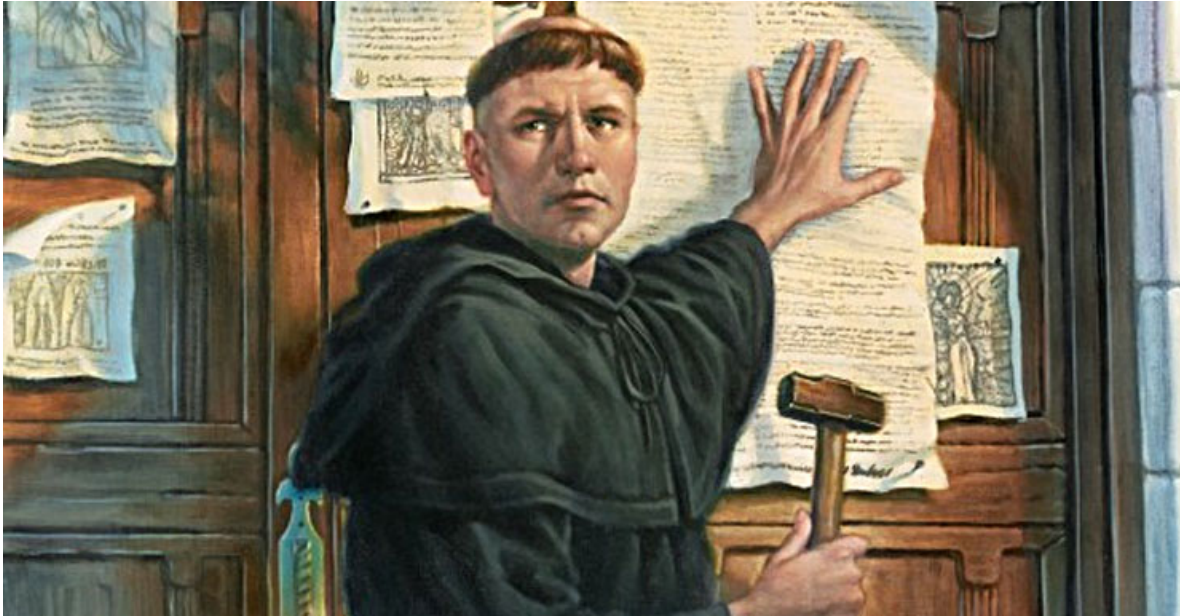


THE FIRST PRESBYTERIAN CHURCH OF GREENLAWN



**Sunday Celebration of Worship
October 30, 2022 – Reformation Sunday
10:30 a.m.**

**Meeting ID: 858 7167 3315
Passcode: 074489**

Dial in: 1 (646) 558-8656

**497 Pulaski Road
Greenlawn, NY 11740
Phone: 631-261-2150**

<http://greenlawnpresbyterian.com/>

[Facebook.com/First-Presbyterian-Church-of-Greenlawn](https://www.facebook.com/First-Presbyterian-Church-of-Greenlawn)

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The Twenty-third Sunday after Pentecost

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GATHERING MUSIC

WELCOME

THE RINGING OF THE BELL

Dan Charnews

CALL TO WORSHIP

Shake up the morning!

For God has given us a new covenant:

Knowledge carried in our hearts.

Shake up the world!

For God has given us a gift beyond price:

Justification through Christ Jesus.

Shake up the church!

For God has given us freedom:

A permanent place in God's family.

The Lord be with you,

And with your spirit!

HYMN # 260

A Mighty Fortress Is Our God

EIN' FESTE BURG

A mighty fortress is our God, a bulwark never failing.

Our helper He amid the flood of mortal ills prevailing.

For still our ancient foe doth seek to work us woe.

His craft and power are great, and armed with cruel hate,

On Earth is not his equal.

*Did we in our own strength confide, our striving would be losing,
Were not the right Man on our side, the Man of God's own choosing.*

Dost ask who that may be? Christ Jesus, it is He,

Lord Sabaoth His name, from age to age the same,

And He must win the battle.

