

# ♪ Worship Notes ♪

Volume 2, Number 5 ♪ May 2007

## THEME: Ascended on High

### The Neglected Ascension

Popular conversations about the incarnation tend to focus on the nativity stories and on the earthly life of Jesus. . . . Many think that the ascension really means the shedding of Jesus' human nature, as if Jesus is now simply a spiritual presence who used to be human, someone whom we remember with affection rather than someone we expect to see face to face someday. A full-orbed understanding of the incarnation will also proclaim that the incarnation continues, that it is the incarnate Christ who has ascended. Jesus is our contemporary not a historical figure from a dead past. He is living now, interacting with us now, and standing now in a human body in the presence of the Father. He is praying for us now, leading our worship now, feeling our pain now, sharing our humanity now (Laura Smit, "The Incarnation Continues," *Reformed Worship* 79, 4).

Indeed, the Ascension of Jesus Christ is too quickly skipped over (or ignored) in many churches. Yet it is an event with enormous implications for our lives and for the life of the Church:

1. Jesus has been exalted and has taken His place of *rulership* at His Father's right hand (1 Tim 3:16; Col 3:1; Eph 1:20-21).

2. Jesus serves now as our *Advocate and Intercessor* in the Father's presence (1 John 2:1; Heb 7:25).

3. For the first time, *humanity dwells in the Father's presence* in heaven,<sup>†</sup> guaranteeing that we will also follow Jesus there one day (John 14:2-3; 1 Cor 15:23).

4. Jesus went and sent the *Holy Spirit* to dwell in us and with us (John 7:39; 16:7).

<sup>†</sup> C. S. Lewis writes that we "tend to slur over the risen *manhood* of Jesus, to conceive Him, after death, simply returning into Deity, so that the Resurrection would be no more than the reversal or undoing of the Incarnation" (*Miracles*, 151).

5. Christ our Mediator in His continuing humanity and eternal priesthood (1 Tim 2:5; Heb 4:14,15; 5:6; 6:20; 7:17,21;8:1; 10:21) serves the heavenly tabernacle (Heb 8:1-2) and actively *leads His people into the Father's presence in worship*. (Heb 2:12; 10:19-22).

Christ has indeed returned to the glory which He had with the Father before the world was (John 17:5)—but now with one amazing and crucial difference. In the incarnate Son of God deity and humanity are inseparable fused forever; and so when Christ returns to the Father and ascends the throne, in Himself He takes humanity where it has never been before. There is now a *man* seated at the right hand of the Father in heaven!

That has enormous import for our future (see #3 above), but also for our present. Alexander Schmemmann in *For the Life of the World* makes the following interesting observation:

We must understand that the real tragedy of Christianity is not its "compromise" with the world and progressive "materialism," but on the contrary, its "spiritualization" and transformation into "religion." And religion—as we know already—has thus come to mean a world of pure spirituality, a concentration of attention on matters pertaining to the "soul" (48).

The result, Schmemmann points out, is that many Christians see their faith as an escape from the world and tend to divorce their "religious" activities from their everyday lives. But in Christ's incarnation and ascension we see the elevation and sanctification of humanity, renewing in fallen people the glory of being created in the image of God and making all aspects of life holy and an appropriate offering of worship to the Father (Rom 12:1; 1 Cor 10:31). The Man on the throne, the Head and Bridegroom of the Church, does not take His—or our—humanity lightly!

There is  
now a *man*  
seated at  
the right  
hand of the  
Father in  
heaven!

## AN ASCENSION CONCORDANCE

(New Testament references to Christ's Ascension and Session  
at the right hand of the Father)

