

The Third PRESS



JULY 2019

“Bringing Your Faith to Your Work”

For this newsletter article I will be reflecting upon Ephesians 6:5-9, a passage that might seem to be irrelevant to our time and place, since we don't have “slaves” and “masters” – at least not in terms of acceptable cultural stratifications (unless you have cats, in which case I think you know who you are!). Still I believe we will be able to discover some principles that apply to relationships we all have today. But before we reflect upon this passage, let's read it.

Slaves, obey your earthly masters with respect and fear, and with sincerity of heart, just as you would obey Christ. Obey them not only to win their favor when their eye is on you, but as slaves of Christ, doing the will of God from your heart. Serve wholeheartedly, as if you were serving the Lord, not people, because you know that the Lord will reward each one for whatever good they do, whether they are slave or free.

And masters, treat your slaves in the same way. Do not threaten them, since you know that he who is both their Master and yours is in heaven, and there is no favoritism with him. (Eph 6:5-9)

In some ways this can appear to be a rather disturbing passage. After all, we don't like to talk about “slaves” and “masters”. And we don't like this subject, at least in part, because we live in a nation that declares that all people are created equal. In turn we claim, even if we don't live it out, that there's something inherently wrong with one person owning another.

We also don't like to talk about “slaves” and “masters” because we as a nation are painfully aware of how we've failed to live out what our Declaration of Independence states regarding human liberty. Christians especially are ashamedly aware of how the church once tolerated, or worse even promoted slavery. And not just any slavery, but some of the cruelest kind ever imposed one-person-upon-another.

And so when we first encounter this passage we can't help but wonder why Paul, instead of lashing out against slavery, wrote of how slaves are to live as slaves and how masters are to live as masters.

But to understand what Paul was saying, and to appreciate the radical and even subversion nature of his comments for that day and age, and to make any sense of this text for today, we need to look at both the historical situation within which Paul wrote and the literary context within which this passage was placed. For unless we do such an investigation, this passage will not only be meaningless to us, but its counsel would be downright offensive.

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 [ThirdChurchTroy](https://www.facebook.com/ThirdChurchTroy)

A community of Christ
-followers where,

The Head of the Church
is...

The Lord Jesus Christ

The Ministers of the
Church are...
Every Believer

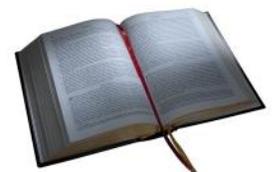
The Passion of the
Church is...
to be Spirit empowered
ministers of
reconciliation to God,
inviting all people to
faith in Christ Jesus
our Lord and
to holiness of life.

Our Mission:

To Love our God and
Neighbor

To Proclaim the Gospel
through Word and Deed

To Make Disciples of
Jesus the Christ



Now, the first truth we must realize is that slavery was never a part of God's desired will for humankind. Slavery was and is the consequence of sinful people using other human beings for personal gain with little if any regard for the dignity of the slave. And although there were some positive elements to some forms of slavery, slavery was and is the fruit of sinners living in a sin-filled world.

The 4th century B.C. Greek philosopher, Aristotle described slaves as tools to be used to the benefit of the owner. The only distinction that Aristotle made between a slave and an animal was that a slave could talk.

Now, sometimes the slaves of 1st century Rome were mistreated, tortured, or even killed at the whim of their master. But most slaves were treated decently if for no other reason than that it would be in the master's best interest to take care of his investment.

And so, building off of the Greek idea that manual labor was somehow sub-human, and that the free man was to invest himself in endeavors of the mind rather than exertions of the body, the Romans developed a society literally manned by slaves.

Some scholars estimate that the 1st century Roman Empire was comprised of about 60 million slaves – nearly one-third of the population. In fact, slavery was so common that there were even slaves-of-slaves.

The role of the slave was essential to the functioning of society, for the slave population brought stability to the Roman Empire the same way a large middle-class brings stability to a capitalistic economy. And so, to seek to disassemble the “functional” role of slaves in the 1st century Roman Empire would be to seek Rome's ruin.

Of course, as we speak of slavery in the first century we must also remember that it was much different than the slavery propagated by this country.

Slavery in the 1st century Roman Empire was not racially motivated; rather, slavery was driven primarily by economics, cutting across all racial and ethnic groups.

