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Notes

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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.

² **Pesahim** 10:5; quoted from Herbert Danby, trans., **The Mishnah** (Oxford: University Press, 1933) 151.

³ Brevard S. Childs, **Memory and Tradition in Israel, Studies in Biblical Theology** (Naperville, IL: Alec R. Allenson, Inc., 1962) 81ff.

⁴ "Remember, Remembrance," **New International Dictionary of New Testament Theology**, Vol. 3 (Grand Rapids: Zondervan, 1986) 238.

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

⁶ Quoted from Everett Ferguson, **Early Christians Speak: Faith and Life in the First Three Centuries**, revised edition (Abilene, TX: ACU Press, 1987) 93.

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..."

¹ Erich Fromm, **The Art of Loving** (New York: Harper and Row, Bantam ed; 1956) 33, 35.

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.*

³ Carl R. Rogers, **Becoming Partners: Marriage and Its Alternatives** (New York: Dell, 1972) 213-14.

⁴ F. S. R. Driver Brown and C. A. Briggs, **A Hebrew and English Lexicon of the Old Testament** (Oxford: Clarendon Press, 1906) 338-39.

⁵ Fromm, 36.

Notes From "Preaching the Lectionary"

¹ **The Liturgy Documents: A Parish Resource**, Third Ed. (Chicago: Liturgy Training Publications, 1991) 56.

² **The Revised Common Lectionary** (Nashville:

Abingdon Press, 1992 by the Consultation on Common Texts).

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 in 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.

⁹ From "Constitution on the Sacred Liturgy," paragraphs 24 and 25, as cited in **Liturgy**, 14-15.

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”

¹ Reuel G. Lemmons, **Abundant Living** (Delight, Ark: Gospel Light Publishing Company, 1950).

² Lila Cathey, “Reuel & Imogene Lemmons 50th, September 30th 1933—1983,” electronically reproduced manuscript, p. 1.

³ Boyd E. Morgan, **Arkansas Angels** (Paragould: College Bookstore & Press, 1967) 1. See also Reuel Lemmons, “The Church of Northeast Arkansas,” **Firm Foundation**, October 18, 1966.

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

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

⁶ Tex Williams, “A Man With a World Vision,” **Image 5** (March 1989) 7.

⁷ Reuel Lemmons, (Editorial) “An Impression of Campus Advance,” **Firm Foundation** (August 1976) 2.

⁸ Reuel Lemmons, “The Restoration Movement in Evangelism,” **Image 2** (January 1, 1986) 4.

⁹ See also, Edwin F. White, “Reuel Lemmons—A Portrait of Courage,” **Image 5** (March 1989) 14.

¹⁰ Tex Williams, “A Man With a World Vision,” **Image 5** (March 1989) 7.

¹¹ Reuel Lemmons, “The Broader View of Christianity,” **Firm Foundation** 71 (May 31, 1955) 350.

¹² Reuel Lemmons, “E Pluribus Unum,” **Image 2** (September 15, 1986) 6.

¹³ Reuel Lemmons, “Those Unity Meetings,” **Image 1** (September 1, 1985) 4.

¹⁴ Reuel Lemmons, “Editorial Ecumenicity,” **Firm Foundation** (April 6, 1976) 2.

¹⁵ Norvel Young, “Faith is the Victory,” **Image 5** (March 1989) 20, 21.

¹⁶ Reuel Lemmons, “Heartbeat,” **Firm Foundation** (May 20, 1975) 2.

¹⁷ Reuel Lemmons. “Pattern or Passion,” **Image 4** (September 1988) 4.

¹⁸ Reuel Lemmons, “The Emergence of Image,” **Image 1:1** (1986) 4.

¹⁹ Reuel Lemmons, “We Live by Faith and Not by Sight,” **Image 5** (1989) 7.

²⁰ *Ibid*, 4.