

 *the season of Lent at
New Joy Lutheran Church*

always

MERCY



The Three Days of our Lord's Passion

Maundy Thursday | Good Friday | Vigil of Easter

April 17-19, 2025

Thursday, April 17th 7pm

Friday, April 18th 7pm

Saturday, April 19th 8:28pm



New Joy Lutheran Church & Preschool

Welcome! We are blessed by your presence among us today. This bulletin contains the outline and words for worship over the Three Days of our Lord's Passion.

Little children are always welcome in worship – even and especially when they're a little noisy! We welcome children to worship God by toddling around, playing with toys, shaking tambourines, babbling, singing, and coming to the Lord's Table. If little ones get too noisy during spoken parts of the service – the reading of Scripture, the sermon, or prayers – please try to quiet them or take them into the hallway for a moment to calm down. Thank you!

Our **nursery** is also available most Sundays for **children aged 5 and under**, but not for the Three Days services.

God's promises are at the heart of our worship. God promises justice for the lowly, forgiveness for the sinner, hope for the despairing, and joy for the sorrowful. These promises are “the Good News of Jesus Christ,” fulfilled by Jesus's birth as a vulnerable child, his works of liberation and grace among us, and his victory over sin, death, and injustice by his resurrection from the grave. In the songs and prayers, Scripture and preaching, you'll hear of God's promise for you personally, for society, for this world that God so loves.

Our worship style is patterned after centuries of tradition reaching back to some of the earliest Christian communities. Our service is structured yet also informal, shaped by tradition yet also new. We observe seasons that lift up various themes from the life of Jesus and the mission of the church. In our prayers we pray not just for ourselves but for the church; all of creation; our neighbors and our society; the sick and suffering; and, for the blessed departed. We pray seeking that God's promises would come to us and through us to a world in need.

Holy Communion is a meal of Christ's radical welcome, real presence, and complete forgiveness. All are welcome to receive the gift of Jesus' body and blood in the bread and cup of Holy Communion. We use grape juice for communion, and gluten-free bread is available upon request. Not sure whether to receive communion, or how? Simply find the pastor in the communion line and ask.

Welcome. We are so glad you are with us today.

Introduction to The Three Days of our Lord's Passion: The gatherings over The Three Days act as one continuous service of worship and prayer centered on the events of Jesus' final days – his betrayal, sham trial, execution by the Roman authorities, burial, and resurrection. Through traditions and gestures we employ only at this time of year the church recalls our Lord's life-giving love and mercy; we confess the sin that places him and all victims of human violence in the crosshairs of injustice; we seek the promise of resurrection for us and for this world that God so loves.



THE THREE DAYS: MAUNDY THURSDAY

Introduction to Maundy Thursday: This evening our Lenten observance comes to an end, and we gather with Christians around the world to celebrate the Three Days of Jesus' death and resurrection. Tonight we remember Christ's last meal with his disciples, but the central focus is his commandment that we live out the promise embodied in this meal. As Jesus washed his disciples' feet, so we are called to give and receive love in humble service to one another. Formed into a new body in Christ through this holy meal, we are transformed by the mercy we have received and carry it into the world. Departing worship in solemn silence, we anticipate the coming days.

GATHERING

PRELUDE

WORDS OF WELCOME

CONFESSION & FORGIVENESS

Friends in Christ, in this Lenten season we have heard our Lord's call to struggle against sin, death, and the devil--all that keeps us from loving God and each other. This is the struggle to which we were called at baptism.

Within the community of the church, God never wearies of forgiving sin and giving the peace of reconciliation. On this night let us confess our sin against God and our neighbor, and enter the celebration of the great Three Days reconciled with God and with one another.

Most merciful God,
**we confess that we are captive to sin and cannot free ourselves.
We have sinned against you in thought, word, and deed,
by what we have done and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
For the sake of your Son, Jesus Christ, have mercy on us.
Forgive us, renew us, and lead us,
so that we may delight in your will and walk in your ways,
to the glory of your holy name.
Amen.**

The presiding minister addresses the assembly.

In the mercy of almighty God,
Jesus Christ was given to die for us,
and for his sake God forgives us all our sins.
As a called and ordained minister
of the church of Christ, and by his authority,
I therefore declare to you the entire forgiveness of all your sins,
in the name of the Father, and of the + Son, and of the Holy Spirit.
Amen.

The assembly is seated. People may come forward and kneel for the laying on of hands.

LAYING ON HANDS FOR INDIVIDUAL ABSOLUTION OF SINS

In obedience to the command of our Lord Jesus Christ, I forgive you all your sins.
Amen.

OPENING SONG: TAKE MY LIFE

V1, V2, C, V3, C

Verse 1

Take my life and let it be
consecrated Lord to Thee
Take my moments and my days
Let them flow in ceaseless praise
Take my hands and let them move
At the impulse of Thy love
Take my feet and let them be
Swift and beautiful for Thee

Verse 2

Take my voice and let me sing
Always only for my King
Take my lips and let them be
Filled with messages from Thee
Take my silver and my gold
Not a mite would I withhold
Take my intellect and use
Ev'ry power as You choose

Chorus

Here am I all of me
Take my life it's all for Thee

Verse 3

Take my will and make it Thine
It shall be no longer mine
Take my heart it is Thine own
It shall be Thy royal throne
Take my love my Lord I pour
At Your feet its treasure store
Take myself and I will be
Ever only all for Thee

APOSTOLIC GREETING

The grace of our Lord Jesus Christ, the love of God,
and the communion of the Holy Spirit, be with you all.
And also with you.

PRAYER OF THE DAY

Holy God, source of all love, on the night of his betrayal, Jesus gave us a new commandment, to love one another as he loves us. Write this commandment in our hearts, and give us the will to serve others as he was the servant of all, your Son, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

HEBREW BIBLE

Exodus 12:1-4, 11-14

Israel remembered its deliverance from slavery in Egypt by celebrating the festival of Passover. This festival featured the Passover lamb, whose blood was used as a sign to protect God's people from the threat of death. The early church described the Lord's supper using imagery from the Passover, especially in portraying Jesus as the lamb who delivers God's people from sin and death.

A reading from Exodus:

¹ The Lord said to Moses and Aaron in the land of Egypt: ² This month shall mark for you the beginning of months; it shall be the first month of the year for you. ³ Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. ⁴ If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. ¹¹ This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the Lord. ¹² For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the Lord. ¹³ The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt.

¹⁴ This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance.

The Wisdom and Wonder of God.

Thanks be to God.

PSALM

Psalm 116:1-2, 12-19

℟: I will lift the cup of salvation and call on the name of the Lord. (Ps. 116:13)

℟: I will lift the cup of salvation and call on the name of the Lord. (Ps. 116:13)

¹ I love the Lord, who has ¹ heard my voice,
and listened to my ¹ supplication,
² **for the Lord has given ¹ ear to me**
whenever ¹ I called.

