

REFORMATION WORSHIP

The Westminster morning service follows the “classic” pattern of the major Protestant Reformers as they sought to return Christian worship to the pattern and elements of the immediate post-Apostolic church. The service consists of four major parts—the acts of entrance, the ministry of the Word, the ministry of prayer and the acts of commitment. Not only does the practice of “classic” worship place the focus on Almighty God himself and his majesty—as opposed to human personalities and entertainment—but the “means of Grace” are central in the service.

THE LORD’S DAY AT WESTMINSTER

9:45 A.M. Sunday Bible School for the entire family
11:00 A.M. Morning Service

NEXT SUNDAY – WOMEN’S ADVENT FELLOWSHIP

Westminster women of all ages and their friends are invited to gather for fellowship, to hear from Mrs. Theresa York, and the singing of carols, Lord’s Day evening, December 8, at 6:00, at the church.

NO Q & A CLUB TONIGHT

NO MEN’S REVIVAL PRAYER TONIGHT

CHRISTMAS EVE COMMUNION SERVICE AT 5:30

*BOOK OF THE MONTH: *On the Incarnation* by St. Athanasius*

Westminster Presbyterian Church

THE FESTIVAL OF THE INCARNATION

eleven o’clock
Lord’s Day, December 1, 2024

Visitors will note that the Westminster morning service proceeds without announcement. Written direction is found in the bulletin for each component of the corporate expression of worship of the Almighty and Majestic Triune God. The service is planned in this manner so as to eliminate as much as possible interruptions of the flow of thought and expressions of reverent worship that is commensurate with the majesty of Almighty God. This worship begins with the prelude.

*Indicates the congregation standing, as one is able.

For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Isaiah 9:6 (ESV)

THE ANGLICAN CATECHISM, 1549

Ques. What is required of them who come to the Lord’s Supper?
Ans. To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God’s mercy through Christ, with a thankful remembrance of his death; and be in charity with all men. (I Cor. 11:27-32; Col. 3)

HOLY COMMUNION

The sacrament of the Lord's Supper will be administered in the morning service. True believers who do repent of their sins, who desire to live as becomes followers of Christ, and are members in good standing in an evangelical church are invited to partake. Those who do not have a personal saving relationship with Jesus Christ are asked to refrain from partaking and are implored now to receive the Lord Jesus Christ as their Savior by faith and repentance.

COMMUNION OFFERING

All loose cash received in today’s morning service offering will go to providing a direct Christmas gift check to our missionary staff and their children. Designations can also be made on offering checks. This offering will remain open through Lord’s Day, Dec. 15.

The Prelude
Come, Thou Long-Expected Jesus Prichard
O Come, O Come, Emmanuel 15th century French melody, adapt. Helmore
Of the Father’s Love Begotten 12th century plainsong, arr. Douglas
O Little Town of Bethlehem Traditional English melody, arr. Vaughan Williams
The First Noel 17th century English carol, harm. Stainer
Once in Royal David’s City Gauntlett

**The Benedictus* – St. Luke 1:68-79 (The Canticle of Zechariah)
“Blessed be the Lord God of Israel, for he has visited and redeemed his people
And has raised up a horn of salvation for us in the house of his servant David,
As he spoke by the mouth of his holy prophets from of old,
That we should be saved from our enemies and from the hand of all who hate us;
To show the mercy promised to our fathers and to remember his holy covenant,
The oath that he swore to our father Abraham, to grant us
That we, being delivered from the hand of our enemies, might serve him without fear,
In holiness and righteousness before him all our days.
And you, child, will be called the prophet of the Most High; for you will go before the
Lord to prepare his ways,
To give knowledge of salvation to his people in the forgiveness of their sins,
Because of the tender mercy of our God, whereby the sunrise shall visit us from on high
To give light to those who sit in darkness and in the shadow of death, to guide our
feet into the way of peace.” (ESV)

