

THE INGLESIDE INSIDER

Ingleside Presbyterian Church

Special Points of Interest:

- *Read about Biblical and extra-Biblical evidence for the resurrection of Christ*
- *Read about Black Presbyterian history*
- *Read a warning about internet and phone scams*
- *Read about programs to help pay for college at California Community Colleges and the California State University System*
- *See a list of 2009 committees*

OUR GUIDING LIGHT TO AN ABIDING FAITH REV. ROLAND GORDON

Easter 2008 was a new awakening for me, as for the first time in my Christian journey of faith, I realized that immediately following the resurrection of Jesus, to a person, none of the Disciples had faith that Jesus had risen from the dead as he foretold.

Based on the Acts 1:21-22 job description for the disciple who would replace Judas: "One of the men who have been with us the whole time the Lord Jesus went in and out among us, beginning from John's baptism to the time when Jesus was taken up from us...Must become a witness with us of His resurrection," being an eyewitness to the life and ministry of Jesus was their primary task. Seeing all the miraculous works first hand, I thought, should have solidified their faith. Clearly this was not the case.

The conversion of the two of them on the road to Emmaus, with their resurrected Lord, whom they do not recognize (Luke 24:13f) makes it plain that none of the original disciples who witnessed the miracle working power of God in Christ, even saw Lazarus and

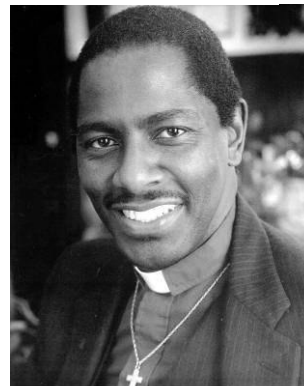
others raised from the dead, none of them originally believed Jesus had been raised.

Hear some of their defeatist, unbelieving, language:

Jesus of Nazareth...He was a prophet, powerful in word and deed before God and all the people...Sentenced to death, they crucified Him, but we had hoped that He was the one who was going to redeem Israel...Some of our women amazed us. They went to the tomb early this morning but didn't find His body.

He said to them, "How foolish you are, and how slow of heart to believe all that the prophets have spoken! Did not the Christ have to suffer these things and then enter his glory?" And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

Even after Jesus had appeared to most of His disciples, who told Thomas, "We have seen the Lord" (John 20:25), this disciple says "Unless I see the nail marks in His hands and put my finger where the nails were, and put my hand into His side, I will not believe it."



REV. ROLAND GORDON

These facts say to me that if seeing an event so traumatic as the crucifixion could temporarily cancel the faith of the eyewitnesses to the miracle power of God in Christ, what is the implication for us who have not seen Jesus in the flesh? It says to me that we followers of Jesus must make an intentional decision before hand that no matter what negative situation occurs in life, we are going to choose to trust God's word, regardless of the appearance of things in the natural. God's word, such as Proverbs 3:5 "Trust in the Lord with all your heart and lean not on your own understanding" and II Corinthians 5:7 "We walk by faith, not by sight" must always be our guiding light to an abiding faith.

Rev "G"



Happy Easter
Ingleside

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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 June 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

A CASE FOR THE RESURRECTION OF CHRIST

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

It is a fairly well-established fact that Jesus Christ was publicly executed in Judea in the 1st Century A.D., under Pontius Pilate, by means of crucifixion, at the behest of the Jewish Sanhedrin. The non-Christian historical accounts of Flavius Josephus, Cornelius Tacitus, Lucian of Samosata, Maimonides and even the Jewish Sanhedrin corroborate the early Christian eyewitness accounts of these important historical aspects of the death of Jesus Christ.

As for His resurrection, there are several lines of evidence which make for a compelling case. The late jurisprudential prodigy and international statesman Sir Lionel Luckhoo (of The Guinness Book of World Records fame for his unprecedented 245 consecutive defense murder trial acquittals) epitomized Christian enthusiasm and confidence in the strength of the case for the resurrection when he wrote, "I have spent more than 42 years as a defense trial lawyer appearing in many parts of the world and am still in active practice. I have been fortunate to secure a number of successes in jury trials and I say unequivocally the evidence for the Resurrection of Jesus Christ is so overwhelming that it compels acceptance by proof which leaves absolutely no room for doubt."

The secular community's response to the same evidence has been predictably apathetic in accordance with their steadfast commitment to methodological naturalism. For those unfamiliar with the term, methodological naturalism is the human endeavor of explaining everything

in terms of natural causes and natural causes only. If an alleged historical event defies natural explanation (e.g., a miraculous resurrection), secular scholars generally treat it with overwhelming skepticism, regardless of the evidence, no matter how favorable and compelling it may be.

In our view, such an unwavering allegiance to natural causes regardless of substantive evidence to the contrary is not conducive to an impartial (and therefore adequate) investigation of the evidence. We agree with Dr. Wernher von Braun and numerous others who still believe that forcing a popular philosophical predisposition upon the evidence hinders objectivity. Or in the words of Dr. von Braun, "To be forced to believe only one conclusion... would violate the very objectivity of science itself."

Having said that, let us now examine the several lines of evidence which favor of the resurrection.