¹² How shall I re- | pay the Lord
for all the good things God has | done for me?

¹³ **I will lift the cup | of salvation
and call on the name | of the Lord. R**

¹⁴ I will fulfill my vows | to the Lord
in the presence of | all God's people.

¹⁵ **Precious in your | sight, O Lord,
is the death | of your servants.**

¹⁶ O Lord, truly I | am your servant;
I am your servant, the child of your handmaid;
you have freed me | from my bonds.

¹⁷ **I will offer you the sacrifice | of thanksgiving
and call upon the name | of the Lord.**

¹⁸ I will fulfill my vows | to the Lord
in the presence of | all God's people,

¹⁹ **in the courts of | the Lord's house,
in the midst of you, | O Jerusalem. R**

EPISTLE

1 Corinthians 11:23-26

In the bread and cup of the Lord's supper, we experience intimate fellowship with Christ and with one another because it involves his body given for us and the new covenant in his blood. Faithful participation in this meal is a living proclamation of Christ's death until he comes in the future.

A reading from First Corinthians:

[Paul writes:] ²³ For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, ²⁴ and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." ²⁵ In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." ²⁶ For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

The Wisdom and Wonder of God.

Thanks be to God.

GOSPEL ACCLAMATION: Return to God

Congregation:



Re - turn to God with all your heart, the Source of grace and

mer-cy; Come, seek the ten-der faith-ful-ness of God.

Optional Repeat

GOSPEL

John 13:1-17, 31b-35

The story of the last supper in John's gospel recalls a remarkable event not mentioned elsewhere: Jesus performs the duty of a slave, washing the feet of his disciples and urging them to do the same for one other.

The Holy Gospel, according to Saint John
Glory to you, O Lord.

¹ 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. ² The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper ³ Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, ⁴ got up from the table, took off his outer robe, and tied a towel around himself. ⁵ 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. ⁶ He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" ⁷ Jesus answered, "You do not know now what I am doing, but later you will understand." ⁸ Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." ⁹ Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" ¹⁰ 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." ¹¹ For he knew who was to betray him; for this reason he said, "Not all of you are clean."

¹² After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you?" ¹³ You call me

Teacher and Lord—and you are right, for that is what I am. ¹⁴ So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵ For I have set you an example, that you also should do as I have done to you. ¹⁶ Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. ¹⁷ If you know these things, you are blessed if you do them.”

^{31b} “Now the Son of Man has been glorified, and God has been glorified in him. ³² If God has been glorified in him, God will also glorify him in himself and will glorify him at once. ³³ Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, ‘Where I am going, you cannot come.’ ³⁴ I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. ³⁵ By this everyone will know that you are my disciples, if you have love for one another.”

The Gospel of the Lord.
Praise to you, O Christ.

GOSPEL ACCLAMATION - *repeated; see above*

SERMON

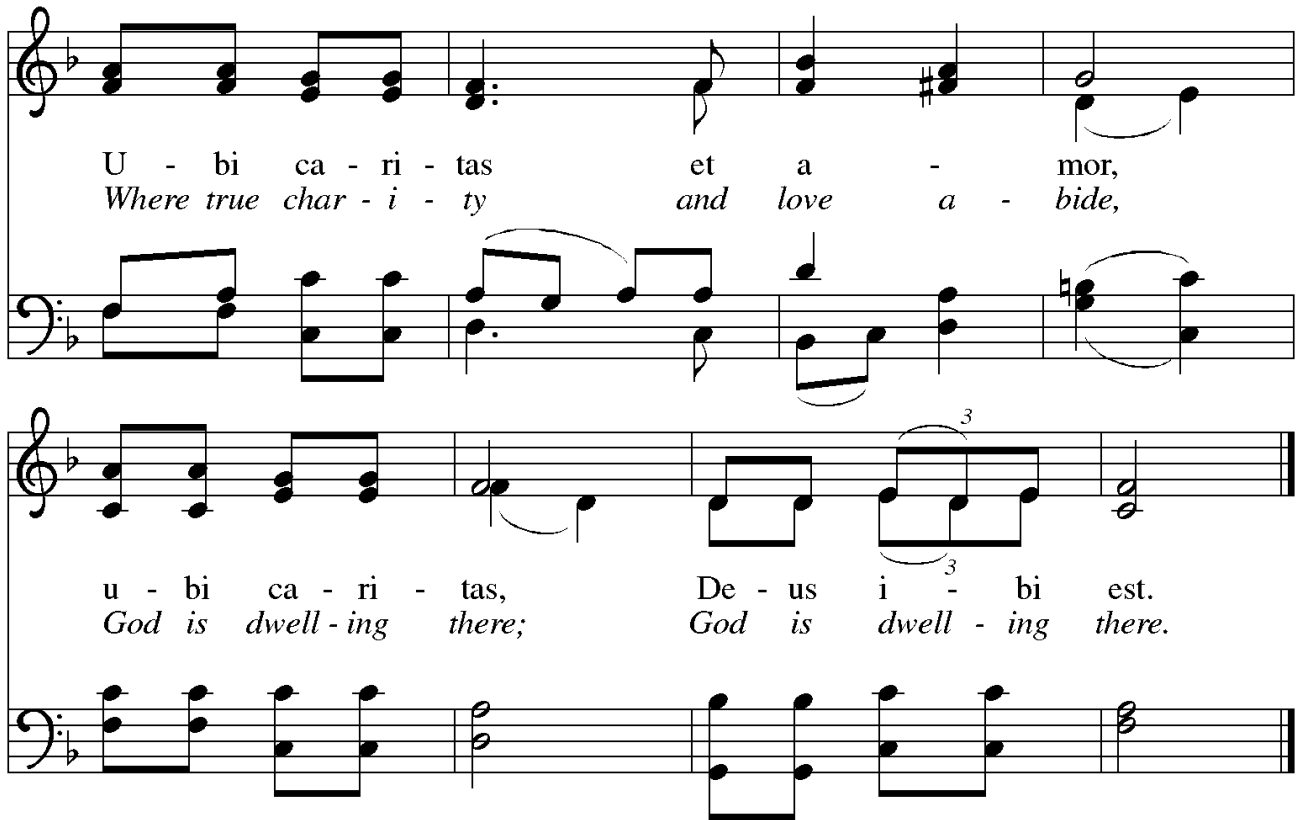
FOOTWASHING

Washing feet was the task of slaves in the ancient world – a task Jesus embraces in his final hours with his disciples. Tonight we have the chance to follow his example to wash one another's feet and to receive the gift of having our own feet washed. We pour water over the feet of our neighbor, and gently dry their feet with a towel. Participation in this rite, as in all aspects of our worship services, is voluntary.