<i>Matt</i> 22:44 26:64	<i>1 Cor</i> 6:14 15:4,12-17,20,21,23,25
<i>Mark</i> 12:36 14:62 16:19	<i>2 Cor</i> 4:14 5:15
<i>Luke</i> 22:69 24:51	<i>Gal</i> 1:1
<i>John</i> 3:13 6:62 14:2-3 17:1-5,25 20:17	<i>Eph</i> 1:20-21 2:6 4:8-10
<i>Acts</i> 1:9-11,22 2:24,31-34 3:15,26 4:2,10,33 5:30-31 7:55-56 10:40,41 13:30,34,37 17:3,18,32 25:19 26:8,23	<i>Phil</i> 2:9-11 3:10
<i>Rom</i> 1:4 4:24 6:4,5,9 7:4 8:11,34 10:7,9 14:9	<i>Col</i> 2:12 3:1-2
	<i>1 Thess</i> 1:10 4:14
	<i>1 Tim</i> 3:16
	<i>2 Tim</i> 2:8
	<i>Heb</i> 1:3,13 4:14-16 7:25 8:1 10:12 12:2
	<i>1 John</i> 2:1
	<i>1 Pet</i> 1:3,21 3:18,22
	<i>Rev</i> 1:18 5

## RESOURCES

### *Ascension Resources for Worship*

(Reformed Worship Magazine)

### *Worship and the Ascension*

(Calvin Institute of Worship)

## *A Service of Worship for Ascension Sunday*

(Second Presbyterian Church, Memphis, Tennessee, May 28, 1995)

(note readings on the Ascension from many sections of the Bible:  
Psalms, gospels, epistles, Revelation)

CHORAL INTROIT: "Sing Ye to the Lord" .....Titcomb

Sing ye, sing ye to the Lord  
Who ascended to the heav'n  
To the glory of the Father.  
Alleluia! Alleluia!

CALL TO WORSHIP..... Luke 24:50-53

When he had led them out to the vicinity of Bethany,  
he lifted up his hands and blessed them.

**While he was blessing them,  
he left them and was taken up into heaven.**

Then they worshiped him  
and returned to Jerusalem with great joy.

**And they stayed continually at the temple, praising God.**

HYMN OF ASCENSION: "Hail the Day That Sees Him Rise" LLANFAIR

PRAYER OF ADORATION

READING FROM THE GOSPELS..... John 14:1-6

*This is the Word of God.*

***All glory be to God on High  
and to the Lamb upon the throne.***

READING FROM THE EPISTLES .....Ephesians 1:15-23

*This is the Word of God.*

**All glory be to God on High**

**and to the Lamb upon the throne.**

READING FROM THE APOCALYPSE Revelation 4:2-4,9-11

*This is the Word of God.*

**All glory be to God on High**

**and to the Lamb upon the throne.**

RESPONSIVE READING FROM THE PSALMS .....Psalm 47

Liturgist:

Clap your hands, all you nations;

Choir:

Shout to God with cries of joy.

Congregation:

**How awesome is the Lord Most High,  
the great King over all the earth!**

Liturgist:

He subdued nations under us,

Choir:

Peoples under our feet.

Congregation:

**He chose our inheritance for us,  
the pride of Jacob, whom he loved.**

Liturgist:

God has ascended amid shouts of joy,  
the Lord amid the sounding of trumpets.

Choir:

Sing praises to God, sing praises.

Congregation:

**Sing praises to our King, sing praises.**

Liturgist:

For God is the King of all the earth;  
sing to him a psalm of praise.

Choir:

God reigns over the nations;

Congregation:

**God is seated on his holy throne.**

Liturgist:

The nobles of the nations assemble  
as the people of the God of Abraham,

Choir:

For the kings of the earth belong to God;

Congregation:

**He is greatly exalted!**

HYMN OF EXALTATION: "Crown Him with Many Crowns" DIADEMATA

PRESENTATION OF GIFTS TO THE EXALTED CHRIST

OFFERTORY ANTHEM: "Alle, Alleluia!" . Marion Reinhart

Alle, alleluia! Alle, alleluia!

The Son of Man must be deliv'r'd into the hands of sinful men,

And He must be crucified, and on the third day rise again,

And then He will ascend, and be seated on the throne. Amen.

CONGREGATIONAL RESPONSE ..... LASST UNS ERFREUEN

A hymn of glory let us sing;

New songs thro'out the world shall ring:

Alleluia! Alleluia!

Christ, by a road before untrod,

Ascendeth to the throne of God.

Alleluia! Alleluia! Alleluia! Alleluia! Alleluia!

