

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.

TRINITY SUNDAY AT WESTMINSTER

- 9:45 A.M. Sunday Bible School for the entire family
- 11:00 A.M. Trinity Sunday Festival Service
- 6:00 P.M. Revival Prayer at the church

TONIGHT – REVIVAL PRAYER, AT THE CHURCH AT 6 PM

GENERAL ASSEMBLY

The general assembly of the Presbyterian Church in America will be convened in public worship of the Triune God on Tuesday, June 24, in Chattanooga, TN. Let us be praying for the highest court* of our church as it gathers soon to address the necessary matters of the denomination in fulfilling the Great Commission. Pray for a spiritual, effective and efficient assembly. Your pastor and ruling elders Brett Doster and George Close will be attending. *The “courts” of the church are the local Session, Presbytery and the General Assembly.

***BOOK OF THE MONTH:** *Creation and Change* by Douglas F. Kelly*

Westminster Presbyterian Church

THE TRINITY SUNDAY FESTIVAL SERVICE

eleven o’clock
Lord’s Day, June 15, 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.

Peter, an apostle of Jesus Christ, to those who are elect exiles . . . according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood: May grace and peace be multiplied to you. I Peter 1:1-2 (ESV)

TRINITY SUNDAY

The Lord’s Day following Pentecost, known historically as Trinity Sunday, is the traditional occasion for the Church to emphasize the trinitarian nature of Almighty God. In opposition to all forms of unitarianism, pantheism and polytheism, Westminster Church stands firmly in historic Apostolic Faith declaring that the one true and living God is triune.

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 offering will be given to the work of Tallahassee’s Chelsea House. Chelsea House is a Christian ministry for women and their children who have nowhere else to go. Chelsea House can house up to eight women and children at a time. House residents must participate in the ministry’s one-year Gospel and discipleship training program. They also work regularly at the Good Samaritan Thrift Store. Chelsea averages housing 37 women over the course of a year.

The Prelude – *St. Patrick’s Breastplate* Traditional Irish melody, arr. Hustad

***The First Lesson** – Ephesians 1:3-14
3 Blessed be to the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places,
4 Even as he chose us in him before the foundation of the world, that we should be holy and blameless before him.
5 In love he predestined us for adoption through Jesus Christ, according to the purpose of his will,
6 To the praise of his glorious grace, with which he has blessed us in the Beloved.
7 In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace,
8 Which he lavished upon us, in all wisdom and insight
9 Making known to us the mystery of his will, according to his purpose, which he set forth in Christ
10 As a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.
11 In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will.
12 So that we who were the first to hope in Christ might be to the praise of his glory.
13 In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit,
14 Who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory. (ESV)

***The Hymn No. 100** – “Holy, holy, holy! Lord God Almighty!” *Nicaea*

***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) *Nun danket alle Gott*
All praise and thanks to God the Father now be given, the Son, and the Holy Ghost, supreme in highest heaven—the one eternal God, whom earth and heav’n adore; for thus it was, is now, and shall be evermore. (by Martin Rinkart, 1636, tr. Catherine Winkworth, 1858)

+The Interlude – ‘Tis not that I did choose you Samuel W. Wesley

***The Ascription of Praise** (Sung by all) *Regent Square*
Laud and honor to the Father, laud and honor to the Son, laud and honor to the Spirit, ever Three and ever One, Consubstantial, Co-eternal, while unending ages run. (anon., 6th or 7th century, tr. John M. Neale, 1861, alt., mod.)

***The Law of God – The Ten Commandments** (Unison)
You shall have no other gods before me.
You shall not make for yourself a carved image.
You shall not take the name of the LORD your God in vain.
Remember the Sabbath day, to keep it holy.
Honor your father and your mother.
You shall not murder.
You shall not commit adultery.
You shall not steal.
You shall not bear false witness against your neighbor.
You shall not covet. (Ex. 20:3-17, ESV)

***The Psalm** (Sung by all) *Kingsfold*
O how I love Thy law; it is my study all the day. It makes me wiser than my foes; its precepts with me stay. More than my teachers or the old Thy servant understands; Thy testimonies I consult and follow Thy commands. I stayed my feet from evil ways that I Thy word observe; I have been taught by Thee and from Thy judgments will not swerve. How sweet in taste Thy promises, than honey far more sweet! Thy precepts understanding give; I therefore hate deceit. Thy word is to my feet a lamp, and to my path a light. I sworn have, and I will confirm to keep Thy judgments right. I’m humbled much; LORD quicken me according to Thy word. Accept the off’rings of my mouth; teach me Thy judgments, LORD. (Psalm 119, *Trinity Psalter*, 1995)