As we wash feet, we sing the refrain.



FOOTWASHING REFRAIN – Ubi Caritas



U - bi ca - ri - tas et a - mor,
Where true char - i - ty and love a - bide,

u - bi ca - ri - tas, De - us i - bi est.
God is dwell - ing there; God is dwell - ing there.

PRAYERS OF INTERCESSION

We pray for the church, the world, and all who are in need. Each prayer petition concludes, Hear us, O God. The response is, **your mercy is great.**

PROCLAMATION OF PEACE

No offering is collected during The Three Days services. Special offerings may be made online at newjoy.org/giving.



OFFERTORY SONG – As The Grains Of Wheat

Refrain



As the grains of wheat once scat-tered on the hill were



gath-ered in - to one to be - come our bread; so may all your peo-ple from



all the ends of earth be gath-ered in - to one in you.



1 As this cup of bless-ing is shared with-in our midst,



2 Let this be a fore-taste of all that is to come when

Refrain



may we share the pres - ence of your love.
all cre - a - tion shares this feast with you.

OFFERTORY PRAYER

MEAL

THE GREAT THANKSGIVING

Presider: *Congregation:*



The Lord be with you. And al-so with you.

Presider: *Congregation:*



Lift up your hearts. We lift them to the Lord.

Presider: *Congregation:*



Let us give thanks to the Lord our God. It is




right to give God thanks and praise.

PROPER PREFACE

Pastor continues with a seasonal preface to the Eucharistic Prayer.

It is indeed right, our duty and our joy,
that we should at all times and in all places
give thanks and praise to you, almighty and merciful God,
through our Savior Jesus Christ,
who entered the Holy City with praise,
was betrayed and killed by those he loved,
and on the cross transformed death into life.
And so, with all the choirs of angels,
with the church on earth and the hosts of heaven,
we praise your name and join their unending hymn:

HOLY, HOLY, HOLY



Ho - ly, ho - ly, ho - ly are you, God of pow - er and
might; heav - en and earth are filled with your
glo - ry. Ho - san - na in the high - est.
Bless - ed is the one who comes in your name. Ho -
san - na in the high - est, ho - san - na in the high - est.

EUCCHARISTIC PRAYER

“Eucharist” comes from the Greek word εὐχαριστία, meaning Thanksgiving. The Eucharistic Prayer is an ancient, patterned prayer that thanks God for God’s saving work from Creation, the Exodus, the Prophets, and to the Cross.

ACCLAMATION

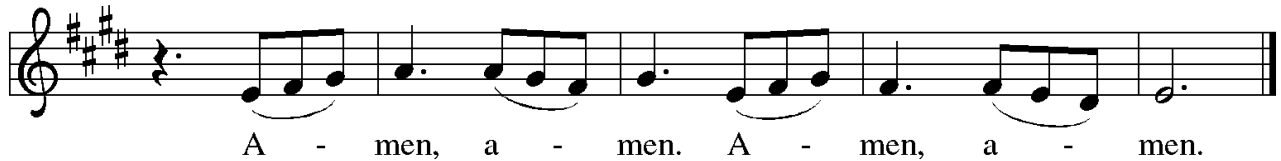
During the prayer we sing the mystery of our faith.



Christ has died. Christ is ris-en. Christ will come, come a - gain.

AMEN

The Eucharistic Prayer concludes with a sung Amen, and leads directly into the Lord's Prayer.



THE LORD'S PRAYER

Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and forever. Amen.

LORD'S SUPPER

In communion, Jesus gives of himself in the bread and cup to all who desire to receive. We sing while we feast, for "when we sing, we pray twice."

LAMB OF GOD



Lamb of God, you take a - way the sin of the
 you break the chains of ha - tred and
 you are the way of jus - tice and
 you are the way of mer - cy and

Congregation:



world: have mer - cy on us, mer - cy on us,
 fear:
 peace:
 love.

Final Stanza

Congregation or Assistant:



mer-cy on us. Lamb of God, you

Congregation:



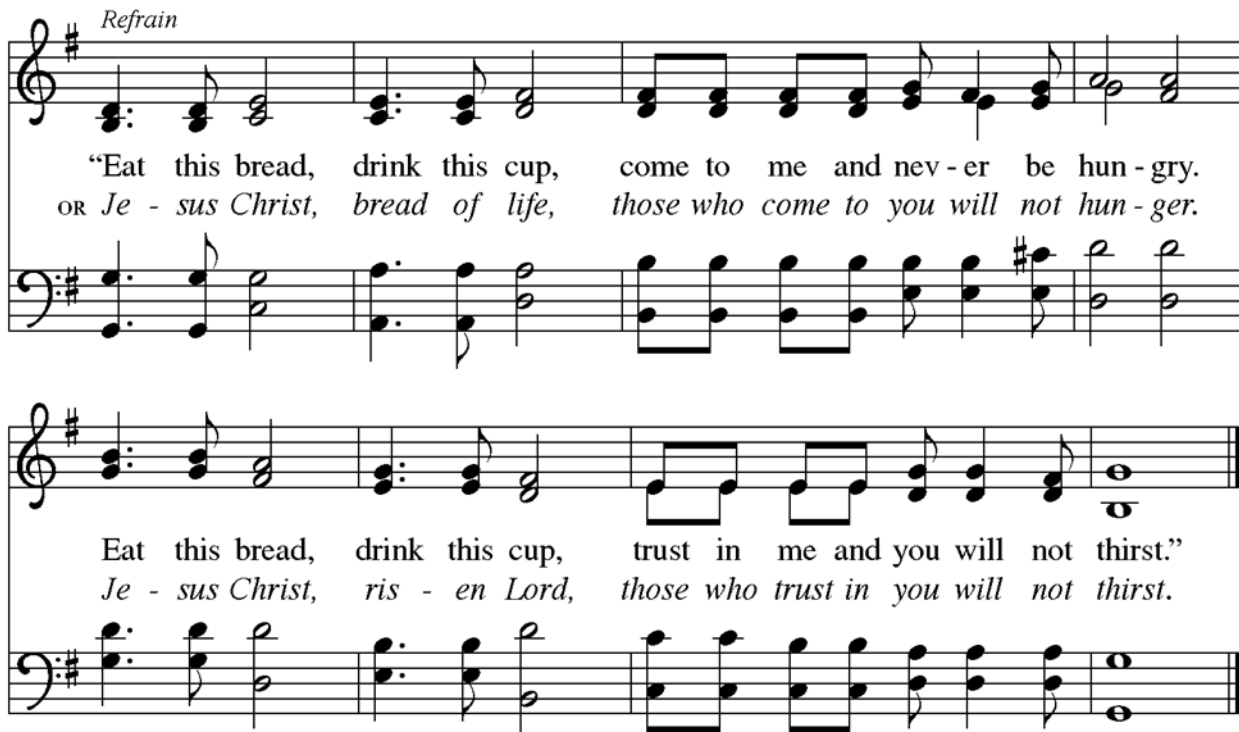
take a - way the sins of the world: grant us peace,



grant us peace, grant us peace.

