

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. Revival Prayer

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

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

ALL CHURCH FELLOWSHIP DINNER JUNE 22

Immediately following the morning service on Sunday, June 22, we will have an all church fellowship meal.

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. *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 PENTECOST SUNDAY FESTIVAL SERVICE

eleven o’clock
Lord’s Day, June 8, 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.

“But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” Acts 1:8 (ESV)

PENTECOST SUNDAY

Today is Pentecost Sunday, commemorating the descent of the Holy Spirit from the Father and the Ascended Son following the first Easter, to form the believing company in Jerusalem into a spiritual body, to indwell believers spiritually and to spread the Gospel worldwide through those believers. (Jn. 7:37-39; 14:16-20; Acts 1-2; Eph. 1:13-14; 2:18-22; I Pet. 2:5).

HOW CHRIST GIVES HIMSELF TO BELIEVERS

In order to give himself to us, Christ gives us the Holy Spirit. The Holy Spirit was given to him to live in all his fullness by the Father. This Spirit, dwelling in Christ in all his fullness, Christ in turn gives to all believers to dwell in them (*John* 14:14-20; *I Cor.* 6:17; *Rom.* 8:9). Thus the glorious union between Christ and believers is brought about. For as in his incarnation he took our nature into personal union with his own, so by the Holy Spirit he takes us into a mystical union with himself.

This mystical union is a glorious illustration of God’s wisdom. The same Spirit who dwells in him as the head dwells in the church as his body, giving life to all the elect.
—John Owen (1616-1683), vice chancellor Oxford, the Puritans “theologian’s theologian”
From *The Glory of Christ: Abridged*, ed. R. J. K. Law, (Banner, 1994), pp. 87-88

The Prelude – Come, O Come, Thou Quickening Spirit Gounod

***The First Lesson** – Ezekiel 36:25-27; 37:1-10
I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you.
And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh.
And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.
The hand of the LORD was upon me, and he brought me out in the Spirit of the LORD and set me down in the middle of the valley; it was full of bones.
And he led me around among them, and behold, there were very many on the surface of the valley, and behold, they were very dry.
And he said to me, “Son of man, can these bones live?” And I answered, “O Lord GOD, you know.”
Then he said to me, “Prophecy over these bones, and say to them, O dry bones, hear the word of the LORD.
Thus says the Lord GOD to these bones: Behold, I will cause breath to enter you, and you shall live.
And I will lay sinews upon you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live, and you shall know that I am the LORD.”
So I prophesied as I was commanded. And as I prophesied, there was a sound, and behold, a rattling, and the bones came together, bone to its bone.
And I looked, and behold, there were sinews on them, and flesh had come upon them, and skin had covered them. But there was no breath in them.
Then he said to me, “Prophecy to the breath; prophecy, son of man, and say to the breath, Thus says the Lord GOD: Come from the four winds, O breath, and breathe on these slain, that they may live.”
So I prophesied as he commanded me, and the breath came into them, and they lived and stood on their feet, an exceedingly great army. (ESV)

***The Hymn No. 101** – “Come, thou Almighty King” *Trinity*

***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. Jehovah—Father, Spirit, Son—Mysterious Godhead, Three in One, before your throne we humbly bend; grace, pardon, life to us extend. (by Edward Cooper, English, 1805, mod.)

+The Interlude – The Church’s One Foundation Samuel S. Wesley

***The Ascription of Praise** (Sung by all) *Mendon*
Come, Holy Ghost, Creator blest, and make our hearts your place of rest; come with your grace and heav’nly aid, and fill the hearts which you have made, Grant us through you, O Holy Ghost, to know the Father and the Son; and this be our unchanging creed, that you do from them both proceed. Praise we the Father, and the Son, and Holy Spirit with them One: and may the Son on us bestow the gifts that from the Spirit flow. (by Rhabanus Maurus, Archbishop of Mainz, c. 800, mod.)

