



Havenwood Church

Presbyterian Church (USA)

April 17, 2025

Maundy Thursday



The Service of the Lord's Day

Order of Worship

**Please stand if you are able.
Congregation to recite bolded passages.*

PRELUDE

“Near the Cross” by Franklin Ritter

Valerie Adelung

WELCOME

Jenn DiFrancesco

Tonight we gather around a table—not for a feast of abundance, but for a moment of undoing. On the night of his betrayal, Jesus turned over the table we expected—the table of power, hierarchy, and status—and he left only love. Tonight we will hear the story, share the meal, and slowly clear the table, piece by piece. What remains is what always remains: bread, cup, and Christ.

CALL TO WORSHIP

Jenn DiFrancesco

Come to the table— not with your accomplishments, but with your need.

We come not to impress, but to be fed.

Come to the table— not because you are worthy, but because you are welcome.

We come seeking mercy and belonging.

Come to the table— and be ready to let go.

We come, open to love, and ready to be changed.

*HYMN # 203

“Jesu, Jesu, Fill Us with Your Love”

INVITATION TO CONFESSION

Donna Marshall

Before we eat with Christ, before we rise from the table, we must lay down what we carry—our pride, our fear, our sin. Let us confess together:

PRAYER OF CONFESSION

Donna Marshall

Servant Christ, we confess we have wanted the table of glory, but not the basin of humility. We have longed for status more than service, control more than compassion. We have been slow to love and quick to judge. Forgive us. Cleanse us. Strip away what is false, and let love remain. In your mercy, wash us. Amen.

(Silence is kept)

ASSURANCE OF PARDON

Jenn DiFrancesco

Christ did not wait for us to be perfect. He knelt. He loved. He forgave. Friends, hear the good news: In Jesus Christ, we are washed, we are fed, we are forgiven. **Thanks be to God.**

*PASSING THE PEACE OF CHRIST

Jenn DiFrancesco

As Christ has made peace with us, so now we make peace with one another. The peace of Christ be with you.

and also with you.

Let us share signs of Christ's peace.

READING

John 13:1–5

Judy Binkley

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already decided that Judas son of Simon Iscariot would betray Jesus. And during supper Jesus, knowing that the Father had given all things into his hands and that he had come from God and was going to God, got up from supper, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him.

Jesus strips off status and kneels. We remove this runner—this covering of privilege—to remember that love wears no title.

Strip away our pride, Lord. Leave only love.

SUNG REFRAIN

“Ubi Caritas”

The musical score is written for a voice and viola. The key signature has one flat (B-flat) and the time signature is 2/4. The piece begins with a piano (*p*) dynamic. The vocal line consists of two staves. The first staff contains the lyrics "U - bi ca - ri - tas et a - mor," and the second staff contains "u - bi ca - ri - tas De - us i - bi est." The accompaniment is written for the viola (Vla) and features a triplet of eighth notes in the second measure of the second staff. The piece concludes with a double bar line and repeat dots.

T: Liturgie des Gründonnerstag, M u. S: Jacques Berthier (1923–1994), Gesang aus Taizé, Ü: Wo Güte und Liebe herrschen, da ist Gott.

READING

John 13:6–11

Grace McDowell

He came to Simon Peter, who said to him, “Lord, are you going to wash my feet?” Jesus answered, “You do not know now what I am doing, but later you will understand.” Peter said to him, “You will never wash my feet.” Jesus answered, “Unless I wash you, you have no share with me.” Simon Peter said to him, “Lord, not my feet only but also my hands and my head!” Jesus said to him, “One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you.” For he knew who was to betray him; for this reason he said, “Not all of you are clean.”

We strive to shine, to be seen. But Christ calls us to a hidden kind of glory:
light that serves without applause.

Diminish our ego, Lord. Leave only light born of love.

SUNG REFRAIN

“Ubi Caritas”

READING

John 13:12–17

Judy Binkley

After he had washed their feet, had put on his robe, and had reclined again, he said to them, “Do you know what I have done to you? You call me Teacher and Lord, and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, slaves are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them.

We set the table with etiquette and order. But Jesus disrupts the performance. He says: Don’t rehearse love—live it.

Uncleth our hands, Lord. Leave them ready to serve.

SUNG REFRAIN

“Ubi Caritas”

READING

John 13:18–20

Jenn DiFrancesco

I am not speaking of all of you; I know whom I have chosen. But it is to fulfill the scripture, ‘The one who ate my bread has lifted his heel against me.’ I tell you this now, before it occurs, so that when it does occur you may believe that I am he. Very truly, I tell you, whoever receives one whom I send receives me, and whoever receives me receives him who sent me.”