COMMUNION SONG – Eat This Bread

Refrain



“Eat this bread, drink this cup, come to me and nev - er be hun - gry.
OR Je - sus Christ, bread of life, those who come to you will not hun - ger.

Eat this bread, drink this cup, trust in me and you will not thirst.”
Je - sus Christ, ris - en Lord, those who trust in you will not thirst.

POST COMMUNION PRAYER

Let us pray:

Generous God,

at this table we have tasted your immeasurable grace.

As grains of wheat are gathered into one bread,

now make us one loaf to feed the world;

in the name of Jesus, the Bread of life.

Amen.

STRIPPING OF THE ALTAR

The Maundy Thursday liturgy concludes with the stripping of the altar. The assembly sits or kneels. The sacramental elements and vessels, linens, paraments, banners, and books are removed from the worship space. We sing the Refrain: **Within Our Darkest Night** repeatedly, which is interspersed with readings from Psalm 88. Lights may be dimmed as the worship space is stripped.

REFRAIN: Within Our Darkest Night

1

B Em

With - in our dark - est night, you kin - dle the
Dans nos ob - scu - ri - tés, al - lu - me le

2

D G C G

fire that nev - er dies a - way, nev - er dies a -
feu qui ne s'é - teint ja - mais, ne s'é - teint ja -

4

D G Em C Am

way. With - in our dark - est night, you kin - dle the
mais. Dans nos ob - scu - ri - tés, al - lu - me le

6

B Em Am B Em Am B

fire that nev - er dies a - way, nev - er dies a - way.
feu qui ne s'é - teint ja - mais, ne s'é - teint ja - mais.

PSALM 88

¹O Lord, my God, my Savior,
by day and night I cry to you.

²Let my prayer enter in to your presence;
incline your ear to my lamentation.

³For I am full of trouble;
my life is at the brink of the grave.

⁴I am counted among those who go down to the pit;
I have become like one who has no strength;

⁵lost among the dead, like the slain who lie in the grave,
whom you remember no more, for they are cut off from your hand.

(Sing Refrain: Within Our Darkest Night)

⁶You have laid me in the depths of the pit,
in dark places, and in the abyss.

⁷Your anger weighs up on me heavily,
and all your great waves overwhelm me.

⁸You have put my friends far from me; you have made me to be abhorred by
them;

I am in prison and cannot get free.

(Sing Refrain: Within Our Darkest Night)

⁹My sight has failed me because of trouble;
Lord, I have called upon you daily; I have stretched out my hands to you.

¹⁰Do you work wonders for the dead?

Will those who have died stand up and give you thanks?

¹¹Will your lovingkindness be declared in the grave,
your faithfulness in the land of destruction?

¹²Will your wonders be known in the dark
or your righteousness in the country where all is forgotten?

(Sing Refrain: Within Our Darkest Night)

¹³But as for me, O Lord, I cry to | you for help;
in the morning my prayer | comes before you.

¹⁴Lord, why have you re- | jected me?

Why have you hidden your | face from me?

¹⁵Ever since my youth, I have been wretched and at the | point of death;
I have borne your terrors | and am helpless.

¹⁶Your blazing anger has swept | over me;
your terrors | have destroyed me;

¹⁷they surround me all day long | like a flood;
they encompass me on | every side.

¹⁸My friend and my neighbor you have put a- | way from me,
and darkness is my on- | ly companion.

(Sing *Refrain: Within Our Darkest Night*)

God our Savior, for us our Lord Jesus descended to the dead and broke the grip of death. Hear us when we cry to you day and night, when we are stripped of hope and life, that we may again know your presence and see your face; for you alone are God, and all our help comes from you, through Jesus Christ, our Savior and Lord.

Amen.

SILENCE

DEPART IN SILENCE

The blessing and dismissal are omitted. All depart in silence. Worship for The Three Days continues with our Good Friday liturgy tomorrow at 7pm.



THE THREE DAYS: GOOD FRIDAY

INTRODUCTION TO GOOD FRIDAY: Life and death stand side by side as we enter into Good Friday. In John's passion account, Jesus reveals the power and glory of God, even as he is put on trial and sentenced to death. Standing with the disciples at the foot of the cross, we pray for the whole world in the ancient bidding prayer, as Christ's death offers life to all. We gather in solemn devotion, but always with the promise that the tree around which we assemble is indeed a tree of life. We depart silently, and we anticipate the culmination of the Three Days in the Easter Vigil.

GATHERING

GATHER IN SILENCE

WORDS OF WELCOME

WORD

PRAYER OF THE DAY

HEBREW BIBLE

Isaiah 52:13-53:12

A reading from Isaiah:

¹³ See, my servant shall prosper;
he shall be exalted and lifted up,
and shall be very high.

¹⁴ Just as there were many who were astonished at him

—so marred was his appearance, beyond human semblance,
and his form beyond that of mortals—

¹⁵ so he shall startle many nations;
kings shall shut their mouths because of him;
for that which had not been told them they shall see,
and that which they had not heard they shall contemplate.

^{53:1} Who has believed what we have heard?
And to whom has the arm of the Lord been revealed?

² For he grew up before him like a young plant,
and like a root out of dry ground;
he had no form or majesty that we should look at him,
nothing in his appearance that we should desire him.

³ He was despised and rejected by others;
a man of suffering and acquainted with infirmity;
and as one from whom others hide their faces
he was despised, and we held him of no account.

⁴ Surely he has borne our infirmities
and carried our diseases;
yet we accounted him stricken,
struck down by God, and afflicted.

⁵ But he was wounded for our transgressions,
crushed for our iniquities;
upon him was the punishment that made us whole,
and by his bruises we are healed.

⁶ All we like sheep have gone astray;
we have all turned to our own way,
and the Lord has laid on him
the iniquity of us all.

⁷ He was oppressed, and he was afflicted,
yet he did not open his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he did not open his mouth.

⁸ By a perversion of justice he was taken away.
Who could have imagined his future?
For he was cut off from the land of the living,
stricken for the transgression of my people.

⁹ They made his grave with the wicked

and his tomb with the rich,
although he had done no violence,
and there was no deceit in his mouth.

¹⁰ Yet it was the will of the Lord to crush him with pain.
When you make his life an offering for sin,
he shall see his offspring, and shall prolong his days;
through him the will of the Lord shall prosper.

¹¹ Out of his anguish he shall see light;
he shall find satisfaction through his knowledge.
The righteous one, my servant, shall make many righteous,
and he shall bear their iniquities.

