



115 Winter Street, Troy, NY 12180 283-2420
John J. McAuley Jr., Pastor
Website: www.thirdchurchtroy.org

February 2016

“Looking to Lent”

As we prepare to move into the Lenten Season (Beginning February 10th) I wanted to share with you what you can look forward to both on Sunday mornings and during our Wednesday evening soup suppers.

On Sundays during Lent we will take a break from our sermon series on “The Gospel of Luke” and will instead focus on the seven “I am” statements of Jesus as found in “The Gospel of John”.

Our Wednesday times of worship will include a topical study on some of the basic theological themes of the Reformation era. In particular, for the first five of those Wednesdays we will look at the meaning of the acronym, TULIP, and investigate what each point of what has often been called “Five Point Calvinism” stands for. After identifying each key term represented by the acronym, we will investigate its meaning, develop its Biblical support, and discern the implications for us today as we seek to live as faithful followers of Jesus in the 21st century. We will also spend some time studying the meaning and significance of the sacraments of the church – Baptism and The Lord’s Supper.

In order to get us “thinking theologically about what it is we believe as Presbyterians, I want to use this newsletter to do an overview of who we are and what we believe traditionally as Presbyterians. My hope is that what follows will help lay a foundation of understanding and whet your appetite for more so that you will join us starting Wednesday, February 10th, for a worshipful, informative time together.

Now, to get started we need to make it clear that as Presbyterians, we are first and foremost Christians! We are a community of people who believe that Jesus Christ is the Son of God: God the Son who came into our world in the fullness of a man (Jn 1:1, 14); God the Son who lived among us experiencing life with all its trials and temptations but without sinning (Heb 4:15; 2 Cor 5:21); God the Son who died upon a cross to appease the wrath of our Creator (Isa 53:5, 1 Pt 3:18; Rom 5:8-10), was raised from the dead thus conquering sin and death (1 Cor 15:55-57), and, through faith in Him invites us to come to God the Father as those made righteous in God’s sight (Acts 3:19); God the Son who is seated at the right hand of God the Father (Col 3:1); and God the Son who will come again to judge all creation (2 Tim 4:1; Jude 1:14-15).

Moreover, we are a community of people who don’t just believe this, but we’ve committed our life to loving and following this Jesus as our Lord and Savior.

We as Presbyterians believe that God has revealed Himself to us in three persons, Father, Son, and Holy Spirit (Mt 28:19; 2 Cor 13:14), and that these three persons are one in essence and nature. Hence, we believe in what is known in the Christian Church as the Trinity (a non-Biblical term but a clear Biblical teaching) – one God revealed to us in three persons, each equally and fully God.

As Presbyterians we also believe in the authority of Scripture (2 Tim 3:16-17) -- that scripture is God’s special revelation given to us that we might not only know Him but know what He desires of and for us. Thus, the Bible forms the foundation of all that we believe, and, the Bible serves as the ultimate guide for the expression of our faith.

As Presbyterians we are part of the catholic (i.e. universal) church. We are a people who have experienced the grace of God, and, by that grace have come to the Father through faith in His Son, Jesus. (Eph 2:8-9)

We are a people who confess that Jesus is both our Savior from the punishment of our sins and our Lord who has dominion over our lives. (Jn 1:12; Rom 8:1, 10:9-13)

As Presbyterians we are also part of the Reformed Faith tradition.

Now, when we speak about being part of the Reformed Tradition, we need to consider two categories through which we are identified as being reformed. The first category has to do with our heritage, our history. We are Reformed because of how, where, and why we came into existence as a church. But we are also part of the Reformed Tradition because of the doctrinal positions we hold in response to our understanding and application of the Scriptures.

Thus, to say that we are of the Reformed Tradition is to say something about our history and theology. And so, in order to help us understand who we are let us begin by taking a brief look at the history of the Reformed Faith.

