

Welcome to Trinity

“I have long been wishing, O true-born and dearly beloved children of the Church, to discourse to you concerning these spiritual and heavenly Mysteries; but since I well knew that seeing is far more persuasive than hearing, I waited for the present season; that finding you more open to the influence of my words ... especially after having been found worthy by the divine and life-giving Baptism. Since therefore it remains to set before you a table of the more perfect instructions, let us now teach you there things exactly, that you may know the effect wrought upon you on that evening of your baptism.” (Lecture XIX, 1 of the Catechetical Lectures by St. Cyril, Archbishop of Jerusalem, who lived in the 4th century).

Lutheran Confessions

Our Teachers hold, that the **power of the Keys**, or the power of the bishops, according to the Gospel, is a power or commandment of God, to preach the Gospel, to remit and retain sins, and to administer Sacraments. For with this commandment Christ sends forth His Apostles, John 20:21 sqq.: “...As the Father has sent me, I am sending you.’ And with that he breathed on them and said, ‘Receive the Holy Spirit. If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven.’” Mark 16:15, “Go into all the world and preach the good news to all creation.”

This power is exercised only by teaching or preaching the Gospel and administering the Sacraments, according to their calling either to many or to individuals. For thereby are granted, not bodily, but eternal things, as eternal righteousness, the Holy Ghost, eternal life. These things cannot come but by the ministry of the Word and the Sacraments, as Paul says, Rom. 1:16, “...it{The Gospel} is the power of God for the salvation of everyone who believes.” Therefore, since the power of the Church grants eternal things, and is exercised only by the ministry of the Word, it does not interfere with civil government; no more than the art of singing interferes with civil government. For civil government deals with other things than does the Gospel. The civil rulers defend not minds, but bodies and bodily things against manifest injuries, and restrain men with the sword and bodily punishments in order to preserve civil justice and peace. (The Augsburg Confession, XXVIII, 5-11)

Put it into Practice

These questions have been put together to help you as you extend and apply tonight’s Scripture to your life.

Prayer

Grant, we implore You, almighty God, that we who have celebrated the solemnities of the Lord's resurrection may, by the help of Your grace, bring forth the fruits thereof in our life and conversation; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with the Father and the Holy Spirit, one God, now and forever. **Amen.**

Word of God: St. John 20:19-31 (on back)

Questions to Ponder in Prayer

1. Fear and the World
 - A. Concerning the Jews, what did the disciples’ fear?
 - B. What had Jesus correctly told them in John 15:18-25?
 - C. What had Jesus prayed about those disciples in the world in John 17:14-19?
2. Testimonies of the Resurrection
 - A. What did Jesus show them when he said, “Peace be with you” (v.19-20)?
 - B. According to 1 John 5:4-10 (Epistle), what do the wounds testify?
 - C. Concerning God’s testimony how do the disciples react(v.20)?
3. The work of the Ministry given to the Church
 - A. Upon what does Jesus base this “sending” of the Ministry?
 - B. What did Jesus do in connection with, “Peace be with you” (v.21)?
 - C. What did the Apostles receive from the Holy Spirit?
 - D. What did the Apostles do (v.25)?

Prayer:

Dear Father in heaven, you have give us a new birth in Holy Baptism and made us your babies, nourish us with the pure milk of your Word that we grow up to lead godly lives; through Jesus Christ, Your Son, our Lord, who with You and the Holy Spirit lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

(Based on the Antiphon for Quasimodo Geniti)

6:30 PM “Learn by Heart”

Through simple repetition those present will inwardly digest...

Hymn “**Ye Sons and Daughters of the King**” ASBH #30

Table of Duties: Of Bishops: 1
Timothy 3:2-4, 1 Timothy 3:6,
Titus 1:9 (catechism, p.29-30)
1 Peter 2:2

7:00 PM “Catechesis”

+ Opening Verses

“O Lord, open my lips...” p.224

+ Ascription of Praise

“Praise to you, O Christ. Alleluia.” p.225

Reading

St. John 20:19-31 (back)
Easter Responsory p. 227-228

Hymn

“**Ye Sons and Daughters of the King**”
(Augustana Service #30, insert)

Catechesis on... (back)

St. John 20:19-31
Liturgy
Catechism

+ Lord’s Prayer (sung) p.284

--prayer based on reading

+ Responsive Prayer for Catechesis (insert)

Ten Commandments
Lord’s Prayer
Apostles’ Creed

Psalm 26:6-12

Collect of the Day
Prayers based on the text
The Collect for Peace
Benedicamus
Benediction

