

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.

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 BEGINS TODAY

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.

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

Westminster Presbyterian Church

THE MORNING SERVICE
eleven o’clock
Lord’s Day, August 3, 2025

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

*Indicates the congregation standing, as one is able.
+Latecomers may be seated.

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

THE ANGLICAN CATECHISM, 1549

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

PARTICIPATION AT THE LORD’S TABLE

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

COMMUNION OFFERING

All loose cash received in the morning service offering will be given to the work of Palmer Home for Children of Memphis and Nashville, Tennessee. Palmer Home is a wonderful, historic Presbyterian orphanage whose board members are primarily from our denomination. Palmer currently has 90-95 children in their care. Let us participate generously. Designations can be made on offering checks.

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** – Exodus 15:2,11,13
The LORD is my strength and my song, and he has become my salvation; this is my God, and I will praise him, my father’s God, and I will exalt him.
Who is like you, O Lord, majestic in holiness, awesome in glorious deeds, doing wonders? You have led in your steadfast love the people whom you have redeemed; you have guided them by your strength to your holy abode. (ESV)

***The Hymn No. 2** – “O worship the King” *Lyons*

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

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

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

***The Second Lesson** – Psalm 32:1-5 (Responsively)
Blessed is the one whose transgression is forgiven, whose sin is covered.
Blessed is the man against whom the LORD counts no iniquity, and in whose spirit there is no deceit.
For when I kept silent, my bones wasted away through my groaning all day long.
For day and night your hand was heavy upon me; my strength was dried up as by the heat of summer.
I acknowledged my sin to you, and I did not cover my iniquity; I said, “I will confess my transgressions to the LORD,” and you forgave the iniquity of my sin. (ESV)

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

***The Psalm** (Sung by all) *Redhead*
Broken, humbled to the dust, by thy wrath and judgment just, let my contrite heart rejoice and in gladness hear thy voice; from my sins O hide thy face, blot them out in boundless grace. Not the formal sacrifice hath acceptance in thine eyes; broken hearts are in thy sight more than sacrificial rite; contrite spirit, pleading cries, thou, O God, wilt not despise. (Psalm 51, *Trinity Psalter Hymnal*, 2018)

***The Irish Articles of Religion, 1615 - Of the Lord’s Supper**
94. In the outward part of the holy Communion, the body and blood of Christ is in a most lively manner *represented*; being no otherwise present with the visible elements than things signified and sealed are present with the signs and seals—that is to say, symbolically and relatively. But in the inward and spiritual part the same body and blood is really and substantially *presented* unto all those who have grace to receive the Son of God, even to all those that believe in his name. And unto such as in this manner do worthily and with faith repair unto the Lord’s table, the body and blood of Christ is not only signified and offered, but also truly exhibited and communicated.
(from The Irish Articles of Religion, adopted 1615, precursor of the Westminster Confession)

***The Psalm** – “The earth and its riches” *Joanna*
O gates, lift your heads! Ancient doors, lift them high! The great King of glory to enter draws nigh! O who is the King that in glory draws near? The LORD, mighty LORD of the battle, is here!
O gates, lift your heads! Ancient doors lift them high! The great King of glory to enter draws nigh! This great King of glory, O who can it be? The LORD God of hosts, King of glory is he! (Psalm 24, *Trinity Psalter Hymnal*, 2018).

The Interlude – O God, We Praise Thee *Scottish Psalter*, 1615

The Third Lesson – Titus 1:5-9 (Pew Bible, p. 998, Large Print, p. 1184)

The Sermon – ELDERS IN THE CHURCH Mr. McGowan

***The Hymn No. 252** – “When I survey the wondrous cross” *Hamburg*

***The Apostles’ Creed**

I believe in God the Father Almighty, Maker of heaven and earth;

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

I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

*i. e. His body continued in the state of the dead until the third day.
(from the 2nd c.; the term “Catholic” is the Anglicization of the Latin for universal)

***The Gloria Patri** (Sung by all) *Greatorex*
Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen, Amen. (2nd cent.)

