

## 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

### NO REVIVAL PRAYER THIS EVENING

### WOMEN’S BIBLE STUDIES THIS FALL

The Thursday morning study will begin Thursday August 21 and the Sunday evening study will begin September 7. For more information, see Sally Potter for the morning study and Suzanne Wooden for the evening study.

### MEMBERSHIP CLASS

The next membership class taught by the Pastor will be held in late August. Details to come in the next few weeks. If you are interested in taking the class, please sign up in the narthex.

### NOMINATING SEASON FOR OFFICERS

The Session, believing that there may be additional men qualified for the offices of ruling elder and deacon and that the church would benefit from additional officers, has established a season for nominations running from Lord’s Day, August 3 through Lord’s Day, August 31. Nominations may be submitted by church members to the Session in writing on forms that will be available on the literature table in the lobby. Elders and deacons must be male members who meet the requirements of I Timothy 3 and Titus 1.

### ALL CHURCH COVERED DISH DINNER ON AUGUST 31

Immediately following the morning service on August 31, there will be an all Church fellowship meal. Please plan to bring a main dish and a side to share.

\***BOOK OF THE MONTH:** *Reformed Worship* by Terry L. Johnson\*

# Westminster Presbyterian Church

## THE MORNING SERVICE

eleven o’clock

Lord’s Day, August 17, 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 offering will be given to the ministry of the Pregnancy Center of Gadsden County with locations in both Havana and Quincy. This ministry offers compassionate alternatives to abortion.

## WORSHIP

“To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God.”

—William Temple, Archbishop of Canterbury, 1942-1944

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

**\*The First Lesson** – Psalm 113:1-3; Hebrews 12:22-24  
Praise the LORD! Praise, O servants of the LORD, praise the name of the LORD!  
Blessed be the name of the LORD from this time forth and forevermore! From the rising of the sun to its setting, the name of the LORD is to be praised!  
But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering,  
and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect,  
and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel. (ESV)

**\*The Hymn** – “Give to our God immortal praise” . . . . . *Duke Street*  
Give to our God immortal praise; mercy and truth are all his ways: wonders of grace to God belong; repeat his mercies in your song.  
Give to the Lord of lords renown; the King of kings with glory crown: his mercies ever shall endure, when lords and kings are known no more.  
He built the earth, he spread the sky, and fixed the starry lights on high: wonders of grace to God belong; repeat his mercies in your song.  
He fills the sun with morning light; he bids the moon direct the night: his mercies ever shall endure, when suns and moons shall shine no more.  
He sent his Son with pow’r to save from guilt and darkness and the grave: wonders of grace to God belong; repeat his mercies in your song.  
Through this vain world he guides our feet, and leads us to his heav’nly seat: his mercies ever shall endure, when this vain world shall be no more. (based on Psalm 136, by Isaac Watts, “father of English hymnody,” wrote over 600 hymns, 1719)

**\*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. (by Edward Cooper, 1805, mod.)

**+The Interlude** – How Sweet and Awesome Is the Place ..... Ancient Irish hymn melody

**\*The Ascription of Praise** (Sung by all)..... *Grosser Gott*  
Holy God, we praise your name; Lord of all, we bow before you; all on earth your scepter claim, all in heav’n above adore you. Infinite your vast domain, everlasting is your reign. Hark! the loud celestial hymn angel choirs above are raising; cherubim and seraphim in unceasing chorus praising, fill the heav’ns with sweet accord: “Holy, holy, holy, Lord.” (*Te Deum*, 4th century, vers. Ignaz Franz, c. 1774, tr. 1853)

**\*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 Response** (Sung by all) . . . . . *Mendon*  
Confirm our will to do the right, And keep our hearts from envy's blight; let faith her eager fires renew, and hate the false, and love the true. All praise to God the Father be, all praise, eternal Son, to you, whom with the Spirit we adore forever and forevermore. (by Ambrose, Bishop of Milan)

**\*The Second Lesson** – Colossians 1:15-22 (Responsively)  
He is the image of the invisible God, the firstborn of all creation.  
**For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him.**  
And he is before all things, and in him all things hold together.  
**And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent.**  
For in him all the fullness of God was pleased to dwell,  
**And through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.**  
And you, who once were alienated and hostile in mind, doing evil deeds,  
**He has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him,** (ESV)

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

**\*The Pastoral Prayer**

**\*The Doxology** (Sung by all) . . . . . *Old Hundredth*  
Lord, I my vows to you renew, disperse my sins as morning dew; guard my first springs of thought and will, and with yourself my spirit fill. Praise God from whom all blessings flow; praise him, all creatures here below; praise him above, ye heav’nly host: praise Father, Son, and Holy Ghost. (by Thomas Ken, Bishop of Bath and Wells, referred to by James II as the finest Protestant preacher of his day, 1695, 1709)

**\*The Westminster Confession of Faith – Chapter 21 – Concerning Religious Worship and the Sabbath Day**

7. As it is the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in His Word, by a positive, moral, and perpetual commandment binding all men in all ages, He hath particularly appointed one day in seven, for a Sabbath, to be kept holy unto him: which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, which, in Scripture, is called the Lord’s Day, and is to be continued to the end of the world, as the Christian Sabbath. (Gen. 2:2-3; Ex. 20:8-11; Acts 20:7; I Cor. 16:1; Rev. 1:10)

8. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest, all the day, from their own works, words, and thoughts about their worldly employments and recreations, but also are taken up, the whole time, in the public and private exercises of His worship, and in the duties of necessity and mercy. (Ex. 16:22-30; 20:8-11; 31:12-17; Neh. 13:15-22; Is. 58:13-14; Matt. 12:1-13)

