MARSH CHAPEL AT BOSTON UNIVERSITY
UNIVERSITY INTERDENOMINATIONAL PROTESTANT
SERVICE OF WORSHIP

PALM SUNDAY – PASSION SUNDAY

SUNDAY, APRIL 9TH, 2017 – 11:00 A.M.
THE REVEREND DR. ROBERT ALLAN HILL, DEAN
Please rise, as you are able.

The Liturgy of the Palms

Prelude

Prelude and Fugue in G minor, WoO 10

Johannes Brahms (1833-1897)

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

Matthew 21:1-11

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

When they had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." This took place to fulfill what had been spoken through the prophet, saying, "Tell the daughter of Zion, Look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey." The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting, "Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!" When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."
Greeting

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

Hymn 280 All glory, laud, and honor

The Order of the Procession

The Crucifer
The Acolytes
The Children of Marsh Chapel
The Marsh Chapel Choir
The Director of Music
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 three meditations used in today’s service are taken from Dean Hill’s published writings.

A Palm Sunday Meditation on Personal Sin

Dean 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

Glory and honour and laud

Glory and honour, and laud be to Thee, King Christ the Redeemer!
Children before whose steps raised their Hosannas of praise.

Israel's Monarch art thou, and the glorious offspring of David,
Thou that approachest a King blest in the name of the Lord.

"Glory to thee in the highest" the heavenly armies are singing:
"Glory to thee upon earth" man and creation reply.

Met there with Palms in their hands that day the folk of the Hebrews:
We with our prayers and our hymns now to thy presence approach.
They to thee proffered their praise for to herald thy dolorous Passion,
We to the King on his throne utter the Jubilant hymn.
They were then pleasing to thee, unto thee our devotion be pleasing.
Merciful King, kind King, Who in all goodness art pleased.

John Mason Neale (1818-1866)

A Meditation on the Palms

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

Charles Wood (1866-1926)

Seeing With the Heart: Meditations from Marsh Chapel, 2010
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: St. Paul Morning Service’
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 (stanzas 1, 2, and 3) Rathbun


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. Matthew, chapter 26, verse 14 through chapter 27, verse 66:

Then one of the twelve, who was called Judas Iscariot, went to the chief priests and said, "What will you give me if I betray him to you?" They paid him thirty pieces of silver. And from that moment he began to look for an opportunity to betray him. On the first day of Unleavened Bread the disciples came to Jesus, saying, "Where do you want us to make the preparations for you to eat the Passover?" He said, "Go into the city to a certain man, and say to him, 'The Teacher says, My time is near; I will keep the Passover at your house with my disciples.'" So the disciples did as Jesus had directed them, and they prepared the Passover meal. When it was evening, he took his place with the twelve; and while they were eating, he said, "Truly I tell you, one of you will betray me." And they became greatly distressed and began to say to him one after another, "Surely not I, Lord?" He answered, "The one who has dipped his hand into the bowl with me will betray me. The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born." Judas, who
betrayed him, said, "Surely not I, Rabbi?" He replied, "You have said so." While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, "Take, eat; this is my body." Then he took a cup, and after giving thanks he gave it to them, saying, "Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom."

The congregation remains seated.

Hymn 614 For the bread which you have broken (stanzas 1 and 2) FOR THE BREAD

The lesson continues –

When they had sung the hymn, they went out to the Mount of Olives. Then Jesus said to them, "You will all become deserters because of me this night; for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.' But after I am raised up, I will go ahead of you to Galilee." Peter said to him, "Though all become deserters because of you, I will never desert you." Jesus said to him, "Truly I tell you, this very night, before the cock crows, you will deny me three times." Peter said to him, "Even though I must die with you, I will not deny you." And so said all the disciples. Then Jesus went with them to a place called Gethsemane; and he said to his disciples, "Sit here while I go over there and pray." He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them, "I am deeply grieved, even to death; remain here, and stay awake with me." And going a little farther, he threw himself on the ground and prayed, "My Father, if it is possible, let this cup pass from me; yet not what I want but what you want." Then he came to the disciples and found them sleeping; and he said to Peter, "So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." Again he went away for the second time and prayed, "My Father, if this cannot pass unless I drink it, your will be done." Again he came and found them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and found them sleeping; and he said to Peter, "So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." Again he went away for the second time and prayed, "My Father, if this cannot pass unless I drink it, your will be done." Again he came and found them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them, "Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand." While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him." At once he came up to Jesus and said, "Greetings, Rabbi!" and kissed him. Jesus said to him, "Friend, do what you are here to do." Then they came and laid hands on Jesus and arrested him. Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. Then Jesus said to him, "Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then would the
scrip\textquotesingle{}tures be fulfilled, which say it must happen in this way?" At that hour Jesus said to the crowds, "Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. But all this has taken place, so that the scriptures of the prophets may be fulfilled." Then all the disciples deserted him and fled.