¹² Therefore I will allot him a portion with the great,
and he shall divide the spoil with the strong;
because he poured out himself to death,
and was numbered with the transgressors;
yet he bore the sin of many,
and made intercession for the transgressors.

The Wisdom and Wonder of God.

Thanks be to God.

PSALM

Psalm 22

℞ My God, my God, why have you forsaken me? (Ps. 22:1)

℞ My God, my God, why have you forsaken me? (Ps. 22:1)

¹ My God, my God, why have you for-^lsaken me?
Why so far from saving me, so far from the words ^lof my groaning?

² **My God, I cry out by day, but you ^ldo not answer;
by night, but I ^lfind no rest.**

³ Yet you are the ^lHoly One,
enthroned on the prais-^les of Israel.

⁴ **Our ancestors put their ^ltrust in you,
they trusted, and you ^lrescued them. ℞**

⁵ They cried out to you and ^lwere delivered;
they trusted in you and were not ^lput to shame.

⁶ **But as for me, I am a worm ^land not human,
scorned by all and despised ^lby the people.**

⁷ All who see me laugh ^lme to scorn;

- they curl their lips; they | shake their heads.
- 8 “Trust in the Lord; let the | Lord deliver;
let God rescue him if God so de- | lights in him.” R**
- ⁹ Yet you are the one who drew me forth | from the womb,
and kept me safe on my | mother’s breast.
- ¹⁰ I have been entrusted to you ever since | I was born;
you were my God when I was still in my | mother’s womb.**
- ¹¹ Be not far from me, for trou- | ble is near,
and there is no | one to help.
- ¹² Many young bulls en- | circle me;
strong bulls of Ba- | shan surround me. R**
- ¹³ They open wide their | jaws at me,
like a slashing and | roaring lion.
- ¹⁴ I am poured out like water; all my bones are | out of joint;
my heart within my breast is | melting wax.**
- ¹⁵ My strength is dried up like a potsherd;
my tongue sticks to the roof | of my mouth;
and you have laid me in the | dust of death.
- ¹⁶ Packs of dogs close me in, a band of evildoers | circles round me;
they pierce my hands | and my feet. R**
- ¹⁷ I can count | all my bones
while they stare at | me and gloat.
- ¹⁸ They divide my gar- | ments among them;
for my clothing, | they cast lots.**
- ¹⁹ But you, O Lord, be not | far away;
O my help, hasten | to my aid.
- ²⁰ Deliver me | from the sword,
my life from the power | of the dog.**
- ²¹ Save me from the | lion’s mouth!
From the horns of wild bulls you have | rescued me.
- ²² I will declare your name | to my people;
in the midst of the assembly | I will praise you. R**
- (continued on the next page)
- ²³ You who fear the Lord, give praise! All you of Jacob’s | line, give glory.
Stand in awe of the Lord, all you off- | spring of Israel.
- ²⁴ For the Lord does not despise nor abhor the poor in their poverty;
neither is the Lord’s face hid- | den from them;
but when they cry out, | the Lord hears them.**
- ²⁵ From you comes my praise in the | great assembly;
I will perform my vows in the sight of those who | fear the Lord.

- ²⁶ **The poor shall eat | and be satisfied,
Let those who seek the Lord give praise! May your hearts | live forever!**
- ²⁷ All the ends of the earth shall remember and turn | to the Lord;
all the families of nations shall bow | before God.
- ²⁸ **For dominion belongs | to the Lord,
who rules o- | ver the nations. R**
- ²⁹ Indeed, all who sleep in the earth shall bow | down in worship;
all who go down to the dust, though they
be dead, shall kneel be- | fore the Lord.
- ³⁰ **Their descendants shall | serve the Lord,
whom they shall proclaim to genera- | tions to come.**
- ³¹ They shall proclaim God's deliverance to a people | yet unborn,
saying to them, "The | Lord has acted!" R

EPISTLE

Ephesians 1:3-14

A reading from Ephesians:

³ Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, ⁴ just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love. ⁵ He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, ⁶ to the praise of his glorious grace that he freely bestowed on us in the Beloved. ⁷ In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace ⁸ that he lavished on us. With all wisdom and insight ⁹ he has made known to us the mystery of his will, according to his good pleasure that he set forth in Christ, ¹⁰ as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth. ¹¹ In Christ we have also obtained an inheritance, having been destined according to the purpose of him who accomplishes all things according to his counsel and will,
¹² so that we, who were the first to set our hope on Christ, might live for the praise of his glory. ¹³ In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit; ¹⁴ this is the pledge of our inheritance toward redemption as God's own people, to the praise of his glory.

The Wisdom and Wonder of God.

Thanks be to God.

GOSPEL ACCLAMATION – When I Survey the Wondrous Cross vss 1-2



1 When I sur - vey the won - drous cross on which the
 2 For - bid it, Lord, that I should boast save in the
 3 See, from his head, his hands, his feet, sor - row and
 4 Were the whole realm of na - ture mine, that were a



prince of glo - ry died, my rich - est gain I
 death of Christ, my God; all the vain things that
 love flow min - gled down. Did e'er such love and
 pres - ent far too small; love so a - maz - ing,



count but loss and pour con - tempt on all my pride.
 charm me most, I sac - ri - fice them to his blood.
 sor - row meet, or thorns com - pose so rich a crown?
 so di - vine, de - mands my soul, my life, my all.

PASSION GOSPEL

John 18:1 - 19:42

The Holy Gospel, according to St John.

Glory to you, O Lord.

The Gospel text is found in the Passion According to St John booklets.

The Gospel of the Lord.

Praise to you, O Christ.

GOSPEL ACCLAMATION – When I Survey the Wondrous Cross vss 3-4

HOMILY

SONG: O Sacred Head, Now Wounded, vss 1-2



1 O sa - cred head, now wound - ed, with grief and shame weighed down,
2 How pale thou art with an - guish, with sore a - buse and scorn;
3 What lan - guage shall I bor - row to thank thee, dear - est friend,
4 Lord, be my con - so - la - tion; shield me when I must die;



now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;
how does thy face now lan - guish, which once was bright as morn!
for this thy dy - ing sor - row, thy pit - y with - out end?
re - mind me of thy pas - sion when my last hour draws nigh.



O sa - cred head, what glo - ry, what bliss till now was thine!
Thy grief and bit - ter pas - sion were all for sin - ners' gain;
Oh, make me thine for - ev - er, and should I faint - ing be,
These eyes, new faith re - ceiv - ing, from thee shall nev - er move;



Yet, though de - spised and gor - y, I joy to call thee mine.
mine, mine was the trans - gres - sion, but thine the dead - ly pain.
Lord, let me nev - er, nev - er out - live my love to thee.
for all who die be - liev - ing die safe - ly in thy love.

