

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
- 3:30 P.M. Officer Training
- 6:00 P.M. Revival Prayer at the church
- 6:00 P.M. Q&A and Confession Class

OFFICER TRAINING THIS AFTERNOON AT 3:30 PM

TONIGHT – REVIVAL PRAYER, AT THE CHURCH AT 6:00.

Revival prayer, as displayed by Daniel, Nehemiah, Anna and the Apostles.

Q&A CLUB AND WESTMINSTER CONFESSION CLASS FOR TEENS, AT THE CHURCH, 6:00

WOMEN’S FELLOWSHIP WITH MRS. WINI BAKER SATURDAY JAN. 17

The Rev. and Mrs. Al Baker with be joining us the weekend of January 17. Mrs. Wini Baker will speak to the ladies on Saturday January 17 from 1-3 PM at the church. Please bring a finger food to share.

SAVE THE DATE: SUMMER BIBLE MINISTRY JUNE 1-5 2026

Westminster’s Summer Bible ministry will be held the week of June 1-5 from 9-12. If you are interested in volunteering, please see Megan Peterson. More details will be provided at a later date.

*BOOK OF THE MONTH: *License to Kill: A Field Manual for Mortifying Sin* by Brian G. Hedges*

Westminster Presbyterian Church

THE MORNING SERVICE

eleven o’clock

Lord’s Day, January 11, 2026

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

All Praise to God, Who Reigns Above Bohemian Brethren *Kirchengesänge*, 1566
 Forever Settled in the Heavens Hatton
 O Worship the King Kraus

*The First Lesson – Psalm 63:1-5

O God, you are my God; earnestly I seek you; my soul thirsts for you; my flesh faints for you, as in a dry and weary land where there is no water.

So I have looked upon you in the sanctuary, beholding your power and glory.

Because your steadfast love is better than life, my lips will praise you.

So I will bless you as long as I live; in your name I will lift up my hands. My soul will be satisfied as with fat and rich food, and my mouth will praise you with joyful lips. (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) *Nun danket alle Gott*

Now thank we all our God with heart and hands and voices, who wondrous things hath done, in whom his world rejoices; who from our mothers' arms, hath blessed us on our way with countless gifts of love, and still is ours today. (by Martin Rinkart, 1636, Lutheran Archdeacon, Eilenburg, Saxony, tr. Catherine Winkworth, 1858)

+The Interlude – *St. Patrick's Breastplate* Traditional Irish melody, arr. Hustad

***The Ascription of Praise** (Sung by all) *Mendon*

O Christ, Redeemer of our race, thou brightness of the Father's face, of him, and with him ever one, ere times and seasons had begun. Thou art the very Light of Light, unfailing hope in sin's dark night, hear thou the prayers thy people pray, the wide world o'er, this blessed day. (anon., from the Latin, from *Hymns Ancient and Modern*, 1859)

*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.
(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 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 Second Lesson – Romans 5:1-11 (Responsively)**

1 Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.

2 Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God.

3 More than that, we rejoice in our sufferings, knowing that suffering produces endurance,

4 And endurance produces character, and character produces hope,

5 And hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

6 For while we were still weak, at the right time Christ died for the ungodly.

7 For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die—

8 But God shows his love for us in that while we were still sinners, Christ died for us.

9 Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God.

10 For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. (ESV)

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

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

***The Westminster Shorter Catechism**

Pastor: Q. 63. Which is the fifth commandment?
Congregation: A. The fifth commandment is, *Honour thy father and thy mother: that thy
days may be long upon the land which the Lord thy God giveth thee.*
Pastor: Q. 64. What is required in the fifth commandment?
Congregation: A. The fifth commandment requireth the preserving the honor, and
performing the duties, belonging to everyone in their several places and relations, as
superior, inferiors, or equals.
Pastor: Q. 65. What is forbidden in the fifth commandment?
Congregation: A. The fifth commandment forbiddeth the neglecting of, or doing
anything against, the honor and duty which belongeth to everyone in their several
places and relations.
Pastor: Q. 66. What is the reason annexed to the fifth commandment?
Congregation: A. The reason annexed to the fifth commandment is, a promise of long
life and prosperity (as far as it shall serve for God’s glory and their own good) to all
such as keep his commandment.

***The Psalm – “I lift my eyes up to the hills”***Dundee*
I lift my eyes up to the hills, from where shall come my aid? My help comes from the
LORD above, who heav’n and earth has made.
He will not let your foot be moved; your keeper will not sleep. Behold, he slumbers
not, nor sleeps, for he will Isr’el keep.
At your right hand the LORD, your keeper, is your constant shade. The moon shall
strike you not by night, nor sun by light of day.
The LORD will keep you from all harm; he keeps your life secure. Your going out
and coming in, the LORD keeps evermore. (Psalm 121, *Trinity Psalter Hymnal*,
2018).