PRAYER OF THANKSGIVING AND DEDICATION

GREETINGS

PRAYER FOR ILLUMINATION

READING FROM THE ACTS OF THE APOSTLES Acts 18:1-22

All men are like grass, and all their glory is like the flowers of the field;

**The grass withers and the flowers fall,  
but the Word of our God stands forever. Amen.**

SERMON

PRAYER OF COMMITMENT

HYMN OF CHRIST'S DOMINION: "Jesus Shall Reign" DUKE STREET

BENEDICTION

CONGREGATIONAL THREE-FOLD AMEN

## *A Responsive Reading for Ascension Sunday*

(First Evangelical Church, Memphis, Tennessee, May 28, 1995)

*Leader:* Jesus said to her, "Stop clinging to me, for I have not yet ascended to the Father, but go to My brethren, and say to them, 'I ascend to My Father and your Father, and My God and your God.'"

*Cong:* God raised Him from the dead, and seated Him at His right hand in the heavenly places, far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come.

*Leader:* If then you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God.

*Cong:* Set your mind on the things above, not on the things that are on the earth.

*Leader:* Who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

*Cong:* We have such a high priest, who has taken his seat at the right hand of the throne of the Majesty in the heavens.

*Leader:* Since then we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.

*Cong:* For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.

*All:* Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need.

*(John 20:17; Eph 1:20-21; Col 3:1-2; Rom 8:34; Heb 4:14-16)*

### QUOTABLES

#### *The Ascension*

"The dust of the earth is on the throne of the Majesty on high."  
(John Duncan)

"We distinguish a twofold ministry of Christ: (a) the once and for all earthly worship and self-offering of Christ, extending from his birth to his death; (b) his continuing heavenly ministry of worship and intercession inaugurated by his resurrection and ascension. 'Inasmuch as he is the great High Priest, Jesus fulfills then a double ministry: on the one hand that of the expiatory act accomplished once for all; on the other hand, the ministry extending and exploiting the full benefits of his saving work which lasts into eternity' [Oscar Cullman]." (James B. Torrance, *Worship, Community and the Triune God of Grace*, 83)

"Although the cross is the *critical* point in the perfecting of Jesus, the *climactic* moment hap-

pens as the crucified but risen Jesus of Nazareth 'enters heaven itself', the sanctuary of God's presence, the holy Sabbath rest of the fulfillment of God's purpose for all that he has made. He enters as the pioneer who goes before us (3.1; 12.2) and as a priest to 'appear in the presence of God on our behalf' (9.24). This is the beginning of eschatological time.

(Christopher Cocksworth, "The Cross, Our Worship and Our Living," *Atonement Today* 115-116)

"We do not appear with our gifts in the presence of God without an intercessor. Christ is our Mediator, by whose intervention we offer ourselves and our all to the Father; he is our High Priest, who, having entered into the upper sanctuary, opens up an access for us; he is the altar on which we lay our gifts."

(Bryan D. Spinks, "The Ascension and the Vicarious Humanity of Christ," *Time and Country*)

“Complementing the Incarnation in which the eternal God himself condescends to be one with us in our hurt and creaturely disintegration in order to redeem us from all evil and re-create us from within the ontological depths of our existence, and complementing the Passion and Resurrection of Jesus in which he accomplished this saving mission, is the Ascension of Jesus to the right hand of God the Father. There he who is bone of our bone and flesh of our flesh ever lives as our High Priest who through the consummation of his self-sacrifice as the Lamb of God makes intercession for us. As such he is enthroned at the summit of all being as the reconciling center of all things visible and invisible. He is none the other than our Lord Jesus, the incarnation of the Love of God, into whom and around whom all things revolve in the revelation of God to humanity and humanity to God, whose Kingdom, as the Nicene Creed affirms, will have no end.”