BIDDING PRAYER

Since the third century a central feature of Good Friday worship has been the bidding prayer, in which a minister announces various “bids,” that is, various invitation to prayer. “Let us pray for ...” The bids reach ever wider, starting with the church and then reaching to those who do not share our Christian faith and to all creation, placing all people and all things at the source of God’s mercy and love.

This prayer has, in the past, included awful language demonizing Jews and other non-Christian groups. Indeed, medieval Holy Week practices – and Good Friday, in particular – often provoked Christians to acts of terrorism and mob violence against Jewish communities following sermons and prayers that blamed “the Jews” for the death of Jesus. Lord, have mercy upon us and forgive us our sins.

These prayers, though rooted in an ancient practice that once was misshapen so as to inspire evil, have been entirely rewritten. We pray in thanksgiving for the Jewish people and their faith, and seek their continued prosperity.

THE LORD’S PRAYER

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and forever. Amen.**

PROCESSION OF THE CROSS

Behold the life-giving cross,
On which was hung the Savior of the whole world.
Oh, come, let us worship him.

Behold the life-giving cross,
On which was hung the Savior of the whole world.
Oh, come, let us worship him.

Behold the life-giving cross,
On which was hung the Savior of the whole world.
Oh, come, let us worship him.

SONG: O Sacred Head, Now Wounded, vss 3-4 (above)

SOLEMN REPROACHES

This is a poetic prayer that arose during the ninth century and imagines God lamenting how the church has sinned against Christ. Each stanza of this prayer cites one of God's benevolent gifts for us, paired with our ungrateful response. On this night of all nights, we do not seek to shift blame to others for the sins of the world, but instead rightfully hear these condemnations of the church's own action and inaction as emblematic of our sin before God and the world God so loves. Each prayer concludes:

... and you have prepared a cross for your Savior.
**Holy God, holy and mighty, holy and immortal,
have mercy on us.**

ADORATION OF THE CROSS

After the concluding words of the solemn reproaches congregants are welcome to approach the cross for prayer and an act of reverence, or to sit in silent prayer while looking upon the cross, prior to departing in silence. As we approach the cross in prayer, we sing. At some point the singing will cease, but our collective prayer and adoration of the cross continues until the last worshiper departs the sanctuary.

SONG: TRISAGION

Chorus

Holy God,
holy and mighty
Holy Immortal One
Have mercy.
have mercy on us

Ending

Have mercy have mercy
Have mercy
Have mercy have mercy
On us.

SILENCE

DEPART IN SILENCE

The blessing and dismissal are omitted. All depart in silence. Worship for The Three Days continues with our Vigil of Easter liturgy tomorrow at 8:28pm starting outdoors around a fire. Dress for the weather, and bring a camp chair or blanket. A significant portion of the service will be held outdoors, weather permitting.



THE THREE DAYS: VIGIL OF EASTER

GATHERING

S'MORES PRELUDE

WELCOME

GREETING

The Holy Spirit calls us together as the people of God.

The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

And also with you.

BLESSING THE NEW FIRE AND THE LIGHT

The light of Christ.

Thanks be to God.

EASTER PROCLAMATION

Rejoice, now, all heav'nly pow'rs!

Sing, choirs of angels!

Exult, all creation around God's throne!

Jesus Christ is risen!

Celebrate the divine mysteries with exultation;

and for so great a victory, sound the trumpet of salvation.

Rejoice, O earth, in shining splendor, radiant in the brightness of your king!

Christ has conquered!

Glory fills you!
Darkness vanishes forever.
Rejoice, O holy church!
Exult in glory!
The risen Savior shines upon you!
Let this place resound with joy, echoing the mighty song of all God's people.

The Lord be with you.

And also with you.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

It is indeed right, our duty and our joy, that with full devotion of heart and mind and voice we should praise the invisible God, and the only Son, Jesus Christ our Lord; who, by his precious blood redeemed us from bondage to the ancient sin. For this indeed is the Paschal Feast in which the true Lamb is slain, by whose blood the doorposts of the faithful are made holy.

This is the night

This is the night

in which, in ancient times, you delivered our forebears, the children of Israel, and led them, dry shod, through the sea.

This is the night

This is the night

in which the darkness of sin has been purged away by the rising brightness.

This is the night

This is the night

in which all who believe in Christ are rescued from evil and the gloom of sin, are renewed in grace, and are restored to holiness.

This is the night

This is the night

in which, breaking the chains of death,
Christ arises from hell in triumph.
O night truly blessed which alone was worthy to know
the time and the hour in which Christ arose again from
hell!

This is the night
This is the night

of which it is written:
“The night is as clear as the day,” and, “then shall my
night be turned into day.” The holiness of this night puts
to flight the deeds of wickedness; washes away sin;
restores innocence to the fallen, and joy to those who
mourn; casts out hate; brings peace; and humbles earthly
pride.

Therefore, in this night of grace, receive, O God, our
praise and thanksgiving for the light of the resurrection
of our Lord Jesus Christ,
reflected in the burning of this candle.

We sing the glories of this pillar of fire, the brightness of
which is not diminished even when its light is divided and
borrowed.

For it is fed by the melting wax which the bees, your servants, have made for the
substance of this candle.

This is the night
This is the night

in which heaven and earth are joined,
things human and things divine.

We, therefore, pray to you, O God, that this candle, burning to the honor of your
name, will continue to vanquish the darkness of night and be mingled with the
lights of heaven.

May Christ the Morning Star find it burning, that Morning Star who never sets,
that Morning Star who, rising from the grave, faithfully sheds light on the whole
human race.



And we pray, O God, rule, govern, and preserve with your continual protection your whole church, giving us peace in this time of our paschal rejoicing; through the same Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

WORD

PRAYER OF THE DAY

O God, you are the creator of the world, the liberator of your people and the wisdom of the earth. By the resurrection of your Son free us from our fears, restore us in your image, and ignite us with your light, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

CREATION:

Genesis 1:1--2:4a

THE FALL:

Genesis 3

RESPONSE SONG

Beautiful Things

Verse 1:

All this pain
I wonder if I'll ever find my way
I wonder if my life could really
change, at all

Refrain:

You make beautiful things
You make beautiful things out of the
dust
You make beautiful things
You make beautiful things out of us

Verse 2:

All this earth
Could all that is lost ever be found?
Could a garden come up from this
ground, at all?

Verse 3:

All around,
Hope is springing up from this old
ground
Out of chaos life is being found, in
you

MOSES AND THE BURNING BUSH:

Exodus 3:1-6

THE PASSOVER:

Exodus 12:1-24

CROSSING THE RED SEA:

Exodus 14

RESPONSE SONG

When Israel Was in Egypt's Land



1 When Is - rael was in E - gypt's land,
2 The Lord told Mo - ses what to do, let my peo-ple go;
3 The pillar of cloud shall clear the way,
4 As Is - rael stood by the wa - ter - side,



op - pressed so hard they could not stand,
to lead the childr'n of Is - rael through, let my peo-ple go.
a fire by night, a shade by day,
at God's com-mand it did di - vide,



Go down, Mo - ses, way down in E - gypt's land,



tell old Pha - raoh: Let my peo - ple go!

