

REFORMATION WORSHIP

The Westminster morning service follows the classical 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
- 6:00 P.M. Women’s Reading Group
- 6:00 P.M. Revival Prayer

CONGREGATIONAL MEETING

The Congregational meeting scheduled for today will meet, immediately following the morning service for the purpose of informing the congregation of the 2025 budget and providing an update on the building expansion.

TONIGHT – WOMEN’S READING GROUP, AT THE CHURCH AT 6:00

TONIGHT – REVIVAL PRAYER, AT THE CHURCH AT 6:00.

Revival prayer, as displayed by Daniel, Nehemiah, Anna and the Apostles.

ALL CHURCH FELLOWSHIP DINNER NEXT LORD’S DAY

Immediately following the morning service next Lord’s Day, March 9, we will have an all church fellowship meal. Please bring a main dish and a side to share.

2025 WALK FOR LIFE

A Women’s Pregnancy Center’s 30th Annual Walk for Life is being held on Saturday, March 22, at the Northside Community Center. For details, please speak to Christi Griner or visit the registration table in the narthex.

***BOOK OF THE MONTH:** *Discussions of Theological Questions* by John L. Girardeau *

Westminster Presbyterian Church

THE MORNING SERVICE
eleven o’clock
Lord’s Day, March 2, 2025

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.
- +Latecomers may be seated.

“O Lord GOD, you are God, and your words are true . . .” II Samuel 7:28

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)

PARTICIPATION AT THE LORD’S TABLE

The Sacrament of the Lord’s Supper is for the redeemed People of God who have received by faith the unmerited righteousness of the Lord Jesus Christ and his atonement for their sin, do now repent of sin, desire to live a holy life, and are members in good standing of an evangelical church. Those without a personal saving relationship with Jesus Christ are to refrain from the sacrament and are implored now to receive the Lord Jesus Christ as their Savior by faith and repentance.

COMMUNION OFFERING

All loose cash received in the morning service offering will be given to the work of Tallahassee’s Good Samaritan Inn for Men.

The Prelude

Forever Settled in the Heavens	Hatton
O Worship the King	Kraus

***The First Lesson** – Isaiah 66:1-2; Lamentations 3:22-23

Thus says the LORD: "Heaven is my throne, and the earth is my footstool; what is the house that you would build for me, and what is the place of my rest?"

All these things my hand has made, and so all these things came to be, declares the LORD. But this is the one to whom I will look: he who is humble and contrite in spirit and trembles at my word.

The steadfast love of the LORD never ceases; his mercies never come to an end; they are new every morning; great is your faithfulness. (ESV)

***The Hymn No. 32 – “Great is Thy faithfulness” Faithfulness**

*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.

***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. Eternal Spirit, by whose breath the soul is raised from sin and death, before1517 your throne we humbly bend; to us your quick'ning pow'r extend. (by Edward Cooper, English pastor, 1805, mod.)

+The Interlude – *St. Patrick's Breastplate* Traditional Irish melody, arr. Hustad

***The Ascription of Praise (Sung by all) Mendon**

The Father's sole-begotten Son was born, the Virgin's child, on earth; his cross for us adoption won, the life and grace of second birth. Forth from the height of heav'n he came, in form of man with man abode; redeem'd his world from death and shame, the joys of endless life bestow'd. (anonymous, from 13th century or earlier, tr. Thomas B. Pollock, 1839-1896)

*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) Slane

Be thou my vision, O Lord of my heart; naught be all else to me, save that thou art—
thou my best thought by day or by night, waking or sleeping, thy presence my light.
Be thou my wisdom, and thou my true word; I ever with thee and thou with me, Lord;
thou my great Father, I thy true son; thou in me dwelling, and I with thee one. Riches
I heed not, nor man's empty praise, thou mine inheritance, now and always: thou and
thou only, first in my heart, High King of heaven, my treasure thou art. High King of
heaven, my victory won, may I reach heaven's joys, O bright heav'n's Sun! Heart of
my own heart, whatever befall, still be my vision, O Ruler of all. (by Irish monk Dallan
Forgaill, ca. 700, to honor the faith of fifth century missionary Patrick of Ireland, tr.
Mary Elizabeth Byrne, 1905, vers. Eleanor H. Hull, 1912)

***The Second Lesson – Colossians 1:11-14; 2:13-14 (Responsively)**

11 May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy,

12 Giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light.

13 He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son,

14 In whom we have redemption, the forgiveness of sins.

13 And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses,

14 By canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. (ESV)

*The Silent Prayers of God's People

***The Response** (Sung by all) *Hyfrydol*

All my sins have been forgiven; God is merciful to me; faith has claimed the Savior's promise, grace and pardon, full and free; O my soul, be ever praising for the great Redeemer's love; joyous songs to him be raising, unto God in heav'n above. (by Phillip F. Hiller, 1767)

***The Westminster Confession of Faith – Chapter 26 –The Fellowship of God’s People**

1. All believers are united to Jesus Christ, their head, by his Spirit and by faith, and have fellowship with him in his grace, suffering, death, resurrection, and glory. United to one another in love God's people have fellowship in each other's gifts and grace and are obliged to perform those public and private duties which nourish their mutual good, both spiritually and physically.

