

REFORMATION WORSHIP

The Westminster service follows the “classic” 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 INCARNATION

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man’s nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men. (Article II of *The Thirty-Nine Articles of Religion of the Church of England*, adopted 1562. J. C. Ryle wrote of this Article, “this is sound speech, which cannot be condemned.”)

J. I. PACKER ON THE INCARNATION

“We have seen his glory, the glory of the One and Only, who came from the Father” (John 1:14, KJV) . . . Thus John establishes the point . . . He has now made it clear what is meant by calling Jesus the Son of God. . . . When, therefore, the Bible proclaims Jesus as the Son of God, the statement is meant as an assertion of his personal deity. The Christmas message rests on the staggering fact that the child in the manger was—*God*. . . The mystery of the Incarnation is unfathomable. We cannot explain it; we can only formulate it. Perhaps it has never been formulated better than in the words of the *Athanasian Creed*. “Our Lord Jesus Christ, the Son of God, is God and man . . . perfect God, and perfect man . . . who although he be God and man: yet he is not two, but one Christ; one, not by conversion of the Godhead into flesh: but by taking of the manhood into God.” Our minds cannot get beyond this. What we see in the manger is, in Charles Wesley’s words, “Our God contracted to a span; Incomprehensibly made man.” Incomprehensibly. We shall be wise to remember this, to shun speculation and contentedly to adore. (from Packer’s *Knowing God*. pp. 57-58)

THANKS

Every Advent and Christmastide brings great thanksgiving to God. We also express much appreciation to the Langstons who prepared the narthex, sanctuary and exterior portions for the seasonal services. Our facilities bear lovely testimony in festive decoration of the joy found in the pivotal truth of the Incarnation.

*BOOK OF THE MONTH: *On the Incarnation* by St. Athanasius*

Westminster Presbyterian Church

Christmas Eve
The Communion Service
at half after five o’clock
December 24, 2025

Visitors will note that the Christmas Eve 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.

“The Son of God became a man to enable men to become sons of God.” —C. S. Lewis

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)

HOLY COMMUNION

The sacrament of the Lord's Supper will be administered this evening. True believers who do repent of their sins, who desire to live as becomes followers of Christ, and are members in good standing in an evangelical church are invited to partake. Those who do not have a personal saving relationship with Jesus Christ are asked to refrain from partaking and are implored now to receive the Lord Jesus Christ as their Savior by faith and repentance.

COMMUNION OFFERING

All loose cash received in this evening’s offering will be given to the work of Tallahassee’s Good Samaritan Inn for Men.

The Prelude

Let All Mortal Flesh Keep Silence 17th cent. French carol, arr. Vaughan Williams
Come, Thou Long-Expected Jesus.....Prichard
O Come, O Come, Emmanuel.....15th century French melody, adapt. Helmore
Of the Father’s Love Begotten.....12th century plainsong, arr. Douglas
O Little Town of Bethlehem Traditional English melody, arr. Vaughan Williams
Once in Royal David’s City Gauntlett

The Announcement of the Birth of the Messiah – Isaiah 9:2, 6-7

The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined. For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this. (ESV)

**The Hymn No. 203* – “Hark! the herald angels sing”*Mendelssohn*

**The Invocation*

**The Ascription of Praise* (Sung by all)*Divinum mysterium*
Of the Father’s love begotten ere the worlds began to be, he is Alpha and Omega, he the Source, the Ending he, of the things that are, that have been, and that future years shall see, evermore and evermore! This is he whom heav’n taught singers sang of old with one accord, whom the Scriptures of the prophets promised in their faithful word; now he shines, the long expected; let creation praise its Lord, evermore and evermore! O ye heights of heav’n, adore him; angel hosts, his praises sing; all dominions, bow before him and extol our God and King; let no tongue on earth be silent, ev’ry voice in concert ring, evermore and evermore! (by Marcus Aurelius Clemens Prudentius, 405, tr. John M. Neale, 1854, Henry W. Baker, 1859)

+The Interlude – *Puer nobis nascitur*.....15th century German melody, adapt. Praetorius

The First Lesson – Isaiah 11:1-5, 10

There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the LORD. And his delight shall be in the fear of the LORD. He shall not judge by what his eyes see, or decide disputes by what his ears hear, but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; . . . Righteousness shall be the belt of his waist, and faithfulness the belt of his loins. In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious. (ESV)

