

THE INGLESIDE INSIDER

Ingleside Presbyterian Church

Special Points of Interest:

- *Read about the Star of Bethlehem and advent traditions*
- *Read an advent greeting from PC(USA) Stated Clerk Grady Parsons*
- *Read about Bible reading tracts that allow you to read the Bible in a year.*
- *Read about the upcoming annual congregational meeting*
- *See the special 2009 calendar*

THERE IS A BETTER WORLD COMING REV. ROLAND GORDON

As we rapidly approach another Christmas Day and the close of the year 2008 Of Our Lord, I am filled with mixed emotions.

My heart is saddened by the thought of so much suffering in our country and world within the human family.

Daily news reports tell of a world economy that is ever worsening. There is starvation in many parts of the world, and terrorist attacks continue to kill numerous innocent people. There is war and civil unrest in many lands. Global warming continues to melt the arctic and is causing catastrophic weather patterns. In our country, there are massive layoffs, gangs at war over drug turf, and children dropping out of school at an alarming rate.

Jesus prophesied of these days, saying in Matthew 24:12 that "Because of the increase of wickedness, the love of most will grow cold".

Yet I know that our Redeemer lives. I know that with God all things are still possible. Yet I still preach the Gospel, the Good News of

God's love and mercy for all the worlds people. I still say to all "Keep The Faith"... "Joy To The World, The Lord Has Come"... "Love is the answer". There is still a better world coming.

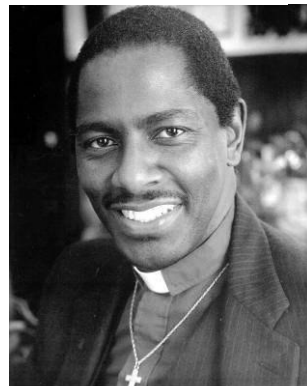
That still small voice within me keeps telling me that we who claim Jesus as Lord, "are called for such a time as this." The words of the prophet Isaiah seem to cry out to today's Christians: "Arise, shine, for your light has come, and the glory of the Lord is risen upon you. See, darkness covers the earth and thick darkness (hatred and injustice) is over the peoples, but the Lord rises upon you and His glory appears upon you." (Is 60:1-2)

More than 2000 years ago the light of love was born into this world in the person of the Christ who commanded that we love unconditionally. GOD IS LOVE. LOVE IS THE ANSWER. THERE IS A BETTER WORLD COMING.

LET GOD'S LIGHT OF LOVE SHINE (in you) IN 2009.

Much Love,

Rev. Roland Gordon



REV. ROLAND GORDON

*The words of the prophet Isaiah seem to cry out to today's Christians:
"Arise, shine, for your light has come, and the glory of the Lord is risen upon you.
See, darkness covers the earth and thick darkness is over the peoples, but the Lord rises upon you and His glory appears upon you"
Isaiah 60:1-2*



Merry Christmas & Happy New Year

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About the Ingleside Insider

The Ingleside Insider is the Quarterly newsletter of Ingleside Presbyterian Church

The next issue will be released in March 2009. Please submit articles by Sunday, March 10th for the next Issue. Articles can be submitted to Steve Wolf or emailed to: communications@inglesidepresbyterian.org

THE INGLESIDE INSIDER

WHAT WAS THE STAR OF BETHLEHEM?

This below information is included with permission from www.gotquestions.org, which contains answers to more than 150,000 Biblical questions.

The Star of Bethlehem is associated with the visit of the magi (wise men) from the East as recorded in Matthew 2:1-12. From this passage we see three things of interest. First, the text implies the Star appeared only to the magi in the East (the "East" most likely being the area of Persia, or modern-day Iran). There is no biblical record of anyone else observing this phenomenon. While we cannot be dogmatic regarding this point, it is clear that the magi observed something in the heavens that no one else observed that alerted them the Jewish Messiah was to be born (Matthew 2:2 refers to the star as being "His star"). Second, the Star prompted them to travel to

Jerusalem, the Jewish capital. This would be the logical place to start looking for the birth of the King of the Jews. Third, when the magi were told that the Messiah would be born in Bethlehem, not in Jerusalem, they left. Upon their leaving, the Star that appeared to them in the East re-appeared and led them to Nazareth, and stopped once it was over the place Joseph and Mary were then staying (Matthew 2:9).