Also, we must note that slavery in the first century was often voluntary. Sometimes a person would sell themselves or a family member into slavery for the economic benefit or social status it would bring upon being connected with a wealthy family. In fact, many sold themselves into slavery to prominent Roman households in order to achieve Roman citizenship. And often, even with the selling of oneself or a family member into slavery there was a provision for being redeemed out of that slavery. And so, a slave could work as a slave for a time until he gained financial independence.

In the 1st century Roman Empire a slave could acquire property, develop a trade, and even rise to a prominent position in the politics of Rome. In fact, although it's true that Roman nobility used slaves to do their work, often those slaves were politicians, or doctors, or teachers – being in some cases better educated than their owners.

Thus, although slavery in this historical context was not something for the church to promote or encourage, it did not, in general, include blatant dehumanization – with the kidnapping and selling that characterized slavery in this nation – a slavery that offered little hope of ever experiencing the liberty which we claimed is an inherent right of all peoples.

And although Paul did desire the liberation of slaves, as we see from his encounter with Philemon over the release of his slave Onesimus, Paul realized that there was a bigger issue to be addressed before advancing the abolition of slavery in a Pagan society that depended upon slaves for its functioning.

And the most fundamental of issues for Paul was the issue of the condition of the heart. For Paul knew that before one could speak about transforming the sinful structures of a society, he needed to address the transformation of the heart that must occur among those within that society – a heart transformation that comes about when we put our faith in Jesus as Lord and Savior. (Ezek 36:26)

Paul knew that before speaking against bondage to another person, he had to confront the bondage we all are under due to sin. And in addressing that bondage to sin, Paul wanted believers to understand that they can experience true freedom in Christ regardless of their position in society.

And so, as we consider Paul's words in chapter 6 of Ephesians, we'll see that they were in fact incredibly radical and even subversive for that time and place, as well as for today.

But to see this we must look more closely at Ephesians 6:5-9.

And upon looking at this text we see that Paul was writing these directives to "slaves" and "masters" in the context of what has come to be known as the "House Rules" for the Christian – fundamental principles for the believer to live by within the family. These "House Rules" began at verse 21 of chapter 5 and already addressed the relationship between husbands and wives, and parents and children. And so, as we look at these "house rules", we must remember that the commands of our passage to slaves and masters flow out of that command to submit one-to-another out of reverence for Christ. Thus, in the instructions that follow, the motivation for both slave and master is the fear of the Lord. And, for all that follows, the call is one of mutual submission -- an honoring of the dignity and worth, one-of-another, even when there's a difference in position and authority. And that was a radical statement, for it would have been unheard of for a master to consider treating a slave as an equal. And it would have been hard for a slave to give of himself in service to his master willingly and graciously, without some form of compensation.

So Paul's words are radical when heard in the context of the first century. But what do they say to us in a situation where we don't have "slaves" in our home, or "masters" over us?

Well, considering that our passage sits in the context of the "House Rules" (guidelines for daily living), and considering that slaves in the 1st century were in some ways as the workforce of 21st century America, it is appropriate for us to see Paul's words as commands that speak to the relationship between employers and employees.

But if we do this, the question then becomes: "What is Paul telling us about how we're to live and work?"

And we find that Paul answered this inquiry by speaking first to the employee. And as he did so Paul's instructions grew out of an understanding that all that we do is to be as service unto God (1 Cor 10:31; Col 3:17). This in turn means that for a Christian, every calling, every vocation – whether engineer or teacher or plumber or garbage collector or truck driver or doctor -- is holy unto God, so that, although the responsibilities for different vocations vary, and the wages received differ, still, our attitude toward our work, our diligence in doing our job, and our ultimate motivation for carrying out our tasks should not be different.

Every believer is a minister, called by God to serve Him wherever God has placed us and to whatever vocation God has called us. And we're to serve knowing that God's name is honored when we serve with integrity, and dishonored when we don't.

With this principle firmly imbedded in Paul's theology, he wrote of some specifics that are important for us to remember as we live out our calling.

First, since our calling is to be carried out as an expression of our love for God and as a witness to the majesty of our God, we're to perform our duties with excellence. This means that for us as employees, we're to do what we're asked to do, when asked, and to the best of our ability -- as if it's our Lord Himself asking.

God wants us to give our very best to our employer, for as Solomon wrote in Ecclesiastes: **"Whatever your hand finds to do, do it with all your might."** (Eccl 9:10)

But too often we approach our work with a minimalist mindset – willing to do only what we must do to get the job done and keep our job, and no more.