The First Line of Evidence for Christ's resurrection

To begin with, we have demonstrably sincere eyewitness testimony. Early Christian apologists cited hundreds of eyewitnesses, some of whom documented their own alleged experiences. Many of these eyewitnesses willfully and resolutely endured prolonged torture and death rather than repudiate their testimony. This fact attests to their sincerity, ruling out deception on their part. According to the historical record (The Book of Acts 4:1-17; Pliny's Letters to Trajan X, 96, etc) most Christians could end their suffering simply by renouncing the faith. Instead, it seems that most opted to endure the suffering and proclaim Christ's resurrection unto death.

Granted, while martyrdom is remarkable, it is not necessarily compelling. It does not validate a belief so much as it authenticates a believer (by demonstrating his or her sincerity in a tangible way). What makes the earliest Christian martyrs remarkable is that they knew whether or not what they were professing was true. They either saw Jesus Christ alive-and-well after His death or they did not. This is extraordinary. If it was all just a lie, why would so many perpetuate it given their circumstances? Why would they all knowingly cling to such an unprofitable lie in the face of persecution, imprisonment, torture, and death?

While the September 11, 2001, suicide hijackers undoubtedly believed what they professed (as evidenced by their willingness to die for it), they could not and did not know if it was true. They put their faith in traditions passed down to them over many generations. In contrast, the early Christian martyrs were the first generation. Either they saw what they claimed to see, or they did not.

Among the most illustrious of the professed eyewitnesses were the Apostles. They collectively underwent an undeniable change following the alleged post-resurrection appearances of Christ. Immediately following His crucifixion, they hid in fear for their lives. Following the resurrection they took to the streets, boldly proclaiming the resurrection despite intensifying persecution. What accounts for their sudden and dramatic change? It certainly was not financial gain. The Apostles gave up everything they had to preach the resurrection,

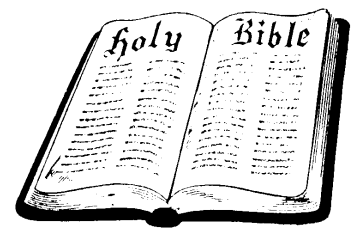
including their lives.

The Second Line of Evidence for Christ's resurrection

A second line of evidence concerns the conversion of certain key skeptics, most notably Paul and James. Paul was of his own admission a violent persecutor of the early Church. After what he described as an encounter with the resurrected Christ, Paul underwent an immediate and drastic change from a vicious persecutor of the Church to one of its most prolific and selfless defenders. Like many early Christians, Paul suffered impoverishment, persecution, beatings, imprisonment, and execution for his steadfast commitment to Christ's resurrection.

James was skeptical, though not as hostile as Paul. A purported post-resurrection encounter with Christ turned him into an

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*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*

“A PLACE WHERE PEACE TRULY ABIDES” BY GRADYE PARSONS

LOUISVILLE — I traveled recently to Israel/Palestine/Jerusalem on your behalf.

Victor Makari (coordinator for Middle East, Asia Minor, and Jinishian Memorial Program), Randy Ackley (coordinator, Presbyterian Disaster Assistance), Joel Hanisek (Presbyterian United Nations representative), and I were there to show our pastoral support for the Palestinian and Jewish people who had been impacted by the Gaza violence.

This was my first trip to the Middle East, and it left me with many impressions.

For example, seeing the actual geography of places like Bethany, the Mount of Olives, and the

road on which Jesus rode a donkey on Palm Sunday had me wondering at a new level what it was like to be in Jerusalem in those early days.

Perhaps the greatest impression is that the struggle of those in that region reminds me so much of our struggle to live together in this country. We are still learning that people have basic common needs, regardless of race or creed.

People need a secure home — one in which you can put your child to bed at night without fear of some violence from the sky. They need the ability to earn a living — not very possible if you cannot get to work safely. And people need a sense of future for their family, which is left in

question when your children leave your country to find a better life.

The season of Lent provides us with a time of prayer and introspection as we prepare ourselves for Easter morning.

This year, I want to invite you to add a regimen of daily prayer for the people of Jerusalem, Israel, and Palestine. They are all people who are trying to live their daily lives in the midst of a huge relational struggle. It is a struggle that inflicts a thousand little hurts into hearts and minds on an all-too-regular basis.

Perhaps first, though, we need to pray that we will continue to learn our own lessons about living together in a



common land. Then, let us pray that we will find a way to share what we have learned, so that the geography of the Holy Land will be a place where the peace that passes all understanding truly abides.

Gradye Parsons is stated clerk of the Office of the General Assembly, Presbyterian Church (U.S.A.).

WATCH FOR INTERNET AND PHONE SCAMS—BY STEVE WOLF

As the chair of the Communications committee, I'm responsible for monitoring the church's email account. The majority of the emails we receive are fraudulent emails that are known as "Nigerian Scams".

Despite the name, these scams don't always initiate in Nigeria, or even Africa. They do, however, typically originate somewhere outside of the U.S.

These scams have hit senior citizens hard over the past several years, especially those who are the most trusting.