***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 Ordinances of Creation** (Unison)
God created man **male and female**. (Gen. 1:27)
God said, “Be fruitful . . . multiply and fill the earth . . . and have **dominion** (Gen. 1:26, 28)
God **blessed the seventh day and made it holy**, because on it God rested. (Gen. 2:2-3)
God took the man and put him in the garden of Eden **to work it and keep it**. (Gen. 2:15)
A man shall leave his father and mother and **hold fast to his wife, and they shall become one flesh**. (Gen. 2:24; Ex. 20:14; Matt. 19:4-6; Eph. 5:31)

***The Response** (Sung by all) *Lancashire*
O Father, you are sovereign in all the worlds you made; your mighty word was spoken and light and life obeyed. Your voice commands the seasons and bounds the ocean’s shore, sets stars within their courses and stills the tempest’s roar. (by E. Margaret Clarkson, wrote a number of the theme hymns for IVCF’s Urbana Mission Conferences, 1982)

***The Second Lesson** – Ephesians 4:17-19, 25, 29-32 (Responsively)
17 Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility of their minds.
18 **They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart.**
19 They have become callous and have given themselves up to sensuality, greedy to practice every kind of impurity.
25 **Therefore, having put away falsehood, let each one of you speak the truth with his neighbor, for we are members one of another.**
29 Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear.
30 **And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.**
31 Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.
32 **Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.** (ESV)

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

***The Response** (Sung by all) *Hyfrydol*
Father, grant your Holy Spirit in our hearts may rule today, grieved not, quenched not, but unhindered, work in us his sovereign way. Fill us with your holy fullness, God the Father, Spirit, Son; in us, through us, then, forever, shall your perfect will be done. (from Eph. 1:13-14; 2:1-5; 4:30; 5:18, by Margaret Clarkson, 1984)

***The Westminster Larger Catechism**

Pastor: Q. 143. Which is the ninth commandment?
Congregation: A. The ninth commandment is, *Thou shalt not bear false witness against thy neighbor.*
Pastor: Q. 144. What are the duties required in the ninth commandment?
Congregation: A. The duties required in the ninth commandment are, the preserving and promoting of truth between man and man, and the good name of our neighbor, as well as our own; appearing and standing for the truth; and from the heart, sincerely, freely, clearly, and fully, speaking the truth, and only the truth, in matters of judgment and justice, and in all other things whatsoever; a charitable esteem of our neighbors; loving, desiring, and rejoicing in their good name; sorrowing for, and covering of their infirmities; freely acknowledging of their gifts and graces, defending their innocence; a ready receiving of a good report, and unwillingness to admit of an evil report, concerning them; discouraging talebearers, flatterers, and slanderers; love and care of our own good name, and defending it when need requireth; keeping of lawful promises; studying and practicing of whatsoever things are true, honest, lovely, and of good report.

***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 – *Land of Rest* Traditional American melody

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

The Sermon – THE NINTH COMMANDMENT Mr. McGowan

X. THE TEN COMMANDMENTS: LOVING GOD’S LAW

***The Hymn** – “Hail this joyful day’s return” *Easter Hymn*
Hail this joyful day’s return, Alleluia! hail the Pentecostal morn, Alleluia! morn when our ascended Lord, Alleluia! on his Church his Spirit poured! Alleluia!
Lord, to you your people bend; Alleluia! unto us your Spirit send; Alleluia! blessings of this sacred day, Alleluia! grant us, dearest Lord, we pray. Alleluia!
You who did our forebears guide, Alleluia! with their children still abide; Alleluia! grant us pardon, grant us peace, Alleluia! till our earthly wanderings cease. Alleluia!
To the Father praise be sung, Alleluia! O praise Christ our risen King, Alleluia! praise to you, the Lord of love, Alleluia! Blessed Spirit, holy one, Alleluia! (att. Hilary, Bishop of Poitiers (Gaul), 4th century, tr. Robert Campbell, 1850, alt.)

***The Benediction**

***The Response** (Sung by all) *Hanover*
Salvation to God, who sits on the throne! Let all cry aloud and honor the Son. The praises of Jesus the angels proclaim, fall down on their faces and worship the Lamb. Ye servants of God, your Master proclaim, and publish abroad his wonderful name; the name, all victorious, of Jesus extol; his kingdom is glorious, he rules over all. (by Charles Wesley, brother of John Wesley, wrote some 6,500 hymns, 1744)

The Postlude – *Diademata* Elvey

THE HOLY SPIRIT AS SANCTIFIER

God calls every person to mirror and reflect His holy character. “As He who called you is holy, you also be holy in all your conduct, since it is written, ‘You shall be holy, for I am holy.’” (1 Peter 1:15-16). Our problem is that in ourselves we are not holy; we are unholy. Yet the Bible refers to us as “saints.” The term *saint* means “one who is holy.” Since holiness is not found in ourselves, we must be made holy. The One who works to make us holy, to conform us to the image of Christ, is the Holy Spirit. As the third person of the Trinity, the Holy Spirit is no more holy than the Father and the Son. Yet we do not speak of the Holy Father, the Holy Son, and of the Holy Spirit. That the Spirit of God is called the Holy Spirit is not so much because of His person (which is indeed holy) but because of His work, to make us holy.