**The Response* (Sung by all).....*Hyfrydol*

Come, thou long expected Jesus, born to set thy people free; from our fears and sins release us; let us find our rest in thee. Israel’s strength and consolation, hope of all the earth thou art; dear Desire of ev’ry nation, joy of ev’ry longing heart. Come to earth to taste our sadness, he whose glories knew no end; by his life he brings us gladness, our Redeemer, Shepherd, Friend. Leaving riches without number, born within a cattle stall; this the everlasting wonder, Christ was born the Lord of all. Born thy people to deliver, born a child and yet a king, born to reign in us forever, now thy gracious kingdom bring. By thine own eternal Spirit rule in all our hearts alone; by thine all sufficient merit, raise us to thy glorious throne. (by Charles Wesley, 1744)

The Interlude – O Come, O Come, Emmanuel French melody, adapt. Helmore

The Second Lesson – St. Luke 2:1-20

In those days a decree went out from Caesar Augustus that all the world should be registered. This was the first registration when Quirinius was governor of Syria. And all went to be registered, each to his own town. And Joseph also went up from Galilee, from the town of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be registered with Mary, his betrothed, who was with child. And while they were there, the time came for her to give birth. And she gave birth to her firstborn son and wrapped him in swaddling cloths and laid him in a manger, because there was no place for them in the inn. And in the same region there were shepherds out in the field, keeping watch over their flock by night. And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with fear. And the angel said to them, “Fear not, for behold, I bring you good news of a great joy that will be for all the people. For unto you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign to you: you will find a baby wrapped in swaddling cloths and lying in a manger.” And suddenly there was with the angel a multitude of the heavenly host praising God and saying, “Glory to God in the highest, and on earth peace among those with whom he is pleased!” When the angels went away from them into heaven, the shepherds said to one another, “Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us.” And they went with haste and found Mary and Joseph, and the baby lying in a manger. And when they saw it, they made known the saying that had been told them concerning this child. And all who heard it wondered at what the shepherds told them. But Mary treasured up all these things, pondering them in her heart. And the shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them. (ESV)

**The Hymn No. 201* – “O little town of Bethlehem” *St. Louis*

The Interlude – To Us a Child of Hope Is Born..... Traditional Irish melody

The Third Lesson – St. Luke 2:25-35 (Pew Bible, pp. 857-858, Large Print, p. 1019)

The Homily – THE SONG OF SIMEON Mr. McGowan

**The Communion Hymn No. 213* – “What child is this” *Greensleeves*

**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 Prayer of Great Thanksgiving

**The Parting Hymn No. 210* – “Silent night! Holy night!” *Stille Nacht*

**The Benediction*

**The Response* *Divinum mysterium*
O that birth forever blessed, when the Virgin, full of grace, by the Holy Ghost conceiving, bore the Savior of our race; and the babe, the world’s Redeemer, first revealed his sacred face, evermore and evermore! 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, Henry W. Baker, 1859)

The Postlude – *Sussex Carol* Traditional English carol, arr. Vaughan Williams

GEORGE WHITEFIELD FROM “TRUE WAY OF KEEPING CHRISTMAS”
It was love, mere love; it was free love that brought the Lord Jesus Christ into our World . . . it should excite us to prayer, that we might have an interest in the Lord Jesus Christ; that the blood which he spilt upon Mount Calvary, and his death and crucifixion, might make an atonement for our sins, that we might be made holy; that we might be enabled to put off the old man with his deeds, and put on the new man, even the Lord Jesus Christ; that we may throw away the heavy yoke of sin, and put on the yoke of the Lord Jesus Christ. (from *Selected Sermons of George Whitefield*)

THE GIFT OF GIFTS

O SOURCE OF ALL GOOD

What shall I render to thee for the gift of gifts,
thine own dear Son, begotten, not created,
my redeemer, proxy, surety, substitute,
his self-emptying incomprehensible,
his infinity of love beyond the heart's grasp.

Herein is wonder of wonders:

he came below to raise me above,
was born like me that I might become like him.

Herein is love;

when I cannot rise to him he draws near on wings of grace,
to raise me to himself.

Herein is power;

when Deity and humanity were infinitely apart
he united them in indissoluble unity, the uncreated and the created.

Herein is wisdom;

when I was undone, with no will to return to him,
and no intellect to devise recovery,
he came, God-incarnate, to save me to the uttermost,
as man to die my death,
to shed satisfying blood on my behalf,
to work out a perfect righteousness for me.