The congregation remains seated.

**Hymn 290**  
Go to dark Gethsemane (stanza 1)  

*The lesson continues –*

Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end. Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, "This fellow said, 'I am able to destroy the temple of God and to build it in three days.'" The high priest stood up and said, "Have you no answer? What is it that they testify against you?" But Jesus was silent. Then the high priest said to him, "I put you under oath before the living God, tell us if you are the Messiah, the Son of God." Jesus said to him, "You have said so. But I tell you, From now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven." Then the high priest tore his clothes and said, "He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. What is your verdict?" They answered, "He deserves death." Then they spat in his face and struck him; and some slapped him, saying, "Prophesy to us, you Messiah! Who is it that struck you?" Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, "You also were with Jesus the Galilean." But he denied it before all of them, saying, "I do not know what you are talking about." When he went out to the porch, another servant-girl saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." Again he denied it with an oath, "I do not know the man." After a little while the bystanders came up and said to Peter, "Certainly you are also one of them, for your accent betrays you." Then he began to curse, and he swore an oath, "I do not know the man!'" At that moment the cock crowed. Then Peter remembered what Jesus had said: "Before the cock crows, 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)  

*The lesson continues –*

When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. They bound him, led him away, and handed him over to Pilate the governor. When Judas, his betrayer, saw that Jesus was condemned, he repented and
brought back the thirty pieces of silver to the chief priests and the elders. He said, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to it yourself." Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since they are blood money." After conferring together, they used them to buy the potter's field as a place to bury foreigners. For this reason that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken through the prophet Jeremiah, "And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, and they gave them for the potter's field, as the Lord commanded me." Now Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said, "You say so." But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, "Do you not hear how many accusations they make against you?" But he gave him no answer, not even to a single charge, so that the governor was greatly amazed. Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them, "Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?" For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him." Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, "Which of the two do you want me to release for you?" And they said,

*The Crowd:* "Barabbas."

Pilate said to them, "Then what should I do with Jesus who is called the Messiah?" All of them said,

*The Crowd* "Let him be crucified!"

Then he asked, "Why, what evil has he done?" But they shouted all the more,

*The Crowd* "Let him be crucified!..."

...Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying,

*The Crowd* "Hail, King of the Jews!"

They spat on him, and took the reed and struck him on the head.
The congregation remains seated.

**Hymn 290**  
Go to dark Gethsemane (stanza 2) 

_The lesson continues—_

After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him. As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, "This is Jesus, the King of the Jews." Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying,

_The Crowd:_  
"You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross."

In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, "He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, 'I am God's Son.'" The bandits who were crucified with him also taunted him in the same way. From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said,

_The Crowd:_  
"This man is calling for Elijah."

At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said,

_The Crowd:_  
"Wait, let us see whether Elijah will come to save him."

Then Jesus cried again with a loud voice and breathed his last.

The congregation remains seated.

**Hymn 287**  
O Love divine, what hast thou done! (stanza 1) 

_The lesson continues—_

At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy
city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said,

The Crowd: "Truly this man was God’s Son!"

Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb. The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we remember what that impostor said while he was still alive, 'After three days I will rise again.' Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, 'He has been raised from the dead,' and the last deception would be worse than the first." Pilate said to them, "You have a guard of soldiers; go, make it as secure as you can." So they went with the guard and made the tomb secure by sealing the stone.

A Meditation on the Passion

Dean Robert Allan Hill

Deliver Us From Evil, 2005

The Dean: To the question of evil let us live our answer by choosing the cruciform path of faith.

People: Let us meet evil with honesty, grief with grace, failure with faith, and death with dignity.

The Dean: Let us carry ourselves in belief.

People: Let us affirm the faith of Christ which empowers to withstand what we cannot understand.

The Dean: Let us remember that it is not the passion of Christ that defines the Person of Christ, but the Person that defines the passion.

People: Let us remember that it is not suffering that bears meaning, but a sense of meaning that bears up under suffering.

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 (stanzas 4 and 5) Rathbun

Community Life and Offertory

At the Offertory Ride on Grayston Ives (b. 1948)

Ride on, ride on in majesty!
Hark, all the tribes hosanna cry,
thy humble beast pursues his road
with palms and scattered garments strowed.