**The Ascription of Praise* (Sung by all) *Festal Song*
The Advent of our King our prayers must now employ, and we must hymns of
welcome sing in strains of holy joy. The Everlasting Son Incarnate deigns to be; himself
a servant’s form puts on, to set his servants free. Daughter of Zion, rise to meet thy
lowly King; let not thy stubborn heart despise the peace he comes to bring. All glory
to the Son who comes to set us free, with Father, Spirit, ever One, through all eternity.
(by Charles Coffin, French Latin scholar, wrote at least 100 hymns, 1736)

**The Invocation and the Lord’s Prayer*
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, for ever. Amen.
(St. Matthew 6:9-13)

**The Response* (Sung by all)*Hamburg*
Father of heav’n, whose love profound a ransom for our souls has found, before your
throne we humbly bend; to us your pard’ning love extend. Almighty Son, Incarnate
Word, our Prophet, Priest, Redeemer, Lord, before your throne we humbly bend; to
us your saving grace extend. (by Edward Cooper, 1805, mod.)

+*The Interlude* – The First Noel 17th century English carol, harm. Stainer

**The Hymn No. 196* – “Come, thou long expected Jesus” *Hyfrydol*

**The Irish Articles of Religion, 1615 - Of Christ, The Mediator of the Second Covenant*
29. The Son, which is the Word of the Father, begotten from everlasting of the Father,
the true and eternal God—of one substance with the Father—took man’s nature in the
womb of the blessed Virgin, of her substance, so that two whole and perfect natures—
that is to say, the Godhead and manhood—were inseparably joined in one person,
making one Christ very God and very man.

30. Christ, in the truth of our nature, was made like unto us in all things—sin only
excepted—from which he was clearly void, both in his life and in his nature. He came
as a lamb without spot to take away the sins of the world, by the sacrifice of himself
once made, and sin was not in him . . . He was crucified, and died to reconcile his
Father unto us, and to be a sacrifice not only for original guilt, but also for all our
actual transgressions . . .
(The *Irish Articles of Religion*, adopted 1615, precursor of *The Westminster Confession*)

**The Response* (Sung by all)*Divinum mysterium*
O that birth forever blessed, when the Virgin, full of grace, by the Holy Ghost
conceiving, bore the Savior of our race; and the babe, the world’s Redeemer, first
revealed his sacred face, evermore and evermore! He is found in human fashion, death
and sorrow here to know, that the race of Adam’s children, doomed by law to endless
woe, may not henceforth die and perish in the dreadful gulf below, evermore and
evermore! (by Marcus Aurelius Clemens Prudentius, 405)

**The Great Commandment* (Unison)
And he [*Jesus*] said . . . “You shall love the Lord your God with all your heart and with
all your soul and with all your mind. This is the great and first commandment. And a
second is like it: You shall love your neighbor as yourself. On these two
commandments depend all the Law and the Prophets.” (St. Matthew 22:37-40
[Deuteronomy 6:5; Leviticus 19:18]) (ESV)

**The Response* (Sung by all)*Toulon*
Spirit of God, who dwells within my heart, wean it from sin, through all its pulses
move. Stoop to my weakness, mighty as you are, and make me love you as I ought to
love. I ask no dream, no prophet ecstasies, no sudden rending of the veil of clay, no
angel visitant, no op’ning skies; but take the dimness of my soul away. Did you not
bid us love you, God and King, love you with all our heart and strength and mind? I
see the cross—there teach my heart to cling. O let me seek you and O let me find! (by
George Croly, popular Anglican preacher in a poor section of London, 1867, alt.)

