#### Psalm 133 (Common English Bible)

A pilgrimage song. Of David.

133 Look at how good and pleasing it is
when families live together as one!

<sup>2</sup> It is like expensive oil poured over the head,
running down onto the beard—
Aaron's beard!—
which extended over the collar of his robes.

<sup>3</sup> It is like the dew on Mount Hermon
streaming down onto the mountains of Zion,
because it is there that the LORD has commanded the
blessing: everlasting life.

#### Acts 4:23-37 (Common English Bible)

#### The believers pray

<sup>23</sup> After their release, Peter and John returned to the brothers and sisters and reported everything the chief priests and elders had said. <sup>24</sup> They listened, then lifted their voices in unison to God, "Master, you are the one who created the heaven, the earth, the sea, and everything in them. <sup>25</sup> You are the one who spoke by the Holy Spirit through our ancestor David, your servant: *Why did the Gentiles rage*,

and the peoples plot in vain?

<sup>26</sup> The kings of the earth took their stand and the rulers gathered together as one against the Lord and against his Christ.

<sup>27</sup> Indeed, both Herod and Pontius Pilate, with Gentiles and Israelites, did gather in this city against your holy servant Jesus, whom you anointed. <sup>28</sup> They did what your power and plan had already determined would happen. <sup>29</sup> Now, Lord, take note of their threats and enable your servants to speak your word with complete confidence. <sup>30</sup> Stretch out your hand to bring healing and enable signs and wonders to be performed through the name of Jesus, your holy servant." <sup>31</sup> After they prayed, the place where they were gathered was shaken. They were all filled with the Holy Spirit and began speaking God's word with confidence.

### Sharing among the believers

32 The community of believers was one in heart and mind. None of them would say, "This is mine!" about any of their possessions, but held everything in common. 33 The apostles continued to bear powerful witness to the resurrection of the Lord Jesus, and an abundance of grace was at work among them all. <sup>34</sup> There were no needy persons among them. Those who owned properties or houses would sell them, bring the proceeds from the sales, 35 and place them in the care and under the authority of the apostles. Then it was distributed to anyone who was in need. <sup>36</sup> Joseph, whom the apostles nicknamed Barnabas (that is, "one who encourages"), was a Levite from Cyprus. <sup>37</sup> He owned a field, sold it, brought the money, and placed it in the care and under the authority of the apostles.

#### John 20:19-31 (Common English Bible)

#### Jesus appears to the disciples

<sup>19</sup> It was still the first day of the week. That evening, while the disciples were behind closed doors because they were afraid of the Jewish authorities, Jesus came and stood among them. He said, "Peace be with you." <sup>20</sup> After he said this, he showed them his hands and his side. When the disciples saw the Lord, they were filled with joy. <sup>21</sup> Jesus said to them again, "Peace be with you. As the Father sent me, so I am sending you." <sup>22</sup> Then he breathed on them and said, "Receive the Holy Spirit. <sup>23</sup> If you forgive anyone's sins, they are forgiven; if you don't forgive them, they aren't forgiven."

#### Jesus appears to Thomas and the disciples

<sup>24</sup> Thomas, the one called Didymus, one of the Twelve, wasn't with the disciples when Jesus came. <sup>25</sup> The other disciples told him, "We've seen the Lord!"

But he replied, "Unless I see the nail marks in his hands, put my finger in the wounds left by the nails, and put my hand into his side, I won't believe."

<sup>26</sup> After eight days his disciples were again in a house and Thomas was with them. Even though the doors were locked, Jesus entered and stood among them. He said, "Peace be with you." <sup>27</sup> Then he said to Thomas, "Put your finger here. Look at my hands. Put your hand into my side. No more disbelief. Believe!"

<sup>28</sup> Thomas responded to Jesus, "My Lord and my God!"

<sup>29</sup> Jesus replied, "Do you believe because you see me? Happy are those who don't see and yet believe."