Up through the first millennium, there was, in theory at least, one Christian Church with one heritage and one theology. Then, in AD 1054 the Christian Church experienced a major schism leading to the formation of the Eastern Church (Orthodox Church -- Middle East, Asia) and the Western Church (Roman Catholic Church -- Europe, North Africa).

The Western Church, which came to be known as the Roman Catholic Church, since its leadership established its base in Rome, was experiencing great controversy which was coming to a head in the 1300's – 1500's.

Now, over the years, the Roman Catholic church maintained a high view of Scripture, but they also held an equally high view of the authority of church leadership and of church tradition. They also established an intricate system of works-righteousness. In essence, they taught that God's grace plus a person's works brought salvation. This system employed what were known as indulgences. Through the giving of gifts to the church, one could purchase indulgences, or credits, which could then be applied to a deceased loved one to decrease their stay in purgatory. Purgatory was a place where deceased Christians went to 'work off' the penalty for their venial sins (sins not deserving eternal damnation) until their debt to God was completely paid -- then they could enter heaven. Along with their view of Scripture plus tradition, and their works-dependent salvation, the Roman Catholic Church also came to teach that there was a definite distinction between the priest and the common person in terms of their ability to relate to God and serve in God's name. Thus, it came to be taught that one could only truly commune with God and receive God's forgiveness through a priest.

Many individuals, known today as reformers, tried to address these and other growing errors that arose both in the theology and the practices of the Western Church. Several of the early reformers (14th and 15th century) spoke out against the church at the cost of their own lives. John Wycliffe (AD 1330-1384) in England, and John Hus (AD 1372-1415) in Czechoslovakia, were two such reformers who were martyred because of their attempts to address what they believed were doctrinal heresies.

Later, as the political power of the Roman Catholic Church began to wane in northern Europe, another individual came on the scene to raise the cry for reform within the church. Martin Luther (AD 1483-1536), under the protective eye of Duke Frederick of Saxony, stood up to the Roman Catholic Church in an effort to bring about revival and reform within the church. Instead, his efforts along with those of some of his contemporaries, led to a split in the Western Church.

And so the Protestant Church was birthed, with Martin Luther often identified as its father.

Martin Luther and other Protestant Reformers based their 'protests' on three key doctrinal beliefs. These three essential tenets were:

- ***Justification by Grace alone through Faith alone in Christ alone*** – i.e. we cannot work our way into heaven or buy God's favor through the purchase of indulgences or the practice of religious rituals;

- **The Authority of Scripture** – i.e. there is no individual or group of individuals whose interpretation or application of the Scriptures carries equal authority as the Scriptures themselves;
- **The Priesthood of all Believers** – i.e. every Christian is to relate directly to God (there is no need for a special mediator except Jesus) and to serve the community of faith as each is called and gifted (we are all responsible for the care of the Body of Christ(the church) and God’s creation).

Out of the Protestant Reformation came a branch known as the Reformed Church which was led by individuals such as Ulrich Zwingli (AD 1484-1531) and John Calvin (AD 1509-1564), both of whom worked for the reform of the church in Switzerland.

John Calvin adopted Martin Luther’s three tenets stated above and added one more which became characteristic of and foundational to all of John Calvin’s theology -- **The Sovereignty of God**. With the Sovereignty of God as Calvin’s starting point, and, with the three essential tenets listed above that came out of the Protestant Reformation, John Calvin searched the Scriptures and developed an intricate system of theology (see “Calvin’s Institutes”). From that theological system and along with it, John Calvin established a particular form of church government which came to be known as “Presbyterianism”.

Now, the name Presbyterian comes from the Greek word ‘*presbuteros*’ which means ‘elder’(see 1 Tim 5:19, 1 Pt 5:1, 2 Jn 1:1, 3 Jn 1:1). Thus, John Calvin’s system of church government is one which is ruled by elders.