**The Second Lesson* – Hebrews 1:1-3; I John 2:1b-2 (Responsively)
Long ago, at many times and in many ways, God spoke to our fathers by the prophets,
But in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.
He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high.
. . . if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous.
He is the propitiation for our sins, and not for ours only but also for the sins of the whole world. (ESV)

**The Silent Prayers of God’s People*

**The Pastoral Prayer*

**The Response* (Sung by all, Hymn No. 213, vv. 1, 2) *Greensleeves*
What child is this, who, laid to rest, on Mary’s lap is sleeping? Whom angels greet with anthems sweet, while shepherds watch are keeping? This, this is Christ the King, whom shepherds guard and angels sing: haste, haste to bring him laud, the babe, the son of Mary. Why lies he in such mean estate, where ox and ass are feeding? Good Christian, fear; for sinners here the silent Word is pleading. Nails, spear, shall pierce him through; the cross be borne for me, for you: hail, hail the Word made flesh, the babe, the son of Mary. (by William C. Dix, c. 1865)

The Interlude – O Little Town of Bethlehem Redner

The Third Lesson – II Timothy 1:8-18 (Pew Bible, p. 995; Large Print p. 1181)

The Sermon – DO NOT BE ASHAMED Mr. McGowan
II. A CALL TO FAITHFULNESS: AN EXPOSITION OF II TIMOTHY

**The Communion Hymn* – “All praise to thee, eternal Lord” *Puer nobis nascitur*
All praise to thee, eternal Lord, clothed in a garb of flesh and blood; choosing a manger for thy throne, while worlds on worlds are thine alone.
Once did the skies before thee bow; a virgin’s arms contain thee now: angels who did in thee rejoice now listen for thine infant voice.
A little child, thou art our guest, that weary ones in thee may rest; forlorn and lowly is thy birth, that we may rise to heav’n from earth.
Thou comest in the darksome night to make us children of the light, to make us, in the realms divine, like thine own angels round thee shine.
All this for us thy love hath done; by this to thee our love is won: for this we tune our cheerful lays, and shout our thanks in ceaseless praise. (by Martin Luther, 1524)

**The Apostles’ Creed*
I believe in God the Father Almighty, Maker of heaven and earth;

And in Jesus Christ His only Son our Lord; Who was conceived by the Holy Ghost; Born of the Virgin Mary; Suffered under Pontius Pilate; Was crucified, dead, and buried; He descended into hell;* The third day He rose again from the dead; He ascended into heaven; And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.
*i. e. His body continued in the state of the dead until the third day.
(from the 2nd c.; the term “Catholic” is the Anglicization of the Latin for universal)

**The Gloria Patri* (Sung by all) *Greatorex*
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. (2nd cent.)

The Words of Institution – I Corinthians 11:23-29a
For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread:
And when he had given thanks, he brake it, and said, “Take, eat: this is my body for you: this do in remembrance of me.”
After the same manner also he took the cup, when he had supped, saying, “This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.”
For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.
Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of *profaning* the body and blood of the Lord.
But let a man examine himself, and so let him eat of that bread, and drink of that cup.
For he that eateth and drinketh unworthily, eateth and drinketh *judgment* to himself.

The Sacrament of the Lord’s Supper

**The Parting Hymn* – “Good Christian men, rejoice” *In dulci jubilo*
Good Christian men, rejoice, with heart and soul and voice; give ye heed to what we say: Jesus Christ is born today; earth and heav’n before him bow, and he is in the manger now. Christ is born today! Christ is born today!
Good Christian men, rejoice, with heart and soul and voice; now ye hear of endless bliss: Jesus Christ was born for this! He hath opened heaven’s door, and man is blessed evermore. Christ was born for this! Christ was born for this!
Good Christian men, rejoice, with heart and soul and voice; now ye need not fear the grave: Jesus Christ was born to save! Calls you one and calls you all to gain his everlasting hall. Christ was born to save! Christ was born to save! (Fourteenth century German carol, tr. John Neale, 1853, alt. 1961)

**The Benediction*

**The Response* (Sung by all) *Divinum mysterium*
Christ, to thee, with God the Father, and, O Holy Ghost, to thee, hymn, and chant, and
high thanksgiving, and unwearied praises be, honor, glory, and dominion, and eternal
victory, evermore and evermore! (by Marcus Aurelius Clemens Prudentius, 405, tr.
John Neale, 1854, Henry W. Baker, 1859)

