Notes From "Funeral or Festival . . ."

1 For a discussion of the Passover setting of the Lord’s Supper (including the chronological problems between the Synoptics and John), see I. Howard Marshall, Last Supper and Lord’s Supper (Grand Rapids: Eerdmans, 1980) 57-75; also, see Randy Chesnutt, “Passover, Last Supper, and Lord’s Supper: Jewish Elements for Christian Reclamation,” Leaven (Winter, 1990) 15-20.


5 Rediscovering the Lord’s Supper: Communion with Israel, with Christ, and Among the Guests (Atlanta: John Knox, 1988) 12-13.


7 The current controversy in some churches over whether it is proper to sing during the communion would have been unintelligible to Jewish Christians raised in the tradition of the great festivals.

Notes From "Unconditional Love and Covenant Love..."


2 Carl R. Rogers, “A theory of therapy, personality, and interpersonal relationships as developed in the client-centered framework” in Sigmund Kock, Psychology: A Study of a Science, Vol III (New York, McGraw-Hill, 1959) 184-256. This is the most fully elaborated statement of Rogers’ ideas about conditionality in relationships I have found.


5 Fromm, 36.

Notes From "Preaching the Lectionary"


3 Most resources published since 1992 are keyed to the Revised Common Lectionary. There are still materials on bookstore and library shelves keyed to other lectionaries (especially the 1986 Common Lectionary) and the similarity of the names can be confusing.

4 Two excellent examples are the series published by Abingdon entitled Preaching the Revised Common Lectionary (Soards et al., eds.) and the series published by Westminster/John Knox entitled Texts for Preaching: A Lectionary Commentary Based on the NRSV (Cousar et al., eds.).

5 Preaching is published by Preaching Resources, P.O. Box 7728, Louisville, KY, 40257. Homiletics is published by Communication Resources, 4150 Belden Village St., Canton, OH, 44718.

6 This exclusion of the Apocalypse is all the more intriguing in light of the special blessing pronounced upon the reader in 1:3, which probably envisioned the public reader. Some scholars suggest that silent reading is a rather recently acquired literary skill. It is interesting that the Ethiopian man seems to have been reading aloud to himself (Acts 8:30). It is possible that the writing of ancient texts (including biblical texts) without spaces between words reflects writing’s then-recent roots in speech, which is heard as a continuous stream of sound, not as staccato words. Spacing reflects a later stage when reading had become a visual function, although laryngeal vocal folds still vibrate as a human reads silently.

7 This anti-liturgicism was particularly strong in the Scottish Kirk, and Scotch-Presbyterianism being the tradition from which Alexander Campbell emerged may partly explain why, in his search for the ancient order, he never saw the reading of scripture to be a distinctly authorized act of worship. This is especially telling in light of 1 Timothy 4:13 and Campbell’s normally exhaustive inductive methodology. 1 Timothy 4:13 can easily be construed as a direct command for public, liturgical scripture reading. Perhaps if the King James Version had translated anagnosis as “public reading” instead of simply “reading,” the Restoration fathers would have restored liturgical reading to their worship.

8 See also “The Story of the Common Lectionary” in Revised, 75ff.


10 Revised, 75.

11 A work entitled Lectionary for Mass: Introduction was published along with the new lectionary in 1969. This carefully spelled out the organization and theology of the lectionary readings. It is reprinted in Liturgy, 127ff., and bears careful study by anyone interested in the theology of the lectionary.

12 The Presbyterians confess that their own lectionary committee (c. 1970), “recognized that the lectionary being
completed by the Roman Catholic Church was superior to the lectionary it had prepared. The committee therefore modified the Roman lectionary for use by Presbyterians . . . ." (Book of Common Worship (Louisville: Westminster/John Knox Press, 1993) 5).

13 Revised, 7, 76.

14 "Semi-continuous" means that, while the readings move through the book generally in sequence, not every verse is included.

15 This is not as alien as it may seem. The number of the year is calculated from the supposed date for the birth of Christ, and A.D. abbreviates anno domini, "the year of our Lord."

16 In the story of Christ as it now stands in the Gospels, the visit of the magi hardly seems momentous enough to have warranted its own special commemoration. In light of the near proximity of Epiphany to Christmas, it is tempting to suspect there may have been an early attempt to link fifty or so episodes from the life of Jesus to the Sundays of the year in sequence. The visit of the magi might reasonably make the list of the fifty most memorable events in Jesus' life.

17 "Lent" is etymologically related to the English word "length" and is so-named from the lengthening of days at that time of the year.

18 Maundy is etymologically related to the English word "mandate" and is so-named from Christ's mandate "remember me" at the Lord's Supper.

19 Easter's date is defined and calculated as the first Sunday after the first full moon after the Spring Equinox.

20 See especially Eugene L. Lowry, Living with the Lectionary: Preaching Through the Revised Common Lectionary (Nashville: Abingdon Press, 1992), and the essay "Why We Use the Lectionary" included in every volume of the Abingdon series Preaching the Revised.

Notes From "Reuel Lemmons"


4 Lila Cathey, "Reuel & Imogene Lemmons 50th," 2.

5 Lila Cathey, "Reuel & Imogene Lemmons 50th," 3.


20 Ibid, 4.