Later, John Knox, who traveled to Switzerland to study under John Calvin, brought Calvin’s theology and polity (method of church government) back to Scotland (AD 1559). Thus John Knox came to be known as “The Father of The Presbyterian Church”.

Then, in 1683, Francis Makemie came from Scotland to America and established the Presbyterian Church in America. Thus Francis Makemie is often known as “The Father of Presbyterianism in America.”

From all this we see that to be Presbyterian means to be a part of a particular history, to adhere to a particular theological position, and to abide by a particular form of church government.

Now, as we look into the core beliefs of the Presbyterian church we need to take some time to address the meaning of the doctrine identified as the Sovereignty of God, a doctrine that governs all that John Calvin wrote, and hence, all that the Reformed Faith (within which the Presbyterian Church USA has its roots) believes.

To proclaim that God is sovereign is to maintain that God is over all things and all people. Three words often used to help describe the sovereignty of God are the words, omnipotent, omnipresent, and omniscient. These mean, respectively, that God is all powerful, that God can be anywhere and everywhere at one time, and that God knows everything – so that He is never surprised by a turn of events. God is self-existent and the Creator and Sustainer of all things that exist. God is complete in His being in every way.

Now, in order for creation to exist, there must be space, time, and matter. Yet God is not bound or limited by such things. God is the one and only eternal being who can dwell outside of the limitations of time, space and matter and yet who has chosen, and sometimes chooses, to reign supreme even within these limitations, as He did, for example, when the second person of the Godhead, Jesus the Christ, entered this world as One who became fully God and fully human.

The Sovereignty of God is a fundamental belief of the Reformed Faith. From it, and along with other fundamental Protestant beliefs (The Authority of Scripture, Salvation by Grace through Faith, The Priesthood of all Believers), the Reformed tradition has developed five theological statements that have guided Reformed practices. These five theological statements have come to be identified by the acronym **TULIP**, an acronym which has come to represent what is known as “Five Point Calvinism”. The five points are:

- **Total Depravity** (or Radical Corruption or Comprehensive Iniquity) (Rom 3:23, 5:12; 1 Cor 15:22) – meaning that human beings are sinful at our root; that every part of our being -- our

ability to think, to feel, to relate, to sense, etc. -- has been corrupted by sin. Thus sin impacts every part of our life and so there is nothing we can do on our own to restore our relationship with God or save ourselves from the penalty of our sins.

- **Unconditional Election** (or Sovereign Election) (Eph 1:4; Rom 8:29) – meaning that it is God who calls us to Himself based solely upon God’s love for us and His grace extended to us, and not because of anything we may or can do. This also means that, although God exists beyond time, He does not choose us based upon a foreseen faith (i.e. God does not choose us because He can see into the future and know that we would one day accept the gospel by our own choice.).
- **Limited Atonement** (or Definite Atonement or Particular Redemption) (Jn 3:16, 14:6; 1 Jn 2:2; Eph 1:3-14) – meaning that the atoning death of Jesus is necessary and sufficient for salvation but is only applied to those whom God calls and regenerates through the work of His Holy Spirit. This is another way of saying that Christ died for the elect, and that all for whom Christ died will be saved.
- **Irresistible Grace** (or Effectual Grace) (Rom 3:24, Rom 8:29-30, 38-39) – meaning that when God extends His grace to a person – when God regenerates a person through the working of the Holy Spirit -- that person will respond to God’s love with a faith commitment (i.e. Those whom God calls will respond.).
- **Perseverance of the Saints** (or Preservation of the Saints) (1 Cor 1:8; Phil 1:6; 1 Thess 3:13; 1 Jn 5:11-12) – meaning that we cannot walk in faith on our own and that if left to our own abilities we would all fall away. Yet, we can have confidence and strength in knowing that God promises to never leave us or forsake us (i.e. Those whom God calls and regenerates can be assured that they are saved and shall always be saved.). God perseveres with His people, and because God perseveres with His people, they also persevere.