*And though this world, with devils filled, should threaten to undo us,
We will not fear, for God has willed His truth to triumph through us.
The prince of darkness grim, we tremble not for him.
His rage we can endure, for lo! his doom is sure,
One little word shall fell him.*

*That word above all Earthly powers, no thanks to them, abideth.
The Spirit and the gifts are ours through Him who with us sideth.
Let goods and kindred go, this mortal life also.
The body they may kill, God's truth abideth still,
His kingdom is forever.*

CALL TO CONFESSION

PRAYER OF CONFESSION

Lord of All, the demands of Your righteousness are too hard for us to fulfill alone, so we rush off with excuses and ignore Your law. You forgive our iniquity and remember our sin no more, and we abuse this freedom as if it were a license to selfishness, self-indulgence, and self-righteousness. You give us the gift of grace: atonement in the blood of Your Son. Yet, we make it cheap without serious repentance. We fail to see the power of Your faithfulness. We are Your people, but do we know You as our God? Forgive us, Lord, from the sins we know in our hearts, and save us from the sins we hide. Amen.

ASSURANCE OF FORGIVENESS

GLORIA PATRI

*Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be.
World without end. Amen, Amen.*

PRAYER CONCERNS

Betty Chatfield

PASTORAL PRAYER & THE LORD'S PRAYER

... Jesus Christ, Son of the Living God, in whose name we pray, saying: *Our Father, who art in Heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done on Earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the Kingdom and the power and the glory forever. Amen.*

Congregational Response:

*Breathe on me, breath of God. Fill me with life anew.
That I may love what Thou dost love, and do what Thou wouldst do.*

INVITATION TO OFFERING

DOXOLOGY *Praise God from Whom all blessings flow.
Praise Him all creatures here below.
Praise Him above, ye heavenly host.
Praise Father, Son, and Holy Ghost. Amen.*

PRAYER OF DEDICATION

The Earth is Yours, O God, and all that is in it. We have received untold blessings from Your hand. You set before us the vision of a new Heaven and a new Earth, inviting us to share in its formation. May the love of Jesus be expressed to others by our sharing of gifts. We pray in Jesus' name with thanks. Amen.

THE READING OF SCRIPTURE

Isaiah 64:6

All of us have become like one who is unclean, and all our righteous acts are like filthy rags; we all shrivel up like a leaf, and like the wind our sins sweep us away.

Luke 13:3b

But unless you repent, you too will all perish.

Galatians 2:21

I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!”

Ephesians 2:8-9

⁸For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God—⁹not by works, so that no one can boast.

2 Timothy 1:9

⁹He has saved us and called us to a holy life—not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time,

HOLY SPIRIT PRAYER

SERMON

Rev. Dr. Ann Van Cleef

“Reformed and Reforming”

THE NAMING OF OUR SAINTS

HYMN # 526

For All the Saints

SINE NOMINE

*For all the saints who from their labors rest, who
Thee by faith before the world confessed, Thy
name, O Jesus, be forever blest.
Alleluia! Alleluia!*

*Thou wast their rock, their fortress and their might.
Thou, Lord, their captain in the well-fought fight.
Thou in the darkness drear, their one true light.
Alleluia! Alleluia!*

*O blest communion, fellowship divine!
We feebly struggle, they in glory shine. Yet
all are one in Thee, for all are Thine.
Alleluia! Alleluia!*

*From Earth's wide bounds, from ocean's farthest coast, through
gates of pearl streams in the countless host,
Singing to Father, Son, and Holy Ghost,
Alleluia! Alleluia!*

BENEDICTION

CONGREGATIONAL RESPONSE: # 343

*Called as partners in Christ's service, called to ministries of grace,
We respond with deep commitment. Fresh new lines of faith to trace.
May we learn the art of sharing, side by side and friend with friend.
Equal partners in our caring to fulfill God's chosen end.*

JOYS AND ANNOUNCEMENTS

150th Anniversary Update

Wow! What a wonderful celebration we had last Sunday! Thank you to everyone who was involved in any way. We would like to make a picture board of the celebration. Please e-mail your pictures to Pastor Ann at pastorannsutton@yahoo.com . Thank you.

Women's Choir

The Women's Choir will start rehearsing again next week at 9:30 a.m. and will be singing for our Lessons and Carols Service on December 18. New members are welcome.

The Little Food Pantry

The Little Food Pantry is in need of breakfast cereal, jelly, and cans of tuna, chicken, and Spam.

When you go to the grocery store, it would be much appreciated if you could pick up an extra box of cereal, jar of jelly, or some canned meat to donate to the pantry. Thank you so much!

Thanksgiving Luncheon

Our annual Thanksgiving Luncheon will take place on Sunday, November 13, in our CE Hall, immediately following worship. Many thanks to Fellowship Director Debbie Eitel and chef Gary Prentiss for arranging this.