The Postlude – Sussex Carol Traditional English carol, arr. Vaughan Williams

GEORGE WHITEFIELD FROM HIS “TRUE WAY OF KEEPING CHRISTMAS”
It was love, mere love; it was free love that brought the Lord Jesus Christ into our World
. . . it should excite us to prayer, that we might have an interest in the Lord Jesus Christ;
that the blood which he spilt upon Mount Calvary, and his death and crucifixion, might
make an atonement for our sins, that we might be made holy; that we might be enabled
to put off the old man with his deeds, and put on the new man, even the Lord Jesus Christ;
that we may throw away the heavy yoke of sin, and put on the yoke of the Lord Jesus
Christ. (from *Selected Sermons of George Whitefield*)

J. I. PACKER ON THE INCARNATION
“We have seen his glory, the glory of the One and Only, who came from the Father” (John
1:14, KJV) . . . Thus John establishes the point . . . He has now made it clear what is meant
by calling Jesus the Son of God. . . . When, therefore, the Bible proclaims Jesus as the Son
of God, the statement is meant as an assertion of his personal deity. The Christmas
message rests on the staggering fact that the child in the manger was—*God*. . . The mystery
of the Incarnation is unfathomable. We cannot explain it; we can only formulate it.
Perhaps it has never been formulated better than in the words of the *Athanasian Creed*.
“Our Lord Jesus Christ, the Son of God, is God and man . . . perfect God, and perfect man
. . . who although he be God and man: yet he is not two, but one Christ; one, not by
conversion of the Godhead into flesh: but by taking of the manhood into God.” Our minds
cannot get beyond this. What we see in the manger is, in Charles Wesley’s words, “Our
God contracted to a span; Incomprehensibly made man.” Incomprehensibly. We shall be
wise to remember this, to shun speculation and contentedly to adore. (from Packer’s
Knowing God. pp. 57-58)

THE GLORY OF GOD
The glory of God is the first thing that God’s children should desire. It is the object of one
of our Lord’s own prayers: “Father, glorify *your* name” (John 12:28). It is the purpose for
which the world was created; it is the end for which the saints are called and converted:
it is the chief thing we should seek—that “God in all things may be glorified” (I Pet. 4:11).
—J. C. Ryle, M.A., D.D. (Oxford), Bishop of Liverpool
From his *Expository Thoughts on St. Matthew*, 1856, p. 42

EFFECTUAL CALLING AND CONVERSION
“Effectual calling” is the title of chapter ten of the Westminster Confession (1647). The
chapter begins:

At the right time, appointed by him, God effectually calls all those and only those
whom he has predestined to life. He calls them by his word and Spirit out of their
natural state of sin and death into grace and salvation through Jesus Christ. He
enlightens their minds spiritually with saving understanding of the things of God. He
takes away their hearts of stone and gives them hearts of flesh. He renews their wills
and by his almighty power leads them to what is good. And so he effectually draws
them to Jesus Christ. But they come to Jesus voluntarily, having been made willing by
God’s grace. (Ezek. 11:19; 36:26-27; Jn. 6:37-39, 44-45; Rom. 8:28-30; I Cor. 2:10-12; Eph.
1:3-14, 18-19; 2:1-10; Phil. 2:13; Titus 3:3-7) (from *The Westminster Confession of Faith:
An Authentic Modern Version*, 4th ed., 2004)

What is described here is the process of Christian conversion, involving illumination,
regeneration, and the transformation of the will. It is a sovereign work of God,
“effectually” (that is, effectively) performed by the power of the Holy Spirit. The doctrine
corresponds to Paul’s use of the word “call” in the sense of “to bring to faith,” and his use
of “called” to mean “converted” (Rom. 1:6; 8:28, 30; 9:24; I Cor. 1:9, 24, 26; 7:18, 21; Gal.
1:15; Eph. 4:1, 4; II Thess. 2:14). This calling is different from the general invitation, as
described in Jesus’ explanation of the parable of the wedding feast (Matt. 22:14). The
general external invitation can fail to be answered, but the effectual calling is a particular
act of God resulting in regeneration. It cannot be refused (John 10:3-4).