Although these five doctrinal “points” have been discussed and debated throughout the history of the Presbyterian Church, and although they are held to different degrees and with different variations among many Presbyterians (many books have been written in an attempt to either defend or denounce one or more of the “Five Points”) they are part of the thinking that helped to influence who we are, what we believe, and how we live.

Along with the above doctrinal positions, other beliefs that identify us as part of the Reformed Faith include:

- A Covenant Life marked by a disciplined concern for order in the church according to the Word of God;
- A Faithful Stewardship that shuns ostentation and seeks the proper use of the gifts of God’s creation;
- And, a responsibility to Work for the Transformation of Society by seeking justice and living in obedience to God’s Word.

As Presbyterians, we are first and foremost Christians! And although we have a different heritage and hence a different “flavor” in how we live out our faith, at the core, our beliefs unite us with others who call upon the one God and Father who is over all and through all and in all, and upon the one and only Lord and Savior, Jesus the Christ.

At the same time, it is good to know what we believe and why, and what support our beliefs find in the Scriptures. To that end I encourage you to join me on Wednesday evenings throughout Lent, both for a wonderful time of fellowship around the table together, and for informative, Christ-centered worship – to the glory of God.

Grace and peace to you,
Pastor John



Remember in Prayer...

Our Shut-ins at home:

Tillie Herman, Dot McGan, Marcella Goard,
June Giles

At the Eddy: Dot Multunas, Edna Wells

At Schuyler Ridge: Dolores Robb

Those dealing with health issues:

Stan Bentley, Doris Calamaras,
Joshua 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

February Birthdays

2/1 Mackenzie Cassidy
2/3 Julie Ann Tootell
2/4 Valerie Bidwell
2/7 Diane Morlock
2/10 Ame`-Jane Mai Tootell
2/19 Colleen Reynolds
2/21 Erica Davey
2/23 Joan Wocher
2/24 Connie Russell
2/27 Victoria Nolan
2/28 Joseph Somerville



February Anniversary

2/25 Kirsten and Joe Hope

Serving This Month

February 7th

Worship Assistants: Peter Laz, Connie Russell
Greeters: Joe Pasinella
Head Greeters: Rob Jensen
Nursery: Alice Bentley
Communion: Rob Jensen
Fellowship Hosts: Calamaras Family

February 14th

Worship Assistants: Eric Ofori, Dean Calamaras
Greeters: Jason Laz
Head Greeter: Mike Giddings
Nursery: Jen McAuley
Communion: Sue Laz, Vera Whitman, Alice Bentley, Andy Miller
Fellowship Hosts: McAuley Family

February 21st

Worship Assistants: Natalia Multunas, Ella Miller
Greeters: Pat Gilmaier, Bill Multunas
Head Greeter: Andy Miller
Nursery: Deena Dominy, Angelina Solomon
Communion: Bill and Christian Multunas, Dean Calamaras, Deena Dominy
Fellowship Hosts: Lois Pasinella

February 28th

Worship Assistants: Bill Multunas, Eric Ofori
Greeters: Dean and Doris Calamaras
Head Greeter: Rob Jensen
Nursery: Wendy Giddings
Communion: Doris Calamaras, Eric Ofori, Hazel Landry, Jason Laz
Fellowship Hosts: Jenn and Stephanie Miller

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 February we will be collecting cereal and oatmeal.

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

Serving at the Capital City Rescue Mission February 20th

We have the privilege to minister to those in need by helping to serve the evening meal at the Capital City Rescue Mission. We will meet at the church around 5:00 and carpool or you can meet us at the Mission around 5:30. Serving involves ensuring the tables are set for dinner, serving the meal, and cleaning up the tables afterwards. If you can help please speak with Andy Miller or Rob Jensen.



Fellowship Gathering February 6th

Family Dinner and Game Night from 5 to 7PM. Dinner will be served starting at 5 followed by a little competitive game time. Bring a friend, bring a game, bring your appetite...most importantly bring yourself! If you would like to help in planning and providing the meal please see Bill Multunas.