The Interlude – Alas! and Did My Savior Bleed Wilson, arr. Smith

The Sacrament of Baptism

The Third Lesson – Daniel 11:2-35 (Pew Bible, pp. 748-749, Large Print, pp. 889-890)

The Sermon – WARS AND RUMORS OF WARS Mr. McGowan

XV. AN UNSHAKEABLE KINGDOM: AN EXPOSITION OF DANIEL

***The Hymn No. 457 – “Come thou fount of every blessing”** *Nettleton*

***The Benediction**

***The Response** (Sung by all) *Wem in Leidenstagen*
Glory be to Jesus, who in bitter pains poured for me the lifeblood from his sacred
veins! Lift we then our voices, swell the mighty flood, louder still and louder praise
the Lamb of God! (Italian, 18th century, tr. Edward Caswall, 1857)

The Postlude – Ville du Harve Bliss

THE BEST VERSE IN THE BIBLE: ROMANS 8:1

There is therefore now no condemnation for those who are in Christ Jesus. (ESV)

Now you'll notice that it begins with the word therefore, and as you all know by now, the question you ask when you see that word therefore is "What is the therefore there for? Why is it there?" Now Paul is drawing a conclusion. He's drawing a conclusion in the particular context. He's drawing a conclusion from something that he has said in this epistle. If you turn back with me to chapter 5 and verse 16, there seems to be a link between what he's saying now in Romans 8:1 and what he's been saying in 5:16. He says in 5:16, "The free gift is not like the result of that one man's sin..." [that one man's sin of course being Adam] "...for the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification." There is condemnation; there is justification. And then if you drop down to verse 18, you'll see Paul repeating it again: "Therefore, as one trespass led to condemnation for all men, so one act of righteousness (*Christ's work on the cross*) leads to justification and life for all men . . .

Now Paul seems to be reflecting on that in the first verse of Romans 8: 'In Christ there is no condemnation. This is what I've been saying. This is what I've been telling you. This is what I've been writing about. In Jesus Christ, therefore, on the basis of all that I've said, there is no condemnation.' Now it's important for us to see that Paul means this in relationship to Jesus Christ. We will see it repeated again in verse 2, but "there is therefore now no condemnation to those who are Christ Jesus." I'm reminded of something John Calvin writes in *The Institutes of the Christian Religion*: that so long as Christ remains outside of us, all that He has accomplished for us remains useless and of no value to us. That which Christ has accomplished for us on the cross needs to be internalized. It needs to be actualized. *We need to be brought into a relationship with Jesus Christ . . .

. . . the great question arises that's the greatest question that we can ever ask given the fact that there is none righteous, given the fact that all have sinned and come short of the glory of God (*Rom. 3:23*): How can a sinner be found in a right relationship with God? Not just God, but a holy God, a righteous God? That's the greatest question that we can ask. How is it possible for a sinner to be made right with God?

. . . Tell me a more glorious statement this morning than this one, that for the man or woman who is in Jesus Christ there is no condemnation! The verdict of the Last Day before the grand assize of God has been brought forth into the now, so that what is true of me now will be true of me then: that on that Day of Judgment, to the man or woman in Jesus Christ there is no condemnation. There is no condemnation.

—The Rev. Derek W. H. Thomas, Ph.D. (Wales)

Pastor, First Presbyterian Church (ARP), Columbia, SC

Chancellor's Professor of Systematic Theology, Reformed Theological Seminary

From a sermon delivered at First Presbyterian Church (PCA), Jackson, MS, June 7, 2009

GOD-CENTERED WORSHIP

What is worship that is not centered on God? Worship that is centered on something other than God is not worship, we answer simply. It may be a religious gathering, it may be exciting, it may be informative, but it is not, by definition, worship. Among the primary virtues of traditional Reformed worship is its God-centeredness. Its structure and content leave no ambiguity about what the people of God have gathered to do: offer publicly to God their sacrifice of praise (Heb. 13:15). A church gathering to offer traditional Reformed worship assembles to meet, to encounter, to know, and to glorify God—Father, Son, and Holy Spirit. This is as it should be. "It is fundamental that we recognize that all true Christian worship must be theocentric," says Robert G. Rayburn, "the primary motion and focus of worship are Godward."

Nearly everyone leading worship services claims to be God-centered. What exactly do the proponents of traditional Reformed worship mean when they claim to be God-centered, or theocentric? We mean that our worship is directed to God. Praise is offered to Him, confession is made to Him, petitions are presented to Him, He addresses His Word to us, and He meets with us at His table. Is this not the worship language of the Bible? We "draw near" to God in worship (James 4:8–10; Heb. 4:15–16; 10:19–23). We ascribe glory to His name (1 Chron. 11:29; Ps. 29:2; 96:7). It is before Him that we bow down and kneel (Ps. 95:6–7). We come before Him with "joyful songs" (Ps. 100:2 NASB). We could go on and on with examples of this. Everything in worship is God-centered and God-directed. Even as the Bible is read and preached, we are worshiping God by receiving and submitting to His Word (2 Tim. 3:16). "You shall worship the Lord your God, and serve Him only," Jesus said (Matt. 4:10 NASB).