Original sin means that all human beings are by nature “*spiritually dead*” or unresponsive
to God. Through the effectual calling, God gives life to the dead. The outward call of God
to faith in Christ is communicated everywhere through reading, preaching, and
explaining the gospel. In the inner, effectual call the Holy Spirit enlightens the mind and
renews the heart of those God has chosen so that the gospel is accepted as the truth of
God, and God in Christ becomes the object of love and affection. When once regenerated
and having the will set free to choose God and the good, a sinner turns away from the
former pattern of living and receives Jesus Christ as Lord and Savior, to start a new life
with Him.

—The Rev. J. I. Packer, D. Phil. (Oxford)
author of *Knowing God* and *Evangelism and the Sovereignty of God*
from *The Reformation Study Bible*, 2d. ed., p. 1747

FOR THOSE “IN CHRIST”
One of the most remarkable statements in the Bible is Ephesians 1:3. There we are told
that “in Christ,” God has blessed his people with “every spiritual blessing in the heavenly
places.” “*Every* spiritual blessing,” nothing lacking, is the present possession of everyone
who is savingly united to Jesus Christ. There is no truth more basic and more profound
in the gospel.
—From Ian Hamilton’s *The Gospel-Shaped Life* (2017), p. 16

JUSTIFICATION AND MERIT

The doctrine of justification, the storm center of the Reformation, was for Paul the heart of the gospel (Rom. 1:17; 3:21-5:21; Gal. 2:15-5:1), shaping his message (Acts 13:38-39) and his devotion (II Cor. 5:13-21; Phil. 3:4-14). Though other New Testament writers affirm the same doctrine in substance, the terms in which Protestants have affirmed and defended it for almost five centuries are drawn primarily from Paul.

Justification is God's act of pardoning sinners and accepting them as righteous for Christ's sake. In it, God puts permanently right their previously estranged relationship with Himself. This justifying sentence is God's bestowal of a status of acceptance for Jesus' sake. (II Cor. 5:21).

God's justifying judgment seems strange, for pronouncing sinners righteous may appear to be precisely the kind of unjust action by a judge that God's own law forbids (Deut. 25:1; Prov. 17:15). Yet it is a just judgment, for its basis is the righteousness of Jesus Christ. As "the last Adam (I Cor. 15:45), our representative head acting on our behalf, Christ obeyed the law that bound us and endured the punishment for lawlessness that we deserved and so "merited" our justification. Our justification is on a just basis (Rom. 3:25-26; I John 1:9), with Christ's righteousness reckoned to our account (Rom. 5:18-19).

God's justifying decision is in effect the judgment of the Last Day regarding where we will spend eternity, brought forward into the present and pronounced here and now. It is a judgment on our eternal destiny; God will never go back on it, however much Satan may appeal against the verdict (Zech. 3:1; Rom. 8:33-34; Rev. 12:10). To be justified is to be eternally secure (Rom. 5:1-5; 8:30).

The necessary means of justification is personal faith (*trust*) in Jesus Christ as crucified Savior and risen Lord (Rom. 4:23-25; 10:8-13). Faith is necessary because the meritorious ground of our justification is entirely in Christ. As we give ourselves in faith to Jesus, Jesus gives us His gift of righteousness, so that in the very act of "closing with Christ," as older Reformed teachers put it, we receive the divine pardon and acceptance we can find nowhere else (Gal. 2:15-16; 3:24).

