

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.

Q&A CLUB STARTING BACK UP NEXT LORD’S DAY EVENING

Our catechism class for children will begin next Lord’s Day evening at 6pm. In addition to the catechism instruction for our children, we will have a class on the Westminster Confession of Faith for our teenagers.

MEMBERSHIP CLASS

The next membership class taught by the Pastor starting September 14. If you are interested in taking the class, please sign up in the narthex.

NOMINATING SEASON FOR OFFICERS ENDS TODAY

ALL CHURCH COVERED DISH DINNER TODAY

Immediately following the morning service, there will be an all Church fellowship meal. Please plan to stay for the food and fellowship.

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

Westminster Presbyterian Church

THE MORNING SERVICE
eleven o’clock
Lord’s Day, August 31, 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** – Psalm 73:25-28

Whom have I in heaven but you? And there is nothing on earth that I desire besides you.
My flesh and my heart may fail, but God is the strength of my heart and my portion forever.
For behold, those who are far from you shall perish; you put an end to everyone who is unfaithful to you.
But for me it is good to be near God; I have made the Lord God my refuge, that I may tell of all your works (ESV)

***The Hymn No. 53** – “Praise to the Lord, the Almighty” *Lobe Den Herren*

***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) *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.” Holy Father, Holy Son, Holy Spirit, Three we name you; while in essence only One, undivided God we claim you, and adoring bend the knee, while we sing this mystery. (*Te Deum*, 4th century, vers. Ignaz Franz, c. 1774, tr. 1853)

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

***The Psalm** (Sung by all) *Darwall*
The spacious heav’ns declare, the glory of our God; the firmament displays his handiwork abroad; day unto day doth utter speech, and night to night doth knowledge teach. Jehovah’s perfect law, restores the soul again; His testimony sure gives wisdom unto men; the precepts of the LORD are right, and fill the heart with great delight. (Psalm 19, *Trinity Psalter*, 1995).

***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. 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 Shorter Catechism**
Pastor: Q. 1. What is the chief end of man?
Congregation: A. Man’s chief end is to glorify God and enjoy him forever.
Pastor: Q. 2. What rule hath God given to direct us how we may glorify and enjoy him?
Congregation: A. The word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

***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 137 (Pew Bible, p. 521, Large Print, p. 617)

The Sermon – A CURSING PSALM Mr. McGowan

***The Psalm** – “God of vengeance, O Jehovah” *Austrian Hymn*
God of vengeance, O Jehovah, God of vengeance, O shine forth! Rise up, O You Judge of Nations! Render to the proud their worth. O LORD how long shall the wicked, how long shall the wicked boast? Arrogant their words, they pour out, ill men all, a taunting host.
They, Jehovah, crush Your people and your heritage distress; they kill sojourner and widow, murder they the fatherless. And they say, “Jehovah sees not; Jacob’s God does not have eyes.” Understand, O foolish people! When, O fools, will you be wise?
Who for me withstands the wicked? Who against wrong pleads for me? If the LORD were not my helper, soon my soul would silent be. If I say, “My foot is slipping!” LORD, your mercy will uphold! When my anxious thoughts are many, how your comforts cheer my soul!
Can destructive rulers join You and by law disorder build? They conspire against the righteous, sentence just ones to be killed. But the LORD is still my stronghold; God, my refuge, will repay. He’ll for sin wipe out the wicked, them the LORD our God will slay! (Ps. 94, *Trinity Psalter*, 1995)

***The Benediction**

***The Response** (Sung by all) *Cwm Rhondda*
Guide me, O thou great Jehovah, pilgrim through this barren land; I am weak, but thou art mighty; hold me with thy pow’rful hand; strong Deliv’rer, strong Deliv’rer, be thou still my strength and shield, be thou still my strength and shield. (by William Williams, greatest 18th century Welsh hymn writer, about 800 hymns in Welsh, 1745)

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.

