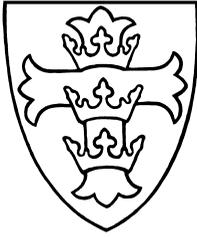




MARSH CHAPEL AT BOSTON UNIVERSITY
UNIVERSITY INTERDENOMINATIONAL PROTESTANT
SERVICE OF WORSHIP

PALM SUNDAY — PASSION SUNDAY

SUNDAY, MARCH 25TH, 2018 — 11:00 A.M.
THE REVEREND DR. ROBERT ALLAN HILL, DEAN



MARSH CHAPEL AT BOSTON UNIVERSITY

University Interdenominational Protestant
Service of Worship

Sunday, March 25th, 2018 — 11:00 a.m.

The Liturgy of the Palms — The Liturgy of the Passion

The Reverend Doctor Robert Allan Hill, Dean

◀ Hearing Assist System available—please ask an usher. 79.200 MHz

✦ Please rise, as you are able.

THE LITURGY OF THE PALMS

Prelude

Nun danket alle Gott, op. 65, no. 59

Sigfrid Karg-Elert (1877-1933)

In the final bars of the prelude, the Dean invites 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 Mark 11:1–11

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

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, he sent two of his disciples and said to them, "Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, 'Why are you doing this?' just say this, 'The Lord needs it and will send it back here immediately.'" They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, "What are you doing, untying the colt?" They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting, "Hosanna! Blessed is the one who comes in the name of the Lord! Blessed is the coming kingdom of our ancestor David! Hosanna in the highest heaven!" Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

✠ 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 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

Hosanna to the Son of David

Thomas Weelkes (c. 1575–1623)

Hosanna to the Son of David.

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

Hosanna, thou that sittest in the highest heavens.

Hosanna in excelsis Deo.

*Matthew 21:9***A Meditation on the Palms**

Dean 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

 **Antiphon** (*sung by all*)



A might - y for - tress is our God,
a bul - wark nev - er fail - ing.

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: Westminster 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*

The Passion Gospel: Mark 14:1–15:47

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. Mark, chapter 14,
verse 1 through chapter 15, verse 47:

It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him; for they said, "Not during the festival, or there may be a riot among the people." While he was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. But some were there who said to one another in anger, "Why was the ointment wasted in this way? For this ointment could have been sold for more than three hundred denarii, and the money given to the poor." And they scolded her. But Jesus said, "Let her alone; why do you trouble her? She has performed a good service for me. For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. She has done what she could; she has anointed my body beforehand for its burial. Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her." Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. When they heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to betray him. On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him, "Where do you want us to go and make the preparations for you to eat the Passover?" So he sent two of his disciples, saying to them, "Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the owner of the house, 'The Teacher asks, Where is my guest room where I may eat the Passover with my disciples?' He will show you a large room upstairs, furnished and ready. Make preparations for us there." So the disciples set out and went to the city, and found everything as

he had told them; and they prepared the Passover meal. When it was evening, he came with the twelve. And when they had taken their places and were eating, Jesus said, "Truly I tell you, one of you will betray me, one who is eating with me." They began to be distressed and to say to him one after another, "Surely, not I?" He said to them, "It is one of the twelve, one who is dipping bread into the bowl with me. For 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." While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, "Take; this is my body." Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them, "This is my blood of the covenant, which is poured out for many. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."

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. And Jesus said to them, "You will all become deserters; for it is written, 'I will strike the shepherd, and the sheep will be scattered.' But after I am raised up, I will go before you to Galilee." Peter said to him, "Even though all become deserters, I will not." Jesus said to him, "Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times." But he said vehemently, "Even though I must die with you, I will not deny you." And all of them said the same. They went to a place called Gethsemane; and he said to his disciples, "Sit here while I pray." He took with him Peter and James and John, and began to be distressed and agitated. And said to them, "I am deeply grieved, even to death; remain here, and keep awake." And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said, "Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want." He came and found them sleeping; and he said to Peter, "Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them, "Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand." Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him and lead him away under guard." So when he came, he went up to him at once and said, "Rabbi!" and kissed him. Then they laid hands on him and arrested him. But one of those who stood near drew his

sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them, "Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled." All of them deserted him and fled.

The congregation remains seated.