These scams typically work like this. You get a call or email saying that you've either won money, or somebody wants to give you something. Once you've replied, they will send you a convincing check or money order, and direct you to send back a portion of the money in order to claim the rest of your prize. For example, they may say that you've won the Canadian or

British lottery and that you need to pay the taxes to claim the prize. They'll send you a \$40,000 check, perhaps, and tell you to deposit it and mail them a check.

If you deposit the check and send them money, their check will eventually bounce and you will be held responsible for the full amount. You'll effectively have no recourse because they're outside of the U.S.

Often, these scams prey especially on Christians, as they're proposed as donations for ministry work. Here are excerpts from a recent email.

Dear Beloved,

Heavenly Greetings,

... I was going through your church website and GOD directed me to you for this great work of God.

...When my husband was alive, He deposited his life saving(US\$8.3million) with a bank here in the republic of London with my name as the next of kin. As God may have it, recently I was diagnosed of liver cancer...I decided to donate this money to either a living Church or a humanitarian organization that will use this money in propagating the good message and also taking care of the orphans, widows, and the needy generally.(2Cor: 4:6-18-17).

...As soon as I receive your reply, I will give you the contact of my doctor that I had handed over all the documents...Hope to hearing from you. God, we pray for all those who, following the example of Jesus, search and work for peace, proclaiming and building your reign. Increase their strength and fill them with your grace.

Yours In Christ

Mrs. Judith Bright

It is fraud if:

—Somebody offers to pay extra for something you're selling and wants you to wire the balance to their "shipping agent".

—Somebody is renting an apartment and they're out of the country and they want you to wire them the deposit.

—Somebody tells you that you've won a prize, and that you need to pay the taxes to claim it. **(All foreign lotteries are scams)**

—Somebody sends you a check and wants you to cash it and send or wire money to them

—Almost all transactions occurring outside of the U.S. should be considered as likely to be fraud. Be wary even of U.S. transactions.

—These scams typically make use of Western Union and/or cashiers checks.

Be careful.

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BLACK HISTORY PROGRAM HELD

On Sunday, February 22nd at 3 p.m., Ingleside hosted it's annual Black History Program.

After a choir processional of "Ride On King Jesus", the Black National Anthem, "Lift Every Voice And Sing", was sung by the congregation

The program, emceed by Elder Martha Quinn, featured the Ingleside Presbyterian Choir under the direction of Minister of Music, Pascual Gomez as well as the Ingleside Praise Dancers, a sing-along of spirituals led by Elder Lillian Hamilton.

Also featured was a welcome by Elder Lorenzo Dill, giving the history of Black History Month, a biography of Langston Hughes and a

reading of his poem "The Negro Mother" by Elder Denise Dill. Deacon Crystal Morris gave a very animated reading of Maya Angelou's "Phenomenal Woman".

The program also featured an instrumental medley of spirituals performed by Rev. Stacey Green, pianist and Minister of Worship at Antioch Baptist Church in San Jose.

Rev. Gordon spoke on "From Whence We've Come", coming to the conclusion that Black History is really human history. Rev. Gordon closed the program with a benediction and our traditional singing of "Reach Out And Touch". Thank you to all involved for another successful Black History Program at Ingleside.

'THIS FAR BY FAITH' As the first black Presbyterian congregation turns 200, what does the future hold for African Americans in the PCUSA? BY GAYRAUD S. WILMORE

The story of black Presbyterianism in America is a complex saga of struggle, survival and hope. It begins with Jack, a slave from Tennessee with a gift for preaching. Jack's Presbyterian-missionary owner taught him theology and named him John Gloucester before setting him free. And in 1807 Gloucester became founding pastor of the country's first African-American Presbyterian congregation, in Philadelphia, Pa. Philadelphia at the time had a population of just over 50,000, which included 5,000 free blacks and 30 slaves. The city's black residents were largely impoverished, disenfranchised and unschooled. They squeezed into a narrow slice of the southeastern section of the downtown area, which served as a port of entry for those fleeing from the South's prejudice and oppression. But a new day was dawning. A few blacks were breaking into the ranks of tradespersons and artisans, forming self-help clubs and fraternal organizations, carving out a better future for themselves and their children. A growing spirit of race pride and independence existed side by side with gratitude for the generosity of a few prominent white citizens, such as physician Benjamin Rush and pastor Archibald

Alexander.

Some blacks who accepted the gospel grew restive in the few white congregations that welcomed or tolerated them. In the 1790s Philadelphia's black Methodists rallied to form the first African Methodist Episcopal (AME) congregation in America. Another group of former Methodists organized the St. Thomas' African Episcopal Church. The white Methodist conference reacted by creating their own black congregation, the Zoar Church, to challenge what they considered obstinate separatism.