Now the Greek word that is translated "star" in the text is the word *aster*, which is the normal word for a star, a celestial body. The word is used 24 times in the New Testament, and in the majority of the uses it refers to a celestial body. It can be used to denote angels as it does in Revelation 12:4, when it is used to describe the fallen angels that followed Satan's rebellion. However, in the sense it



is used in Matthew 2, it is referring to a celestial body. Basic rules of biblical interpretation state that we should take the normal sense of the word unless there is compelling evidence to suggest otherwise. In fact, many biblical interpreters have done as much by suggesting a natural explanation of the Star of Bethlehem. Their suggestions

range from calling it a supernova or a comet to saying it was the conjunction of several celestial bodies which provided a brighter-than-normal light in the sky.

However, there is compelling evidence to suggest that what we see in Matthew 2:1-12 is not a natural stellar phenomenon,

(Continued on page 7)

READ THE BIBLE IN 2009

In 2008, a contingent of the Ingleside congregation decided to read the Bible using the "Through The Bible In A Year" reading tract. While not everybody stayed on track through the entire year, there were a number that did finish. May of those who didn't finish have expressed interest in trying again. Please join us in reading through the Bible in 2009.

As an example of what you may be expected to read in a single day, the January 1st readings are:
Genesis 1 & 2
Matthew 1:1—1:25

Typically, you are expected to read approximately three Old Testament chapters and one New Testament chapter per day. The Ingleside Presbyterian Church website (www.inglesidepresbyterian.org) now

has 4 reading tracts (including audio) available to help you read the Bible in a year. The following tracts are available.

Through The Bible In A Year – This is a simple Bible reading tract where you read a little from the Old Testament and a little from the New Testament each day. If you've never read the Bible before, this might provide more continuity than the below tracts. (ESV)

The One Year® Bible – Each day you'll read a few chapters from both the Old and New Testaments as well as a Psalm and some Proverbs. (ESV)

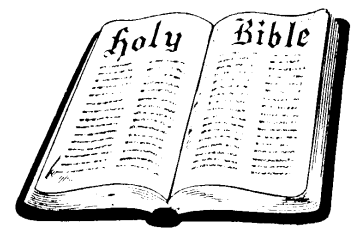
The M'Cheyne System – The M'Cheyne tract takes you through the Old Testament once and the Psalms and New Testament twice. This was one of the earlier Bible reading plans

and has been extensively used since the mid 19th century. (ESV)

Daily Lectionary – If you'd like a slower pace, the official Presbyterian Church (USA) Daily Lectionary is also available if you click "PCUSA Resources". The Daily Lectionary is an official Presbyterian Church reading plan that takes you through the Bible in 2 years (RSV, No Audio).

Please use these resources in addition to one of Ingleside's weekly Bible studies on Wednesday night at 7 pm or Sunday morning at 9:30 am.

If you have any questions about these online resources, or if you would like a copy of the "Through The Bible In A Year" reading tract, please see Steve Wolf.



*Join Us for
Our Weekly Bible
Study and Prayer
Meeting on
Wednesdays
at 7 p.m.
And Sunday
School for Youth
and Adults on
Sundays at 9:30*

“THE GREAT GIFT NOT SOUGHT” BY GRADYE PARSONS

This Advent be open for a surprise — an offering that can transform us into who God wants us to be.

Every December my father would bundle my brother and me into the station wagon to find a Christmas tree on the Stower farm. There were no fancy pine trees, only hardy, wild, Middle Tennessee evergreens.

We would climb over the fence and proceed to scout out a tree. Not content to just follow Dad, my brother and I would either go off chasing rabbits or start complaining about the cold. Eventually my father would call us over to check out his find — a 7- to 8-foot-tall tree with a more-or-less symmetrical shape. It might have one less-perfect side that was destined for the wall. We would chop down the tree and lash it to the top of the station wagon.

It was a major male-bonding moment.

Once home, my father would take the tree off the car and place it on the patio for our

mother to see. This is where it got interesting.

Somewhere between the Stower farm and our house, the tree changed. The tree that looked perfectly fine in the woods now looked misshapen and scrawny. Instead of just one bad side, we were pushed to find one good side. Eventually, the tree would make it into the house, where my mother would supervise the transition from sow's ear to silk purse.

By nightfall the lights and decorations on the tree had transformed the ugly duckling into something approaching beauty.

Like our tree hunts, Advent is a time of searching. People scurry to and fro seeking presents that they hope will quicken the other's heart or at least satisfy an obligation. The church often finds itself swimming upstream against a tide of tinsel and red-nosed reindeer.