(Thomas F. Torrance, “The Christ Who Loves Us,” *A Passion for Christ*, 18)

*“How does Christ’s ascension into heaven benefit us?”*

First, He is our Advocate in heaven before His Father. [*Rom 8:34; 1 John 2:1*]

Second, we have our flesh in heaven as a sure pledge that He, our Head, will also take us, His members, up to Himself. [*John 14:2; 17:24; Ephes 2:4-6*]

Third, He sends us His Spirit as a counter-pledge, [*John 14:16; Acts 2:33; 2 Cor 1:21, 22; 5:5*] by whose power we seek the things that are above, where Christ is, seated at the right hand of God, and not the things that are on earth. [*Col 3:1-4*”  
(*Heidelberg Catechism*, Question 49)

“In Jesus Christ we are given more than the creative mould for our human responses, we are provided with the very essence and core of man’s worship of God. In His life, death, resurrection and ascension He offered Himself through the eternal Spirit in our name and on our behalf, presenting us in Himself to the Father, once and for all, so that He remains for ever our sole offering in deed and word with which we appear before God. We do not draw

near to God in worship either with our own self-expression or empty handed, but with hands of faith filled with the self-oblation of Christ, for He constitutes in His vicarious humanity the eloquent reality of our worship.”

(Thomas F. Torrance, “The Word of God and the Response of Man,” *God and Rationality*, 157-58)

“Never speak about the incarnation as a past event. The doctrine of the ascension should shape your Christmas preaching as much as your Eastertide preaching.”

(Laura Smit, “The Incarnation Continues,” *Reformed Worship* 79, 4)

‘Tis the weakness in strength that I cry for!  
my flesh that I seek

In the Godhead! I seek and I find it!

Oh Saul, it shall be

A Face like my face that receives thee;

a Man like to me

Thou shalt love, and be loved by for ever;

a Hand like this hand

Shall throw open the gate of new Life to thee!

See the Christ stand!

(Frederic Farrar, *The Life of Christ as Represented in Art*, 455)

“The present of the history of salvation is the heavenly offering which Jesus Christ renders to His Father in the glory of the Ascension. . . . There is thus a twofold Christological basis to the worship of the Church: there is the earthly cult celebrated by the life, the death, and the glorification of the incarnate Christ; and the heavenly cult which, in glory, He celebrates until the time of the world to come. . . . The Ascension is not only a royal procession, as we are too easily inclined to believe. It is also a liturgical procession: in ascending to heaven, Jesus enters into the heavenly sanctuary. Hence, when we affirm the Christological basis of the Church’s worship, we must not . . . restrict the cult of the Christian Church solely to Jesus’ command: ‘Do this in remembrance of me.’ We must go further . . . and see in the Church’s worship a reflection of the perpetual heavenly offering of which Jesus Christ is the eternal and sovereign high priest.”

(von Allmen, *Worship: Its Theology and Practice*, 35, 26, 25)

“For Hebrews the ascension is the great liturgical moment for humanity. It is the pinnacle of Christ’s redemptive work because a human being enters the heavenly place of God’s presence and sits at his right hand.”  
(Christopher Cocksworth, *Holy, Holy, Holy*, 157)

“The ascension further means that in returning to God, the Risen One takes along the fullness of human life experienced by Jesus, including the worst of earthly agony. Christians have no good reason for doubting that God understands in the most personal possible way our human struggle, sorrows, and defeats. The God who came into our midst as a baby and dwelt among us experienced all things, even to the most severe forms of oppression and suffering; that experience was not a transitory episode to be forgotten by God after thirty years. No, that experience is carried into heaven, that we may know the Most High identifies always even with the least and the lowest.

That is the import of what is otherwise to us the strange language of the Letter to the Hebrews:

For it is clear that [Jesus] did not come to help angels, but the descendants of Abraham. Therefore he had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people. Because he himself was tested by what he suffered, he is able to help those who are being tested.  
(2:16-18)

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession [of faith]. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need. (4:14-16)

When celebrated in its fullness, the ascension is a source of great strength to all who suffer.”  
(Laurence Hill Stookey, *Calendar: Christ’s Time for the Church*, 70-71)

Link [HERE](#) to **WORSHIPBOOKS** to order important books on worship

## EXALTED

### Hymns and Songs for Ascension Sunday

Look, ye saints, the sight is glorious;  
See the Man of Sorrows now;  
From the fight returned victorious,  
Ev’ry knee to him shall bow:  
Crown him! crown him!  
Crowns become the Victor’s brow.

Crown the Saviour, angels, crown him;  
Rich the trophies Jesus brings;  
In the seat of pow’r enthrone him,  
While the vault of heaven rings:  
Crown him! crown him!  
Crown the Saviour King of kings.