It is the special work of the Holy Spirit to make us saints. He consecrates us. The Holy Spirit fulfills the role of the sanctifier. To be sanctified is to be made holy, or righteous. Sanctification is a process that begins the moment we become Christians. The process continues until death when the believer is made finally, fully, and forevermore righteous.

The Reformed faith is distinctive in its emphasis on the working of the Holy Spirit *alone* in regeneration. We do not assist the Holy Spirit in our rebirth. We reject outright any notion of cooperative effort in the rebirth of the believer. Sanctification, however, is a different matter. Our sanctification is a cooperative venture. We must work with the Holy Spirit to grow in sanctification. The apostle Paul expressed this idea in his letter to the church at Philippi: “Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure.” (Philippians 2:12-13).

The call to cooperation is one that involves work. We are to work in earnest. To work with fear and trembling does not suggest a spirit of terror but reverence coupled with effort. We are consoled by the knowledge that we are not left to do this work alone or by our own efforts. God is working within us to accomplish our sanctification.

The Holy Spirit indwells the believer, working to bring about a more righteous life and heart. We must be careful, however, not to confuse the indwelling Spirit with any deification of the individual. The Spirit is in the believer and works with the believer, but does not become the believer. The Spirit works to produce sanctified human beings, not deified creatures. When the Spirit indwells us, He does not become human and we do not become gods. The Holy Spirit does not destroy our personal identities as human beings. In our sanctification we are to become godlike in character, but not in being.

—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. 2023

FIVE TRUTHS ABOUT THE HOLY SPIRIT

Jesus said: “I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you” (John 16:7). Now, I don’t want to bring cold coals to Newcastle by giving you information with which you are already familiar, so let me just briefly give some background on this verse. You know that the Greek word translated here as “Helper” is *parakletos*. In its technical form, it has a legal dimension; it refers to one who would be an advocate. In its wider context, it speaks of comfort, of protection, of counsel, and of guidance. Jesus also spoke of the Spirit as the Helper in John 14 and introduced Him as “the Spirit of truth” (14:17; 16:13).

I think it best for me to simply say a number of things concerning the identity of this Helper with little embellishment.

First, we need to notice that the Holy Spirit is a unique person and not simply a power or an influence. He is spoken of as “He,” not as “it.” This is a matter of import because if you listen carefully to people speaking, even within your own congregations you may hear the Holy Spirit referenced in terms of the neuter. You may even catch yourself doing it. If you do, I hope you will bite your tongue immediately. We have to understand that the Spirit of God, the third person of the Trinity, is personal. As a person, He may be grieved (Eph. 4:30), He may be quenched in terms of the exercise of His will (1 Thess. 5:19), and He may be resisted (Acts 7:51).

Second, the Holy Spirit is one both with the Father and with the Son. In theological terms, we say that He is both co-equal and co-eternal. When we read the whole Upper Room Discourse, we discover that it was both the Father and the Son who would send the Spirit (John 14:16; 16:7), and the Spirit came and acted, as it were, for both of Them. So the activity of the Spirit is never given to us in Scripture in isolation from the person and work of Christ or in isolation from the eternal will of the Father. Any endeavor to think of the Spirit in terms that are entirely mystical and divorced from Scripture will take us down all kinds of side streets and eventually to dead ends.

Third, the Holy Spirit was the agent of creation. In the account of creation at the very beginning of the Bible, we are told: “In the beginning, God created the heavens and the earth. The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters” (Gen. 1:1-2). The Hebrew word translated as “Spirit” here is *ruach*, which also can mean “breath.” The *ruach elohim*, “the Breath of the Almighty,” is the agent in creation. It is not the immateriality of the Spirit that is in view here, but rather His power and energy; the picture is of God’s energy breathing out creation, as it were, speaking the worlds into existence, putting the stars into space. Thus, when we read Isaiah 40:26 and the question is asked, “Who created these?” we have the answer in Genesis 1:2—the Spirit is the irresistible power by which God accomplishes His purpose.

In his book *The Holy Spirit*, Sinclair B. Ferguson notes that if we recognize the divine Spirit in Genesis 1:2, that provides what some refer to as the missing link in Genesis 1:26, where God said, “Let us make man in our image.” Ferguson observes that this is a clear antecedent reference to the Spirit of God who is at work in Genesis 1:1-2.