***The Second Lesson** – Romans 5:1-10 (Responsively)
1 Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.
2 **Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God.**
3 More than that, we rejoice in our sufferings, knowing that suffering produces endurance,
4 **And endurance produces character, and character produces hope,**
5 And hope does not put us to shame, because God’s love has been poured into our hearts through the Holy Spirit who has been given to us.
6 **For while we were still weak, at the right time Christ died for the ungodly.**
7 For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die—
8 **But God shows his love for us in that while we were still sinners, Christ died for us.**
9 Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God.
10 **For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.**

***The Silent Prayers of God’s People**

***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. (by Edward Cooper, Fellow of All Souls College, Oxford, Anglican pastor, 1805, mod.)

***The Westminster Confession of Faith - Chapter 2 - Concerning God and the Holy Trinity**
3. In the unity of the Godhead there are three persons, having one substance, power, and eternity: God the Father, God the Son, and God the Holy Spirit. The Father exists. He is not generated and does not come from any source. The Son is eternally generated from the Father, and the Holy Spirit eternally comes from the Father and the Son. (Matt. 3:16-17; 28:19; John 1:14, 18; 15:26; II Cor. 13:14; Gal. 4:6)
(from *The Westminster Confession of Faith: An Authentic Modern Version*, 4th ed., 2004)

***The Response** (Sung by all)*Lancashire*
All glory to the Father, the unbegotten one; all honor be to Jesus, his sole begotten Son: and to the Holy Spirit—the perfect Trinity. Let all the worlds give answer, “Amen—so let it be.” (by Columba, 6th century, tr. David Macgregor, 1854-1923)

The Interlude – *New Britain* Traditional American melody, arr. Excell

The Third Lesson – Exodus 20:16 (Pew Bible, p. 61, Large Print, pp. 72)

The Sermon – THE NINTH COMMANDMENT PT. II Mr. McGowan
XI. THE TEN COMMANDMENTS: LOVING GOD’S LAW

The Morning Prayer

***The Hymn No. 246** – “Man of Sorrows! What a name” *Hallelujah! What a Savior!*

***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 Hymn No. 2** – “O worship the King all glorious above” *Lyons*

***The Benediction**

***The Response** (Sung by all)*Austrian Hymn*
May the grace of Christ our Savior and the Father’s boundless love with the Holy Spirit’s favor, rest upon us from above. Thus may we abide in union with each other and the Lord, and possess, in sweet communion, joys which earth cannot afford. (by John Newton, author of “Amazing Grace!” and 279 other hymns, 1779)

The Postlude – Be Thou My Vision Traditional Irish melody, arr. Evans

ONE AND THREE: THE TRINITY

The Old Testament constantly insists that there is only one God, the self-revealed Creator, who must be worshiped and love exclusively (Deut. 6:4-5; 44:6-45:25). The New Testament agrees (Mark 12:29-30; 1 Cor. 8:4; Eph. 4:6; 1 Tim. 2:5), but speaks of three personal agents, Father, Son, and Holy Spirit, working together to bring about salvation (Rom. 8; Eph. 1:3-14; 2 Thess. 2:13-14; 1 Pet. 1:2). The historic formulation of the Trinity (from the Latin word *trinitas*, meaning “threeness”) is not an attempt to explain it; that would be beyond us. It does provide a boundary and safeguard for our thoughts about this mystery, which confronts us with perhaps the most difficult thought that the human mind can know. It is not easy; but it is true.

The doctrine springs from the historic facts of redemption recorded and explained in the New Testament. Jesus prayed to His Father and taught His disciples to do the same. Yet He convinced them that He was personally divine. Belief in His divinity and in the rightness of offering Him worship and prayer is basic to New Testament faith (John 20:28-31, cf. 1:1-18; Acts 7:59; Rom. 9:5; 10:9-13; 2 Cor. 12:7-9; Phil. 2:5-6; Col. 1:15-17; 2:9; Heb. 1:1-12; 1 Pet. 3:15). Jesus promised to send “another Helper” or “Paraclete” (from the Greek) to carry on His work (John 14:16-17). A “Paraclete” is an advocate, helper, ally, and supporter (John 14:26; 15:26-27; 16:7-15). The promised Helper was the Holy Spirit, who came at Pentecost to fulfill His ministry. From the start He was recognized as the third divine Person: to lie to Him, said Peter not long after Pentecost, is to lie to God (Acts 5:3-4).