I remember working in a factory when I was in college – I worked in quality control testing transformers for their proper wiring, and checking for shorts in the transformers. And knowing something about physics (Physics was one of my undergraduate minors), I developed short-cuts that allowed me to do my job three or four times faster than the expected hourly rate. And some of my co-workers were not happy with me, for you see, they were more concerned about maintaining an easy work-pace than they were about improving their speed and efficiency.

Too often many of us approach life looking to get away with as little effort as possible – whether it be in school, at work, in our relationships with others, or even in our walk with God. And perhaps we give less than our best because we don't think the payoff is worth the effort. What we easily forget, especially in terms of our jobs, is how privileged we are to even be able to work. And what we must never forget, especially as followers of Jesus, is that we're continually "on duty" as ambassadors of Jesus -- and when we give less than our best to our employer, we become a poor witness for our Lord. And so a minimalists approach to our work-effort will make our faith only minimally attractive at best!

In truth, we'll never earn the respect of our employers if we only do just enough to get by. And what I am saying here is not just for those who work in the marketplace. The expectation that we work with excellence applies to all of us in every area of our lives, whether student or professional, homemaker or factory worker, or volunteer -- we all are to strive for excellence in all that we do.

But notice that I didn't say perfection, I said excellence, and there's a big difference between the two.

Perfection is ego driven. Perfection is what we strive for when our self-worth becomes defined by how we perform. Perfection is motivated by a self-centered need for affirmation and by a fear of failure. And the irony of such perfectionism is that it hinders our ability to achieve excellence!

On the other hand, Biblical excellence is motivated by a desire to benefit others and to please our Lord. And such excellence flows from a confidence that we're already of immeasurable worth as beings created in God's image and redeemed by His Son, and so we're free to give our best, and be content with what we can do, because we serve to bless others, not to feed our pride.

As employees we're to strive for excellence.

But we're also to show respect to our employers, our teachers, or whomever has authority over us. We're to honor such persons, and not just their position -- attributing dignity to them as individuals and as our leaders. And so, we respect our bosses by doing what we were hired to do, not what we want to do; we respect our supervisors by guarding their character when in conversations with our co-workers; we respect our bosses by seeing them as people with their own hopes and dreams, hurts and struggles; we respect those over us when we treat them the way we would want to be treated if we were in their position. (Lk 6:31)

Now sometimes we may need to oppose those in authority over us -- challenge a decision or confront an improper behavior. But no matter what the work situation, unless we're dealing with a moral or ethical impropriety, it's never proper to show disrespect. In fact, if we find ourselves unable to respect one in authority over us, the first thing we should examine is the condition of our own heart – to see if we're struggling with pride or jealousy or envy.

Along with the call to work for excellence and to show respect is the charge to be conscientious in our work – a self-motivation and self-discipline that moves us to give our best whether or not anyone is watching, and whether or not we feel like it at the time. And Paul tells us to do this because as followers of Jesus all that we do is ultimately an offering to God. And so, when work starts at 8:00am we need to

be ready to start by 8:00, not 8:10. And when our day ends at 4:00pm we're not to leave at 3:30 to beat the traffic. And when we are feeling well we ought not to call in sick. And when an assignment is due on Monday we ought not to turn it in on Tuesday.

We're to be conscientious in our work – always and in every way. And Paul encourages us to be conscientious in our work by reminding us that God sees all that we do, all of the time, even if our boss doesn't; and God will reward us for the faithfulness we exhibit in all that we do, whether in our studies at school, or our working in the home, or our labor in the office.

Paul's command to the "slave" to serve with excellence, respecting one's "master" and being conscientious in all he did was a radical statement to make to a slave in Paul's day. And it's a radical statement for us to hear as we reflect upon employer and employee relations in our day with our powerful labor unions which often portray boss-employee relations as an "us-against-them" situation.

Sometimes such posturing is necessary to resolve injustices or inequities. But in truth, many of the confrontations in the workplace come because we approach our work with a wrong attitude – a rebellious nature that doesn't like being told what to do, when, and how to do it. After all, even the best of us can be incredibly selfish and self-centered, which in turn feeds a nagging discontentment within us, a discontentment that in turn convinces us to withhold our best efforts until we receive the recognition, affirmation or compensation that we think we deserve.

But if we were to serve knowing that our service is ultimately to the Lord, we would see that we have already received recognition beyond what we're due, for we have been made children of God; and we have already received wages beyond what we deserve, for we've been bought from death into eternal life by Christ. And so surely, any service we render to our God can never come close to earning the prestige and privilege that's ours in Christ Jesus. When we appreciate this truth we'll be compelled to give our best to God, and we'll do so by respecting those in authority over us, and working with diligence knowing that in living out our vocation we're honoring our God.