Beauty has its place, but tonight we let it go. We focus on what feeds us: not decoration, but communion.

Clear away our distractions, Lord. Leave only what nourishes.

SUNG REFRAIN

“Ubi Caritas”

*HYMN # 209

“My Song is Love Unknown”

INVITATION TO THE TABLE

Jenn DiFrancesco

The table is bare, yet nothing is missing. What's been stripped away was never the feast. What remains is what always remains: bread, broken; cup, poured; love, abiding. Come—not because you understand, but because you are hungry. This table is not ours. It belongs to Christ. And Christ says: Come.

GREAT PRAYER OF THANKSGIVING

Jenn DiFrancesco

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

It is right and good to give you thanks and praise, Holy One, for you are not a God of hierarchy, but of humility. You made us from the dust of the earth and breathed life into our lungs. You gave us minds to imagine, hearts to love, and hands to serve. When we clung to status, you drew near in servanthood. When we grasped for power, you knelt down with a towel. You sent prophets to flip the tables of injustice. You sent Jesus to turn the world upside down.

**Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.**

Hosanna in the highest.

Blessed is the one who comes in the name of the Lord.

Hosanna in the highest.

On the night he was betrayed,
Jesus sat at the table with friends—
even the ones who would deny him, even the one who would walk out into
the dark.

He took bread, blessed it, broke it, and gave it to them, saying:
This is my body, broken for you. Do this in remembrance of me.

After supper, he took the cup, poured it, and said:
This cup is the new covenant, sealed in my blood, shed for you and for all for
the forgiveness of sin. Whenever you drink it, remember me.

So we remember—not just the meal, but the washing. Not just the blessing,
but the breaking. Not just the table, but the cross. Pour out your Holy Spirit
on these ordinary gifts of bread and cup— and on us, your gathered people.
Make us one in Christ. Make us ready to serve. Make us bold to love. Christ
has died. Christ is risen. Christ will come again. Through Christ, with Christ,
in Christ, in the unity of the Holy Spirit, all glory and honor are yours, now
and forever. Amen.

DISTRIBUTION OF THE ELEMENTS

Jenn DiFrancesco

*All are welcome at this table. When you are ready, come forward to receive the
bread and the cup. Take a piece of bread and dip it into the cup—grape juice is
used so that all may partake.*

*If you prefer to be served where you are, simply remain seated, and we will come
to you.*

*You do not need to be a member of this church or any church. This is Christ's
table, and Christ invites you.*

PRAYER AFTER COMMUNION

Jenn DiFrancesco

Gracious God, we have shared in the broken bread and poured-out cup. We have tasted the love that cannot be stripped away. As we leave this table, may we go not with full plates, but with open hands. Send us out to wash feet, to offer mercy, to upend injustice, and to love as Christ has loved us. In the name of the one who knelt beside us, broke bread before us, and walks with us still. Amen.

*HYMN # 215

“What Wondrous Love Is This”

*BENEDICTION

Jenn DiFrancesco

You came to the table expecting tradition—but Jesus flipped it.
You came expecting a meal—but Christ gave you love poured out.
Go now with empty hands and hearts full of grace.
Go to serve. Go to forgive. Go as Christ goes—into the night.

POSTLUDE

“There is a Green Hill Far Away”
by Lucy Ann Warriner

Valerie Adelung

ACKNOWLEDGEMENTS

Thank you to our liturgists: Judy Binkley, Donna Marshall, Grace McDowell

Thank you to our ushers: Judy Binkley, Dave Binkley

HAVENWOOD PRESBYTERIAN CHURCH STAFF

The Rev. Jenn DiFrancesco, Supply Pastor

The Rev. Cathy Bashore, Parish Associate

Susan Riegger, Preschool Director

Valerie Adelung, Music Director

Jake Miller, Worship Technology Coordinator

Julia Wells, Administrator

Lloyd Martin, Facilities Manager

SESSION

Sharon Huber-Plano – Clerk of Session

Judi Forrester – Personnel Committee

Judy Binkley – Worship Committee

Wende Smith – Preschool Committee

Chip Hurley – Stewardship Committee

Donna Marshall – Scouts Liaison

DEACONS

Susan Bond

Elaine DePoy

Arden Quick

Barbara Reade

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Judy Yeager



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203 Jesu, Jesu, Fill Us with Your Love

Capo 3: (D) (A7)
 Refrain F C7

Je - su, Je - su, fill us with your love; show

us how to serve the neigh-bors we have from you.