Historic Roman Catholic theology includes sanctification in the definition of justification, considered as a process rather than a single decisive event, and affirms that while faith contributes to our acceptance with God, our works of sanctification, and merit must contribute too . . . On the Roman Catholic view, believers effect their own salvation with the help of the grace that flows from Christ through the church's sacramental system. The Reformers pointed out that this view of salvation undercuts the sense of confidence that only free grace can provide to those who have no merit. Paul had already showed that all people, of whatever piety, are without merit, and need a free justification if they are to be saved (*Rom. 3:10-12, 23-25a*). A justification that needs to be completed by the recipient is no resting place.

—The Rev. J. I. Packer, D. Phil. (Oxford)
author of *Knowing God* and *Evangelism and the Sovereignty of God*
from *The Reformation Study Bible*, 2d. ed., p. 1695

WHAT IS FAITH? THE ANSWER FROM HEBREWS 11

Hebrews 11 shows that faith is so important because God's people are beset with weakness, poverty, and difficulty. This is why verse one tells us, "Now faith is the assurance of things hoped for, the conviction of things not seen." The context for faith is a life in which things are hoped for but not yet seen or possessed. Faith grasps things that are promised by God but are so far unfulfilled in our experience. We hope for power in the midst of weakness; we hope for peace in the midst of conflict and for joy in the presence of sorrow. For all these reasons, God's people require faith to persevere in a difficult world.

What, then, is faith? Faith is believing God's Word in order to lay hold of things that are promised and make them real in our lives. Faith is the mode, or the manner by which we possess heavenly things on earth. The point is not that faith creates the things we hope for—this is the false teaching of many today who use this verse to ascribe creative power to our faith. Instead, faith receives from God the blessings He gives. God gives forgiveness, peace, and spiritual provision. He promises a "city with foundations," in which we will live forever (Heb. 11:10). Faith is the evidence of these things in our lives, the conviction that draws strength from them to follow God . . .

Hebrews 11 tells what God's people did by faith. The thing to notice about these heroes is not their personality traits, their training, or their upbringing. We are not told that Abraham was a resourceful kind of person or that his personality made him suited for disappointment. The only thing that made him different from others was his faith, and by his faith what a difference he made for the whole world . . .

Faith can do great things in anyone's life. If you live by faith in God, no matter who you are and whatever else is true of you, you can make a difference for God's kingdom. What really matters is not your strengths or weaknesses, your training or lack thereof. By faith you can be a spiritual hero. Why? Is it because of some power inherent to faith, or because faith will unleash your hidden potential? Not at all. Faith can do great things through you, verse six tells us, because God "rewards those who seek him." Faith gains its power from its object, the saving God who gives grace to those who trust in Him.

—The Rev. Richard D. Phillips, D.D. (Greenville PTS)
Senior Pastor, Second Presbyterian Church (PCA), Greenville, SC
Author of *The Masculine Mandate*
From www.Ligonier.org/blog/what-faith-answer-hebrews-11/

JOHN CALVIN ON THE NECESSITY FOR REFORMING THE CHURCH
More than 450 years ago, a request came to John Calvin to write on the character of and need for reform in the Church. The circumstances were quite different from those that inspired other writings of Calvin, and enable us to see other dimensions of his defense of the Reformation. The Emperor Charles V was calling the Diet of the Holy Roman Empire to meet in the city of Speyer in 1544. Martin Bucer, the great reformer of Strassburg, appealed to Calvin to draft a statement of the doctrines of and necessity for the Reformation. The result was remarkable. Theodore Beza, Calvin’s friend and successor in Geneva, called *The Necessity for Reforming the Church* the most powerful work of his time . . .

... Calvin focuses on four topics, which he calls the soul and body of the church. The soul of the church is worship and salvation. The body is sacraments and church government. The great cause of reform for Calvin centers in these topics. The evils, remedies and necessity for prompt action all relate to worship, salvation, sacraments and church government.

... Proper worship is Calvin’s first concern.