Fellowship Hosts Needed

Hosts are needed for Fellowship Time throughout the upcoming months. Fellowship hosts are asked to bring a few snacks for after worship. Coffee, sugar, cream, cold drinks, cups, napkins, and plates are provided. In addition to snacks, you would also be responsible for setting things up and cleaning up afterwards.



You can host on your own or you could work together with others to make the job easier. There is a sign-up sheet near the kitchen showing the Sundays where a host is needed. If you have not hosted before and would like some assistance or if you have questions, please speak with Natalia Multunas.

Bible Quiz for February 2016

As we move into February we will continue in our study of the Gospel of Luke with a focus on chapter 20.

1. True or False: When Jesus was asked by what authority He was teaching in the Temple Courts (and by what authority He drove out those who were selling in the court of the Gentiles) Jesus said "By God's authority!"
2. True or False: In "The Parable of the Tenants" the tenants gladly paid the landowner what he was due for the use of his land?
3. In "The Parable of the Tenants" who do the servants that the landowner sent to collect from the tenants represent?
4. In "The Parable of the Tenants" what did the tenants do to the son of the landowner? Who does this "son" represent?
5. True or False: Those who approached Jesus about paying taxes to Caesar were earnestly trying to discern how to be good citizens.
6. Whose image was on the denarius in Jesus' day?
7. Fill in the blanks: Jesus taught that we are to "Give to _____ what is Caesar's, and to _____ what is God's."
8. True or False: The Sadducees believed in the resurrection but the Pharisees believed there would be no resurrection.
9. True or False: Jesus taught that there would be marriage in heaven.
10. True or False: Jesus is the Son of God and the Messiah of whose coming the Old Testament spoke.

THE WESTMINSTER SHORTER CATECHISM

What we believe matters. Doctrine matters for out of our core beliefs come our actions – actions which, by God’s grace, should bring honor to God and blessing to others and ourselves. To help build a solid theological foundation out of which “God honoring works” can flow, I encourage you to spend some time reading and reflecting upon the questions below, which have been selected from the Westminster Shorter Catechism. The “Westminster Shorter Catechism” is one of the catechisms included in the Book of Confessions of the PCUSA, and was originally written to supplement the “Westminster Confession of Faith” as a teaching document for younger Christians.

Q 53. Which is the Third Commandment?

The Third Commandment is, “You shall not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless who takes His name in vain.”

Q 54. What is required in the Third Commandment?

The Third Commandment requires the holy and reverent use of God’s names, titles, attributes, ordinances, Word, and works.

Q 55. What is forbidden in the Third Commandment?

The Third Commandment forbids all profaning or abusing of anything whereby God makes Himself known.

Q 56. What is the reason annexed to the Third Commandment?

The reason annexed to the Third Commandment is that, however the breakers of this commandment may escape punishment from men, yet the Lord our God will not let them escape His righteous judgment.

Q 57. Which is the Fourth Commandment?

The Fourth Commandment is, “Remember the Sabbath day, to keep it holy. Six days shall you labor, and do all your work: but the seventh day is the Sabbath of the Lord your God: on it you shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger that is within your gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.”

Q 58. What is required in the Fourth Commandment?

The Fourth Commandment requires the keeping holy to God such set times as He has appointed in His Word; expressly one whole day in seven, to be a holy Sabbath to Himself.

Q 59. Which day of the seven has God appointed to be the weekly Sabbath?

From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.

Q 60. How is the Sabbath to be sanctified?

The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God’s worship, except so much as is to be taken up in the works of necessity and mercy.

From Music and Audio-Visual Ministries...

“Out of Ashes”

I know--it sounds like something Pastor John would say to Peggy in the office if he realized we were out of those burnt palms we use every year on Ash Wednesday! It's actually the title of a contemporary worship song, and, though less about the ashes that remind us of our dusty origins and mortality, it has a lot to say about the journey of death, healing, and resurrection we're poised to embark on in Lent.