We plan our alternative

events to counter this tide — the Christmas pageant, the great cantata and the evening candlelight service that includes “Silent Night.” We gather as the church seeking to both lift up the Christ child and to become lifted up ourselves.

The unexpected

Joseph and Mary went to Bethlehem to satisfy an obligation to the state. It was not a vacation. It was probably the last thing they wanted to do. They found the town fully booked and ended up bedding down in a stable (this was all pre-hotel.com days). That night a child like no other was born in the most ordinary of ways.

Initially, Joseph and Mary were alone to wonder at and worry about this miracle. Then “the church” showed up — a choir of angels, a congregation of shepherds. Some words were spoken and sung, but mostly it was the silent worship of the soul. The wonder of God had



arrived in human form, a baby. It was not exactly what everyone was looking for or even had hoped for from God. But there he was — the great gift that was not sought.

During this Advent I hope you are open for a surprise — the kind of gift that can transform us from who we are to who God wants us to be. It is a gift that comes seeking you.

May you be found.

Gradye Parsons is stated clerk of the Office of the General Assembly, Presbyterian Church (U.S.A.). Read this and other articles at www.pcusa.org

22ND ANNUAL CHRISTMAS CONCERT HELD ON DECEMBER 14TH

On December 14th, 2008, at 3 p.m., the Ingleside Presbyterian Church choir, under the direction of Minister of Music, Pascual Gomez, presented the 22nd Annual Christmas Concert.

The concert started with opening remarks and prayer from Rev. Roland Gordon followed by emcee Denise Dill reading Luke 1:26-38 & 46-55.

Next the choir sang “Deliver Us Lord”, followed by “Birthday of a King” sung by Mary Jane Gordon and Lillian Hamilton. Phyllis Givens next sang “Rise Up Shepherd”.

This trio of songs was followed

by a poem written & read by Lonnie McDonald. The poem is similar to “Twas The Night Before Christmas” but tells a story of peace in many of San Francisco's toughest neighborhoods.

The poetry reading was followed by another trio of songs: “Mary's Boy Child”, sung by Sam Hamilton, “Go Tell It On The Mountain” sung by Ida Coleman and Joi Kendricks, and “O Holy Night” sung by Lillian Hamilton.

Next, the Ingleside Praise Dancers performed a dance to “The Night That Christ

Was Born” by Kirk Franklin. The praise dance was followed by young Reyna Boykins singing “Jingle Bells”.

The next trio of songs was “Mary Did You Know” sung by Crystal Morris, then “Silent Night”, sung by Ida Coleman and Phyllis Givens, and “How Great Our Joy” sung by the entire choir.

Rev. Gordon then gave a beautiful presentation of the gospel, by explaining the true meaning of Christmas, how it is about God's gift of His Son to humanity.

Next, the concert was com-

pleted by the singing of “What Child Is This” sung by Joi Kendricks, “Sweet Little Jesus Boy” sung by Mary Jane Gordon, “Ave Maria” sung by Lillian Hamilton, “The Holy City” sung by Mary Jane Gordon, and “Glory To God” sung by the entire choir.

After a Christmas Carol sing-along led by Pascual Gomez and a Benediction by Rev. Gordon, the crowd met in the fellowship hall for refreshments.

Thank you to all who participated in this event and made it such a special occasion.

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DEACON UPDATE—BY DEACON LUGRETTA STATEN

The function of the Deacons is to provide various types of service that are essential part of the ministry of the Church.

The Service Projects listed below are part of the Deacon's ministry:

- The Deacons donated Thanksgiving baskets and Safeway Gift Certificates of \$25.00 each to 5 needed families.
- For the Christmas Holiday, the Deacons plan to visit the Mission Convalescent Home and distribute fleece throws with toiletries to 50 patients on December 21, 2008. It is better to give than receive. This is the season to remember all of Christ's children.

Fundraisers for 2008 Year are the following:

- Net Profit is \$ 483.72 for the sell of Sell of African American Expression Products
- Net Profit of Sell and Donation from Cookie Dough is \$ 351.40
- Recycling Project has a Profit of \$ 71.85
- Grand Total of Fundraisers and Recycling is \$ 906.97

The purpose of the Fundraisers is to add financial resources for the continued growth of the Christian ministry.

ADVENT TRADITIONS—BY STEVE WOLF

You've probably noticed that things are done a little differently during worship service in December. There's the reading of additional scriptures and the lighting of candles. Have you ever wondered about the origins of Advent or what it all means?