Paul wrote of the situation of "slaves", and in doing so speaks to us about how we're to behave as employees.

But Paul realized that for the working relationship to be fruitful, and to truly please God, something had to be said to the "master", or, for us today, perhaps to the boss.

And so Paul began by saying that a "master" must treat his "slave" in the same way that a "slave" is called to treat his "master". And again, Paul's words were thoroughly subversive as he brought the "Golden Rule" into the marketplace. (Gal 3:28)

For the believer who serves as a boss of others, she too is to do her job with excellence because she can't demand excellence from her employees if she gives less than her best to them.

Moreover, as an application of Paul's instructions, Paul was commanding the employer to respect her employees – giving them fair compensation and laying before them reasonable demands -- because an employer can't rightly demand respect if she doesn't also give it in real and tangible ways.

And, even as Paul expected the employee to be conscientious in his work, so the employer is to be conscientious in doing her job – in making sure an employee has all that's needed -- the resources, the training, the instruction and the encouragement -- so that he can do his job, and experience the satisfaction of doing it well. For, to ask an employee to do what he is not rightly trained and equipped to do is to set that person up for failure, and in turn to dishonor the dignity of the person.

Paul presented some radical concepts in this passage, because, although he didn't eliminate the distinctions between a "slave" and a "master" with respect to function, he did eliminate any distinction that may have existed with respect to worth as a person.

Paul called for a mutual respect.

And the employer is warned that such respect must be mutual because there's really only one Master, one Boss, one Ultimate Authority, and He is God, and He shows no favoritism among those who belong to Him – who are members of His “household”.

Paul brought labor relations into perspective by putting both employer and employee on the same level. In turn, Paul put work into its proper perspective by reminding us that we all have a calling from God, and at issue for the believer is not so much what we do as a vocation, but how we do it, and for whom.

And so, in Paul's listing in Ephesians of his “house rules”, one application can be about how believers are to function in the marketplace.

But as you know, Paul's admonitions are not easy. It can be challenging to be a believer in a secular workforce – in an environment where not everyone plays by the same rules, and where many of the rules are contrary to God's word! It's not easy to put up with some of the things one faces at work or even at school -- the irrational behavior of co-workers or bosses, the mean spirited back-biting, the push for self-promotion at the expense of others; which is why it's especially important that a Christian works with excellence, showing respect to all persons and being conscientious in his or her duties -- so that in their workplace they can be that right and honorable representative of our Lord, because that believer – we -- may be the closest thing to a holy God that some people have ever seen.

Knowing that in whatever we do we're to work at it with all our heart, as though working for the Lord, and not merely for men, may we give of our best in all we do, carrying out our calling as a demonstration of our love for God, so that our work becomes an act of worship to God, and, so that our witness becomes a right testimony of the glory of God. (Col 3:23-24)

May the Lord bless you and keep you. May the Lord's face shine upon you in all situations – even at your “workplace”. May the grace of the Lord so fill your life that you might radiate that grace every day, whether serving as an employer or employee – to the blessing of others and to the praise of God's holy name.

In His Service,

Pastor John

Remember in Prayer...

Our Shut-ins at home:

Tillie Herman, Marcella Goard, Jan and John Pedersen, Hazel Landry

At the Eddy: Dot Multunas, Edna Wells

Those dealing with health issues:

Stan Bentley, Kelly Valerio

Our Church:

Pastor John and the Session

Our Community:

Those who don't know the Lord
Those dealing with financial difficulties
That our schools would be places of safety

Our World:

Missionaries serving around the world
Open doors for sharing the Gospel message
Persecuted Christians around the world



Worship Assistants

Worship assistants take turns leading parts of our worship service every week. They lead us through parts of the service, read Scripture and present the children's message. If you feel called to be a part of this ministry or if you are currently participating and would like to stop, please speak with Sue Laz or Pastor John. Training will be offered in the near future for all who wish to participate in the ministry of worship leadership.

Help Fill the Shelves at Hope 7's Food Pantry!

Hope 7's food pantry serves families in need right here in our own community. The need is great and has been growing every year!

During the month of July we will be collecting peanut butter and jelly.



Donations of other non-perishable food items will also be accepted.

Back to School Fair August 24th from 11:00 – 1:00

As a way to serve our community and help children to be prepared for the start of school, Third Church will once again host a Back to School Fair for families in need in our community.