Christ prescribed baptism “in the name (singular: one God, one name) of the Father and the Son and of the Holy Spirit”—three Persons who are the one God to whom Christians commit themselves (Matt. 28:19). So we meet the three Persons in the account of Jesus’ own baptism: the Father acknowledged the Son, and the Spirit showed His presence in the Son’s life and ministry (Mark 1:9-11). The blessing of 2 Cor. 13:14 is trinitarian, as is the prayer for grace and peace from the Father, the Spirit, and Jesus Christ in Rev. 1:4-5. John includes the Spirit between the Father and the Son only because he teaches that the Spirit is divine in the very same sense as are the Father and the Son. These are some of the more striking examples of trinitarian teaching in the New Testament. Though the technical language of later theology is not found there, trinitarian faith and thinking are present in all its pages. In this sense the Trinity is a biblical doctrine.

Basically the doctrine is that the unity of the one God is complex. The three personal “subsistences” (as they are called) are coequal and coeternal centers of self-awareness, each being “I” in relation to two who are “You,” and each having the full divine essence of God, the specific existence that belongs to God alone. God is not one person who plays three separate roles; this is the error called “modalism.” Nor are there three gods who only seem to be one because they always act together; this is “tritheism.” The theologian B. B. Warfield put it simply: “when we have said these three things, then—that there is but one God, that the Father and the Son and the Spirit is each God, that the Father and the Son and the Spirit is each a distinct person—we have enunciated the doctrine of the

Trinity in its completeness.” This summarizes what was revealed through the words and works of Jesus, and is the reality underlying the salvation of the New Testament.

Practically speaking, the doctrine of the Trinity requires us to give equal honor to each of the three Persons in the unity of the one God. Moreover, knowing the doctrine establishes personal faith no less than it enriches a healthy sense of unity with other Christians.

—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. 1015

THE TRINITY OF GOD

The doctrine of the Trinity is difficult and perplexing to us. Sometimes it is thought that Christianity teaches the absurd notion that 1+1+1=1. That is clearly a false equation. The term *Trinity* describes a relationship not of three gods, but one God who is three persons. Trinity does not mean tritheism, that is, that there are three beings who together are God. The word *Trinity* is used in an effort to define the fullness of the Godhead both in terms of His unity and diversity.

The historic formulation of the Trinity is that God is one in essence and three in person. Though the formula is mysterious and even paradoxical, it is in no way contradictory. The unity of the Godhead is affirmed in terms of essence or being, while the diversity of the Godhead is expressed in terms of persons.

Though the term *Trinity* is not found in the Bible, the concept is clearly there. On the one hand the Bible strongly affirms the unity of God (Deuteronomy 6:4). On the other hand the Bible clearly affirms the full deity of the three persons of the Godhead: the Father, Son, and Holy Spirit. The church has rejected the heresies of modalism and tritheism. Modalism denies the distinction of persons within the Godhead, claiming that the Father, Son, and Holy Spirit are just ways in which God expresses Himself. Tritheism, on the other hand, falsely declares that there are three beings who together make up God.

The term *person* does not mean a distinction in essence but a different *subsistence* in the Godhead. A subsistence in the Godhead is a *real* difference but not an *essential* difference in the sense of a difference in being. Each person subsists or exists “under” the pure essence of deity. Subsistence is a difference within the scope of being, not a separate being or essence. All persons in the Godhead have all the attributes of deity.

—The Rev. R. C. Sproul, Drs. (Free Uni., NL)
Founding pastor, St. Andrew’s Chapel (Ind. Reformed), Sanford, FL
Founder of Ligonier Ministries, author of over one hundred books
From *The Reformation Study Bible*, 3d. ed., p. 1204

Humility is the queen of the graces. —J. C. Ryle, 1816-1900, Bishop of Liverpool

JESUS CHRIST AS MEDIATOR

A mediator is a go between. He is one who stands between two or more persons or groups who are in a dispute and tries to reconcile them. In biblical terms, human beings are described as being at enmity against God. We rebel, revolt, and refuse to obey the law of God. As a result, God’s wrath is upon us. For this catastrophic situation to be changed or redeemed it is necessary that we become reconciled to God.