The season of Advent is one of the Holy Seasons celebrated by Christians. Advent is the first liturgical season and marks the "New Year" for the Christian church. Advent starts on the fourth Sunday before Christmas Day (usually the Sunday closest to November 30th) and ends on Christmas Eve. If Christmas Eve falls on a Sunday it is counted as the fourth Sunday of Advent. The first Sunday after Advent begins the "Christmas" season, which consists of the "12 Days of Christmas", which culminate in "Epiphany of the Lord" on January 6th, which is then followed by the "Ordinary Time" season until Ash Wednesday, which kicks off the season of Lent. For more information on liturgical seasons, please see the seasons and special days calendar on the PCUSA website at:

<http://www.pcusa.org/calendar/seasons.htm>

The word "Advent"

Our word Advent comes from *adventus*, which is the Latin word for "coming", and is the exact Latin equivalent for the Greek word *parousia*, commonly used in reference to the Second Coming of Christ. Thus the season of Advent serves a dual reminder of the original waiting that was done by the Hebrews for the birth of their Messiah as well as the waiting that Christians today endure as they await the second coming of Jesus the Christ.

The Advent Wreath

Each Sunday during Advent, a special scripture is read to tell of one aspect of the first coming of Christ, which is followed by the lighting of one of the 5 candles of the "Advent Wreath". The wreath contains a single white candle, called the "Christ Candle" surrounded by four candles. The four candles were traditionally purple, but in many cases blue is used to distinguish Advent from Lent (At Ingleside we use the traditional purple). At some churches in recent centuries, one of the candles usually called the "Joy" candle has been changed from purple to pink. The purple candle that is lit on the first Sunday of Advent is called the "Hope Candle", the "Joy Candle", is typically lit on the third

Sunday. The "Christ Candle" is usually lit on Christmas Day, although many churches that don't have services on Christmas morning will light it on the fourth Sunday of Advent or on Christmas Eve.

O Come, O Come, Emmanuel

During the four Sundays of the Advent Season, we typically sing alternating verses of the great Advent hymn "O Come, O Come, Emmanuel". This hymn is a translation of the Christian Latin text ("Veni, veni, Emmanuel") by John Mason Neale in the mid-19th century. It is a metrical version of a collation of various Advent Antiphons (the acrostic O Antiphons), which now serves as a popular Advent and Christmas hymn. The "O Antiphons" are a series of Gregorian Chant responses which address each of a number of titles of Christ, such as:

- O Sapientia (O Wisdom)
- O Adonai (O Adonai)
- O Radix Jesse (O Root of Jesse)
- O Clavis David (O Key of David)
- O Oriens (O Morning Star)
- O Rex Gentium (O King of the nations)



Advent Wreath

- O Emmanuel (O Emmanuel)
- The origins of "O Come, O Come Emmanuel" are unclear, it is thought that the antiphons are from at least the 8th Century, but "Veni, veni Emmanuel" may well be 12th Century in origin. The text is based on the biblical prophesy from Isaiah 7:14 that states that God will give Israel a sign that will be called Immanuel (Lit.: God with us). Matthew 1:23 states fulfillment of this prophesy in the birth of Jesus of Nazareth. It is believed that the traditional music stems from a 15th Century French processional for Franciscan nuns, but it may also have 8th Century Gregorian origins. In Protestant and Catholic churches all over the world, this hymn is sung (usually different verses each Sunday) through-

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THE INGLESIDE INSIDER

PLEDGING YOUR SUPPORT FOR OUR MINISTRY

It's that time of year again where we all must prayerfully consider what part we will play in the ongoing success of the Ingleside Presbyterian ministry as we prepare to start a new year.

In the coming weeks you will receive a pledge card, where you can state how much you expect to contribute to the ministry on a weekly or monthly basis in 2009. These pledge cards will be used by the Finance committee to help set the 2009 budget.

Understanding the Budget

Like all budgets, Ingleside's budget that consists of a handful of anticipated "income" items as well as a handful of anticipated "expense" items. Below are Ingleside's main sources of income.

Pledges: these are commitments

made by our members to give a certain amount on a weekly or monthly basis. This is the largest single income source, accounting for more than 60% of the budget.

Loose Offering: this is money that we collect in the offering plate that's not associated with any pledge.

Special Giving: This is amount given by members beyond their pledge also includes donations from non-members.