*Out of ashes, prayers are lifted from the weary mourner's call;
broken hearts are being mended--Jesus' stripes can heal them all.*

When I sing the words, *Out of ashes*, my mind is drawn to Job from the Old Testament. Satan so racked and ruined his life that he sat silently for days on end in “sackcloth and ashes.” Though his iconic “miserable comforters” (Eliphaz, Bildad, and Zophar), insisted there must be some great unrighteousness in his life for such calamity to have befallen Job, they actually started out pretty well just sitting in silence with him. We do well to learn that lesson--that sometimes people's grief is so deep, words WILL fail us, and we should just sit with that person, offering instead the ministry of *presence*.

*Out of ashes into freedom out of dying into life;
see the joy that's set before us in the blinding cross of Christ.*

Of course, Job's story did end happily after he prayed for his friends. All that Satan took away was doubly restored to Job. We can *see the joy that's set before us in the blinding cross of Christ* because he himself endured that cross, as the writer to the *Hebrews* said, scorning its shame and sat down at the right hand of the throne of God. We know the cross wasn't blinding because it was metallic! Rough-hewn timbers aren't reflective, after all. But certainly Paul (previously known as Saul) knew a little something about the blinding nature of Jesus!

*Out of ashes sinners finding mercy, hope and righteousness;
revel in their newfound passion worshiping in thankfulness.*

Paul, in Romans, wrote: “For all have sinned and come short of the glory of God.” Indeed, all those who accept that reality and accept Jesus as their Lord and Savior can count themselves among those who can worship in thankfulness for the grace, mercy, hope and righteousness they have found.

*Out of ashes He is risen seated with the heavenly host;
clouds of witnesses are praising Father, Son, and Holy Ghost.*

The *great cloud of witnesses* which surrounds us offer unceasing praise to the One who shed the mortality of his earthly frame for a resurrected body and the seat at his Father's right hand. As we are reminded of our earthly mortality on Ash Wednesday, let us take comfort in the knowledge of our final destination. All praise be to God! This song has a demanding range but I hope we'll be able to sing it together some day. Its message is rich!

“Out of Ashes”, written by Greg Nelson, Jeremy Johnson and Paul Marino. Copyright 2006 Van Knox Press.

*With Joy in the Journey,
Sal Sceccitano*



Mission Spotlight: Hope 7 Community Center

Hope 7 Community Center serves families right here on the East Side of Troy. They provide childcare after school, on snow days, and for school breaks and days off. They also hold a 10-week summer camp program for children. This past year 171 children attended the after school program and 122 participated the summer camp program.

Hope 7 provides holiday food baskets and Christmas gifts to families in need and give churches (Third Church included) and other groups the opportunity to “adopt” a family for Christmas. For the 2015 holiday season 115 families received a Thanksgiving food basket and 138 families were treated to much needed winter clothing, household needs, food, and toys for the children for Christmas.

Hope 7 also operates a **food pantry** for those in need. Right now 375 families are regularly using the food pantry.

We, as a church, have supported Hope 7's food pantry for many years. They are always in need of staple items such as, peanut butter, canned vegetables and beans, cereal, tuna, and macaroni and cheese. They could also use paper goods like paper towels, napkins, and toilet tissue and hygiene items like soap, deodorant, and toothpaste.



Many who use the food pantry are seniors who need to use the food pantry so that they have money to pay for their medications and their heating bills in the winter.

We would like to challenge you to remember to **bring at least one item for the food pantry every Sunday**. This minor sacrifice on our part will greatly help those less fortunate right here in our neighborhood.

Please remember Hope 7 and our other mission partners – Capital City Rescue Mission, Ronald McDonald House, Capital District YFC, InterVarsity (RPI/Sage and HVCC), the Medical Benevolence Foundation of the PC(USA), Voice of the Martyrs, Peter Halder in Bangladesh, Gideons International, and our sponsored children, Emerson in El Salvador and Anyelo in Guatemala - in your prayers.