In effect our reconciliation, God the Father appointed and sent His Son to be our Mediator. Christ brings to us nothing less than the divine majesty of God Himself—He is God incarnate. Yet He took upon Himself a human nature and willingly submitted Himself to the demands of God’s law.

Christ did not initiate reconciliation in an attempt to persuade the Father to put aside His wrath. Rather, in the eternal counsel of the Godhead there was complete agreement between the Father and the Son that the Son should come as our Mediator. No angel could adequately represent God to us, only God Himself could do that.

In the incarnation, the Son took upon Himself human nature in order to accomplish the redemption of Adam’s fallen seed. By His perfect obedience, Christ satisfied the demands of God’s law and merited eternal life for us. By His submission to the atoning death on the cross, He satisfied the demands of God’s wrath against us. Both positively and negatively Christ satisfied the divine requirements for reconciliation. He brought about a new covenant with God for us by His blood and continues daily to intercede for us as our High Priest.

An effective mediator is one who is able to make peace between parties who are in conflict or estranged from each other. This is the role Jesus performed as our perfect Mediator. Paul declared that we have peace with God through Christ’s work of reconciliation: “Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ” (Romans 5:1).

The mediating work of Christ is superior to all other mediators. Moses was the mediator of the old covenant. He served as God’s go-between, giving the Israelites the law. But Jesus is superior to Moses. The author of Hebrews declares, “For Jesus has been counted worthy of more glory than Moses—as much more glory as the builder of a house has more honor than the house itself.” (Hebrews 3:3)

—The Rev. R. C. Sproul, Drs. (Free Uni., NL)
Founding pastor, St. Andrew’s Chapel (Ind. Reformed), Sanford, FL
Founder of Ligonier Ministries, author of over one hundred books
from *The Reformation Study Bible*, 3d. ed., p. 2157, abridged

The Son of God became a man to enable men to become sons of God. —C. S. Lewis

CHRISTIANS AND CIVIL GOVERNMENT

Civil government is a means ordained by God for ruling and maintaining order in communities. It is one of a number of such means, including ministers in the churches and parents in the home. Each such means has its own sphere of authority under Christ, who now rules and sustains creation, and the limits of each sphere are set by reference to the others. In our fallen world these authorities are institutions of God’s “common grace” (kindly providence), standing as a bulwark against anarchy and the dissolution of ordered society.

With reference to Rom. 13:1-7 and 1 Pet. 2:13-17, the *Westminster Confession* explains the sphere of civil government as follows:

God, the supreme Lord and King of all the world, hath ordained civil magistrates, to be, under him, over the people, for his own glory, and the public good; and, to this end, hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil doers . . . Civil magistrates may not assume to themselves the administration of the Word and sacraments; or the power of the keys of the kingdom of heaven (23:1, 3).

Because civil government exists for the welfare of the whole society, God gives it the “power of the sword,” the lawful use of force to administer just laws (Rom. 13:4). Christians must acknowledge this as part of God’s order (Rom. 13:1, 2). A government may collect taxes for the services it renders (Matt. 22:15-21; Rom. 13:6, 7). But if it forbids what God requires or requires what God forbids, Christians cannot submit, and some form of civil disobedience becomes inescapable (Acts 4:18-31; 5:17-29).

The church’s sphere of authority relates to the civil government at the level of morality. The church has the responsibility to comment on the morality of governments and their policies on the basis of God’s word, but should not appropriate to itself the power to set such policies. Whereas these assessments may foster political action among Christians, they should act in their capacity as citizens rather than as representatives of the church. In this way the gospel works through moral persuasion and the working of God’s grace among citizens.

Christians should urge governments to fulfill their proper role. They are to pray for, obey, and yet watch over civil governments (1 Tim. 2:1-4; 1 Pet. 2:13, 14), reminding them that God ordained them to rule, protect, and keep order

—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. 1636

Christian Love, either towards God or towards man, is an affair of the will. —C. S. Lewis

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
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.