Sinners in derision crowned him  
Mocking thus the Saviour’s claim;  
Saints and angels crowd around him,  
Own his title, praise his Name:  
Crown him! crown him!  
Spread abroad the Victor’s fame!

Hark! those bursts of acclamation!  
Hark! those loud triumphant chords!  
Jesus takes the highest station;  
O what joy the sight affords!  
Crown him! crown him!  
King of kings, and Lord of lords.  
(Thomas Kelly, 1809)

Hail the day that sees Him rise, Alleluia!  
 To His throne above the skies, Alleluia!  
 Christ, awhile to mortals given, Alleluia!  
 Reascends His native heaven, Alleluia!

There the glorious triumph waits, Alleluia!  
 Lift your heads, eternal gates, Alleluia!  
 Christ hath conquered death and sin, Alleluia!  
 Take the King of glory in, Alleluia!

Circled round with angel powers, Alleluia!  
 Their triumphant Lord, and ours, Alleluia!  
 Conqueror over death and sin, Alleluia!  
 "Take the King of glory in! Alleluia!"

Him though highest Heav'n receives, Alleluia!  
 Still He loves the earth He leaves, Alleluia!  
 Though returning to His throne, Alleluia!  
 Still He calls mankind His own, Alleluia!

See! He lifts His hands above, Alleluia!  
 See! He shows the prints of love, Alleluia!  
 Hark! His gracious lips bestow, Alleluia!  
 Blessings on His church below, Alleluia!

Still for us His death He pleads, Alleluia!  
 Prevalent He intercedes, Alleluia!  
 Near Himself prepares our place, Alleluia!  
 Harbinger of human race, Alleluia!

Grant, though parted from our sight, Alleluia!  
 Far above yon azure height, Alleluia!  
 Grant our hearts may thither rise, Alleluia!  
 Seeking Thee beyond the skies, Alleluia!

Ever upward let us move, Alleluia!  
 Wafted on the wings of love, Alleluia!  
 Looking when our Lord shall come, Alleluia!  
 Longing, gasping after home, Alleluia!

There we shall with Thee remain, Alleluia!  
 Partners of Thy endless reign, Alleluia!  
 There Thy face unclouded see, Alleluia!  
 Find our heaven of heavens in Thee, Alleluia!  
 (Charles Wesley)

Crown him with many crowns,  
 the Lamb upon his throne.  
 Hark! How the heavenly anthem drowns  
 all music but its own.  
 Awake, my soul, and sing of him  
 who died for thee,  
 and hail him as thy matchless King  
 through all eternity.

Crown him the Lord of life,  
 who triumphed over the grave,  
 and rose victorious in the strife  
 for those he came to save.  
 His glories now we sing,  
 who died, and rose on high,  
 who died eternal life to bring,  
 and lives that death may die.

Crown him the Lord of love,  
 behold his hands and side,  
 those wounds, yet visible above,  
 in beauty glorified.  
 No angel in the sky  
 can fully bear that sight,  
 but downward bends his burning eye  
 at mysteries so bright.

Crown him the Lord of Heaven,  
 enthroned in worlds above,  
 crown him the King to whom is given  
 the wondrous name of Love.  
 Crown him with many crowns,  
 as thrones before him fall;  
 Crown him, ye kings, with many crowns,  
 for he is King of all.

Crown him the Lord of years,  
 the Potentate of time,  
 Creator of the rolling spheres,  
 ineffably sublime.  
 All hail, Redeemer, hail!  
 for thou has died for me;  
 thy praise and glory shall not fail  
 throughout eternity.  
 (Matthew Bridges, 1852)

He is exalted, the King is exalted on high;  
I will praise Him.  
He is exalted, forever exalted  
and I will praise His name.