Ride on, ride on in majesty!
In lowly pomp ride on to die,
O Christ thy triumph now begin
o’er captive death and conquered sin.

Ride on, ride on in majesty!
The winged squadrons of the sky
look down with sad and wond’ring eyes
to see the approaching sacrifice.

Ride on, ride on in majesty!
Thy last and fiercest strife is nigh;
the Father on his sapphire throne
awaits his own anointed Son.

Ride on, ride on in majesty!
In lowly pomp ride on to die;
bow thy meek head to mortal pain,
then take, O God, thy power and reign.

Henry Milman (1791-1868)
**Presentation of the Gifts** *(sung by all)*

Un-to God be praise and_ glory: to the Fa-ther and the_ Son,
to the-ter-nal Spir-it_ hon-or now and ev-ver-more be_ done;
praise and glo-ry in the high-est, while un-end-ing a-ges_ 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  
*Roxingham*

**Benediction**

**Response** from the “St. Matthew Passion, BWV 244”  
*J. S. Bach (1685-1750)*

Wenn ich einmal soll scheiden,  
When I must depart one day,  
So scheide nicht von mir,  
do not part from me then,  
Wenn ich den Tod soll leiden,  
when I must suffer death,  
So tritt du denn herfür!  
come to me then!  
Wenn mir am allerbängsten  
When the greatest anxiety  
Wird um das Herze sein,  
will constrict my heart,  
So reiß mich aus den Ängsten  
then wrest me out of the horror  
Kraft deiner Angst und Pein.  
by the power of your anguish and pain.

**Postlude**  
Fugue in G minor (from BuxWV 149)  
*Dieterich Buxtehude (c. 1637-1707)*

*The service is lead by the Rev. Dr. Robert Allan Hill, Dean of the Chapel.*  
*The Marsh Chapel Choir is conducted by Dr. Scott Allen Jarrett, Director of Music.*  
*and Sean Watland, Marsh Chapel Conducting Fellow.*  
*The organist is Justin Thomas Blackwell, Associate Director of Music.*
**Holy Week 2017**

**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. Interdenominational Protestant Worship (Nave)  
11:50 a.m. Children’s Education (Thurman Room)  
12:00 noon Coffee Hour (Marsh Room)  

**Monday**  
12:15 p.m. Monday Meditation (Robinson Chapel)  
6:00 p.m. Community Dinner (Marsh Room)  

**Tuesday**  
3:00 p.m. Create Space (Marsh Room)  
6:00 p.m. Global Dinner Club (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)  
5:00 p.m. Spiritual Life Yoga (Robinson Chapel)  
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: HAYDN Seven Last Words  

**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)  

**Easter Monday**  
Patriots’ Day – Chapel Offices Closed – Classes Cancelled  
10:30 a.m. Marathon Monday Brunch (Bruegger’s; 644 Comm. Ave.)  

Our children’s education is available every Sunday during the school semester excluding the first Sunday of the month. Those interested are invited to leave the service during the last hymn for a time of lessons, crafts, and fun.

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, LC†, MDiv STH’09, University Chaplain for Community Life
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
Tom Batson, Matthew Cron, Devin Harvin, Ian Quillen, Marsh Associates
Nick Rodriguez, Denise-Nicole Stone, Kasey Shultz, Marsh Associates

Scott Allen Jarrett, DMA CFA’08, Director of Music
Justin Thomas Blackwell, MM CFA’09, Associate Director of Music
David Ames, Sacristan
Justin Thomas Blackwell, MM CFA’09, Operations Manager, Music at Marsh Chapel
Herbert S. Jones, Director, Inner Strength Gospel Choir
Sean Watland, Conducting Fellow, Marsh Chapel Choir
Margaret Weckworth, MM CFA’15, Phoebe Oler, Music Program Administrators

Ray Bouchard, MTS STH’95, Director of Marsh Chapel
Heidi Freimanis-Cordts, MM CFA’09, Director of Hospitality
Heidi Freimanis-Cordts, Jeannette Lewis, Wedding Coordinators
Helen Houghton, Kylee Manganiello, Moniroath Nann, Office Assistants
Helena Pham, Ian Quillen, Elizabeth Sorensen, Office Assistants
Cierra Brown, Ellis Brown, Kaelyn Brown, Dominique Cheung, Charles Cloy, Ushers
George Coulter, Mark Gray, Ratna Lusiaga, Beth Neville, Jay Reeg, Adam Smith, Ushers