Each child that attends will receive a backpack and school supplies. A Bible or other age appropriate devotional material as well as information about our church and its ministries will be included with each backpack.

There will also be:

- ❖ Games, crafts, and other activities for the children to participate in.
- ❖ Food and beverages for everyone to enjoy.

How can you help? You could:

- ❖ Provide cookies or brownies for the food area
- ❖ Donate school supplies (1,3, and 5 subject spiral notebooks, loose leaf paper, marble composition books, boxes of 24 crayons, markers, glue sticks, scissors, highlighters, dry erase markers, pencils, pens, pencil boxes and pencil sharpeners)
- ❖ Volunteer to help with set-up, clean-up, cooking and serving food, sorting supplies and filling backpacks, helping with the various games and craft activities.

There are boxes in the narthex for you to place your donations of school supplies in. Monetary donations can also be made by using the "Mission" envelopes in your box of offering envelopes or by indicating that your donation is for the Back to School Fair.

If you would like to help with this ministry, please speak with anyone on the committee – Dean Calamaras, Pat Gilmaier, Jason Laz, Sue Laz, Jen McAuley, Andy Miller, Bill Multunas or Pastor John.



support a variety of ministries, both locally and around the world. The funds given and the prayers offered for our various mission partners are greatly appreciated and we wanted to share some of the thoughts and comments we have received from those we support.

From Perry Jones (Capital City Rescue Mission) – “We are very grateful for your generous faithful partnership with the Mission. Thank you on behalf of the men, women and children whose lives are transformed here by the grace of God. God bless each of you and all your ministries.”

From Kevin Post (Capital District YFC) – “One of the middle school boys has consistently told his City Life site leader that he loves to read. After becoming a Christian through our ministry, our leader got him an Action Bible and he devoured it in a few days and now he wants a regular Bible.

A parent calls in distress because her child was talking seriously about taking his own life, our site leader responded with grace and hope. Our leader promptly adjusted his to do list for the day and made that one teen his top priority and spent the better part of the day with him. On another day, that same leader was called by a different parent with news that her sons’ father had died. Our leader picked up the boys from school and helped share the awful news about their dad and help them begin to process the pain of loss.

When you need to go shopping, but you want to spend time with a couple of kids, one of our leaders did both at the same time. She picked up those kids and took them with her to buy the couch for the room they use for their weekly Club meetings.

Please be praying for our staff, volunteers and the teens as they do ministry this summer.”

From Niki Campbell (InterVarsity at RPI and Russell Sage) – “Thank you for your partnership for another year. It is always a blessing to be in ministry with you! One highlight from this year was seeing two Chinese international students come to know Jesus. This coming school year promises many more opportunities to share how God is moving in the hearts of students at RPI and Russell Sage College. Thank you!

Greeters and Head Greeters



Serving as a greeter is much more than just handing people the order of worship as they arrive. Greeting individuals as they arrive is a very important ministry as those at the door are the first contact a person will encounter upon entering the sanctuary. The type of welcome they receive is an important part of their worship experience. In addition to making people feel welcome, greeters also collect the offering.

Head greeters help to ensure that the sanctuary is ready for worship. They assist the greeters in any way necessary and they remain in the narthex to help with any needs during the worship service.

If you would be interested in serving as a greeter and/or head greeter, please speak with Sue Laz or Andy Miller



The Community Garage Sale in June was a huge success! It was a great day with many opportunities to meet and interact with people from the community. We received \$441.00 that will be given to Youth for Christ for their summer camp programs.

The Spring Mission offering received a total of \$2,512.00. Presbyterian Disaster Assistance will receive \$701.00 and \$1,811.00 will go to assist Dan McAuley as he begins his studies at Gordon-Conwell Theological Seminary this fall.

General Financial Update for May

	Year to Date	April
Total Income	\$ 72,569.96	\$ 14,083.08
Total Expenses	\$ 73,066.74	\$ 15,774.68
Difference	\$ (496.78)	\$ (1,691.60)



Our next Sunday school class will be held **July 21st** following the worship service.

We are collecting...



**Old or no longer
needed eyeglasses**

The Lions Club
repairs and recycles them to give to
those in need.

Pull tabs from cans

These will be given
to various charitable
organizations that can recycle them to
benefit their work.



Campbell's Soup Labels

These will also be given
to various charitable
organizations that can
recycle them to benefit
their work.