Rental Income: This is income we get from rents paid by the Ingleside Community Center and any facilities rentals.

Fundraising: This is income from fundraisers like the "Black Tie Affair", fundraising drives, etc. This income is largely driven by the fundraising committee.

The other part of the budget is

expenses.

Ingleside Presbyterian has very few discretionary expenses, with basic operating expenses accounting for most of the budget. Our expenses are things like Salaries (Pastor, Music Minister, Treasurer) and utilities (Garbage is over \$7,000 and PG&E is nearly \$15,000 annually. We also have expense items for things like insurance, office supplies, and kitchen supplies. Finally, there are typically small amounts budgeted for committee and ministry work, such as Bible study materials, photocopying expenses, etc.

You can see that pledges are extremely important to the ongoing success of the Ingleside Presbyterian ministry.

Unlike many other churches, Ingleside has not traditionally been a church that collectively

practices "tithing", which is the giving of a percentage of income (usually 10%) to the church, although a number of our members do tithe in this manner.

Instead, Ingleside has relied on members searching their own heart and prayerfully deciding how much to give. When pledges come in lower than the anticipated expenses, as is often the case, we end up having to rely heavily on special giving and fundraising to balance the budget, which are less reliable and often result in heroic fundraising efforts at the end of the year.

So, please prayerfully consider your pledge, understanding how important it is to the success of the Ingleside ministry. Finally, pledge with a smile on your face, for "God loves a cheerful giver".

Let us make 2009 our most successful year ever.

CONGREGATIONAL MEETING TO BE HELD ON SUNDAY, JANUARY 11TH

The Ingleside Presbyterian annual congregational meeting will be held on Sunday, January 11th immediately following worship service.

In the Presbyterian Church, congregational meetings are held at least annually. All members of Ingleside Presbyterian who are on the active roll of Ingleside Presbyterian and are present at the congregational meeting are entitled to vote.

We will present the congrega-

tion with annual reports from the various committees as well as the Deacons, Pastor, Choir, and Clerk of the Session.

We will also present the financial results from the 2008 budget and present the 2009 budget. The congregation will vote whether or not to accept the Pastor's salary as proposed by the Finance and Personnel committee.

We also will vote on the slate of officers (Elders and Deacons)

that are proposed by the nominations committee. Nominations can also be taken from the floor.

Finally, there is a period where members can bring up any issues/questions that they may have. Members can also bring issues/questions to the leaders on their team who can bring these issues to the monthly session meetings.

The congregational meeting typically lasts from 30 to 60

minutes, and non-members are welcomed to enjoy refreshments in the fellowship hall while the congregation meets in the sanctuary.

If you have any questions about the annual meeting, please see one of the Elders or Deacons on your team, or see section G-7.0300 in the Book of Order, which can be found on the Ingleside Presbyterian website on the PCUSA resources page (www.inglesidepc.org/pcusa.php)

Join us for our New Years Eve watch service on December 31st at 11 p.m.

Our service features the traditional New Years Eve dinner of Black-Eyed Peas.

Please meet at Ingleside Presbyterian at 11 p.m.

The Tree of Knowledge

THE
Bible has
in it 3,566,480
letters, 810,677
w o r d s, 3 1 1 7 5
verses, 1189 chapters
and 66 books. The
longest chapter is the
119th Psalm. The short-
est and middle chapter is
the 117th Psalm. The middle
verse is the 8th verse of the
118th Psalm. The longest name
is in the 8th chapter of Isaiah,
verse 1, and contains 18 letters. The
word and occurs 46,627 times; the word
Lord 1,855 times. The 37th chapter of
Isaiah and the 19th chapter of II Kings
are alike. The longest verse is Esther 8:9;
the shortest verse is John 11:35. In Ezra
7:21 are all the letters of the alphabet except
the letter j. The finest piece of reading is Acts
26th chapter. The name of God is not found in Esther.
The Bible contains knowledge, wisdom, the mind of God,
the state of man, the way of salvation, the doom of the
sinner and the happiness of believers. Its doctrines are
holy; its precepts are binding; its histories are true, and
its decisions are immutable. It contains light to guide you,
food to support you, and comfort to cheer you. God was 2,5000
years getting ready to write the Bible: 1600 years writing it; and
has been 1900 years fulfilling it. The word boy occurs in the Bible
three times and the word girl two times. Christ is the key to
the entire Book. Forty men were employed in its making. It
was written by doctors, farmers, fishers, kings, shepherds, old,
young, rich, poor, learned and unlearned. It is the traveler's
map, the pilgrim's staff, the pilot's compass and the
soldiers sword. Do not neglect your Bible. It is a
mine of wealth and health to the soul and a river of
pleasure. It is given to you in this life and will
be opened to you at the judgment and it is
established forever. If you want a crown of
rejoicing when Jesus returns to earth again,
read your Bible and lead lost souls to
Christ and you will have a rich reward
when He comes. II Timothy 2:15
is the key that will unlock the
sacred Book to you,
Read,
hear,
keep
what
it con-
tains and
you will always
be happy and prosper.
ous. Revelation 1:3.