O God, take me in spirit to the watchful shepherds, and
enlarge my mind;

let me hear good tidings of great joy,
and hearing, believe, rejoice, praise, adore,
my conscience bathed in an ocean of repose,
my eyes uplifted to a reconciled Father;

place me with ox, ass, camel, goat,
to look with them upon my redeemer's face,
and in him account myself delivered from sin;

let me with Simeon clasp the new-born child to my heart,
embrace him with undying faith,
exulting that he is mine and I am his.

In him thou hast given me so much that heaven can give no more.

—a Puritan prayer, from *The Valley of Vision: A Collection of Puritan Prayers*, p. 16

WHY THE INCARNATION?

The great theological reflection on this is Anselm, late in his life, Archbishop of Canterbury in the Middle Ages, who wrote his great treatise *Cur Deus Homo*, “Why God Man?” Why did God become man? And his answer was that man owed the debt, but only God could pay it. And so, to be able both to pay the debt and to be the owner of the debt, God had to become man. That’s a help. Why did God become man? Why was the Word made flesh? Because we, in our helplessness, could never help ourselves, because our debt only grew, and only the infinite God becoming one with us could pay the debt and rescue us and help us. And the difficulty of wrapping our minds around how the infinite becomes finite, how the divine becomes human, is something that the church and critics of the church have wrestled with. And it’s good to wrestle with it. We’ll talk a little bit about it. We’ll try to see some of the depths of it, but how wonderful the Bible is in its ability to be simple. The Word, the Word that already was in the beginning, the Word that was with God, the Word that was God, the Word became flesh. That’s the truth. The true God became true man. You’ve got to talk about these things carefully. The true God became true man as one person, and He had a name: Jesus.

—The Rev. W. Robert Godfrey, Ph.D. (Stanford)

President Emeritus, Westminster Seminary California

From www.Ligonier.org, December 11, 2019, as “The True God Became True Man”

THE FOUNDATION FOR THE JOY OF CHRISTMAS

Along with the great theologian and philosopher Anselm of Canterbury we ask the question, *Cur deus homo*? Why the God-man? When we look at the biblical answer to that question, we see that the purpose behind the incarnation of Christ is to fulfill His work as God’s appointed Mediator. It is said in 1 Timothy 2:5: “For there is one God and one Mediator between God and men, the Man Christ Jesus, who gave Himself” Now, the Bible speaks of many mediators with a small or lower case “m.” A mediator is an agent who stands between two parties who are estranged and in need of reconciliation. But when Paul writes to Timothy of a solitary Mediator, a single Mediator, with a capital “M,” he’s referring to that Mediator who is the supreme Intercessor between God and fallen humanity. This Mediator, Jesus Christ, is indeed the God-man.

In the early centuries of the church, with the office of mediator and the ministry of reconciliation in view, the church had to deal with heretical movements that would disturb the balance of this mediating character of Christ. Our one Mediator, who stands as an agent to reconcile God and man, is the One who participates both in deity and in humanity. In the gospel of John, we read that it was the eternal Logos, the Word, who became flesh and dwelt among us. It was the second person of the Trinity who took upon Himself a human nature to work out our redemption. In the fifth century at the Council of Chalcedon in 451, the church had to fight against a sinister teaching called the Monophysite heresy. The term *monophysite* is derived from the prefix *mono*, which means “one,” and from the root *phusis*, which means “nature” or “essence.” The heretic Eutyches taught that Christ, in the incarnation, had a single nature, which he called a “theanthropic nature.” This theanthropic nature (which combines the word *theos*, meaning “God,” and *anthropos*, meaning “man”) gives us a Savior who is a hybrid, but under close scrutiny

would be seen to be one who was neither God nor man. The Monophysite heresy obscured the distinction between God and man, giving us either a deified human or a humanized deity. It was against the backdrop of this heresy that the Chalcedonian Creed insisted Christ possesses two distinct natures, divine and human. He is *vere homo* (truly human) and *vere Deus* (truly divine, or truly God). These two natures are united in the mystery of the incarnation, but it is important according to Christian orthodoxy that we understand the divine nature of Christ is fully God and the human nature is fully human. So this one person who had two natures, divine and human, was perfectly suited to be our Mediator between God and men. An earlier church council, the Council of Nicea in 325, had declared that Christ came “for us men, and for our salvation.” That is, His mission was to reconcile the estrangement that existed between God and humanity.