Preaching in the streets

The pastor of Philadelphia's Third Presbyterian Church (now Old Pine Street), Archibald Alexander, decided it was time to create an African church in the Reformed family. At the 1807 General Assembly he met Gloucester, a slave and body servant of Gideon Blackburn. Impressed with Gloucester's unusual gifts as a preacher, Alexander persuaded Blackburn to bring him to Philadelphia to look over a field "white unto harvest." That spring Gloucester began preaching on a vacant lot in South Philadelphia. His fine baritone voice resounded through the mean streets and

alleys of the ghetto as he told the story of Jesus. His work led to the creation of First African Presbyterian Church, with 22 members, in June 1807. The congregation received its charter from the Pennsylvania Supreme Court Dec. 12, 1809, but was not accepted as a mission congregation by Philadelphia Presbytery until Oct. 16, 1811. Known for its witness in Christian education and social welfare, the congregation suffered from the time and energy Gloucester had to expend on the road. He traveled between Philadelphia and Tennessee to qualify for a license to preach, and to various cities to beg money for his congregation. He also had to raise \$1,500 to purchase the freedom of his wife, Rhoda, and their four children, who remained in slavery until 1811. When Gloucester died in 1822, the congregation numbered about 300 but had serious financial problems. It soon was outstripped in membership by the Second African Presbyterian Church, formed when a faction withdrew under the disputed leadership of Gloucester's son Jeremiah.

Early optimism, stark realities



Rev. John Gloucester

From the beginning, African American Presbyterians experienced a quasi-separate existence from their white counterparts. In the South this meant the humiliation of segregated balconies and communion services. In the

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"I CAN AFFORD COLLEGE" CAMPAIGN - GO TO COLLEGE. WE'LL PAY FOR IT.

Ingleside Presbyterian was contacted by the "I Can Afford College" campaign and asked to pass this article on to the congregation regarding a program to help pay for community college. Additional information is available on the narthex.

SACRAMENTO, CA – We are facing tough economic times - as our unemployment rates rise many of you may be looking for new work and even considering retraining for a different, more stable career. California Community Colleges can be a valuable asset for those of you looking for such a change. With flexible class schedules that allow you to work part-time as you study, and degree

and/or certificate programs that can be completed in a fairly short amount of training time – California's Community Colleges can help to retrain, re-educate and get you back to work in a stable, well-paying career!

The price of education at a community college in California is still very affordable and lower than any other state. California state residents attending community college pay an enrollment fee instead of tuition; the fees are \$20 per semester unit or \$13 per quarter unit.

If you need financial assistance to help you through this educational process, there are ample financial aid opportunities avail-

able through California's Community Colleges...and there is one quick link to help you get that information – the "I Can Afford College" Web site. "I Can Afford College" lets you know that financial aid is available YEAR-ROUND to help cover fees, books and other education related costs at each of California's 110 community colleges. This bilingual Web site is a great first step to find information about financial aid; it can be accessed by visiting www.icanaffordcollege.com.

In addition to information on the wide range of financial aid options available, the Web site has a special college locator feature that helps you find the

community college of your choice and connects you to a financial aid advisor at that college. Financial aid advisors are eager to help you - and all of their services and counseling are FREE of charge. A toll-free helpline, 1-800-987-ICAN (4226), is also available and can directly connect you to the community college financial aid office of your choice starting within a 25-mile radius of your home.

College is a possibility for everybody – even in this tough economic time – and financial aid is available to help make higher education a reality. Visit www.icanaffordcollege.com today to learn more.

SUPER SUNDAY AT INGLESIDE

On Sunday, February 15th, representatives from California State University at Stanislaus and San Francisco State were on hand for the annual "Super Sunday", where CSU reaches out to prospective African American students and their families at predominately African American churches.

Super Sunday started with 12 churches in 2004 and has since grown to 63 churches.

A presentation was made dur-

ing the worship service about the presence of many programs to assist African American students in admissions, financial aid, and scholarships.

Following worship service, outreach representatives distributed materials and met with prospective students and family members to answer questions about CSU entrance requirements and available programs.

One of the more exciting programs is called San Francisco

Promise, which guarantees a spot at San Francisco State to all San Francisco 6th graders if they meet admission requirements.

While the program is open to all 6th graders, it is specifically targeted to those who are the first in their family to graduate from college, underrepresented in college, low income, or are doing below average or average in school. The City and School District's goal is to

get all 6th graders' GPA up to 3.0 so they will be eligible for SFSU.

For more information about Super Sunday, CSU entrance requirements, and available programs, please visit:

<http://www.calstate.edu/supersunday/>

For more information about San Francisco Promise, visit:

<http://www.sfpromise.org>

SAN FRANCISCO NIGHT MINISTRY VISITS INGLESIDE

Ingleside was recently visited by Pastor Lyle Beckman, who leads the San Francisco Night Ministry. Rev. Beckman presented some of the history of the Night Ministry as well as its mission and encouraged Ingleside members to volunteer or get involved.

The San Francisco Night Ministry was founded in 1964 by two ministers, one a Lutheran and

the other a United Presbyterian. These ministers asked the question "Who ministers to people at night when the churches are closed?" They found that there were very few resources at night other than the police and fire departments, so they decided to walk the streets at night, ministering to those who needed it.

Today, the Night Ministry is

directed by Rev. Beckman who is assisted by a handful of volunteer ordained ministers. These ministers walk the street wearing clerical collars and minister to those who often need the most help, such as the homeless, runaway youth, drug addicts, etc.

The Night Ministry also operates a crisis line staffed by trained volunteer counselors.

The crisis number is 415-441-0123, and is available from 10 p.m. until 4 a.m.