2. By their profession of faith believers are bound to maintain a holy fellowship and communion with each other in the worship of God and in the performance of other spiritual services for their mutual improvement. They are also bound to help each other in material things according to their different abilities and needs. This fellowship is to be offered, as God gives the opportunity, to everyone in every place who calls on the name of the Lord Jesus.

(from *The Westminster Confession of Faith: An Authentic Modern Version*, 4th ed., 2004)

***The Psalm** – “Bless the LORD, my soul”*Beecher*
Bless the LORD, my soul, and all within me bless his holy name! Bless the LORD, my soul. Forget not all his blessings to proclaim. He forgives your great transgressions, heals your sicknesses and pains. He redeems you from destruction, crowns you with his tenderness.
He with boundless good supplies you; he your longing satisfies, then, like eagle’s strength renewing, God with good your youth revives. For the LORD will act with justice, righteousness for those bowed down. He made known his ways to Moses, his great deeds to Israel’s sons.
God the LORD is full of mercy, slow to anger, full of grace. He will not be always chiding, nor in anger hide his face. He deals not by our demerits, nor repays what sins deserve. Great his love to those who fear him, high as heav’n above the earth. (Psalm 103, *Trinity Psalter Hymnal*, 2018).

The Interlude – Alas! and Did My Savior Bleed Wilson, arr. Smith

The Third Lesson – II Timothy 4:9-22 (Pew Bible, pp. 996-997, Large Print, p. 1183)

The Sermon – PAUL’S FINAL GREETINGS AND INSTRUCTIONS ... Mr. McGowan
IX. A CALL TO FAITHFULNESS: AN EXPOSITION OF II TIMOTHY

***The Communion Hymn No. 535** – “O the deep, deep love of Jesus!” *Ebenezer*

***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) *Greatorrex*
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 Prayer of Great Thanksgiving

***The Parting Hymn** – “Amidst us our Beloved stands” *Duke Street*
Amidst us our Beloved stands, and bids us view his pierced hands; points to the wounded feet and side, blest emblems of the Crucified.
What food luxurious loads the board, when at his table sits the Lord! The wine how rich, the bread how sweet, when Jesus deigns the guests to meet!
If now, with eyes defiled and dim, we see the signs, but see not him; O may his love the scales displace, and bid us see him face to face!
O glorious Bridegroom of our hearts, your present smile a heav’n imparts! O lift the veil, if veil there be, let every saint your beauties see! (by Charles H. Spurgeon, 1866, alt., mod. 1990)

***The Benediction**

***The Response** (Sung by all) *Wem in Leidenstagen*
Glory be to Jesus, who in bitter pains poured for me the lifeblood from his sacred veins! Lift we then our voices, swell the mighty flood, louder still and louder praise the Lamb of God! (Italian, 18th century, tr. Edward Caswall, 1857)

The Postlude – *Ville du Harve* Bliss

THE BEST VERSE IN THE BIBLE: ROMANS 8:1

There is therefore now no condemnation for those who are in Christ Jesus. (ESV)

Now you'll notice that it begins with the word therefore, and as you all know by now, the question you ask when you see that word therefore is "What is the therefore there for? Why is it there?" Now Paul is drawing a conclusion. He's drawing a conclusion in the particular context. He's drawing a conclusion from something that he has said in this epistle. If you turn back with me to chapter 5 and verse 16, there seems to be a link between what he's saying now in Romans 8:1 and what he's been saying in 5:16. He says in 5:16, "The free gift is not like the result of that one man's sin..." [that one man's sin of course being Adam] "...for the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification." There is condemnation; there is justification. And then if you drop down to verse 18, you'll see Paul repeating it again: "Therefore, as one trespass led to condemnation for all men, so one act of righteousness (*Christ's work on the cross*) leads to justification and life for all men . . .