Hymn 290 Go to dark Gethsemane (stanza 1)

REDHEAD 76

The lesson continues—

They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. For many gave false testimony against him, and their testimony did not agree. Some stood up and gave false testimony against him, saying, "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.'" But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus, "Have you no answer? What is it that they testify against you?" But he was silent and did not answer. Again the high priest asked him, "Are you the Messiah, the Son of the Blessed One?" Jesus said, "I am; and 'you will see the Son of Man seated at the right hand of the Power,' and 'coming with the clouds of heaven.'" Then the high priest tore his clothes and said, "Why do we still need witnesses? You have heard his blasphemy! What is your decision?" All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him, "Prophesy!" The guards also took him over and beat him. While Peter was below in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she stared at him and said, "You also were with Jesus, the man from Nazareth." But he denied it, saying, "I do not know or understand what you are talking about." And he went out into the forecourt. Then the cock crowed. And the servant-girl, on seeing him, began again to say to the bystanders, "This man is one of them." But again he denied it. Then after a little while the bystanders again said to Peter, "Certainly you are one of them; for you are a Galilean." But he began to curse, and he swore an oath, "I do not know this man you are talking about." At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, "Before the cock crows twice, you will deny me three times." And he broke down and wept.

The congregation remains seated.

Hymn 289 Ah, holy Jesus (stanzas 1 and 2)

HERZLIEBSTER JESU

The lesson continues—

As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him, "Are you the King of the Jews?" He answered him, "You say so." Then the chief priests accused him of many things. Pilate asked him again, "Have you no answer? See how many charges they bring against you." But Jesus made no further reply, so that Pilate was amazed. Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them, "Do you want me to release for you the King of the Jews?" For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again, "Then what do you wish me to do with the man you call the King of the Jews?"

The Crowd: "*Crucify him!*"

Pilate asked them, "Why, what evil has he done?"

The Crowd: "*Crucify him!*"

So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified. Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him,

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

They struck his head with a reed, spat upon him, and knelt down in homage to him.

The congregation remains seated.

Hymn 290 Go to dark Gethsemane (stanza 2)

REDHEAD 76

The lesson continues—

After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him. They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take. It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, "The King of

the Jews." And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!" In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, "He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe." Those who were crucified with him also taunted him. When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "Listen, he is calling for Elijah." And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down." Then Jesus gave a loud cry and breathed his last.

The congregation remains seated.

Hymn 288

Were you there (stanzas 1, 2, and 3)

WERE YOU THERE

The lesson continues—

And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, "Truly this man was God's Son!" There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem. When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where the body was laid.

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

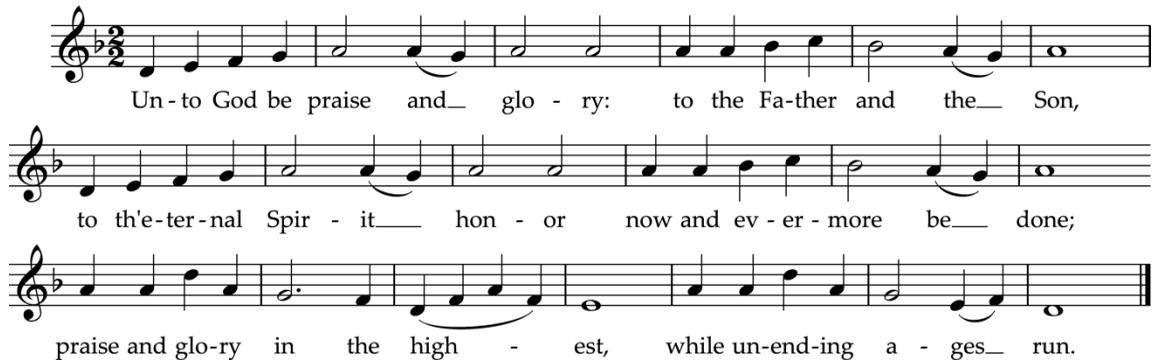
At the Offertory Ecce quomodo moritur justus *Jacob Handl (Gallus) (1550–1591)*