WORSHIP
Calvin stresses the importance of worship because human beings so easily worship according to their own wisdom rather than God’s. He insists that worship must be regulated by the Word of God alone: “I know how difficult it is to persuade the world that God disapproves of all modes of worship not expressly sanctioned by His Word. The opposite persuasion which cleaves to them, being seated, as it were, in their very bones and marrow, is, that whatever they do has in itself a sufficient sanction, provided it exhibits some kind of zeal for the honour of God. But since God not only regards as fruitless, but also plainly abominates, whatever we undertake from zeal to His worship, if at variance with His command what do we gain by a contrary course? The words of God are clear and distinct, ‘Obedience is better than sacrifice.’” This conviction is one of the reasons that reform was required: “ . . . since . . . God in many passages forbids any new worship unsanctioned by his Word; since he declares that he is grievously offended with the presumption which invents such worship, and threatens it with severe punishment, it is clear that the reformation which we have introduced was demanded by a strong necessity.” . . .

For Calvin the worship of the medieval church had become “gross idolatry.” The issue of idolatry was for him as serious as the issue of works righteousness in justification. Both represented human wisdom replacing divine revelation. Both represented a pandering to human proclivities, rather than desiring to please and obey God . . .

The reformers, like the prophets of old, needed to attack the idolatry and the “external show” of the worship of their time. The antidote to the theatrics of the church in Calvin’s day was a godly simplicity of worship — as reflected in the order of service in the church of Geneva . . .
—The Rev. W. Robert Godfrey, Ph.D. (Stanford)

From www.Ligonier.org, July 8, 2016
*Westminster’s worship service follows Calvin’s 1542 order of service.

THE SESSION
Sean W. T. McGowan, Moderator
George E. Close
Arthur E. Wahl
Brett S. Doster

THE DIACONATE
Christopher J. Colson
Kerry S. Langston
Drew D. McLeod

OUR MINISTER
Sean W. T. McGowan, Pastor

OUR MISSIONARIES
Rev. and Mrs. Allen M. Baker, III, Reformed Evangelistic Fellowship Africa, India and USA
Rev. and Mrs. Ethan P. Brown, Reformed University Fellowship (PCA) University of Illinois
Mr. and Mrs. Juan C. Cardenas, TEAM (The Evangelical Alliance Mission) India
Rev. and Mrs. Jonathan M. Craig, Ministry to State (PCA Mission to North Am.) Tallahassee
Mr. and Mrs. Rodney Davila, Presbyterian Church in America El Salvador
Rev. and Mrs. J. Kelly Jackson, Reformed University Fellowship (PCA) Florida State University
Mr. and Mrs. Robert Stewart, Presbyterian Church in America Japan

OUR MISSION AGENCIES
A Women’s Pregnancy Center Tallahassee
Calvary Home for Children Anderson, SC
Chelsea House, Good Samaritan Network Tallahassee
Good Samaritan Inn for Men, Good Samaritan Network Tallahassee
Gulf Coast Presbytery, Presbyterian Church in America Madison, FL to Mobile, AL
Moses’ Basket, Kids Alive, International Sacatepequez, Guatemala
Palmer Home for Children Memphis and Nashville, TN
Pregnancy Center of Gadsden County Havana and Quincy
Pregnancy Help & Information Center Tallahassee
Presbyterian Church in America Retired Ministers and Widows Relief Fund USA

THE ORDINARY MEANS OF GRACE-BASED MINISTRY
“What exactly do you mean by ‘ordinary means of grace-based ministry?’” The “ordinary means of grace” are “the Word, sacraments, and prayer.” These are the ordinances given by God with which spiritual life is nurtured. By ordinances we mean spiritual instruments of grace and growth in grace appointed by God in the Bible. So, when we say ordinary means of grace-based ministry, we mean a ministry that focuses on doing the things God says are central to the spiritual health and growth of His people. The key things that the church can do to help people know God and grow in their knowledge of God are: (1) the public reading and preaching of the Word; (2) emphasize the confirming efficacy of the sacraments; and (3) emphasize a life of prayer. —The Rev. J. Ligon Duncan, III, Ph.D.