<sup>30</sup> Then Jesus did many other miraculous signs in his disciples' presence, signs that aren't recorded in this scroll. <sup>31</sup> But these things are written so that you will believe that Jesus is the Christ, God's Son, and that believing, you will have life in his name.

### Christ Is Risen! Shout Hosanna! 248



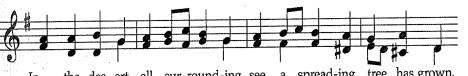
- 1 Christ is ris en! Shout Ho san na! Cel e brate this day of days!
  2 Christ is ris en! Raise your spir its from the cav erns of de-spair.
- 3 Christ is ris en! Earth and heav-en nev-er-more shall be the same.





Christ is ris - en! Hush in won-der: all cre - a - tion is a-mazed. Walk with glad-ness in the morn-ing. See what love can do and dare. Break the bread of new cre - a - tion where the world is still in pain.





In the des-ert all-sur-round-ing, see, a spread-ing tree has grown. Drink the wine of res-ur-rec-tion, not a ser-vant, but a friend. Tell its grim, de-mon-ic cho-rus: "Christ is ris-en! Get you gone!"





Heal - ing leaves of grace a-bound-ing bring a taste of love un-known.

Je - sus is our strong com-pan-ion. Joy and peace shall nev-er end.

God the First and Last is with us. Sing Ho-san - na ev-ery-one!



In commenting on this late 20th-century text, the author has stressed his intention to affirm the social implications of an Easter faith: "Christian peace and justice action finds its wellspring, not in moral zeal or guilty conscience, but in the resurrection."

TEXT: Brian Wren, 1984 MUSIC: Ludwig van Beethoven, 1824; adapt. Edward Hodges, 1842, alt. Text © 1986 Hope Publishing Company HYMN TO JOY 8.7.8.7.D LIVING AND DYING IN CHRIST

## 817 We Walk by Faith and Not by Sight



Guitar chords do not correspond with keyboard harmony.

The opening line here is essentially a quotation of 2 Corinthians 5:7, but that affirmation is fleshed out by references to the appearance of the risen Christ to Thomas (John 20:19–29). The shape note tune, named for a stream in Fayette County, Pennsylvania, adds resolution to the words.

EXT: Henry Alford, 1844, alt.

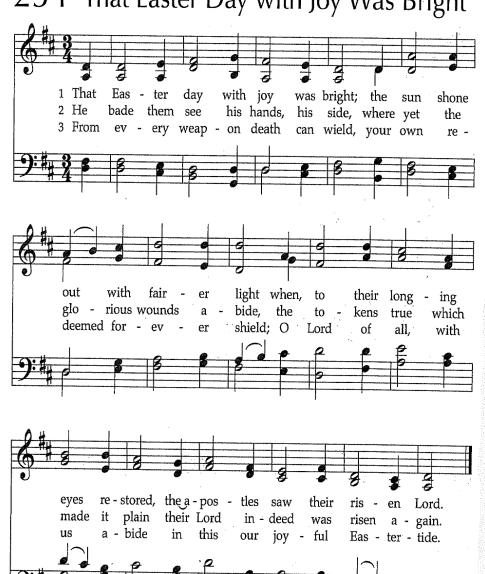
AUSIC: Samuel McFarland, c. 1814; harm. Richard Proulx, 1986

Ausic Harm. © 1986 GIA Publications, Inc.

DUNLAP'S CREEK

JESUS CHRIST: RESURRECTION

# 254 That Easter Day with Joy Was Bright



These Eastertide stanzas are derived from a longer Latin text that was one of the earliest hymns written especially for a season of the church year. They are set here to a tune with Christmas associations, a means of linking the two great festivals of the Christian year.

TEXT: Latin hymn, 5th cent.; trans. John Mason Neale, 1852, alt. MUSIC: Trier ms., 15th cent.; adapt. Michael Praetorius, 1609

PUER NOBIS NASCITUR

(alternate harmonization, 67)