Ecce quomodo moritur justus	<i>Behold how the righteous man dies</i>
et nemo percipit corde.	<i>And no one understands.</i>
Viri justi tolluntur	<i>Righteous men are taken away</i>
et nemo considerat.	<i>And no one considers:</i>
A facie iniquitatis sublatus est justus	<i>The righteous man has been taken away from present iniquity</i>
et erit in pace memoria ejus:	<i>And his memory shall be in peace.</i>
In pace factus est locus ejus	<i>In peace is his place</i>
et in Sion habitatio ejus.	<i>And in Sion is his homestead.</i>
Et erit in pace memoria ejus.	<i>And his memory shall be in peace.</i>

Sixth Responsory for Holy Saturday

✦ **Presentation of the Gifts** (*sung by all*)

PICARDY



Un-to God be praise and glo - ry: to the Fa-ther and the Son,
to th'e-ter-nal Spir - it hon - or now and ev - er - 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 Education may exit the chapel during the singing of the next hymn.

✦ **Hymn 299** When I survey the wondrous cross

ROCKINGHAM

✦ **A Benediction in the words of Thomas Merton**

The Dean: In benediction, we remember: "Saints are sanctified by leading ordinary lives in a completely supernatural manner."

People: *In benediction, we remember: "Souls are like athletes that need opponents worthy of them."*

The Dean: In benediction, we remember: "The quietness and hiddenness and placidity of the truly good people in the world all proclaim the glory of God."

People: *In benediction, we remember: "What is the difference between one place and another, one habit and another, if your life belongs to God, and if you place yourself completely in his hands?"*

✦ **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.

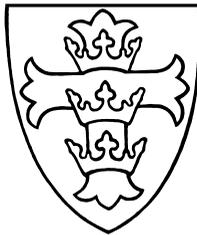
Old English Prayer from Sarum Primer

✦ **Postlude**

The service is led 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.

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



✻ HOLY WEEK 2018 ✻

TODAY	9:45 a.m.	Morning Study Group (Thurman Room)
	10:35 a.m.	Take Note (Robinson Chapel)
	10:40 a.m.	Contemplative Prayer (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)
	12:30 p.m.	Bible Study (Thurman Room)
MONDAY	12:15 p.m.	Monday Meditation (Robinson Chapel)
	5:30 p.m.	Night Prayer (Nave)
	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.	Mind, Body, and Spirit Yoga (Robinson Chapel)
	6:00 p.m.	Maundy Thursday Service (Nave)
GOOD FRIDAY	12–3 p.m.	The Seven Last Words of Christ on the Cross (Nave) Music: BUXTEHUDE <i>Membra Jesu nostri</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)
	7:45 a.m.	Children’s Easter Egg Hunt and Book Giveaway (BU Beach)
	8:00 a.m.	Easter Sunday Breakfast (Marsh Room; until 10:45 a.m.)
	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)

Dean Hill invites you to participate in an interactive program **following worship on April 8**, from about 12:00–12:15 p.m. Those interested will represent various figures from the King and Civil Rights era (figures such as Allan Knight Chalmers, Rosa Parks, Andrew Young, and others) to convey the communal character of King’s ministry, in thirty-second greetings, for those walking from Marsh Chapel to the Gotlieb Center. Those interested may come today to the Dean’s Office, 12:15–12:30 for more information.

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.

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

The Reverend Dr. Karen Coleman, Associate Chaplain for Episcopal 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

Dr. Bin Song, Chapel Associate for the Confucian Association

Karen Ellestad, Kelsey Lyon, Ministry Associates

Tom Batson, Emi Fermin, Devin Harvin, Maritt Nowak, Marsh Associates

Phoebe Oler, Nick Rodriguez, Denise-Nicole Stone, Savannah Wu, Marsh Associates

Scott Allen Jarrett, DMA CFA'08, Director of Music

Justin Thomas Blackwell, MM CFA'09, Associate Director of Music

David Ames, Sacristan

Sam Horsch, Operations Manager, Music at Marsh Chapel

Herbert S. Jones, Director, Inner Strength Gospel Choir

Margaret Weckworth, MM CFA'15, Music Program Administrator

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

Kaitie Noe, Helena Pham, Wedding Coordinators

Nebeyatt Betre, Helen Houghton, Moniroath Nann, Office Assistants

Helena Pham, Elizabeth Sorensen, Sonya Stanczyk, Office Assistants

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

George Coulter, Mark Gray, Naa Ameley Owuso-Amo, Jay Reeg, Ushers

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