Submitted by
Elder Sam
Hamilton

THE INGLESIDE INSIDER

ADVENT TRADITIONS-CONTINUED

(Continued from page 4)

out the Advent season.

Looking back while looking forward

While we normally think of Advent as being associated with our modern Christmas holiday, which looks back to the birth of Jesus in Bethlehem, Advent is really much more than that. We're not so much looking back to His birth, as we are looking back to Israel as they looked forward to the coming of the Messiah to deliver them from their Roman occupiers. As we look back to Israel, we also look forward to the second coming of Christ.

It's been said that the first advent of Christ fulfilled approximately one third of the Old Testament prophecies concerning the Messiah. This means that two thirds of the prophe-

sies are yet to be fulfilled.

For example, From Isaiah 9:6-7: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever."

From Isaiah 53: "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray, we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all"

Jesus came as the Christ of Isaiah 53 more than two thousand years ago and is still performing his role as our intercessor and will come some day as the Christ of Isaiah 9.

When we celebrate Christmas, we look back on that first Advent, where Christ came to suffer and die for our sins, yet we still look to the future with hopeful anticipation towards the second coming of Christ when he will come in power and usher in the eternal kingdom.

This Advent and Christmas season, let us reflect on the greatest gift ever given, God's gift of His Son, and let us look forward to His return.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever

THE STAR OF BETHLEHEM-CONTINUED

(Continued from page 2)

but something unexplained by science. That evidence lies in the three things noted above. First, the fact that the Star only appeared to the magi indicates that this was no ordinary stellar phenomenon. Furthermore, what led the magi to travel to Jerusalem was the fact that they were looking for the sign of the Messiah. How would Persian magi know about the Jewish Messiah? They would have been exposed to the ministry of the Jewish prophet Daniel who was the chief of the court seers for Persia. In Daniel 9:24-27, we

see a prophecy that gives a timeline for the birth of the Messiah. Second, they would have been aware of the prophetic utterance of the pagan prophet Balaam (who was from the town of Pethor on the Euphrates River near Persia) in Numbers 24:17 (a prophecy that specifically mentions a "star coming out of Jacob"). Finally, celestial bodies normally move from east to west due to the earth's rotation, yet this Star led the magi from Jerusalem south to Bethlehem. Not only that, but it led them directly to the place where Joseph and

Mary were staying; stopping directly overhead. There is no natural stellar phenomenon that can do that.

So if the normal usage of the word "star" doesn't fit the context, what does? What we likely have here in Matthew 2:1-12 is a manifestation of what the Jews call the Shekinah Glory. The Shekinah, which literally means "dwelling of God," was the visible presence of the Lord. The most notable example of the Shekinah can be found in Exodus 13:21. The Shekinah was the