5 When they had reached the other shore,
let my people go;
they sang the song of triumph o'er,
let my people go. *Refrain*

6 Oh, let us all from bondage flee,
let my people go;
and let us all in Christ be free,
let my people go. *Refrain*

RESCUE FROM AFFLICTIONS:

Isaiah 54:9-14

THE RIVER OF LIFE:

Ezekiel 47:1-12

RESPONSE SONG

Wade in the Water

Refrain

All



Wade in the wa - ter, wade in the wa - ter, chil - dren,



wade in the wa - ter, God's a-goin' - a trou - ble the wa - ter.

Leader

All



- 1 See that host all dressed in white,
- 2 See that band all dressed in red, God's a-goin' - a trou - ble the
- 3 Look o - ver yon - der, what do I see?
- 4 If you don't be - lieve I've been re - deemed,

Leader



wa - ter. the lead - er looks like the Is - rael - ite.
 looks like the band that . . . Mo - ses led.
 the Ho - ly Ghost a - com - ing on me.
 just fol - low me down to . . . Jor - dan's stream.

All

Refrain



God's a - goin' - a trou - ble the wa - ter.

GOD'S PROMISE TO JERUSALEM:

Zephaniah 3:14-20

DYING AND RISING:

Romans 6:3-11

GOSPEL ACCLAMATION & JOYFUL DECORATING

Hal-le, hal - le, hal - le - lu - jah. Hal - le, hal - le, hal - le - lu - jah. Hal - le, hal - le, hal - le - lu - jah. Hal - le - lu - jah. Hal - le - lu - jah. Hal - le - lu - jah.

GOSPEL:

John 20:1-18

The Holy Gospel according to Saint John.

Glory to you, O Lord.

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, “They have taken the Lord out of the tomb, and we do not know where they have laid him.” Then Peter and the other disciple set out and went toward the tomb. The two were running together, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen wrappings lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus’ head, not lying with the linen wrappings but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not understand the scripture, that he must rise from the dead. Then the disciples returned to their homes.

But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; and she saw two angels in white, sitting where the body of Jesus

had been lying, one at the head and the other at the feet. They said to her, “Woman, why are you weeping?” She said to them, “They have taken away my Lord, and I do not know where they have laid him.” When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, “Woman, why are you weeping? Whom are you looking for?” Supposing him to be the gardener, she said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.” Jesus said to her, “Mary!” She turned and said to him in Hebrew, “Rabbouni!” (which means Teacher). Jesus said to her, “Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, ‘I am ascending to my Father and your Father, to my God and your God.’” Mary Magdalene went and announced to the disciples, “I have seen the Lord”; and she told them that he had said these things to her.

The Gospel of the Lord.
Praise to you, O Christ.

GOSPEL ACCLAMATION

EXCEEDINGLY BRIEF HOMILY



EASTER SONG

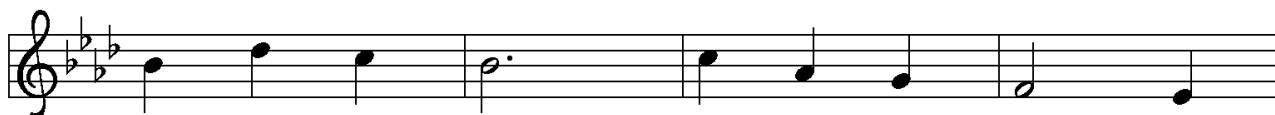
Alleluia! Jesus is Risen!



1 Al - le - lu - ia! Je - sus is ris - en!
2 Walk - ing the way, Christ in the cen - ter
3 Je - sus the vine, we are the branch - es;
4 Weep - ing, be gone; sor - row, be si - lent:
5 Cit - y of God, Eas - ter for - ev - er,



Trum - pets re - sound - ing in glo - ri - ous light!
tell - ing the sto - ry to o - pen our eyes;
life in the Spir - it the fruit of the tree;
death put a - sun - der, and Eas - ter is bright.
gold - en Je - ru - sa - lem, Je - sus the Lamb,



Splen - dor, the Lamb, heav - en for - ev - er!
break - ing our bread, giv - ing us glo - ry:
heav - en to earth, Christ to the peo - ple,
Cher - u - bim sing: O grave, be o - pen!
riv - er of life, saints and arch - an - gels,



Oh, what a mir - a - cle God has in sight!
Je - sus our bless - ing, our con - stant sur - prise.
gift of the fu - ture now flow - ing to me.
Clothe us in won - der, a - dorn us in light.
sing with cre - a - tion to God the I AM!

Refrain



Je - sus is ris - en and we shall a - rise.



Give God the glo - ry! Al - le - lu - ia!

PRAYERS OF THE CHURCH

Prayers of Intercession - Each prayer petition concludes with, "Merciful God." The response is, "Receive our prayer."

SHARING THE PEACE

The peace of the Lord be with you always.

And also with you.

Let us share a sign of Christ's peace with those around us.

ANNOUNCEMENTS

No offering is collected during The Three Days services. Special offerings may be made online at newjoy.org/giving.



OFFERTORY SONG – As The Grains Of Wheat


Refrain



As the grains of wheat once scat-tered on the hill were
gath-ered in - to one to be - come our bread; so may all your peo-ple from
all the ends of earth be gath-ered in - to one in you.

1 As this cup of bless-ing is shared with-in our midst,
2 Let this be a fore-taste of all that is to come when

Refrain



may we share the pres - ence of your love.
all cre - a - tion shares this feast with you.

OFFERTORY PRAYER

MEAL

THE GREAT THANKSGIVING

Presider: *Congregation:*



The Lord be with you. And al-so with you.

Presider: *Congregation:*



Lift up your hearts. We lift them to the Lord.

Presider: *Congregation:*



Let us give thanks to the Lord our God. It is



right to give God thanks and praise.

PROPER PREFACE

Pastor continues with a seasonal preface to the Eucharistic Prayer.

It is indeed right, our duty and our joy,
that we should at all times and in all places
give thanks and praise to you, almighty and merciful God,
for the glorious resurrection of our Savior Jesus Christ,
the true Paschal Lamb who gave himself to take away our sin;
who in dying has destroyed death,
and in rising has brought us to eternal life.