Christmas Tea

Our Christmas Tea will take place on Saturday, December 3, in CE Hall. Jill Wilson is chairing the event. Time and ticket information will be available soon.

Christmas Fair

Our Christmas Fair will take place in the Narthex on Saturday, December 10, from 9 to 3. As part of our Christmas Fair, we will be selling gently used Christmas decorations. Most of us have boxes of Christmas "stuff" in our attics and basements that we haven't used in years, and probably will never use. If that's the case with you, please gather them up and give them to Pastor Ann.

STAFF

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Custodian

Gary Prentiss

Treasurer

James Dean

Financial Secretary

Betty Chatfield

Benevolence Secretary

Susan Perrotta

Webmaster

Irene Lang

Building Use Manager

Larry Foray

THE SESSION

Susan Perrotta, Recording Clerk

Class of 2022

Diane Kirchhoff

Class of 2023

Arlissa Dean

Class of 2024

Debbie Eitel

Gary Prentiss

Kathleen Gerlach
Craig Satterlee

Larry Foray
Susan Perrotta

Luther's 95 Theses

- (1) When our Lord and Master Jesus Christ said, "Repent" ([Mt 4:17](#)), he willed the entire life of believers to be one of repentance.
- (2) This word cannot be understood as referring to the sacrament of penance, that is, confession and satisfaction, as administered by the clergy.
- (3) Yet it does not mean solely inner repentance; such inner repentance is worthless unless it produces various outward mortification of the flesh.
- (4) The penalty of sin remains as long as the hatred of self (that is, true inner repentance), namely till our entrance into the kingdom of heaven.
- (5) The pope neither desires nor is able to remit any penalties except those imposed by his own authority or that of the canons.
- (6) The pope cannot remit any guilt, except by declaring and showing that it has been remitted by God; or, to be sure, by remitting guilt in cases reserved to his judgment. If his right to grant remission in these cases were disregarded, the guilt would certainly remain unforgiven.
- (7) God remits guilt to no one unless at the same time he humbles him in all things and makes him submissive to the vicar, the priest.
- (8) The penitential canons are imposed only on the living, and, according to the canons themselves, nothing should be imposed on the dying.
- (9) Therefore the Holy Spirit through the pope is kind to us insofar as the pope in his decrees always makes exception of the article of death and of necessity.
- (10) Those priests act ignorantly and wickedly who, in the case of the dying, reserve canonical penalties for purgatory.
- (11) Those tares of changing the canonical penalty to the penalty of purgatory were evidently sown while the bishops slept ([Matt 13:25](#)).
- (12) In former times canonical penalties were imposed, not after, but before absolution, as tests of true contrition.
- (13) The dying are freed by death from all penalties, are already dead as far as the canon laws are concerned, and have a right to be released from them.
- (14) Imperfect piety or love on the part of the dying person necessarily brings with it great fear; and the smaller the love, the greater the fear.
- (15) This fear or horror is sufficient in itself, to say nothing of other things, to constitute the penalty of purgatory, since it is very near to the horror of despair.

- (16) Hell, purgatory, and heaven seem to differ the same as despair, fear, and assurance of salvation.
- (17) It seems as though for the souls in purgatory fear should necessarily decrease and love increase.
- (18) Furthermore, it does not seem proved, either by reason or by Scripture, that souls in purgatory are outside the state of merit, that is, unable to grow in love.
- (19) Nor does it seem proved that souls in purgatory, at least not all of them, are certain and assured of their own salvation, even if we ourselves may be entirely certain of it.
- (20) Therefore the pope, when he uses the words ``plenary remission of all penalties," does not actually mean ``all penalties," but only those imposed by himself.
- (21) Thus those indulgence preachers are in error who say that a man is absolved from every penalty and saved by papal indulgences.
- (22) As a matter of fact, the pope remits to souls in purgatory no penalty which, according to canon law, they should have paid in this life.
- (23) If remission of all penalties whatsoever could be granted to anyone at all, certainly it would be granted only to the most perfect, that is, to very few.
- (24) For this reason most people are necessarily deceived by that indiscriminate and high-sounding promise of release from penalty.
- (25) That power which the pope has in general over purgatory corresponds to the power which any bishop or curate has in a particular way in his own diocese and parish.
- (26) The pope does very well when he grants remission to souls in purgatory, not by the power of the keys, which he does not have, but by way of intercession for them.
- (27) They preach only human doctrines who say that as soon as the money clinks into the money chest, the soul flies out of purgatory.
- (28) It is certain that when money clinks in the money chest, greed and avarice can be increased; but when the church intercedes, the result is in the hands of God alone.
- (29) Who knows whether all souls in purgatory wish to be redeemed, since we have exceptions in St. Severinus and St. Paschal, as related in a legend.
- (30) No one is sure of the integrity of his own contrition, much less of having received plenary remission.
- (31) The man who actually buys indulgences is as rare as he who is really penitent; indeed, he is exceedingly rare.
- (32) Those who believe that they can be certain of their salvation because they have indulgence letters will be eternally damned, together with their teachers.

