Notes
Notes from "Breaking Bread . . ."

2A recent proposal for a frequent (weekly) observance of the Lord’s Supper among Protestant denominations is that of J. Frederick Holper, “As Often as You Eat This Bread and Drink the Cup,” Interpretation 48 (1994) 61-73.
4All scriptural citations appearing in this article are taken from the New Revised Standard Version.
11Karris, Luke: Artist and Theologian, 47.
12Joachim Jeremias, “This is My Body . . .” Expository Times 83 (1972) 196.

Notes from "House Churches . . ."

4Meeks, The First Urban Christians, 75. See his discussion of households which probably served as churches in this chapter.
5Ibid.
8Clubs of various kinds which met in small groups, often in homes, provided services for their members such as meaningful burials, a privilege which only the wealthy could afford. The poor were merely placed in mass public burial facilities—fields, caves, etc. See Meeks discussion of various kinds of clubs, and their provision for burials in The First Urban Christians, 32-33.

10 See the comparisons in Meeks, The First Urban Christians, especially 34-35.


12 Bo Reicke finds evidence for Jewish memorial meals being observed prior to the development of Christian meals for the dead. Diakonie, Festfreude, und Zelos in Verbindung mit der altchristlichen Agapenfeier (Uppsala Universitets Arsskrift 1951, No. 5 (Uppsala: Lundequist; Wiesbaden: Harrassowitz, 1951) 263, 104-18.

13 Vincent Branick, The House Church in the Writings of Paul (Wilmington, Delaware: Michael Glazier, 1989) 100.


17 Packer, 86.


21 See Frier, Landlords, 15.

22 The phrase (epi to auto) in this verse, translated “in one place” in the KJV, may have reference to the union of the body. It occurs in Acts 1:15; 2:1, 47; 1 Cor 11:20; 14:23) and could be translated “in church fellowship,” according to Bruce Metzger, A Textual Commentary on the Greek New Testament (London: United Bible Societies, 1971) 305. For a full discussion of the phrase with the meaning of “assembly” see Everett Ferguson, “When You Come Together: Epi to auto in Early Christian Literature,” Restoration Quarterly, 16 (1973) 202-208.

23 See the discussion of these three distinctions in Jewett “Tenement Churches,” 32ff.

24 Frier, Landlords, 28.

25 1 Corinthians 11:20-22.


27 See Bo Reicke in Diakonie.

28 For an outline of the three-stage progression in moving from houses (A.D. 50-150), to renovated houses (150-250), to independently constructed basilicas as church buildings (250-313), see Brad Blue, Acts and the House Church, 124-30.

Notes from "Lord's Supper, Lord's Day . . .


7 Ibid.
Notes from "Supper of the Servant"

1 This "incarnational" approach to Christology, which as Pannenberg correctly emphasized, assumed too much what it attempts to prove, also obscures the ethical dimension of Jesus' person, although it may be correct that the "incarnational" approach can be justified after one establishes an ontology that accommodates such as Karl Rahner does. More recent Christologies such as Hans Küng's ON BEING A CHRISTIAN (Doubleday & Co., 1976), have restored the emphasis on the historical Jesus, and therefore of Jesus' stand for justice, without lapsing into a mere ideological programme for liberation. This does not reduce Christology to mere anthropology or ethics, but does follow a rather general principle that theology and Christology can be meaningful only to the degree that what they say about God or Christ in turn says something about humans in their relation to God and Christ or one another, a principle articulated in Gregory Baum's Man Becoming: God in Secular Experience (Herder & Herder, 1970).

2 This is true even of Hegel's "God-manhood" via Geist, a reading by Hegel that would not have been necessary had not the church's focus been on Christology rather on the theme of Jesus' mission—justice. Then Hegel could have more consistently seen "love" rather than Christology as the point of the supper as he himself emphasized.

It is interesting that despite Schleiermacher's emphasis on this dual role of Christ as Urbild and Vorbild, by which he even defined some of the limits of orthodoxy and heresy, he misjudged the significance of the church's linking Jesus to these passages from Isaiah that deal with justice on the earth. So he could still castigate Judaism as being inferior because of its concern for this world, and he could throw aside the Old Testament as "irrelevant" to Christian faith, oblivious to the obvious fact that Jesus' own self-understanding is depicted as utilizing these ancient paradigms, and as Hermann Samuel Reimarus acknowledged long ago, there is no indication that Jesus or the evangelists "spiritualized" away all the "this-worldly" implications of "justice" or the hope that was expressed in these passages. What Schleiermacher did, however, is what the conservative groups within the Christian church as a whole certainly continue to do today, namely, to extract Jesus from his Jewish roots and to extract their savior from any real concern for social justice.

Dorothee Sölle's criticism was on point when she saw Bultmann's "existentializing" interpretation as being socially-ethically irresponsible and out of touch with the gospels' indications of Jesus' actual associations.

Notes from "Something Happens . . ."

1 The Christian Messenger 3 (1825), 13; The Millennial Harbinger extra 1 (1830) 68.

2 The Christian Messenger 8 (1834) 176.
3 The Evangelist 4 (1835) 218.
4 The Millennial Harbinger 30 (1859) 603.
6 The Millennial Harbinger 30 (1859) 603.
7 The Christian Messenger 8 (1834) 177.
8 The Christian System (Bethany: A. Campbell, 1857) 216.
9 Communings in the Sanctuary, 44.
10 Questions Answered by Lipscomb and Sewell (Nashville: McQuiddy Printing Company, 1921) 246.