Now Paul seems to be reflecting on that in the first verse of Romans 8: 'In Christ there is no condemnation. This is what I've been saying. This is what I've been telling you. This is what I've been writing about. In Jesus Christ, therefore, on the basis of all that I've said, there is no condemnation.' Now it's important for us to see that Paul means this in relationship to Jesus Christ. We will see it repeated again in verse 2, but "there is therefore now no condemnation to those who are Christ Jesus." I'm reminded of something John Calvin writes in *The Institutes of the Christian Religion*: that so long as Christ remains outside of us, all that He has accomplished for us remains useless and of no value to us. That which Christ has accomplished for us on the cross needs to be internalized. It needs to be actualized. *We need to be brought into a relationship with Jesus Christ . . .

. . . the great question arises that's the greatest question that we can ever ask given the fact that there is none righteous, given the fact that all have sinned and come short of the glory of God (*Rom. 3:23*): How can a sinner be found in a right relationship with God? Not just God, but a holy God, a righteous God? That's the greatest question that we can ask. How is it possible for a sinner to be made right with God?

. . . Tell me a more glorious statement this morning than this one, that for the man or woman who is in Jesus Christ there is no condemnation! The verdict of the Last Day before the grand assize of God has been brought forth into the now, so that what is true of me now will be true of me then: that on that Day of Judgment, to the man or woman in Jesus Christ there is no condemnation. There is no condemnation.

—The Rev. Derek W. H. Thomas, Ph.D. (Wales)

Pastor, First Presbyterian Church (ARP), Columbia, SC

Chancellor's Professor of Systematic Theology, Reformed Theological Seminary

From a sermon delivered at First Presbyterian Church (PCA), Jackson, MS, June 7, 2009

GOD-CENTERED WORSHIP

What is worship that is not centered on God? Worship that is centered on something other than God is not worship, we answer simply. It may be a religious gathering, it may be exciting, it may be informative, but it is not, by definition, worship. Among the primary virtues of traditional Reformed worship is its God-centeredness. Its structure and content leave no ambiguity about what the people of God have gathered to do: offer publicly to God their sacrifice of praise (Heb. 13:15). A church gathering to offer traditional Reformed worship assembles to meet, to encounter, to know, and to glorify God—Father, Son, and Holy Spirit. This is as it should be. "It is fundamental that we recognize that all true Christian worship must be theocentric," says Robert G. Rayburn, "the primary motion and focus of worship are Godward."

Nearly everyone leading worship services claims to be God-centered. What exactly do the proponents of traditional Reformed worship mean when they claim to be God-centered, or theocentric? We mean that our worship is directed to God. Praise is offered to Him, confession is made to Him, petitions are presented to Him, He addresses His Word to us, and He meets with us at His table. Is this not the worship language of the Bible? We "draw near" to God in worship (James 4:8–10; Heb. 4:15–16; 10:19–23). We ascribe glory to His name (1 Chron. 11:29; Ps. 29:2; 96:7). It is before Him that we bow down and kneel (Ps. 95:6–7). We come before Him with "joyful songs" (Ps. 100:2 NASB). We could go on and on with examples of this. Everything in worship is God-centered and God-directed. Even as the Bible is read and preached, we are worshiping God by receiving and submitting to His Word (2 Tim. 3:16). "You shall worship the Lord your God, and serve Him only," Jesus said (Matt. 4:10 NASB).

Finally, there are only two options in worship. Worship can be man-centered or God-centered. Worship is "worth-ship," to attribute worth to God. Congregations assemble to do other things. Sometimes they meet to conduct business, exercise discipline, or enjoy fellowship; or sometimes they meet to devote time to music, Bible study, or evangelism. These other activities should not be confused with worship, though they may be elements or by-products of worship. Time devoted to worship proper should, in the first place, consist of congregational devotional exercises, which, in the second place, have as their aim the glorification of God. It should be asked of any activity proposed for inclusion in a worship service: Is it legitimately devotional in nature? Is its aim first and foremost to please, honor, and glorify God?

This means that for a service to be about God it cannot be about the lost, the saints, or about my experience. A proper worship service will indeed have much to say to the lost, much that will edify the saints, and much that is experientially rich. Indeed, we would claim that traditional Reformed worship is potentially the experientially richest of all worship, thrilling the soul with rich praise of God, deep confession of sin, fresh appreciation of the promises of pardon through the cross of Christ, and the peace and joy and contentment that flow from it. Traditional Reformed worship features intercessory prayer that expresses dependence upon the Spirit for holiness and Christ-likeness. It also emphasizes the soul feeding and satisfying reading and exposition of God's word. All of

this praying and preaching has an impact on the lost and edifies the saints. But it is not “my experience” at which proper worship aims. Fulfilling personal experience is a by-product of God-centeredness in worship.