He is the Lord,  
Forever his truth shall reign;  
Heaven and earth  
Rejoice in His holy Name.  
He is exalted,  
the King is exalted on high!  
(Twila Paris, © 1985 Straightway Music/Mountain Spring Music; CCLI #47316)

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All praise to Him who reigns above  
In majesty supreme,  
Who gave His Son for man to die,  
That He might man redeem!  
*Blessed be the Name!*  
*Blessed be the Name!*  
*Blessed be the Name of the Lord!*

His Name above all names shall stand,  
Exalted more and more,  
At God the Father's own right hand,  
Where angel hosts adore.  
*Blessed be the Name!*  
*Blessed be the Name!*  
*Blessed be the Name of the Lord!*  
(William H. Clark; refr. Ralph E. Hudson)

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Majesty, worship His Majesty.  
Unto Jesus, be all glory, honor and praise!  
Majesty, Kingdom authority,  
Flow from His throne, unto His own  
His anthem raise.

So exalt, lift up on High the name of Jesus.  
Magnify, come glorify Christ Jesus, the King!  
Majesty, worship His Majesty,  
Jesus, who died, now glorified,  
King of all Kings!  
(Jack Hayford, ©1981 Rocksmith Music; CCLI #47316)

See the Conqu'ror mount in triumph,  
See the King in royal state  
Riding on the clouds His chariot  
To His heav'nly palace gate;  
Hark! The choirs of angel voices  
Joyful hallelujahs sing,  
And the portals high are lifted  
To receive, to receive, to receive  
their heav'nly King.

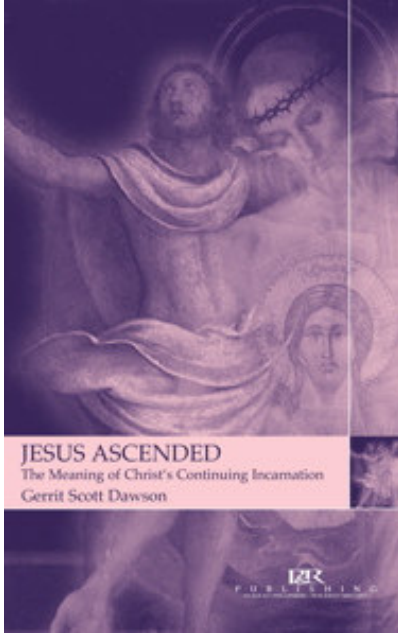
Who is this that comes in glory,  
With the trump of jubilee?  
Lord of battles, God of armies,  
He has gained the victory;  
He who on the cross did suffer,  
He who from the grave arose,  
He has vanquished sin and Satan,

He by death, He by death, He by  
death has spoiled His foes.  
While He lifts His hands in blessing  
He is parted from His friends;  
While their eager eyes behold Him,  
He upon the clouds ascends;  
He who walked with God and pleased Him,  
Preaching truth and doom to come,  
He, our Enoch, is translated  
To His home, to His home, to His  
everlasting home.

Now our heavenly Aaron enters,  
With His blood, within the veil;  
Joshua now is come to Canaan,  
And the kings before Him quail;  
Now He plants the tribes of Israel  
In their promised resting-place;  
Now our great Elijah offers  
Of His grace, of His grace,  
double portion of His grace.

He has raised our human nature  
On the clouds to God's right hand;  
There we sit in heav'nly places,  
There with Him in glory stand.  
Jesus reigns, adored by angels;  
Man with God is on the throne;  
Mighty Lord, in Thine ascension  
We by faith, we by faith, we by  
faith behold our own.  
(Christopher Wordsworth, 1807-1885)

## BOOK NOOK



# JESUS ASCENDED

## The Meaning of Christ's Continuing Incarnation

Gerrit Scott Dawson  
(P & R Publishing, 2004)

Gerrit Dawson, minister of First Presbyterian Church in Baton Rouge, Louisiana, has provided a comprehensive study of the Ascension and Christ's continuing priestly ministry. He deals extensively with the biblical teaching on the ascension, followed by an overview of its treatment in the writings of the Church fathers. Then the second half of the book comprises a richly detailed examination of the implications of Christ's ascension and present ministry for our lives and for the life of the Church.

As Dawson puts it, "Recovering a proper and robust doctrine of the ascension can reconnect us to a sense of our true citizenship in heaven and the implications of that identity for life in the world" (25).

### EXCERPT FROM THE INTRODUCTION

"The incarnation continues, and so we are included in the life of God. That is the essential meaning of the ascension. We are not left alone. Jesus has gone before us. . . . in his flesh, in his humanity. Jesus is himself that new and living way. The fully human one has gone within the veil in our name and even in our skin. United to him by the Spirit, to the one who remains united to us, we may follow where he has gone" (7).