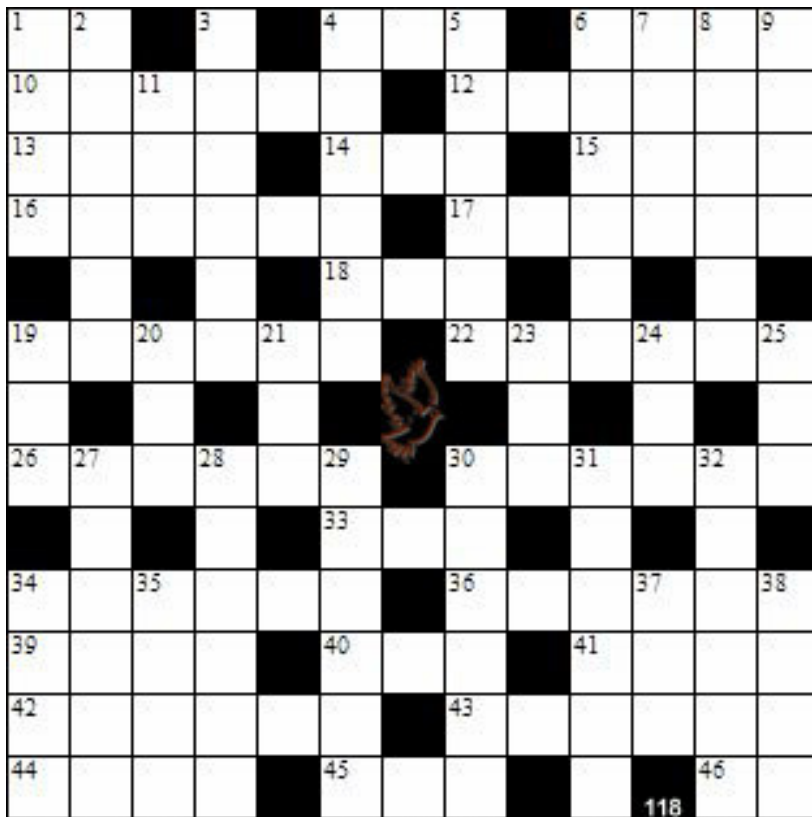
pillar of cloud that led the Israelites by day, and the pillar of fire that led them by night. The Shekinah fits all of the biblical evidence available in Matthew 2:1-12. The Shekinah can appear to specific individuals, it can disappear and re-appear, it was seen frequently in connection with Christ's ministry (e.g., Matthew 17:5; Acts 1:9), and it can lead people to specific locations. It shouldn't surprise us that God would use a miraculous sign to signal the advent of His Son, the Messiah, into the world.

EVERY 3RD SATURDAY IS VOLUNTARY "ALL CHURCH CLEANUP" DAY

There has been a lot of discussion in recent months about having the church teams be responsible for church cleanup during certain months. After much debate, the Session voted to make every third Saturday a voluntary "all church cleanup" day instead. We will hold a voluntary church cleanup each month

from 10 a.m. to Noon on the third Saturday. While this effort is strictly voluntary, please consider coming out and helping clean up at least 3-4 times per year. We all benefit from having a clean church. If you have any questions, please see Elder Sam Hamilton, as he has been tasked with organizing these efforts.

Bible Crossword Puzzle



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ACROSS

- 1 Lord, ___ it's you," Peter replied, "tell me to come to you (Matt 14:28)
 4 receive him not into your house, neither ___ him God speed (2 John 10) KJV
 6 LORD will go before you, the God of Israel will be your ___ guard (Isa 52:12)
 10 Come near and ___ me; redeem me because of my foes (Ps 69:18)
 12 "It is mine to ___; I will repay," says the Lord (Rom 12:19)
 13 Tell them everything I command you; do not ___ a word (Jer 26:2)
 14 Noah had three sons: Shem, ___ and Japheth (Gen 6:10)
 15 the horns of a wild ox. With them he will ___ the nations (Deut 33:17)
 16 how is it that each of us hears them in his own ___ language? (Acts 2:8-9)
 17 whosoever shall exalt himself shall be ___ (Matt 23:12) KJV
 18 all the choice pieces, the ___ and the shoulder (Ezek 24:4)
 19 stayed at home and nursed her son until she had ___ him (1 Sam 1:23)
 22 the three ___ sons of Jesse went and followed Saul (1 Sam 17:13) KJV
 26 let justice roll on like a river, righteousness like a never-failing ___ (Amos 5:24)
 30 They are full of envy, murder, ___, deceit and malice (Rom 1:29)
 33 Blessed ___ the merciful, for they will be shown mercy (Matt 5:7)
 34 Saul armed David with his ___, and he put an helmet of brass (1 Sam 17:38) KJV
 36 all the kings of ___ and the governors of the land brought gold (2 Chron 9:14)
 39 The kingdom of heaven is like a man who sowed ___ seed in his field (Matt 13:24)
 40 They used brick instead of stone, and ___ for mortar (Gen 11:3)
 41 An enemy will overrun the land; he will ___ down your strongholds (Amos 3:11)
 42 No one is fierce ___ to rouse him (Job 41:10)
 43 ___ and Arabians, we do hear them speak in our tongues (Acts 2:11) KJV
 44 The animals take cover; they remain in their ___ (Job 37:8)
 45 He raises the poor from the dust and lifts the needy from the ___ heap (Ps 113:7)
 46 it is proper for us to ___ this to fulfill all righteousness (Matt 3:15)