- (33) Men must especially be on guard against those who say that the pope's pardons are that inestimable gift of God by which man is reconciled to him.
- (34) For the graces of indulgences are concerned only with the penalties of sacramental satisfaction established by man.
- (35) They who teach that contrition is not necessary on the part of those who intend to buy souls out of purgatory or to buy confessional privileges preach unchristian doctrine.
- (36) Any truly repentant Christian has a right to full remission of penalty and guilt, even without indulgence letters.
- (37) Any true Christian, whether living or dead, participates in all the blessings of Christ and the church; and this is granted him by God, even without indulgence letters.
- (38) Nevertheless, papal remission and blessing are by no means to be disregarded, for they are, as I have said (Thesis 6), the proclamation of the divine remission.
- (39) It is very difficult, even for the most learned theologians, at one and the same time to commend to the people the bounty of indulgences and the need of true contrition.
- (40) A Christian who is truly contrite seeks and loves to pay penalties for his sins; the bounty of indulgences, however, relaxes penalties and causes men to hate them -- at least it furnishes occasion for hating them.
- (41) Papal indulgences must be preached with caution, lest people erroneously think that they are preferable to other good works of love.
- (42) Christians are to be taught that the pope does not intend that the buying of indulgences should in any way be compared with works of mercy.
- (43) Christians are to be taught that he who gives to the poor or lends to the needy does a better deed than he who buys indulgences.
- (44) Because love grows by works of love, man thereby becomes better. Man does not, however, become better by means of indulgences but is merely freed from penalties.
- (45) Christians are to be taught that he who sees a needy man and passes him by, yet gives his money for indulgences, does not buy papal indulgences but God's wrath.
- (46) Christians are to be taught that, unless they have more than they need, they must reserve enough for their family needs and by no means squander it on indulgences.
- (47) Christians are to be taught that they buying of indulgences is a matter of free choice, not commanded.
- (48) Christians are to be taught that the pope, in granting indulgences, needs and thus desires their devout prayer more than their money.
- (49) Christians are to be taught that papal indulgences are useful only if they do not put their trust in them, but very harmful if they lose their fear of God because of them.

(50) Christians are to be taught that if the pope knew the exactions of the indulgence preachers, he would rather that the basilica of St. Peter were burned to ashes than built up with the skin, flesh, and bones of his sheep.

(51) Christians are to be taught that the pope would and should wish to give of his own money, even though he had to sell the basilica of St. Peter, to many of those from whom certain hawkers of indulgences cajole money.

(52) It is vain to trust in salvation by indulgence letters, even though the indulgence commissary, or even the pope, were to offer his soul as security.

(53) They are the enemies of Christ and the pope who forbid altogether the preaching of the Word of God in some churches in order that indulgences may be preached in others.

(54) Injury is done to the Word of God when, in the same sermon, an equal or larger amount of time is devoted to indulgences than to the Word.

(55) It is certainly the pope's sentiment that if indulgences, which are a very insignificant thing, are celebrated with one bell, one procession, and one ceremony, then the gospel, which is the very greatest thing, should be preached with a hundred bells, a hundred processions, a hundred ceremonies.

(56) The true treasures of the church, out of which the pope distributes indulgences, are not sufficiently discussed or known among the people of Christ.

(57) That indulgences are not temporal treasures is certainly clear, for many indulgence sellers do not distribute them freely but only gather them.

(58) Nor are they the merits of Christ and the saints, for, even without the pope, the latter always work grace for the inner man, and the cross, death, and hell for the outer man.

(59) St. Lawrence said that the poor of the church were the treasures of the church, but he spoke according to the usage of the word in his own time.

(60) Without want of consideration we say that the keys of the church, given by the merits of Christ, are that treasure.

