

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

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 24, 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

UNION WITH CHRIST: WHAT DOES IT MEAN TO BE “IN CHRIST”?

One of the doctrines most commonly referenced by the New Testament writers was that of believers’ union with Christ. This doctrine lies behind the vast majority of their use of phrases such as “in Christ,” “in Jesus” and “in him.” Reformed theology has tended to recognize two major ideas in this union: (1) Believers are mystically united to Jesus in a vital way, such that he dwells in them and they in him; and (2) Jesus is the representative of believers before the Father, especially in Jesus’ death and resurrection.

It has been common to speak of the vital union between Jesus and believers as *mystical* because the Bible does not define precisely how it takes place or what it entails. Nevertheless, the Bible does make it clear that this union involves both our bodies and our spirits (I Cor. 6:15-17). It is the source of our spiritual lives and will ultimately result in the resurrection and glorification of our bodies (Rom. 8:9-11; Col. 3:3-4). Through this union, Christ frees us from sin’s mastery over our lives (Rom. 6:3-11; Gal. 5:24), enables and compels us to do good works (Jn. 15:1-8), and demonstrates his own power through us (II Cor. 13:3-6). The union of Christ to believers is so close that it can even be said that believers suffer because Jesus suffers (Rom. 8:17; II Cor. 1:5; Phil. 3:10; Col. 1:24)—it is not just that Jesus suffers because it hurts him to see his people in hardship, but also that his people endure new adversities as an extension of the sufferings that first fell upon Jesus. By the same means, the comfort that Jesus experiences also flows to believers (II Cor. 1:4-5). In fact, because he has already inaugurated the age to come and begun to enjoy the blessings of the age (e.g., his resurrection in glory), believers also participate in the blessings of that age to some degree (II Cor. 5:17).

—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. 1900

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

***The First Lesson – Isaiah 55:6-7, 57:15**
Seek the Lord while he may be found; call upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the Lord, that he may have compassion on him, and to our God, for he will abundantly pardon.
For thus says the One who is high and lifted up, who inhabits eternity, whose name is Holy: “I dwell in the high and holy place, and also with him who is of a contrite and lowly spirit, to revive the spirit of the lowly, and to revive the heart of the contrite.” (ESV)

***The Hymn No. 253 – “There is a fountain filled with blood”** *Fountain*

***The Invocation and the Lord’s Prayer**
Our Father, who art in heaven; Hallowed be Thy name. Thy kingdom come. Thy will be done; On earth as it is in heaven. Give us this day our daily bread. And forgive us our debts; As we forgive our debtors. And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever. Amen.

***The Response** (Sung by all)*Hamburg*
Father of heav’n, whose love profound a ransom for our souls has found, before your throne we humbly bend; to us your pard’ning love extend. Almighty Son, Incarnate Word, our Prophet, Priest, Redeemer, Lord, before your throne we humbly bend; to us your saving grace extend. Eternal Spirit, by whose breath the soul is raised from sin and death, before your throne we humbly bend; to us your quick’ning pow’r 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, Fellow of All Souls College, Oxford, English pastor, 1805, mod.)

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

***The Ascription of Praise** (Sung by all) *Festal Song*
God from on high hath heard; let sighs and sorrows cease; lo! from the opening heav’n descends to man the promised Peace. The Advent of our King our prayers must now employ, and we must hymns of welcome sing in strains of holy joy. The Everlasting Son Incarnate deigns to be; himself a servant’s form puts on, to set his servants free. Daughter of Zion, rise to meet thy lowly King; let not thy stubborn heart despise the peace he comes to bring. All glory to the Son who comes to set us free, with Father, Spirit, ever One, through all eternity. (by Charles Coffin, French Latin scholar, University of Paris, wrote at least 100 hymns, 1736)

***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.
(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 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 38:1-4, 9, 18, 21-22** (Responsively)
O LORD, rebuke me not in your anger, nor discipline me in your wrath!
For your arrows have sunk into me, and your hand has come down on me. There is no soundness in my flesh because of your indignation; there is no health in my bones because of my sin.
For my iniquities have gone over my head; like a heavy burden, they are too heavy for me. O LORD, all my longing is before you; my sighing is not hidden from you.
I confess my iniquity; I am sorry for my sin. Do not forsake me, O LORD! O my God, be not far from me! Make haste to help me, O LORD, my salvation. (ESV)