And so, with Mary Magdalene and Peter and all the witnesses of the resurrection,
with earth and sea and all their creatures,
and with angels and archangels, cherubim and seraphim,
we praise your name and join their unending hymn:

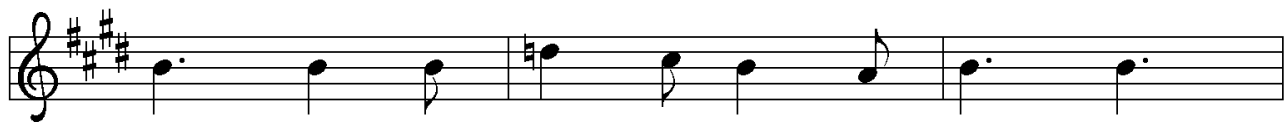
HOLY, HOLY HOLY



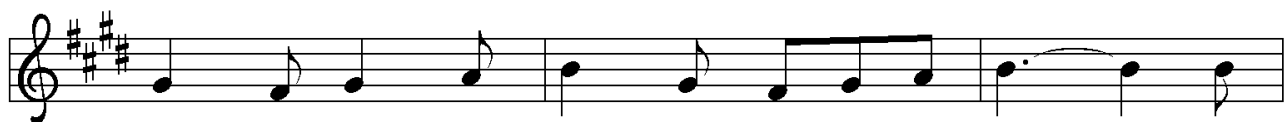
Ho - ly, ho - ly, ho - ly are you, God of pow - er and



might; heav - en and earth are filled with your



glo - ry. Ho - san - na in the high - est.



Bless - ed is the one who comes in your name. Ho -



san - na in the high - est, ho - san - na in the high - est.

EUCCHARISTIC PRAYER

“Eucharist” comes from the Greek word εὐχαριστία, meaning Thanksgiving. The Eucharistic Prayer is an ancient, patterned prayer that thanks God for God’s saving work. This prayer recounts God’s goodness and ask that such goodness would extend to us and through us now and until our Lord’s promised return.

When Pastor leads us in prayer saying, “Jesus is the one who, handed over to a death he freely accepted, in order to destroy death, to break the bonds of the evil one, to crush hell underfoot ...” the congregation is invited – encouraged – to stomp their feet at the words “to crush hell underfoot.”

The prayer concludes with the Lord’s Prayer.

THE LORD'S PRAYER

Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and forever. Amen.

LORD'S SUPPER *(please be seated)*

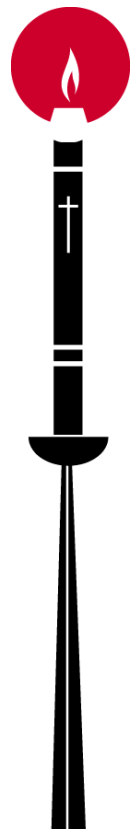
At our Lord's Table Jesus gives his own body and blood for the forgiveness of sins and intimacy of his promised presence with us. All who desire to receive our Lord are welcome. Communion is shared with bread (a wafer) and cup (grape juice). If you're uncertain about receiving or how to receive, don't hesitate to ask pastor when you come forward. You are welcome to receive a blessing or to receive the sacrament, as you feel led by the Spirit.

PRAYER AFTER COMMUNION

SENDING

Benediction

The triune God,
who was, who is, and who is to come,
Sovereign, ✝ Savior, and Spirit,
light your way with resurrection dawn,
now and always.
Amen.



SENDING SONG

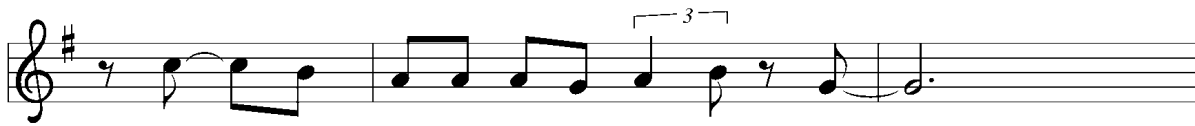
We Are Marching in the Light of God



Si - ya - hamb' e - ku - kha - nyen' kwen - khos', si - ya - hamb' e - ku - kha -
 We are march - ing in the light of God, we are march - ing in the



nyen' kwen - khos'. Si - ya - hamb' e - ku - kha - nyen' kwen - khos',
 light of God. We are march - ing in the light of God,



si - ya - hamb' e - ku - kha - nyen' kwen - khos'.
 we are march - ing in the light of God.



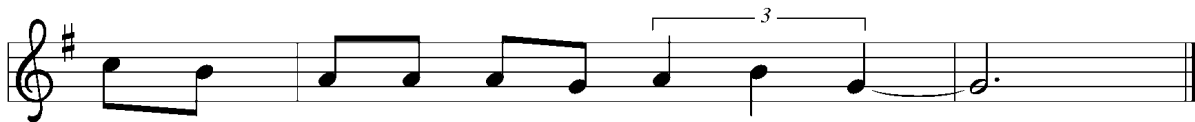
Si - ya - ham - ba (ham - ba, si - ya - ham - ba) OO
 We are march - ing (march - ing, we are march - ing) OO



si - ya - hamb' e - ku - kha - nyen' kwen - khos'.
 we are march - ing in the light of God.



Si - ya - ham - ba (ham - ba, si - ya - ham - ba) OO
 We are march - ing (march - ing, we are march - ing) OO



si - ya - hamb' e - ku - kha - nyen' kwen - khos'.
 we are march - ing in the light of God.

DISMISSAL

Alleluia! Christ is risen.

Christ is risen, indeed. Alleluia!

Go in peace. In Christ you are made new. Alleluia! Alleluia!

Thanks be to God. Alleluia! Alleluia!

ACKNOWLEDGEMENTS

We give thanks to the musicians, writers, and church ministries who create and publish much of the music, prayers, and words we use in worship

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- **O Sacred Head, Now Wounded**
- **When Israel Was In Egypt's Land**
- **Wade In The Water**

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New Joy Lutheran Church is a spirited community called by God to extend a radical welcome, share a generous grace, nurture a transforming faith, and live God's promise.

Extend a Radical Welcome We are a spirited community that strives to welcome, value, accept, and nurture all people wherever they are in their relationship with God. Since our founding in 2002, New Joy has been committed to welcoming people of all races, incomes, and expressions of the LGBTQIA+ community.

Share a Generous Grace We are a spirited community which boldly proclaims that forgiveness, mercy, love, and salvation are free gifts of God's grace.

Nurture Transforming Faith We are a spirited community that receives faith as a gift of God that transforms us and the world.

Live God's Promise We are a spirited community that boldly lives in our Lord's promise of renewed and everlasting life.

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New Joy Lutheran Church is a congregation of the Indiana-Kentucky Synod of the Evangelical Lutheran Church in America (ELCA).

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The Rev. Timothy Graham, Bishop of the Indiana-Kentucky Synod, ELCA

The Rev. Elizabeth Eaton, Presiding Bishop of the ELCA