. . . The reconciliation that was needed was between God and human beings. In His role as Mediator and the God-man, Jesus assumed the office of the second Adam, or what the Bible calls the last Adam. He entered into a corporate solidarity with our humanity, being a representative like unto Adam in his representation. Paul, for example, in his letter to the Romans gives the contrast between the original Adam and Jesus as the second Adam. In Romans 5, verse 15, he says, “For if by the one man’s offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many.” Here we observe the contrast between the calamity that came upon the human race because of the disobedience of the original Adam and the glory that comes to believers because of Christ’s obedience. Paul goes on to say in verse 19: “For as by one man’s disobedience many were made sinners, so also by one Man’s obedience many will be made righteous.” Adam functioned in the role of a mediator, and he failed miserably in his task. That failure was rectified by the perfect success of Christ, the God-man. We read later in Paul’s letter to the Corinthians these words: “And so it is written, ‘The first man Adam became a living being.’ The last Adam became a life-giving spirit. However, the spiritual is not first, but the natural, and afterward the spiritual. The first man was of the earth, made of dust; the second Man is the Lord from heaven. As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly. And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man” (1 Cor. 15:45-49).

We see then the purpose of the first advent of Christ. The Logos took upon Himself a human nature, the Word became flesh to effect our redemption by fulfilling the role of the perfect Mediator between God and man. The new Adam is our champion, our representative, who satisfies the demands of God’s law for us and wins for us the blessing that God promised to His creatures if we would obey His law. Like Adam, we failed to obey the Law, but the new Adam, our Mediator, has fulfilled the Law perfectly for us and won for us the crown of redemption. That is the foundation for the joy of Christmas.

—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 December 2005 issue of *Tabletalk*, as “Born of the Virgin Mary”

WHAT IS TRUE FAITH?

“Now faith is the assurance of things hoped for, the conviction of things not seen. For by it the people of old received their commendation. By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible.” Hebrews 11:1–3 (ESV)

. . . The *Heidelberg* catechism looks to Hebrews 11:1–3 to define faith, though the author of Hebrews gives less a formal definition of faith than a description of what it does. First, faith is an assurance of the future (v. 1). It gives an objective reality to what we know is coming, enabling us to live now as if we already possess the fullness of our inheritance in Christ. We do not yet fully experience all the blessings of the gospel; for example, we do not yet enjoy freedom from sin’s presence and the possession of our glorified bodies. Our faith, however, gives a present, objective weight to this future reality, enabling us to stand firm and obey God in the face of trial because we know all His promises will be accomplished. A.W. Pink writes, “Faith gives the object hoped for at a future period, a present reality and power in the soul, as if already possessed; for the believer is satisfied with the security afforded, and acts under the full persuasion that God will not fail of His engagement.”

Because faith is tied to future realities, it is tied to things not directly accessible to the five senses (Heb. 11:1, 3). It is “the conviction of things not seen.” Faith is not exercised in what we can see, hear, feel, touch, or taste but in what our senses do not presently experience. But let us be clear that this does not make faith a blind leap into the dark or something we exercise without any consideration of evidences. After all, Hebrews 11 moves on in verses 4–40 to refer to God’s work in history to illustrate true faith. Faith is not believing in things for which there is no evidence, such as pink unicorns, leprechauns, mythological gods and heroes, and so forth. Believing in such things is not faith but wishful thinking at best. Christian faith, on the other hand, is believing in things for which there is evidence. The testimony of history (Luke 1:1–4), the evidence of God and His handiwork in nature (Rom. 1:18–32), and more give us reason to believe the Lord’s promises.

First Corinthians 13:12 indicates that faith is a virtue that will one day pass away. In glory we will see God face to face and will no longer need to hope in what is presently unseen. Until then, however, we are called to stake our very lives on the promises of God . . . —From www.Ligonier.org/learn/devotionals/what-is-true-faith

THE THIRTY-NINE ARTICLES OF RELIGION OF THE CHURCH OF ENGLAND

The *Thirty-Nine Articles* is a Reformation doctrinal statement of the sixteenth century arising out of four English Reformation era controversies: the extent of separation between church and state, the relationship between the Church of England and the See of Rome (think Henry VIII), the reformation of the English church itself and as a response to Anabaptist extremes. The *Articles* went through five revisions following the original *Ten Articles* (1536): *The Bishop’s Book* (1537), *The Six Articles* (1539), *The King’s Book* (1543), *The Forty-Two Articles* (1553) and *The Thirty-Nine Articles* (1562, 1563, 1571).

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
Mr. and Mrs. Rodney Davila, Presbyterian Church in America El Salvador
Rev. and Mrs. J. Kelly Jackson, Reformed University Fellowship (PCA) Florida State University
Rev. and Mrs. George Sayour, Ministry to State (PCA Mission to North Am.) Tallahassee
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.