Catechesis on St. John 20:19-31

The Institution of Office of the Ministry

¹⁹ Then, the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, “Peace *be with you.*” ²⁰ When He had said this, He showed them *His* hands and His side. Then the disciples were glad when they saw the Lord. ²¹ So Jesus said to them again, “Peace *be with you! As the Father has sent Me, I also send you.*” ²² And when He had said this, He breathed on *them*, and said to them, “Receive the Holy Spirit. ²³ “If you forgive the sins of any, they are forgiven them; if you retain the *sins* of any, they are retained.” ²⁴ Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came. ²⁵ The other disciples therefore said to him, “We have seen the Lord.” So he said to them, “Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe.” ²⁶ And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, “Peace *be with you!*” ²⁷ Then He said to Thomas, “Reach your finger here, and look at My hands; and reach your hand *here*, and put *it* into My side. Do not be unbelieving, but believing.” ²⁸ And Thomas answered and said to Him, “My Lord and my God!” ²⁹ Jesus said to him, “Thomas, because you have seen Me, you have believed. Blessed *are* those who have not seen and *yet* have believed.” ³⁰ And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; ³¹ but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name. (NKJV, “Peace to you,” in v. 21, 26 changed to agree with v. 19)

The Modes of Christ’s Presence

“Also: The one body of Christ [says Luther] has a threefold mode or all three modes of being anywhere... Now, whether God has and knows still more modes in which Christ’s body is anywhere, I did not intend to deny herewith.... For in no way will I deny that the power of God may accomplish this much

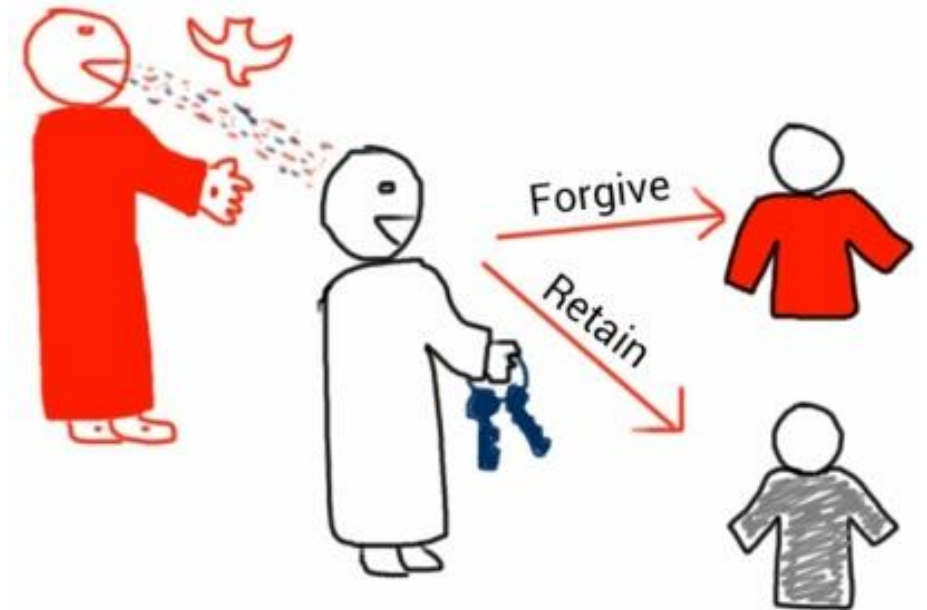
that a body might be in many places at the same time, even in a bodily, comprehensible way” (FC SD 98, 103).

A. “First, **the comprehensible, bodily mode**, as He went about bodily upon earth, **when, according to His size, He vacated and occupied space** [was circumscribed by a fixed place]. This mode He can still use whenever He will, as He did after the resurrection, and will use at the last day....” (FC SD 99).

B. “Secondly, **the incomprehensible, spiritual mode**, according to which **He neither occupies nor vacates space, but penetrates all creatures wherever He pleases** [according to His most free will]; as, to make an imperfect comparison, my sight penetrates and is in air, light, or water, and does not occupy or vacate space; as a sound or tone penetrates and is in air or water or board and wall, and also does not occupy or vacate space; likewise, as light and heat penetrate and are in air, water, glass, crystal, and the like, and also do not vacate or occupy space; and much more of the like [many comparisons of this matter could be adduced]. **This mode He used when He rose from the closed [and sealed] sepulcher, and passed through the closed door [to His disciples], and in the bread and wine in the Holy Supper, and, as it is believed, when He was born of His mother [the most holy Virgin Mary]**” (FC SD 100).

C. “Thirdly, **the divine, heavenly mode**, since He is **one person with God**, according to which, of course, all creatures must be far more penetrable and present to Him than they are according to the second mode. For if, according to that second mode, He can be in and with creatures in such a manner that they do not feel, touch, circumscribe, or comprehend Him, how much more wonderfully will He be in all creatures **according to this sublime third mode, so that they do not circumscribe nor comprehend Him, but rather that He has them present before Himself, circumscribes and comprehends them!**... But who will say or think how this occurs? We know indeed that it is so, that He is in God outside of all creatures, and one person with God, but how it occurs we do not know; it [this mystery] is above nature and reason, even above the reason of all the angels in heaven; it is understood and known only by God. Now, since it is unknown to us, and yet true, we should not deny His words before we know how to prove to a certainty that the body of Christ can by no means be where God is, and that this mode of being [presence] is false. This the fanatics must prove; but they will forego it” (FC SD VII 101-102).

Catechesis on St. John 20:19-31



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