Receptacles for donations are available in
the narthex and in fellowship hall.

If you have questions please speak with
Doris Calamaras.

Bible Quiz for July 2019

As we continue in our sermon series through 1
Corinthians our quiz for July will consists of
questions and quotes from chapters 13 and 14 of
that letter.

1. True or False: God is more concerned about what we do than why we do what we do?
2. What is the "most excellent way" to which Paul was referring?
3. Fill in the Blanks: "Love is _____, love is _____. It does not _____, it does not _____, it is not _____."
4. True or False: Love keeps a record of wrongs.
5. What does Paul say will one day pass away?
6. Fill in the blanks: "And now these three remain: _____, _____ and _____. But the greatest of these is _____."
7. Along with following the way of love, what gift of the Spirit does Paul encourage believers to desire?
8. What "category" of gifts of the Spirit does Paul encourage the church to seek to excel at?
9. Fill in the blanks: "For God is not a God of _____ but _____."
10. Fill in the blanks: "Therefore, my brothers and sisters, be eager to _____, and do not forbid _____.
But everything should be done in a fitting and _____ way."

Serving This Month

July 07

Worship Assistants: Deena Dominy
Eric Ofori
Greeters: Dean Calamaras
Doris Calamaras
Head Greeter: Rob Jensen
Nursery: Jen McAuley
Diane Lewinsky
Communion: Eric Ofori
Fellowship Hosts:

July 14

Worship Assistants: Sue Laz
Natalia Multunas
Greeters: Bruce Tolagian
Head Greeter: Rob Jensen
Nursery: Lois Pasinella
Irene Amponsah
Communion: Sue Laz, Alice Bentley,
Andy Miller, and
Bill Multunas
Fellowship Hosts: Doris Calamaras

July 21

Worship Assistants: Bill Multunas
Dean Calamaras
Greeters: Alice Bentley
Head Greeter: Andy Miller
Nursery: Diane Lewinsky
Alice Bentley
Communion: Bill Multunas, Andy
Miller, Dean Calamaras,
Deena Dominy
Fellowship Hosts:

July 28

Worship Assistants: Natalia Multunas
Holly Steciuk
Greeters: Joe Pasinella,
Jen McAuley
Head Greeter: Andy Miller
Nursery: Lois Pasinella
Irene Amponsah
Communion: Jen McAuley
Natalia n Multunas
Rob Jensen,
Sue Laz
Fellowship:



July Birthdays

07/01 James McAuley
07/03 John Pederson
07/03 Hazel Landry
07/06 Edith Lowell
07/10 Enjema Tabe
07/11 Michael Giddings
07/13 Virginia Steffen
07/13 Tillie Herman
07/13 Doris Calamaras
07/14 Deena Dominy
07/15 Jon Purnell
07/26 Jason Laz
07/28 John McAuley



July Anniversaries

07/07 Chuck & Kim Davey
07/08 Jan & John Pedersen
07/11 Andy & Pat Miller
07/19 Vera & Jerry Whitman

**Session Meeting
June 10, 2019**

Action Items

- A motion was made and carried to approve the Building Use Agreement with Classical Conversations.

Clerk's Report

- Perry Jones will be preaching on July 7th and Andy Miller will be preaching on July 14th.

Committee Reports

- Inward Ministry (Congregational Care and Christian Nurture)
 - Will host another picnic on August 25th.
 - Looking to possibly hosting a luncheon or dinner in late September as a welcome and introduction of Classical Conversations to our church family.
- Outward Ministry (Mission, Outreach and Communications)
 - Mission spending for May:
 - Capital City Rescue Mission \$ 500.00
 - Bangladesh YFC \$ 600.00
 - Capital District YFC \$ 700.00
 - "Church Around the World" Inserts \$ 48.00
 - The community garage sale was held on June 1st from 9-2. We received \$441 that will be given to Youth for Christ's summer camp program.
 - The Back-to-School Fair will be held on August 24th.
- Stewardship
 - There was a negative cash flow during May of \$1,691.60. This gives us a year-to-date deficit of \$496.78.

Respectfully submitted,

Susan Laz, Clerk

whatever you do...
DO IT ALL FOR THE GLORY OF GOD

1 Corinthians 10:31



Third Presbyterian Church
115 Winter Street
Troy, NY 12180

ADDRESS SERVICE REQUESTED



THIRD PRESBYTERIAN CHURCH
EXALTING GOD / PROCLAIMING CHRIST / MAKING DISCIPLES