## CORRECTION

In the interest of full disclosure: last month's Quotables included a story involving Paul Tillich. While the point of the story is clear and valid, it turns out that the story itself is apocryphal. Thanks to Jim Lowery, Pastor of Worship and Music at Immanuel Baptist Church in Richmond, for pointing this out! Below is a screen capture of one website which exposes the story as an "urban legend." Sorry about that!

**Theologian Paul Tillich Upstaged by a Simple Preacher-Fiction!**

- Summary of the eRumor:**  
 The famous theologian and philosopher Paul Tillich was speaking at the University of Chicago on "Baptist Day." He spoke for more than two hours, challenging the resurrection of Jesus. At one point, a old African-American preacher stands up. He's munching on an apple and asks Dr. Tillich whether the apple is bitter or sweet. Tillich tells the man that he can't answer the question because he hasn't tasted the apple. The old preacher then says, "Neither have you tasted my Jesus."
- The Truth:**  
 A spokesperson at the Divinity School at the University of Chicago says there's no evidence that this exchange ever took place. Additionally, he says there is no record of the school ever having a "Baptist Day" in its annual schedule. Paul Tillich was on the faculty of the school from 1962 until his death in 1965.

## IN MEMORIAM

### Robert E. Webber

Noted theologian and author Dr. Robert E. Webber died April 17 in his home in Sawyer, Michigan, after an eight-month struggle with pancreatic cancer. He was 73 years old.

Dr. Webber was born in Congo of missionary parents, and was raised in the Philadelphia area. He earned the Th.D. from Concordia Theological Seminary. From 1968 to 2000 he served as Professor of Theology at Wheaton College, and was named Professor Emeritus upon his retirement in 2000. He was appointed William R. and Geraldine D. Myers Professor of Ministry and Director of the M.A. in Worship and Spirituality at Northern Baptist Theological Seminary in the fall of 2000.

Bob Webber founded The Institute for Worship Studies (now the Robert E. Webber Institute for Worship Studies) in 1998. The Institute for Worship Studies is a Masters and Doctorate level graduate school focused on the study of the theological, Biblical, historical, sociological and missiological foundations of Christian worship. The school is hosted by Grace Episcopal Church of Orange Park, Florida and combines distance learning with one-week on-campus intensive courses involving students, faculty and alumni from around the globe.

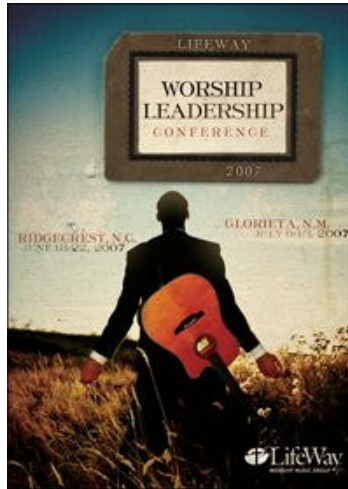
Webber was noted for his numerous writings and workshops in worship and worship renewal. His books include such titles as *Evangelicals on the Canterbury Trail*, *Worship Is a Verb*, *Worship Old and New*, *Ancient-Future Faith*, *Ancient-Future Time*, *Ancient-Future Evangelism*, *Journey to Jesus*, *The Younger Evangelicals*, and *The Divine Embrace*. He served as editor of the seven-volume *The Complete Library of Christian Worship* (Hendrickson, 1993) and was a regular columnist in *Worship Leader*.

(from the press release)

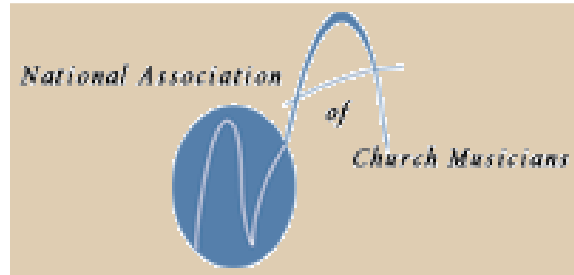
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