(61) For it is clear that the pope's power is of itself sufficient for the remission of penalties and cases reserved by himself.

(62) The true treasure of the church is the most holy gospel of the glory and grace of God.

(63) But this treasure is naturally most odious, for it makes the first to be last ([Mt. 20:16](#)).

(64) On the other hand, the treasure of indulgences is naturally most acceptable, for it makes the last to be first.

(65) Therefore the treasures of the gospel are nets with which one formerly fished for men of wealth.

(66) The treasures of indulgences are nets with which one now fishes for the wealth of men.

- (67) The indulgences which the demagogues acclaim as the greatest graces are actually understood to be such only insofar as they promote gain.
- (68) They are nevertheless in truth the most insignificant graces when compared with the grace of God and the piety of the cross.
- (69) Bishops and curates are bound to admit the commissaries of papal indulgences with all reverence.
- (70) But they are much more bound to strain their eyes and ears lest these men preach their own dreams instead of what the pope has commissioned.
- (71) Let him who speaks against the truth concerning papal indulgences be anathema and accursed.
- (72) But let him who guards against the lust and license of the indulgence preachers be blessed.
- (73) Just as the pope justly thunders against those who by any means whatever contrive harm to the sale of indulgences.
- (74) Much more does he intend to thunder against those who use indulgences as a pretext to contrive harm to holy love and truth.
- (75) To consider papal indulgences so great that they could absolve a man even if he had done the impossible and had violated the mother of God is madness.
- (76) We say on the contrary that papal indulgences cannot remove the very least of venial sins as far as guilt is concerned.
- (77) To say that even St. Peter if he were now pope, could not grant greater graces is blasphemy against St. Peter and the pope.
- (78) We say on the contrary that even the present pope, or any pope whatsoever, has greater graces at his disposal, that is, the gospel, spiritual powers, gifts of healing, etc., as it is written. ([1 Cor 12:28](#))
- (79) To say that the cross emblazoned with the papal coat of arms, and set up by the indulgence preachers is equal in worth to the cross of Christ is blasphemy.
- (80) The bishops, curates, and theologians who permit such talk to be spread among the people will have to answer for this.
- (81) This unbridled preaching of indulgences makes it difficult even for learned men to rescue the reverence which is due the pope from slander or from the shrewd questions of the laity.
- (82) Such as: "Why does not the pope empty purgatory for the sake of holy love and the dire need of the souls that are there if he redeems an infinite number of souls for the sake of miserable money with which to build a church?" The former reason would be most just; the latter is most trivial.

(83) Again, ``Why are funeral and anniversary masses for the dead continued and why does he not return or permit the withdrawal of the endowments founded for them, since it is wrong to pray for the redeemed?''

(84) Again, ``What is this new piety of God and the pope that for a consideration of money they permit a man who is impious and their enemy to buy out of purgatory the pious soul of a friend of God and do not rather, because of the need of that pious and beloved soul, free it for pure love's sake?''

(85) Again, ``Why are the penitential canons, long since abrogated and dead in actual fact and through disuse, now satisfied by the granting of indulgences as though they were still alive and in force?''

(86) Again, ``Why does not the pope, whose wealth is today greater than the wealth of the richest Crassus, build this one basilica of St. Peter with his own money rather than with the money of poor believers?''

(87) Again, ``What does the pope remit or grant to those who by perfect contrition already have a right to full remission and blessings?''

(88) Again, ``What greater blessing could come to the church than if the pope were to bestow these remissions and blessings on every believer a hundred times a day, as he now does but once?''

(89) ``Since the pope seeks the salvation of souls rather than money by his indulgences, why does he suspend the indulgences and pardons previously granted when they have equal efficacy?''

(90) To repress these very sharp arguments of the laity by force alone, and not to resolve them by giving reasons, is to expose the church and the pope to the ridicule of their enemies and to make Christians unhappy.

(91) If, therefore, indulgences were preached according to the spirit and intention of the pope, all these doubts would be readily resolved. Indeed, they would not exist.

(92) Away, then, with all those prophets who say to the people of Christ, ``Peace, peace," and there is no peace! ([Jer 6:14](#))

(93) Blessed be all those prophets who say to the people of Christ, ``Cross, cross," and there is no cross!

(94) Christians should be exhorted to be diligent in following Christ, their Head, through penalties, death and hell.

(95) And thus be confident of entering into heaven through many tribulations rather than through the false security of peace ([Acts 14:22](#)).