Information and updates on all of our mission partners can be found in the binder in the church office and on the bulletin boards in fellowship hall.

SESSION MEETING-THIRD PRESBYTERIAN CHURCH-JANUARY 11, 2016

ACTION ITEMS

1. A motion was made and carried unanimously to approve the use of Post Memorial Hall by Deena Dominy on May 21st from 2-5 PM for a baby shower.
2. A motion was made and carried unanimously to approve the Communion Schedule through Easter Sunday.
3. A motion was made and carried unanimously to purchase two large round tables for Post Memorial Hall, funds to come from the Building fund.

4. A motion was made and carried unanimously to appoint Terry Marra as General Funds Treasurer for 2016 and Dean Calamaras as Session Designated Funds Treasurer for 2016.
5. A motion was made and carried unanimously to authorize the serving of Communion at The Eddy on the second Sunday of each month at 3:30 PM.

CLERK'S REPORT

- Miscellaneous Information:
 - Average attendance for December 2015 was 55, with 71 on Christmas Eve.
 - Average attendance for 2015 was 49.
 - Membership roll is at 67.
 - Semi-Annual letter concerning the Ed Paul Estate monies has been sent out.

PASTOR'S REPORT

- Handed out Committee assignments for 2016.
- Handed out a copy of the proposed Sermon Series through May 22nd.
- Handed out "Guidelines For Personal Bible Study", an outline and guideline for helping us to better understand God's Word, as we read and study.

CONGREGATIONAL CARE

- Christmas Gift Bags were distributed to our shut-ins in December.
- Went Christmas Caroling on Sunday 12/20 at the Eddy.

YOUTH MNISTRY

- Dan and Abby McAuley attended the Urbana 2015 Mission Conference in St. Louis, Missouri 12/27-12/31. This trip was funded by the Ed Paul Youth Fund.
- Sue Laz will lead our children in Sunday School with the help of Angelina Solomon.

SENIOR'S MINISTRY

- Fall/Holiday get together was held in November, with a harpist for entertainment. \$355 was donated by the Seniors to Ronald McDonald House, along with three boxes of individual food items.

OUTWARD MINISTRY (Engage, Evangelize, Extend)

OUTREACH, COMMUNICATIONS, MISSIONS

- Spending for January: \$312 - World Vision, \$456 - Compassion International, \$168 - "Church Around The World" inserts, \$189 - Operation Christmas Child Shoe-boxes (27 @ \$7), \$355 - Ronald McDonald House (Seniors)
- We will be serving the evening meal at Capital City Rescue Mission on February 20th.
- Still working on a church logo and a tag-line. Nate Smith, of InterVarsity at Hudson Valley Community College, is a graphic artist and will be helping us with this.

GENERAL FUND/FINANCE

- Handed out and reviewed the December 2015 General Fund Report
- We had a positive cash flow during December of \$2,904.96. This gives us a year-to-date cash flow of \$6,019.18.
- The final 2015 Offering Statements were distributed on January 3rd.



LENTEN PROGRAM

Wednesday evenings at 6:15
beginning February 10th

The Upward Ministry Committee invites you to join us during this Lenten season for a time of worship and fellowship. We will gather on **Wednesday** evenings at **6:15** beginning **February 10th** for a light meal of soup and bread followed by a time of worship.

If you would like to contribute to the meal you can bring a pot of soup or some cookies to share. There will be a sign-up sheet in the narthex where you can indicate what you will bring.



*Third Presbyterian Church
115 Winter Street
Troy, NY 12180*

ADDRESS SERVICE REQUESTED

Our Mission:

To Love our God and Neighbor

To Proclaim the Gospel through

Word and Deed

To Make Disciples of Jesus the Christ

"For God so loved the world, that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life." John 3:16