We thank Rev. Beckman for bringing this important ministry to our attention. If you're interested in learning more about the Night Ministry or in volunteering, please visit www.nightministry.com

THE RESURRECTION-CONTINUED

(Continued from page 2)

inimitable believer, a leader of the Church in Jerusalem. We still have what scholars generally accept to be one of his letters to the early Church. Like Paul, James willingly suffered and died for his testimony, a fact which attests to the sincerity of his belief (see *The Book of Acts* and Josephus' *Antiquities of the Jews XX, ix, 1*).

The Third and Fourth Lines of Evidence for Christ's resurrection

A third line and fourth line of evidence concern enemy attestation to the empty tomb and the fact that faith in the resurrection took root in Jerusalem. Jesus was publicly executed and buried in Jerusalem. It would have been impossible for faith in His resurrection to take root in Jerusalem while His body was still in the tomb where the Sanhedrin could exhume it, put it on public display, and thereby expose the hoax. Instead, the Sanhedrin accused the disciples of stealing the body, apparently in an effort to explain its disappearance (and therefore an empty tomb). How do we explain the fact of the empty tomb? Here are the three most common explanations:

First, the disciples stole the body. If this were the case, they would have known the resurrection was a hoax. They would not therefore have been so willing to suffer and die for it. (See the first line of evidence concerning demonstrably sincere eyewitness testimony.) All of the professed eyewitnesses would have known that they hadn't really seen Christ and were therefore lying. With so many conspirators, surely someone would have confessed, if not to end his own suffering

then at least to end the suffering of his friends and family. The first generation of Christians were absolutely brutalized, especially following the conflagration in Rome in A.D. 64 (a fire which Nero allegedly ordered to make room for the expansion of his palace, but which he blamed on the Christians in Rome in an effort to exculpate himself). As the Roman historian Cornelius Tacitus recounted in his *Annals of Imperial Rome* (published just a generation after the fire):

"Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judaea, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular. Accordingly, an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination, when daylight had expired." (*Annals*, XV, 44)

Nero illuminated his garden parties with Christians whom he burnt alive. Surely someone

would have confessed the truth under the threat of such terrible pain. The fact is, however, we have no record of any early Christian denouncing the faith to end his suffering. Instead, we have multiple accounts of post-resurrection appearances and hundreds of eyewitnesses willing to suffer and die for it.

If the disciples didn't steal the body, how else do we explain the empty tomb? Some have suggested that Christ faked His death and later escaped from the tomb. This is patently absurd. According to the eyewitness testimony, Christ was beaten, tortured, lacerated, and stabbed. He suffered internal damage, massive blood loss, asphyxiation, and a spear through His heart. There is no good reason to believe that Jesus Christ (or any other man for that matter) could survive such an ordeal, fake His death, sit in a tomb for three days and nights without medical attention, food or water, remove the massive stone which sealed His tomb, escape undetected (without leaving behind a trail of blood), convince hundreds of eyewitnesses that He was resurrected from the death and in good health, and then disappear without a trace. Such a notion is ridiculous.

The Fifth Line of Evidence for Christ's resurrection

Finally, a fifth line of evidence concerns a peculiarity of the eyewitness testimony. In all of the major resurrection narratives, women are credited as the first and primary eyewitnesses. This would be an odd invention since in both the ancient Jewish and Roman cultures women were severely disesteemed. Their testimony was regarded as insubstantial and dismissible. Given this fact, it is highly unlikely that any perpetrators of a hoax in 1st Century Judea would elect

women to be their primary witnesses. Of all the male disciples who claimed to see Jesus resurrected, if they all were lying and the resurrection was a scam, why did they pick the most ill-perceived, distrusted witnesses they could find?

Dr. William Lane Craig explains, "When you understand the role of women in first-century Jewish society, what's really extraordinary is that this empty tomb story should feature women as the discoverers of the empty tomb in the first place. Women were on a very low rung of the social ladder in first-century Palestine. There are old rabbinical sayings that said, 'Let the words of Law be burned rather than delivered to women' and 'blessed is he whose children are male, but woe to him whose children are female.' Women's testimony was regarded as so worthless that they weren't even allowed to serve as legal witnesses in a Jewish court of Law. In light of this, it's absolutely remarkable that the chief witnesses to the empty tomb are these women... Any later legendary account would have certainly portrayed male disciples as discovering the tomb - Peter or John, for example. The fact that women are the first witnesses to the empty tomb is most plausibly explained by the reality that - like it or not - they were the discoverers of the empty tomb! This shows that the Gospel writers faithfully recorded what happened, even if it was embarrassing. This bespeaks the historicity of this tradition rather than its legendary status." (Dr. William Lane Craig, quoted by Lee Strobel, *The Case For Christ*, Grand Rapids: Zondervan, 1998, p. 293)

In Summary

These lines of evidence: the demonstrable sincerity of the eyewitnesses (and in the Apostles' case, compelling, inexplicable change), the conversion and demonstrable sincerity of key an-

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THE RESURRECTION—CONTINUED

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tagonists- and skeptics-turned-martyrs, the fact of the empty tomb, enemy attestation to the empty tomb, the fact that all of this took place in Jerusalem where faith in the resurrection began and thrived, the testimony of the women, the significance of such testimony given the historical context; all of these strongly attest to the historicity of the resurrection.