**\*The Psalm – “All people that on earth do dwell” . . . . . Old Hundredth**  
All people that on earth do dwell, sing to the LORD with cheerful voice. Him serve with mirth; His praise forth tell; Come ye before Him and rejoice.  
Know that the LORD is God indeed; without our aid He did us make. We are His folk; He doth us feed, and for His sheep He doth us take.  
O enter then His gates with praise; within His courts your thanks proclaim; with grateful hearts your voices raise to bless and magnify His name.  
Because the LORD our God is good, His mercy is forever sure; His truth at all times firmly stood and shall from age to age endure (Ps. 100, *Trinity Psalter*, 1995)

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

**The Third Lesson – Psalm 100 (Pew Bible, pp. 500-501, Large Print, pp. 592-593)**

**The Sermon – WORSHIP WITH THANKSGIVING . . . . .** Mr. McGowan

**\*The Communion Hymn No. 251 – “Beneath the cross of Jesus” . . . . . St. Christopher**

**\*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 No. 455 – “And can it be that I should gain” . . . . . Sagina**

**\*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

## 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

## KEEPING THE SABBATH

“This is what the Lord has said: ‘Tomorrow is a Sabbath rest, a holy Sabbath to the Lord’...” (v. 23).

Exodus 16:22–36

The commandment to keep the seventh day holy is often tied to the Mosaic law, as if it somehow did not have the same eternal and transcultural quality as the rest of the commands (i.e. murder, stealing, adultery). But here we see God commanding His people to keep the Sabbath day before the Law was even given on Mount Sinai. This law, however, was not a new command even at this time. It was introduced in the Garden to Adam and Eve: “Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.” (*Gen.* 2:3) The Sabbath day is a law inextricably bound to the holiness of God. Adam and Eve were expected to keep the Sabbath day, and all generations and every society from that time forth are expected to keep this command. This is true for New Testament believers as well. Jesus did not abolish any point of the law, and this includes the Sabbath. We are to keep the Sabbath as an everlasting ordinance to the Lord. As we keep the Sabbath we are to celebrate the rest and peace we have in Jesus Christ and look forward to the day when we will have eternal rest in God our Father—a day that even then will not be abolished but will be celebrated for all eternity.

So faithless were the people of Israel that they even failed to keep this holy command. God had told them to keep the Sabbath day holy, to refrain from worldly care and work, and to rest in Him. When Israel disobeyed, God said, “How long do you refuse to keep My commandments and My laws? See! For the Lord has given you the Sabbath.... So the people rested on the seventh day.” Notice that the breaking of one command was in essence breaking all God’s commandments. Israel’s failure to keep the Sabbath was a failure to obey God, and thus it was a failure to *love* the Lord. Likewise, when we fail to keep the Sabbath, when we go about our daily activities on the Lord’s Day as if it were any other day of the week, we are breaking all of God’s law and calling into question our love for Him and our submission to Christ as our King.

Probably no commandment is more flagrantly broken than this. We do not consider it to be important. But God does, and so should we. If we want to love our Lord, we must do it by obeying His commands, and this means resting on the Lord’s Day.

Devotional from [ligonier.org](http://ligonier.org)

## THE PERSEVERANCE AND PRESERVATION OF BELIEVERS

As the parable of the sower indicates (Mt. 13:18-23), there are different kinds of faith, but only faith that produces the fruit of holy living is saving faith. This is why the writer of Hebrews insisted that “without holiness, no one will see the Lord” (Heb. 12:14). Those with temporary faith may experience many blessings from God because of their close association with the faithful (Heb. 6:1-6; II Pet. 2:21-22), but they will lose those blessings as they turn from Christ and will eventually suffer eternal judgment (Heb. 10:26-31). Many who say to Jesus, “Lord, Lord,” will not be acknowledged (Mt. 7:21-23). Only those who show themselves to be regenerate by pursuing holiness as they pass through this world are entitled to believe themselves secure in Christ. Persevering in faith and penitence, not just in Christian formalism, is the path to glory.

Nevertheless, Reformed theology has also emphasized that God’s gracious preservation must sustain true believers so that they remain faithful to Christ. Christians do not begin their walk with Christ by faith and then continue by reliance on their own efforts (Gal. 3:3). Paul exhorted the Philippians to “work out [their] salvation” (Phil. 2:12) but then added “for it is God who works in you to will and to act according to his good purpose” (Phil. 2:13). Paul also assured them, declaring that “he who began a good work in you will carry it on to completion” (Phil. 1:6). Jesus himself stressed his preservation of true believers when he said that believers “shall never perish: no one can snatch them out of my hand” (Jn. 10:28).

Sometimes truly regenerate believers backslide and fall into gross sin. But in this they act out of character, do violence to their own new nature and make themselves deeply miserable, so that eventually they seek and find restoration to righteousness.

—From *Spirit of the Reformation Study Bible* (2003), theological editors, The Rev. John M. Frame, M.Phil. (Yale), D.D. (Belhaven) and The Rev. J. I. Packer, D. Phil. (Oxford), p. 1919

## PRAYER

We are able to talk with God. He speaks verbally to us in his Word and nonverbally through His obvious providence. We commune with Him through prayer. Charles Hodge declared that “prayer is the converse of the soul with God.” In and through prayer we express our reverence and adoration for God, we bare our souls in contrite confession before Him, we pour out the thanksgiving of grateful hearts, and we offer our petitions and supplications to Him.

In prayer we experience God as personal and powerful. He can hear us and act in response. The Scripture teaches both the sovereign foreordination of God and the efficacy of prayer. The two are not inconsistent with one another, for God ordains the means as well as the ends for His purposes.

—The Rev. R. C. Sproul, Drs. (Free Uni., NL)  
From *The Reformation Study Bible*, 3rd. ed., p. 1808

**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.