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

The Sacrament of the Lord’s Supper

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

***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

THE SACRAMENTS

Christ instituted two rights for His followers to observe: baptism, a once-for-all rite of initiation (Matt. 28:19; Gal. 3:27), and the Lord’s Supper, a regular rite of remembrance (1 Cor. 11:23-26). These are called “sacraments” in the Western church, “mysteries” in the Eastern Orthodox church, or “ordinances”. Scripture has no technical term for the two rites, or the corresponding Old Testament observances, that is, circumcision of males as a rite of initiation (Gen. 17:9-14, 23-27) and the annual Passover as a rite of remembrance (Ex. 12:1-27). Biblical teaching, however, warrants classifying them all together as signs and seals of a covenant relationship with God.

“Sacrament” is from a Latin word meaning sacred. Study of the Christian rites (*baptism and the Lord’s Supper*) themselves leads to a definition of sacrament as a ritual action instituted by Christ in which signs perceived by the senses present to us the grace of God in Christ and the blessings of His covenant. They communicate and confirm these blessings to believers, who in receiving the sacraments respond to God’s grace and declare their faith and allegiance to Him. The sacraments “put a visible difference between those that belong unto the Church and the rest of the world.” They solemnly “engage them (*Christians*) to the service of God in Christ, according to His Word” (*Westminster Confession of Faith*, XXVII.1) . . .

The sacraments are means of grace, for God uses them to strengthen faith’s confidence in His promises and to call forth acts of faith for receiving the good gifts signified. The efficacy of the sacraments is not from the faith or virtue of the minister, but from the faithfulness of God, who, having given signs, is now pleased to use them. Christ and the apostles speak of the sign as if it were the thing signified, and as if receiving the former is the same as receiving the latter (Matt. 26:26-28; I Cor. 10:15-21; I Pet. 3:21, 22). As the preaching of the Word makes the gospel audible, so the sacraments make it visible.

Sacraments strengthen faith by correlating Christian beliefs with the testimony of our sense. The *Heidelberg Catechism* illustrates this in its answer to Question 75. The key words are “as sure as”:

Christ has commanded me . . . to eat of this broken bread and to drink of this cup in memory of Him, and therewith has given assurance: first, that His body was . . . broken on the cross for me, and His blood shed for me, as sure as I see with my eyes the bread . . . broken for me and the cup communicated to me; and, further, that with His crucified body and shed blood He Himself feeds and nourishes my soul to eternal life, as sure as I take and taste the bread and cup . . . which are given me as sure tokens of the body and blood of Christ.

—The Rev. J. I. Packer, D. Phil. (Oxford)
from *The Reformation Study Bible*, 2d. ed., p. 1411

SANCTIFICATION: THE SPIRIT AND THE FLESH

According to the *Westminster Shorter Catechism* (Q. 35), sanctification is “the work of God’s free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.” It is a continuing change worked by God in us, freeing us from sinful habits and forming in us Christlike affections, dispositions, and virtues. It does not mean that sin is instantly eradicated, but it is also more than a counteraction, in which sin is merely restrained or repressed without being progressively destroyed. Sanctification is a real transformation, not just the appearance of one.

The basic meaning of “sanctify” is to set apart to God, for His use. But God works in those whom He claims as His own to conform them “to the image of his Son” (Rom. 8:29). This moral renovation, in which we are increasingly changed from what we once were, flows from the agency of the indwelling Holy Spirit (Rom. 8:13; 12:1, 2; 1 Cor. 6:11, 19, 20; 2 Cor. 3:18; Eph. 4:22-24; 1 Thess. 5:23; 2 Thess. 2:13; Heb. 13:20, 21). God calls His children to holiness and graciously gives what He commands (1 Thess. 4:4; 5:23).