We encourage our readers to thoughtfully consider these evidences. What do they suggest to you? Having pondered them ourselves, we resolutely affirm Sir Lionel's declaration:

"The evidence for the Resurrection of Jesus Christ is so overwhelming that it compels acceptance by proof which leaves absolutely no room for doubt."

BLACK PRESBYTERIANS—CONTINUED

(Continued from page 4)

North it meant tacit encouragement of blacks, as their numbers increased, to withdraw and form their own churches.

A distinctive black Presbyterianism blossomed from the founding of First African and half-a-dozen other churches in the North prior to the Civil War. These churches emphasized evangelism, education and social reform. Blacks generally flourished under their own pastoral leadership, but many of their congregations ended up in a welfare status as mission churches. Southern Presbyterians went further to encourage black independence when in 1897 they created the Afro-American Presbyterian Synod as a separate denomination. Most black Presbyterians in the South joined the new body but their enthusiasm soon waned, partly because the white church never gave it the respect or support that was promised. While African Americans may have preferred ecclesiastical separation to partial integration in white-dominated denominations, many chose to stay with the white-dominated churches. But they discovered that white congregations would not call ordained black ministers and that white Presbyterians would rarely join black congregations.

Nor were whites inclined to support aggressive antislavery or civil rights causes, as blacks believed all Christians should. In the face of such realities, African-American Presbyterians organized a caucus in the North five years before the Civil War, which has continued under various names ever since. Today the National Black Presbyterian Caucus (NBPC) continues the heritage of black Presbyterianism.

And today, for the most part, black Presbyterians remain enclaves within a white religious world that often is less color-blind and accepting than the secular worlds of business, professional sports and entertainment. The sin of slavery continues to shadow the church, causing ambiguous and estranged relationships between the races 144 years after Emancipation.

A Divinely Placed Irritant

Worship in many black congregations today reflects the influence of Pentecostalism and the spirituality of contemporary gospel songs, featuring liturgical dance ensembles and enthusiastic preaching. But African-American Presbyterians rarely produce mega-churches or become models of Africentric culture. They have not attracted the hordes of young people

who struggle for survival in the shadow of their buildings. Some would argue that black Presbyterianism has contributed more to the predominantly white church than to African-American Christianity.

D. Leander Swann, a retired seminary professor, writes in his 1996 book *All-Black Governing Bodies: Historically, Black Presbyterians have been an important factor in every major crisis involving the denominations that now form the Presbyterian Church (U.S.A.)*. They have been the foreign body in what would otherwise have been a fairly homogeneous mixture. Like the grain of sand in the oyster's shell, we have caused a measure of discomfort to the church. Past history and present developments suggest that Black Presbyterians are called to be a divinely placed irritant that insistently reminds the Presbyterian Church (U.S.A.) of its true prophetic mission.

For two centuries black Presbyterians have kept their denomination honest about the challenges of racism, the educational needs of under-privileged youth, ministry in the inner city, Christian political action, and the inclusiveness of church staffs and governing bodies. During the civil rights movement they pressed the church to "catch up with Dr. King," and helped to administer millions of mission dollars for "a nonsegregated church and a non-segregated society." That goal is still unmet, but General Assemblies have refused to turn back from social reconstruction at home or overseas.

When this year's [2007] bicentennial of black Presbyterianism is celebrated in Philadelphia, many will be praying for a revival. Presbyterians from across the nation will stand and clap in unison when the mass choir comes swinging down the aisle, bellowing out Albert A.

Goodson's great gospel marching song: We've come this far by faith, leaning on the Lord, Trusting in His Holy Word. He's never failed us yet!

Gayraud S. Wilmore, a retired seminary professor, is the author of Black and Presbyterian: The Heritage and the Hope and Pragmatic Spirituality: The Christian Faith Through an Africentric Lens, among other books.

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HISTORICAL HIGHLIGHTS

1856 - The Evangelical Association of Colored Ministers of Congregational and Presbyterian Churches (predecessor to today's National Black Presbyterian Caucus) is organized in New York City.