This issue reminds us, incidentally, that it is helpful to read our Bibles backward. As we read from the back to the front, we discover the truth of the classic interpretive principle attributed to Augustine: “The New (Testament) is in the Old (Testament) concealed, and the Old is in the New revealed.” In other words, we discover the implications of those teachings and events that come earlier in the Scriptures.

Fourth, the Holy Spirit is the agent not only of creation, but also of God’s new creation in Christ. He is the author of the new birth. We see this in John 3, in the classic encounter between Jesus and Nicodemus, where Jesus said, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God” (v. 5). This truth, of course, is worked out in the rest of the Scriptures.

Fifth, the Spirit is the author of the Scriptures. Second Timothy 3:16 tells us, “All Scripture is breathed out by God. . . .” The Greek word behind this phrase is *theopneustos*, which means “God-breathed.” In creation, we have the Spirit breathing His energy, releasing the power of God in the act of creation. We have the same thing in the act of redemption, and we see it again in the divine act of giving to us the record in the Scriptures themselves. The doctrine of inspiration is entirely related to the work of God the Holy Spirit. Peter affirms this view, writing, “No prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit” (2 Peter 1:21). The men who wrote the biblical books were not inventing things. Neither were they automatons. They were real people in real historical times with real DNA writing according to their historical settings and their personalities. But the authorship of Scripture was dual . . . Indeed, in Jeremiah’s case, God said, “Behold, I have put my words in your mouth” (1:9). He did so without violating Jeremiah’s distinct personality, and he then wrote the very Word of God. This is why we study the Bible—because this is a book that exists as a result of the out-breathing of the Holy Spirit.

Concerning the identity of the Helper, we could go on *ad infinitum*, but we must be selective rather than exhaustive. His identity is as “another Helper.” The word translated as “another” here is *allos*, not *heteros*. Jesus promised a Helper of the same kind rather than of a different kind. The Spirit is the *parakletos*, the one who comes alongside. Jesus said He would “be with you forever . . . he dwells with you and will be in you” (John 14:16-17). In other words, His ministry is both permanent and personal.

—The. Rev. Alistair Begg, D.D. (Westminster)
Senior Minister, Parkside Church, Cleveland, OH
Abridged from Ligonier.org, February 1, 2019

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

HOW TO GROW SPIRITUALLY

There was once a powerful Syrian general named Naaman who had contracted the dreaded disease of leprosy. At God’s instruction, the prophet Elisha promised Naaman healing if he would wash in the Jordan River seven times. Naaman was indignant. Dipping in the Jordan was too undignified an act for him, and it didn’t fit his definition of help. If not for the persistence of his servants, he would have returned to Syria unhealed (2 Kings 5:1-4).

For the same reason, many people miss God’s simple, ordinary plan for their spiritual growth—diligent attendance to the means of grace.

Means or Mystery?

Louis Berkhof defines the means of grace as the “objective channels which Christ has instituted in the Church to which He ordinarily binds Himself in communicating His grace.” The means of grace are “his ordinances, especially the word, sacraments, and prayer, and all these are made effective in the salvation of the elect” (*Westminster Shorter Catechism*, Q&A 88). Believers must recognize these means of grace and trust God and His working through them.

This truth is demonstrated in the phenomenal growth of the early church (Acts 2:41-47). These first Christians turned the world upside down not because they discovered a trendy new way to “do church” but because of their striking conformity to Jesus. Notably, the church grew as the believers “devoted themselves to the apostles’ teaching and the fellowship, to the breaking of bread and the prayers.” Because devoting yourself seems to lack pizzazz, we tend to make spiritual growth more difficult than it is. But, with few exceptions, those who are growing in godliness are committed to preaching, the sacraments, and prayer. These are the ordinary means of grace. Spiritual growth doesn’t require innovation because God doesn’t work erratically and irregularly (Mal. 3:6). We don’t have to “find God’s wave and ride it” until He surges elsewhere.

Still, the means of grace don’t always *seem* to work. Maybe we’ve said, “I come to church, partake of the sacraments, spend time in prayer, and I don’t seem to grow.” Assuming that we are diligently and believably using the means, we shouldn’t too easily dismiss the vital role they are playing in our lives. Imagine saying, “I eat three times a day, but I don’t get any healthier. Eating must not be the answer.” What shape might we be in if we *weren’t* being fed by God through His ordinary means?

In our church, new members hear this admonition when they profess their faith in Christ: “By the diligent use of the means of grace and with the assistance of your God, continue in the profession which you have just made.”

—The. Rev. William Boekestein, M.Div.
Immanuel Fellowship Church (URCNA), Kalamazoo, MI
From Ligonier.org, June 11, 2014

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.