Used With Permission

DOWN

- 1 Tubal-Cain, who forged all kinds of tools out of bronze and ___ (Gen 4:22)
 2 slave nor free, male nor ___, for you are all one in Christ Jesus (Gal 3:28)
 3 upright man, who had not consented to their decision and ___ (Luke 23:50-51)
 4 seen you in the sanctuary and ___ your power and your glory (Ps 63:2)
 5 Why aren't you repairing the ___ done to the temple? (2 Kings 12:7)
 6 Eli's sons were wicked men; they had no ___ for the LORD (1 Sam 2:12)
 7 son of Seth (Gen 5:6) KJV
 8 life in Christ Jesus, which ___ with what I teach everywhere (1 Cor 4:17)
 9 a ___ like a measuring rod and was told, "Go and measure (Rev 11:1)
 11 The teachers of the law and the Pharisees ___ in Moses' seat (Matt 23:2)
 19 As Jesus ___ sitting on the Mount of Olives, the disciples came (Matt 24:3)
 20 Look at the birds of the ___; they do not sow or reap (Matt 6:26)
 21 the 8th letter of the Greek alphabet

DOWN—Continued

- 23 was heard in the whirlwind, your lightning ___ up the world (Ps 77:18)
 24 son of Benjamin (Gen 46:21)
 25 For I have not come to call ___ righteous, but sinners (Matt 9:13)
 27 They fell down on their faces before the ___ and worshiped God (Rev 7:11-12)
 28 spoke about the ___ of the Israelites from Egypt (Heb 11:22)
 29 But ___ was distracted by all the preparations (Luke 10:40)
 30 "I the LORD ___ the heart and examine the mind (Jer 17:10)
 31 Isaac planted crops in that land and the same year ___ a hundredfold (Gen 26:12)
 32 They refused to listen and ___ to remember the miracles (Neh 9:17)
 34 Rise in the presence of the ___, show respect for the elderly (Lev 19:32)
 35 The ___ marks off the seasons, and the sun knows when (Ps 104:19)
 37 "Yes, Lord," she said, " ___ even the dogs eat the crumbs (Matt 15:27)
 38 Forgive us our debts, as we ___ have forgiven our debtors (Matt 6:12)

A TREATISE ON PRAYER—BY JOHN KNOX (1553)

Sometimes there is extra space on a page in the Ingleside Insider. Rather than leave this space blank, passages from public domain Christian Classics will be included. It is hoped that these may inspire you to become familiar with some of these classic church texts. The below is the first few paragraphs of John Knox's "A Treatise On Prayer".

<http://www.reformation-scotland.org.uk/articles/treatise-on-prayer.html>

A declaration of what true prayer is, how we should pray, for what we should pray. Set forth by John Knox, Preacher of God's Holy Word. Unto the small and dispersed flock of Jesus Christ

How necessary is the right invocation of God's name, (otherwise called perfect prayer), it becometh no Christian to misknow [misunderstand]; seeing it is the very branch which springeth forth of true faith; whereof if any man be destitute, notwithstanding he be endued with whatsoever virtues, yet in the presence of God is he

reputed for no Christian at all. Therefore a manifest sign it is, that such as in prayer always are negligent, do understand nothing of perfect faith. For if the fire may be without heat, or the burning lamp without light, then true faith may be without fervent prayer. But because in times past was, (and yet, alas, with no small number is) that reckoned to be prayer, which in the sight of God was, and is nothing less, I intend shortly to touch the circumstances thereof.

Prayer is an earnest and familiar talking with God, to whom we declare our miseries, whose support and help we implore and desire in our adversities, and whom we laud and praise for our benefits received. So that prayer containeth the exposition of our do-lours [distresses], the desire of God's defence, and the praising of his magnificent name, as the Psalms of David clearly do teach....

2009

LET GOD'S LIGHT SHINE (IN YOU) IN 2009
THERE'S A BETTER WORLD COMING

JANUARY

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Much Love,
Rev "G"

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Place
Stamp
Here

We Walk By Faith, Not By Sight - II Corinthians 5:7

Upcoming Events at Ingleside Presbyterian

**Wednesday, December 31st at 11:00 P.M.
Join Us For Our Annual New Year's Eve Watch
Service**

**Sunday, January 11th Following Worship
Annual Congregational Meeting
All Members Should Be Present
Committee Reports Will Be Presented, Budget for 2009 Will
Be Presented. Officers Will Be Elected.**