Notes from "... Until He Comes"

1 Unless otherwise noted quotations are from the New Revised Standard Version.

2 The following comments by Ralph P. Martin are helpful in setting the broader context for New Testament proclamation. Martin says that in I Corinthians 11:26 "Paul's choice of the word 'proclaim' (Greek katangellein) is interesting; it otherwise connotes the public proclaiming of the kerygma, and in I Corinthians 2:1; 9:14; Romans 1:8; Philippians 1:17 the apostle clearly saw no great distinction between the kerygma as preached in his public evangelizing mission and the same gospel as presented to believers at the Lord's table . . . both types of proclamation rest on a basis determined by God's free grace, and evoke the response of faith (Romans 1:5; I Thessalonians 2:13). Both ordinances are effective within the encompassing field of God's prior action in 'using' earthly means (words, bread, wine), and determined by the way they are 'received', 'believed', and 'applied'. Paul's carry-over of the same linkage of act and word is seen in 1 Corinthians 11:26: 'every time you eat this bread and drink from this cup you proclaim the Lord's death'; the verb (Greek katangellein) signifies the preaching of the cross both in the dramatized rituals of eating and drinking and the accompanying commentary, possibly in the recital of the Passion narrative, as C. H. Dodd suggested." Ralph P. Martin, The Worship of God (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1982) 156, 223.


J. B. Phillips, Appointment With God (no place or date) 61.

A. Studdert-Kennedy, The Best of Studdert-
Kennedy, 52, 53, 71.

8 Karl Barth, Deliverance to the Captives, 76, 77, 81.


10 Additional stanzas found in some hymnals emphasize the second coming hope to an even greater extent.

Notes from "Judas"


3 Ibid, 97-108.


5 Ibid, 1094-95.


7 This is certainly a double meaning. It is not only night but the darkness stands in opposition to the light of God. It is the "dark night of the soul."

8 Klassen, 1095.


10 Schnackenburg, 2, 260.

11 For a description of the seating arrangement in the upper room and its significance see Brown, 574.


13 A very helpful discussion of Pharaoh's hardness of heart is found in Nahum Sarna, Exploring Exodus (New York: Schocken Books, 1986) 63-65. Sarna notes that there are an equal number of times the text says God hardened Pharaoh's heart and Pharaoh hardened his own heart. For a somewhat different perspective, see Brevard Childs, The Book of Exodus, Old Testament Library (Philadelphia: The Westminster Press, 1974) 170-75.

14 Though it addresses the reverse of Judas' evil action, the speech of Mordecai to Esther is pertinent; "For if
you keep silence at such a time as this, relief and deliverance will rise for the Jews from another quarter, but you and your father's family will perish. Who knows? Perhaps you have come to royal dignity for just such a time as this" (Esther 4:14). Both the courageous act of Esther and the betrayal by Judas were used to carry out the purposes of God; but God's purpose, unfolded in the death of Jesus, no more depended on Judas' betrayal than the rescue of the Jews depended upon Esther.

17 "Judas' betrayal has an air of inevitability; this is not a denial of free will but reflects the inevitability of the plan of salvation" (Brown, 299). W. K. Pendleton also asserts that Jesus' foreknowledge did not remove Judas' freedom and makes this provocative suggestion: "Foreknowledge, then, is not irreconcilable with human freedom, since this very freedom itself may be as much the subject of foreknowledge, as the actions which we may perform in its exercise" (377).

Notes from "Jenny Kidd Trout"

1 At least two historians spell Trout's first name as "Jennie" while others spell it "Jenny." I have chosen to use the latter spelling as it is used by William H. Trout's Trout Family History (Milwaukee: Meyer-Rotier Printing, Co., 1916).


3 TFH, 282.

4 TFH, 280.

5 The Church first met in a home before moving to the Shuter Street address in 1841. See Reuben Butchart, The Disciples of Christ in Canada Since 1830 (Toronto: Canadian Headquar ters Publications Churches of Christ (Disciples), 1949) 501-503.

6 TFH, 279-280. Jenny no doubt first became acquainted with Edward at the Shuter Street congregation where he was a member. He and his brother John were both employed by James Beatty, Sr.'s newspaper, The Toronto Leader before they began their own business venture.

7 Peter E. Paul Dembski, "Jenny Kidd Trout and the Founding of the Women's Medical Colleges at Kingston and Toronto," Ontario History 77:3 (September 1985) 187.


9 Dembski, 187.

10 Elizabeth Smith Shortt Diary, April 22, 1879, University of Waterloo, Waterloo, Ont. Cited by Dembski, 188.

11 The College had been founded by Quakers in 1850; Dembski, 188.


13 The Toronto Mail, April 16, 1857, reported that Trout passed "in all subjects but two without an oral." TFH, 280, is confused here as it has Trout studying for three years in "the College of Physicians and Surgeons in Toronto" and then passing her final exam in 1875. It has apparently assigned the three years Trout spent in Philadelphia to Toronto. TFH does add, that when Edward arrived to take Jenny home after the examination "he was roundly complimented by the examiners on behalf of his talented wife who had so creditably passed the trying examination" 280-81.

14 Advocate (Mitchell, Ontario, May 7, 1875, cited in Dembski, 190.

15 Toronto Globe, July 24, 1875, cited in Hacker, 46.

16 Hacker, 46.

17 Dembski, 190.

18 Hacker, 47.

19 Dembski, 191.

20 Hacker, 47.

21 TFH, 281.

22 Dembski, 192.

23 Hacker, 47.

24 Dembski, 199; Hacker, 50.


26 Hacker, 50, states that the schools merged in 1895 while Dembski, 200-201, understands it as 1894.

27 TFH, 281.