Ironically, because traditional Reformed worship aims at God, it opens the door for a more true and deeper experience of God’s presence than is likely in a service that aims at experience (or edification or evangelism). The service is about God. This is crucial. Yet it is not about God as an abstraction, but as a Person. Worship is concerned with both His praise *and* His presence. We are drawing near to Him not only that we might *glorify* Him but also *enjoy* Him. True worshipers long to “behold the beauty of the Lord” (Ps. 27:4–5 NASB). They seek His presence wherein they find the “fullness of joy” (Ps. 16:11 NASB). They are as the deer that pants for the waterbrook, thirsting for God (Psalm 42:1). “Oh satisfy us in the morning with Thy lovingkindness,” they cry (Psalm 90:14 NASB). It may be that we are making a very fine distinction, but it is one that must be made. The God we seek is a Person. As we seek *Him* (and not just an experience of Him) we glorify and do indeed enjoy Him.

The Christian life begins when a Copernican revolution takes place when I remove myself from the center of the universe and recognize that God alone reigns there (Matt. 16:24; Rom. 12:1–2). Nowhere should this revolution be more obvious than in the worship of the church. Even the detractors of traditional Reformed worship would have to concede that God-centeredness is the strength of traditional liturgies.

On the other hand, the trajectory of contemporary worship is not encouraging for those who wish to remain God-centered. R. Kent Hughes decries the contemporary shift from *theocentrism* to *anthropocentrism*. Congregational worship, he observes, “has taken the form of something done *for* an audience as opposed to something done *by* a congregation.” Stages, theater-seating, programs, “special music,” and the adoption of the posture and gestures of secular performers by worship leaders all suggest that the priority of the contemporary church is entertaining congregations, not worshiping God. Sessions and denominations should ask themselves a very simple question: At what do they want their people to aim when they come to church each Sunday? What do they want their primary intention to be? Do they want the people to see themselves as a “studio audience” providing the backdrop against which the unsaved get evangelized? Do they want them coming to hear a great lecture? Do they want them seeking an exciting experience? Do they want them coming as consumers in pursuit of spiritual entertainment? Or do they want the people coming so that they might meet with the true and living God and offer to Him public praise offered in “spirit and truth” (John 4:7 NASB) and with “reverence and awe” (Heb. 12:28 NASB)? Is it not obvious that if a worship service is a worship service, then all that takes place within that service must have a God-ward devotional quality. God must be at the center of the whole. He must be the hub, and all else must revolve around Him.

—The Rev. Terry L. Johnson, D.Min. (Erskine)
Pastor, Independent Presbyterian Church (Ind.), Savannah, GA
From the January 2005 issue of *Tabletalk* magazine

THE CHRISTIAN FAMILY

The family is the oldest and most basic of human institutions (*Gen. 1:27; 2:18, 21-24*). In both the Israelite culture of the Old Testament and the Hellenistic culture of the New Testament, the household might consist of parents and children, relatives from several generations, servants, and even friends, depending on the economic resources of the head of the family. The Bible stresses its importance as a spiritual unit and a training ground for mature adult character.

The Bible pictures a clear authority structure within the family, whereby the husband is to lead the wife and the parents are to lead the children. But just as all leadership should be a form of ministry rather than tyranny, so these domestic leadership roles must be fulfilled in love (Eph. 5:22-6:4; Col. 3:18-21; 1 Pet. 3:1-7). The fourth commandment requires the head of the household to lead his family in sabbath observance; the fifth requires children to respect and submit to their parents (Ex. 20:8-12; Eph. 6:1-3). Jesus Himself set an example in this as a child (Lk. 2:51). Later, He fiercely opposed supposed gestures of piety that were really evasions of responsibility toward parents (Mk. 7:6-13), and His own last act before death was to provide for His mother’s future (Jn. 19:25-27).

The family is to be a community of teaching and learning about God and godliness. Children must be instructed (Gen. 18:18-19; Deut. 4:9; 6:6-8; 11:18-21; Prov. 22:6; Eph. 6:4) and encouraged to use that instruction as a basis for their lives (Prov. 1:8; 6:20). Discipline should be used as a means of corrective training to lead children beyond childish folly to self-controlled wisdom (Prov. 13:24; 19:18; 22:15; 23:13-14; 29:15-17).

—The Rev. J. I. Packer, D. Phil. (Oxford)
author of *Knowing God, Fundamentalism and the Word of God, Evangelism and the Sovereignty of God*
from *The Reformation Study Bible*, 2d. ed., p. 1714

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 1545 order of service with some augmentation from Thomas Cranmer’s 1552 order of worship.

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
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.