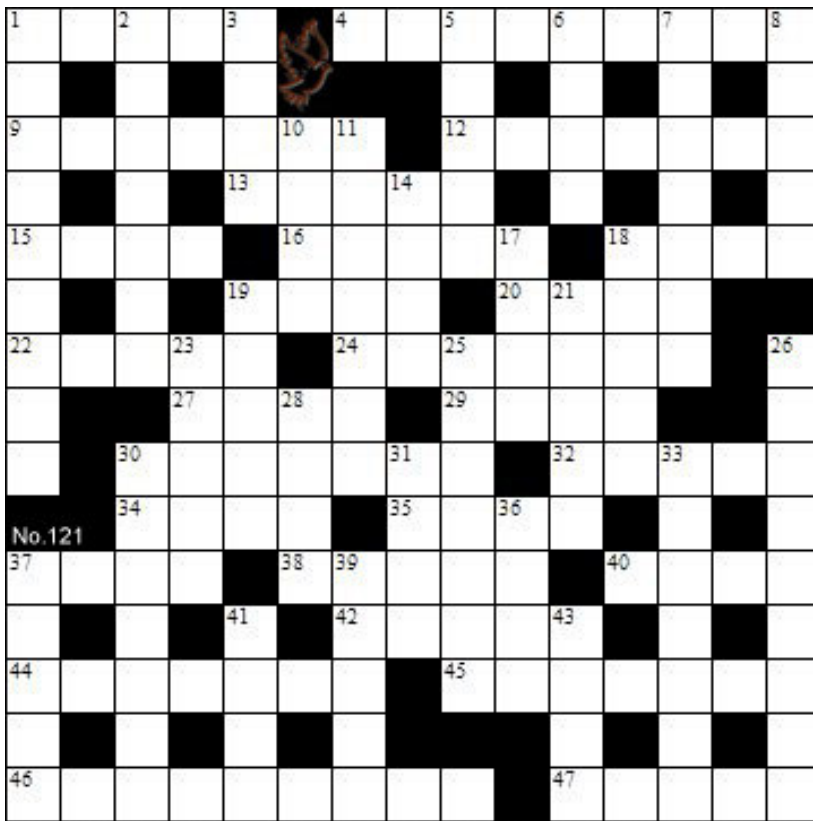
1807 - First African Presbyterian Church is founded in Philadelphia, Pa.

1964 - Edler G. Hawkins becomes the first African-American moderator of a Presbyterian General Assembly.

1974 - Katie Canon becomes the first African-American woman to be ordained as a Presbyterian minister.

1976 - Thelma Adair becomes the first African-American woman to be elected moderator of a Presbyterian General Assembly.

Bible Crossword Puzzle



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ACROSS

- 1 If the ___ wishes to redeem the animal, he must add a fifth to its value (Lev 27:13)
 4 He brought out his people with ___, his chosen ones with shouts of joy (Ps 105:43)
 9 He has sent me to proclaim ___ for the prisoners (Luke 4:18)
 12 Moab is my ___; over Edom will I cast out my shoe (Ps 60:8) KJV
 13 Go now to your countrymen in ___ and speak to them (Ezek 3:11)
 15 The price for his release is to be based on the ___ paid to a hired man (Lev 25:50)
 16 I will give you thanks; you are my God, and I will ___ you (Ps 118:28)
 18 Their wine is the poison of dragons, and the cruel venom of ___ (Deut 32:33) KJV
 19 ___ are creatures of little strength (Prov 30:25)
 20 Its rider held a bow, and he was given a crown, and he ___ out (Rev 6:2)
 22 son of Abraham (Gen 21:3)
 24 I will not violate my covenant or alter what my lips have ___ (Ps 89:34)
 27 the ___el of meal wasted not (partial word) (1 Kings 17:16) KJV
 29 He is not ___; he has risen, just as he said (Matt 28:6)
 30 "The kingdom of God is near. Repent and ___ the good news!" (Mark 1:15)
 32 their mighty ones are beaten down, and are fled ___ (Jer 46:5) KJV
 34 with the precious blood of Christ, a ___ without blemish or defect (1 Peter 1:19)
 35 gardener of Eden
 37 close to the ___ just above the waistband of the ephod (Ex 28:27)
 38 Then Melchizedek king of ___ brought out bread and wine (Gen 14:18)
 40 Mockers ___ up a city, but wise men turn away anger (Prov 29:8)
 42 Call for Daniel, and he will tell you what the writing ___ (Dan 5:12)
 44 I even found an altar with this inscription: TO AN ___ GOD (Acts 17:23)
 45 She had suffered a great deal under the care of many ___ (Mark 5:26)
 46 sick and those ___ by evil spirits, and all of them were healed (Acts 5:16)
 47 Fear and trembling have ___ me; horror has overwhelmed me (Ps 55:5)

Used With Permission

DOWN

- 1 thy soul lusteth after, for oxen, or for sheep, ___ (2,3,4) (Deut 14:26) KJV
 2 no staff, no bag, no bread, no money, ___ tunic (2,5) (Luke 9:3)
 3 In your majesty ___ forth victoriously in behalf of truth (Ps 45:4)
 5 its brilliance was like that of a very precious ___, like a jasper (Rev 21:11)
 6 the king commanded ___ to be done (2,2) (Est 9:14) KJV
 7 King Xerxes ___ tribute throughout the empire, to its distant shores (Est 10:1)
 8 Open for me the ___ of righteousness; I will enter (Ps 118:19)
 10 Elisha then left his ___ and ran after Elijah (1 Kings 19:20)
 11 Nicodemus brought a ___ of myrrh and aloes (John 19:39)
 14 Your throne, O God, will ___ for ever and ever (Ps 45:6)
 17 To him who overcomes, I will give the right to eat from the ___ of life (Rev 2:7)
 18 While he was speaking to me, I was in ___ sleep (1,4) (Dan 8:18)
 19 the raging of the water: and they ceased, and there was ___ (1,4) (Luke 8:24) KJV

