel for use in the Good Friday liturgy. The full work will be premiered this Friday, March 25 at 12:00 noon.

Rise up my love, my fair one, and come away;
For lo, the winter is past, the rain is over and gone;
The flowers appear upon the earth;
The time of the singing of birds is come.
Arise my love, my fair one, and come away.
O my dove, that art in the clefts of the rock.

adapted from Song of Solomon 2:10-14

✠ **Presentation of the Gifts** (sung by all) PICARDY

The music to this hymn is found on page 296 of the United Methodist Hymnal, verse 5.

Unto God be praise and glory: to the Father and the Son,
To th’eternal Spirit honor now and evermore be done;
Praise and glory in the highest, while unending ages run!

✠ **Offertory Prayer**

Those wishing to attend Children’s Ministry may exit the chapel during the singing of the next hymn.

✦ **Hymn 299**

When I survey the wondrous cross

ROCKINGHAM

✦ **Benediction**

✦ **Response**

God be in my head

arr. John Rutter (b. 1945)

God be in my head and in my understanding. God be in mine eyes and in my looking.

God be in my mouth and in my speaking. God be in my heart and in my thinking.

God be at mine end and at my departing.

Old English Prayer from Sarum Primer

Postlude

Fugue in G minor (from BuxWV 149)

Dieterich Buxtehude (c. 1637-1707)

The service is lead by Rev. Dr. Robert Allan Hill, Dean of the Chapel.

The Marsh Chapel Choir is conducted by Dr. Scott Allen Jarrett, Director of Music.

The organist is Justin Thomas Blackwell, Associate Director of Music.

✻ HOLY WEEK 2016 ✻

PALM SUNDAY	9:45 a.m.	Morning Study Group (Thurman Room)
	10:35 a.m.	♫ TAKE NOTE ♫ (Robinson Chapel)
	10:40 a.m.	Intercessory Silent Prayer Group (Nave)
	11:00 a.m.	Palm Sunday Worship Service (Nave)
	11:50 a.m.	Children's Ministry (Thurman Room)
	12:00 noon	Coffee Hour (Marsh Room)
	12:30 p.m.	Thurman Choir Rehearsal (Robinson Chapel)
	12:30 p.m.	Abolitionist Chapel Today (Chapel Office)
	6:30 p.m.	Sunday Vespers (Robinson Chapel)
MONDAY	12:15 p.m.	Monday Meditation (Robinson Chapel)
	6:00 p.m.	Community Dinner (Marsh Room)
TUESDAY	6:00 p.m.	International Fellowship (Thurman Room)
WEDNESDAY	5:15 p.m.	Ecumenical Evening Prayer (Nave)
	5:30 p.m.	BU United Methodist Fellowship (Thurman Room)
MAUNDY THURSDAY	12:00 p.m.	Silence Practice (Nave)
	12:20 p.m.	Common Ground Communion (Marsh Plaza)
	6:00 p.m.	Protestant Maundy Thursday Eucharist (Nave)
GOOD FRIDAY	12 – 3 p.m.	The Seven Last Words of Christ on the Cross (Nave) Music: KALLEMBACH <i>The Most Sacred Body of Jesus</i>
HOLY SATURDAY	7:30 p.m.	The Great Vigil of Easter (Robinson Chapel)
EASTER SUNDAY	7:30 a.m.	Easter Sunrise Service (BU Beach)
	8:00 a.m.	Easter Sunday Breakfast (Marsh Room; until 10:45 a.m.)
	8:00 a.m.	Children's Easter Egg Hunt and Book Giveaway (BU Beach)
	9:00 a.m.	Interdenominational Festival Eucharist (Nave)
	11:00 a.m.	Interdenominational Festival Eucharist (Nave)
	12:00 p.m.	Children's Easter Egg Hunt and Book Giveaway (BU Beach)

Our **children's ministry** is available every Sunday during the school semester excluding the first Sunday of the month.

Marsh Chapel is pleased to offer **childcare during our Sunday morning services**. Inquiries can be made at the main office on the lower level of the building.

We are happy to provide **free parking for the Sunday morning service** (11:00 a.m.) in the lot behind the College of Arts and Sciences (accessible via Bay State Road).

WELCOME TO MARSH CHAPEL

We thank you for joining us this morning for worship, and hope that you have found the Spirit of God in our midst. If you are interested in becoming a member of Marsh Chapel, or have other questions, please feel free to contact any of the Chaplains or Associates listed below.

⏮ *Hearing Assist System available –please ask an usher. 79.200 MHz*

617.353.3560 - chapel@bu.edu - www.bu.edu/chapel

The Chapel Office is open 9 a.m. – 4:30 p.m. weekdays, and on Sunday mornings.

Marsh Chapel Sunday morning services are broadcast live on WBUR 90.9 FM.

The Reverend Dr. Robert Allan Hill, Dean and Chaplain of the University

Jessica Chicka, STM STH'11, University Chaplain for International Students

Br. Lawrence A. Whitney, LCt, MDiv STH'09, University Chaplain for Community Life

Jessica Chicka, STM STH'11, Chapel Associate for Lutheran Ministry

The Reverend Victoria Hart Gaskell, Chapel Associate for Methodist Students

The Reverend Soren Hessler, MDiv STH'11, Chapel Associate for Leadership Development

The Reverend Jen Quigley, MDiv STH'11, Chapel Associate for Vocational Discernment

Greylyn Hydinger, MDiv STH'15, Ministry Assistant

Matthew Cron, Jaimie Dingus, Devin Harvin, Marsh Associates

Courtney Jones, Ian Quillen, Kasey Shultz, Marsh Associates

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David Ames, Sacristan

Justin Thomas Blackwell, MM CFA'09, Operations Manager, *Music at Marsh Chapel*

Anna Carro, Music Department Associate for Congregational Development

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Sean Watland, Conducting Fellow, Marsh Chapel Choir

Margaret Weckworth, MM CFA'15, Kevin Neel, Anna Carro, Music Program Administrators

Ray Bouchard, MTS STH'95, Director of Marsh Chapel

Kaitlin Noe, MM CFA'12, Director of Hospitality

Heidi Freimanis-Cordts, Jeannette Lewis, Wedding Coordinators

Agata Bereznic, Wingki Chan, Hannah Labansat, Christine Lee, Office Assistants

Susan Piersa, Sonya Stanczyk, Chloe Thomas, Helen Zhong, Office Assistants

Cierra Brown, Ellis Brown, Kaelyn Brown, Dominique Cheung, Charles Cloy, Ushers

George Coulter, Mark Gray, Ratna Lusiaga, Beth Neville, Jay Reeg, Ushers

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