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

***The Psalm** (Sung by all).....*Redhead*
My transgressions I confess, grief and guilt my soul oppress; I have sinned against thy grace, and provoked thee to thy face; I confess thy judgment just, speechless I thy mercy trust. I am evil, born in sin; thou desirest truth within. Thou alone my Savior art, teach thy wisdom to my heart; make me pure, thy grace bestow, wash me whiter than the snow. (Psalm 51 paraphrase, *Trinity Psalter Hymnal*, 2018)

***The Westminster Confession of Faith - Chapter 32 - Concerning The Condition of Man after Death and the Resurrection of the Dead**

1. The bodies of men, after death, return to dust, and see corruption: but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them: the souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God, in light and glory, waiting for the full redemption of their bodies. And the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. Beside these two places, for souls separated from their bodies, the Scripture acknowledgeth none.
2. At the last day, such as are found alive shall not die, but be changed: and all the dead shall be raised up, with the selfsame bodies, and none other (although with different qualities), which shall be united again to their souls forever.

***The Response** (Sung by all)*Hyfrydol*
Voice of God, prophetic Spirit, speak to every heart to-day, to encourage or prohibit, urging action or delay. Clear the vagueness which impedes us, come, enlighten mind and soul, and, through Jesus Christ Who leads us, teach the truth that makes us whole.

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

The Third Lesson – Psalm 52 (Pew Bible, pp. 474-475, Large Print, p. 561)

The Sermon – AN ADDRESS TO THE WICKED Mr. McGowan

***The Psalm** – “Why boast yourself, O mighty man” *St Columba*
Why boast yourself, O mighty man, of evil and of wrong? The lovingkindness of our God is present all day long.
You with your subtle tongue have planned destruction to complete. Your tongue a sharpened razor is a worker of deceit.
Forever God will pull you down, will seize you with His hand, will tear you from your dwelling place, uproot you from the land.
The righteous will behold and fear, will laugh at him and say, “Behold the man who would not make our God his strength and stay.
Forever I will give Thee thanks, what Thou hast done proclaim; in presence of Thy godly ones I’ll wait on Thy good name. (Psalm 52, *Trinity Psalter*, 1995)

***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

CURSED

“His body shall not remain all night on the tree, but you shall bury him the same day, for a hanged man is cursed by God . . .” (Deuteronomy 21:23, NKJV)

“Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, ‘Cursed is everyone who is hanged on a tree’—” (Galatians 3:13, NKJV)

My ordination hymn was “’Tis midnight, and on Olive’s Brow.” I love that hymn is spite of a line in it that bothers me. It declares that Jesus was “not forsaken by his God.” Some theologians say, “Jesus, in his humanity, felt forsaken on the cross, but he wasn’t really forsaken.” But if Jesus was not really forsaken on the cross, we are still in our sins. We have no redemption. We have no salvation. The whole point of the cross is that if Jesus was going to bear our sins and the sanctions of the covenant, then he had to experience utter and complete forsakenness by the Father . . .

. . . When Jesus took the curse upon himself, he so identified with our sin that he became a curse. God cut him off and justly so. This was an act of divine justice. At the moment that Christ took upon himself the sin of the world, he became the most grotesque, most obscene mass of sin in the history of the world. God is too holy to even look at iniquity. When Christ was hanging on the cross, the Father, as it were, turned his back on Christ. He removed his face. He turned out the lights. He cut off his Son. There was Jesus, who in human nature had been in a perfect, blessed relationship with God throughout his life. There was Jesus, the Son in whom the Father was well pleased. Now he hung in darkness, isolated from the Father, cut off from fellowship—fully receiving in himself the curse of God—not for his own sin but for the sin he willingly bore by imputation for our sake.

I have heard many sermons about the physical pain of death by crucifixion. I’ve heard graphic descriptions of the nails and the thorns. Surely the physical agony of crucifixion was a ghastly thing. But there were thousands who died in crosses and may have had more painful deaths than that of Christ. But only one person has ever received the full measure of the curse of God while on a cross. I doubt that Jesus was even aware of the nails and the spear—he was so overwhelmed by the outer darkness. On the cross Jesus was in the reality of hell. He was totally bereft of the grace and the presence of God, utterly separated from all blessedness of the Father. He became a curse for us so that we someday will be able to see the face of God. So that the light of his countenance might fall upon us, God turned his back on his Son. No wonder Christ screamed. He screamed from the depth of his soul. How long did he have to endure it? We don’t know, but a second of it would have been of infinite value.

Finally, Jesus cried, “It is finished!” (John 19:30). It was over. What was over? His life? The pain of nails? No. It was the forsakenness that ended. The curse was finish.

—The Rev. R. C. Sproul, Drs. (Free Uni., NL)

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" (I 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

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.