DOWN—Continued

- 21 Each bull ___, each lamb or young goat, is to be prepared (2,3) (Num 15:11)
 23 if anyone changes this edict, ___ is to be pulled from his house (1,4) (Ezra 6:11)
 25 the living know that they will die, but ___ know nothing (3,4) (Eccl 9:5)
 26 Whenever ___ out, Moses said "Rise up, O LORD (3,3,3) (Num 10:35)
 28 He took one of the man's ___ and closed up the place (Gen 2:21)
 30 now they are ___ than soot; they are not recognized in the streets (Lam 4:8)
 31 cedars made he to be as the sycamore trees that are in the ___ (1 Kings 10:27) KJV
 33 reform your ways and your ___ and obey the LORD your God (Jer 26:13)
 36 I ___ longer worthy to be called your son (2,2) (Luke 15:19)
 37 exploit, feat
 39 He will say, 'I ___ a prophet. I am a farmer (2,3) (Zech 13:5)
 41 This is now ___ of my bones and flesh of my flesh (Gen 2:23)
 43 And for a rising, and for a ___, and for a bright spot (Lev 14:56) KJV

MARTIN LUTHER ON FAITH (1522)

Sometimes there is extra space on a page in the Ingleside Insider. Rather than leave this space blank, passages from public domain Christian texts will be included. It is hoped that these may inspire you to become familiar with these texts. Below is an excerpt from Luther's introduction to Romans found in his "German Bible" of 1522.

<http://www.icnet.org/pub/resources/text/wittenberg/luther/luther-faith.txt>

Faith is not what some people think it is. Their human dream is a delusion. Because they observe that faith is not followed by good works or a better life, they fall into error, even though they speak and hear much about faith. "Faith is not enough," they say, "You must do good works, you must be pious to be saved." They think that, when you hear the gospel, you start working, creating by your own strength a thankful heart which says, "I believe." That is what

they think true faith is. But, because this is a human idea, a dream, the heart never learns anything from it, so it does nothing and reform doesn't come from this 'faith,' either.

Instead, faith is God's work in us, that changes us and gives new birth from God. (John 1:13). It kills the Old Adam and makes us completely different people. It changes our hearts, our spirits, our thoughts and all our powers. It brings the Holy Spirit with it. Yes, it is a living, creative, active and powerful thing, this faith. Faith cannot help doing good works constantly. It doesn't stop to ask if good works ought to be done, but before anyone asks, it already has done them and continues to do them without ceasing. Anyone who does not do good works in this manner is an unbeliever. He stumbles around and looks for faith and good works, even though he does not know what faith or good works are....

THE INGLESIDE INSIDER

2009 COMMITTEES AND LEADERSHIP ROLES

Below is the list of the committees and committee chairs for 2009 as well as a list of the Deacons. Many of these committees are already formed, but many still need committee members and all are looking for all the help they can get from the congregation. If you have ideas for the committees, or if you are willing to help, please see the committee chair.

Please use your interests and skills to help the church through these important areas of our ministry. Ingleside really needs the support and help of the entire congregation.

Clerk of Session—Elder Paula Bibbs

Responsible for session minutes, church calendar, space requests, membership issues, and more.

Buildings and Grounds—Elder Sam Hamilton

Responsible for building repairs and planning.

Christian Education—Elder Debbie Booker

Responsible for direction of Ingleside's education programs, including the new member class, Sunday School, and Bible Study.

Communication—Elder Steve Wolf

Responsible for communications such as advertisements, the church newsletter, the church website, and the church email accounts.

Evangelism—Elder Lorenzo Dill

Responsible for Ingleside's evangelism efforts and strategy.

Finance and Personnel— Elder Steve Wolf

Responsible for budgeting, budget tracking, and personnel issues.

Music and Worship—Elder Lillian Hamilton

Responsible for Ingleside's music and worship experience and direction as well as ushering.

Peace and Justice—Elder Jabirah Hereford

Responsible for peace and justice issues as well as prison ministry.

Stewardship and Fundraising—Elder Denise Dill

Responsible for stewardship strategy as well as fundraising efforts.

Ushering and Hospitality—Deacon Lillian Hines

There is a special push this year to change our experience for visitors. This will include a new approach to ushering, greeting, and caring for our visitors. This group is still being formed. If you have interest in this area, please see Deacon Lillian Hines.

Youth—Elder Beverly Williams

Responsible for Ingleside's youth programs.

Deacons—

Crystal Morris, Lugretta Staten, Gail Young, Phyllis Givens, Vickie Hackett, Pauline Offord, Lillian Hines, Joi Kendricks, and Lydia Offord.

The Deacons are Ingleside's team working for the care and comfort of members and the community at large. Please support the Deacons in their fundraising efforts, including the monthly special giving envelopes. If you have ideas for the Deacons, please see one of the Deacons on your team or the Deacon Moderator Gail Young.

Church Goals for 2009

Increase membership by 50% and end the year with a balanced budget.

INGLESIDE PRESBYTERIAN CHURCH



Rev. Roland Gordon, Pastor
1345 Ocean Avenue
San Francisco, CA 94112

Phone: 415-587-4472
E-mail: info@inglesidepresbyterian.org

Place
Stamp
Here

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

Upcoming Events at Ingleside Presbyterian

**Women's Association
Annual
Salad Luncheon**

May 16th

**Call or check website for time, ticket prices and
details as the event approaches.**