Regeneration is birth; sanctification is growth. In regeneration, God implants desires that were not there before: desire for God, for holiness, and for glorifying God’s name in the world; desire to pray and worship; desire to love and bring benefit to others. In sanctification, the Holy Spirit “works in you, both to will and to work” according to God’s purpose, enabling His people to fulfill their new, godly desires (Phil. 2:12, 13). Christians, as the moral profile of Jesus (the “fruit of the Spirit”) is progressively formed in them (2 Cor. 3:18; Gal. 4:19; 5:22-25).

Regeneration is a momentary act, bringing a person from spiritual death to life. It is exclusively God’s work. Sanctification is an ongoing process, dependent on God’s continuing action in the believer, and consisting of the believer’s continuous struggle against sin. God’s method of sanctification is neither activism (self-reliant activity) nor apathy (God-reliant passivity), but human effort dependent on God (2 Cor. 7:1; Phil. 3:10-14; Heb. 12:14). Knowing that without Christ’s enabling we cannot do good works, but also that He is ready to strengthen us for all we have to do (Phil. 4:13), we “abide” in Christ, asking for His help constantly—and we receive it (Col. 1:11; 1 Tim. 1:12; 2 Tim. 1:7; 2:1).

The standard to which God’s work of sanctifying His saints is directed is His own revealed moral law, expounded and modeled by Christ Himself. Christ’s love, humility, and patience are a supreme standard for Christians (Rom. 13:13; Eph. 5:2; Phil. 2:5-11; 1 Pet. 2:21).

Believers find within themselves contrary urgings. The Spirit sustains their regenerate desires and purposes, but their fallen instincts (the “flesh”) obstruct their path and drag them back. The conflict of these two is sharp. Paul says he is unable to do what is right, and unable to restrain himself from doing what is wrong (Rom. 7:14-25). This conflict and

frustration will be with Christians as long as they are in the body. Yet by watching and praying against temptation, and cultivating opposite virtues, they may through the Spirit’s help “put to death” particular bad habits (Rom. 8:13; Col. 3:5). They will experience many particular deliverances and victories in their battle with sin, while not being exposed to temptations that are impossible to resist (1 Cor. 10:13).

—The Rev. J. I. Packer, D. Phil. (Oxford)

author of *Knowing God, Fundamentalism and the Word of God, Evangelism and the Sovereignty of God*
from *The Reformation Study Bible*, 2d. ed., p. 1650

REBIRTH

It was Jesus who first declared that spiritual rebirth was an absolute necessity for entering the kingdom of God. He declared to Nicodemus, “Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God” (John 3:3). The word *unless* in Jesus’ teaching signals a universally necessary condition for seeing and entering the kingdom of God. Rebirth, then, is an essential part of Christianity; without it, entrance into God’s kingdom is impossible. *Regeneration* is the theological term used to describe rebirth. It refers to a new generating, a new genesis, a new beginning. It is more than “turning over a new leaf”; it marks the beginning of a new life in a radically renewed person. Peter speaks of believers having “been born again, not of perishable seed but of imperishable, through the living and abiding word of God” (1 Peter 1:23).

Regeneration is the work of Holy Spirit upon those who are spiritually dead (see Ephesians 2:1-10). The Spirit recreates the human heart, quickening it from spiritual death to spiritual life. Regenerate people are new creations. Where formerly they had no disposition, inclination, or desire for the things of God, now they are disposed and inclined toward God. In regeneration, God plants a desire for Himself in the human heart that otherwise would not be there.

Regeneration is not to be confused with the full experience of conversion. Just as birth is our initiation, our first entrance into life outside the womb, so our spiritual rebirth is the starting point of our spiritual life. It occurs by God’s divine initiative and is an act that is sovereign, immediate, and instantaneous. An awareness of our conversion may be gradual. Yet rebirth itself is instantaneous. No one can be partially reborn.

—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. 1857

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

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.