1 Kneels at the feet of his friends, si - lent - ly wash - es their
 2 Neigh-bors are wealth-y and poor, var - ied in col - or and
 3 These are the ones we should serve; these are the ones we should
 4 Lov - ing puts us on our knees, will - ing to wash oth - ers'

feet, Mas - ter who acts as a slave to them.
 race; neigh-bors are near us and far a - way.
 love; all these are neigh-bors to us and you.
 feet; this is the way we should live like you.

to Refrain

Considering that this text comes from a part of the world where Christianity is not the primary religion gives these simple but powerful words even more depth and meaning. The tune name recalls the district in the Northern Region of Ghana where this tune was collected.

My Song Is Love Unknown 209

1 My song is love un - known, my Sav - ior's love to
 2 He came from heav - en's throne sal - va - tion to be -
 3 Some - times we strew his way, and his sweet prais - es
 4 Un - heed - ing, we will have our dear Lord made a -
 5 Here might I stay and sing, no sto - ry so di -

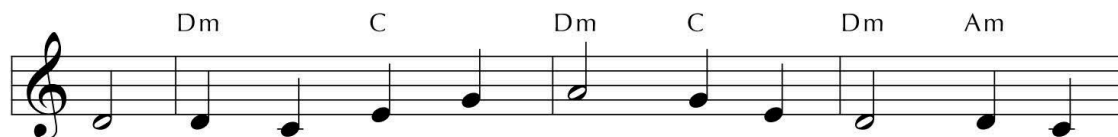
me, love to the love - less shown that they might love - ly
 stow; the world that was his own would not its Sav - ior
 sing, re - sound - ing all the day ho - san - nas to our
 way, a mur - der - er to save, the prince of life to
 vine: nev - er was love, dear King, nev - er was grief like

be. O who am I that for my sake my
 know. But O my Friend, my Friend in - deed, who
 King. Then "Cru - ci - fy!" is all our breath, and
 slay. Yet stead - fast he to suf - fering goes, that
 thine. This is my Friend, in whose sweet praise I

Lord should take frail flesh, and die?
 at my need his life did spend!
 for his death we thirst and cry.
 he his foes from thence might free.
 all my days could glad - ly spend.

The opening line here could equally well have been a courtier's lament for a secret affair, but it soon becomes a path into a vivid and poignant reflection on Christ's Passion. This 17th-century text is beautifully embraced by its sensitive and lyrical 20th-century tune.

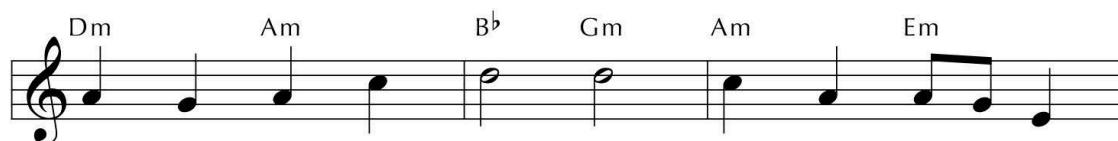
What Wondrous Love Is This 215



1 What won - drous love is this, O my soul, O my
 2 When I was sink - ing down, sink - ing down, sink - ing
 3 To God and to the Lamb, I will sing, I will
 4 And when from death I'm free, I'll sing on, I'll sing



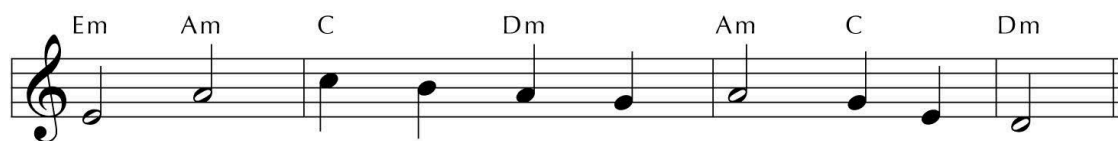
soul, what won - drous love is this, O my soul! What
 down, when I was sink - ing down, sink - ing down, when
 sing, to God and to the Lamb, I will sing; to
 on; and when from death I'm free, I'll sing on; and



won - drous love is this that caused the Lord of
 I was sink - ing down be - neath God's righ - teous
 God and to the Lamb who is the great I
 when from death I'm free, I'll sing and joy - ful



bliss to bear the dread - ful curse for my soul, for my
 frown, Christ laid a - side his crown for my soul, for my
 AM, while mil - lions join the theme, I will sing, I will
 be, and through e - ter - ni - ty, I'll sing on, I'll sing



soul, to bear the dread - ful curse for my soul!
 soul, Christ laid a - side his crown for my soul!
 sing; while mil - lions join the theme, I will sing!
 on; and through e - ter - ni - ty I'll sing on.

With its ballad-like repetitions before and after each stanza's central narrative lines, this meditative text needs performance in order to be effective. Its haunting melody proves the means of convincing us that the only adequate response to "wondrous love" is to "sing on."