Finally, there are only two options in worship. Worship can be man-centered or God-centered. Worship is "worth-ship," to attribute worth to God. Congregations assemble to do other things. Sometimes they meet to conduct business, exercise discipline, or enjoy fellowship; or sometimes they meet to devote time to music, Bible study, or evangelism. These other activities should not be confused with worship, though they may be elements or by-products of worship. Time devoted to worship proper should, in the first place, consist of congregational devotional exercises, which, in the second place, have as their aim the glorification of God. It should be asked of any activity proposed for inclusion in a worship service: Is it legitimately devotional in nature? Is its aim first and foremost to please, honor, and glorify God?

This means that for a service to be about God it cannot be about the lost, the saints, or about my experience. A proper worship service will indeed have much to say to the lost, much that will edify the saints, and much that is experientially rich. Indeed, we would claim that traditional Reformed worship is potentially the experientially richest of all worship, thrilling the soul with rich praise of God, deep confession of sin, fresh appreciation of the promises of pardon through the cross of Christ, and the peace and joy and contentment that flow from it. Traditional Reformed worship features intercessory prayer that expresses dependence upon the Spirit for holiness and Christ-likeness. It also emphasizes the soul feeding and satisfying reading and exposition of God's word. All of

this praying and preaching has an impact on the lost and edifies the saints. But it is not “my experience” at which proper worship aims. Fulfilling personal experience is a by-product of God-centeredness in worship.

Ironically, because traditional Reformed worship aims at God, it opens the door for a more true and deeper experience of God’s presence than is likely in a service that aims at experience (or edification or evangelism). The service is about God. This is crucial. Yet it is not about God as an abstraction, but as a Person. Worship is concerned with both His praise *and* His presence. We are drawing near to Him not only that we might *glorify* Him but also *enjoy* Him. True worshipers long to “behold the beauty of the Lord” (Ps. 27:4–5 NASB). They seek His presence wherein they find the “fullness of joy” (Ps. 16:11 NASB). They are as the deer that pants for the waterbrook, thirsting for God (Psalm 42:1). “Oh satisfy us in the morning with Thy lovingkindness,” they cry (Psalm 90:14 NASB). It may be that we are making a very fine distinction, but it is one that must be made. The God we seek is a Person. As we seek *Him* (and not just an experience of Him) we glorify and do indeed enjoy Him.

The Christian life begins when a Copernican revolution takes place when I remove myself from the center of the universe and recognize that God alone reigns there (Matt. 16:24; Rom. 12:1–2). Nowhere should this revolution be more obvious than in the worship of the church. Even the detractors of traditional Reformed worship would have to concede that God-centeredness is the strength of traditional liturgies.

On the other hand, the trajectory of contemporary worship is not encouraging for those who wish to remain God-centered. R. Kent Hughes decries the contemporary shift from *theocentrism* to *anthropocentrism*. Congregational worship, he observes, “has taken the form of something done *for* an audience as opposed to something done *by* a congregation.” Stages, theater-seating, programs, “special music,” and the adoption of the posture and gestures of secular performers by worship leaders all suggest that the priority of the contemporary church is entertaining congregations, not worshiping God. Sessions and denominations should ask themselves a very simple question: At what do they want their people to aim when they come to church each Sunday? What do they want their primary intention to be? Do they want the people to see themselves as a “studio audience” providing the backdrop against which the unsaved get evangelized? Do they want them coming to hear a great lecture? Do they want them seeking an exciting experience? Do they want them coming as consumers in pursuit of spiritual entertainment? Or do they want the people coming so that they might meet with the true and living God and offer to Him public praise offered in “spirit and truth” (John 4:7 NASB) and with “reverence and awe” (Heb. 12:28 NASB)? Is it not obvious that if a worship service is a worship service, then all that takes place within that service must have a God-ward devotional quality. God must be at the center of the whole. He must be the hub, and all else must revolve around Him.

—The Rev. Terry L. Johnson, D.Min. (Erskine)
Pastor, Independent Presbyterian Church (Ind.), Savannah, GA
From the January 2005 issue of *Tabletalk* magazine

THE CHRISTIAN FAMILY

The family is the oldest and most basic of human institutions (*Gen. 1:27; 2:18, 21-24*). In both the Israelite culture of the Old Testament and the Hellenistic culture of the New Testament, the household might consist of parents and children, relatives from several generations, servants, and even friends, depending on the economic resources of the head of the family. The Bible stresses its importance as a spiritual unit and a training ground for mature adult character.

The Bible pictures a clear authority structure within the family, whereby the husband is to lead the wife and the parents are to lead the children. But just as all leadership should be a form of ministry rather than tyranny, so these domestic leadership roles must be fulfilled in love (Eph. 5:22-6:4; Col. 3:18-21; 1 Pet. 3:1-7). The fourth commandment requires the head of the household to lead his family in sabbath observance; the fifth requires children to respect and submit to their parents (Ex. 20:8-12; Eph. 6:1-3). Jesus Himself set an example in this as a child (Lk. 2:51). Later, He fiercely opposed supposed gestures of piety that were really evasions of responsibility toward parents (Mk. 7:6-13), and His own last act before death was to provide for His mother’s future (Jn. 19:25-27).

The family is to be a community of teaching and learning about God and godliness. Children must be instructed (Gen. 18:18-19; Deut. 4:9; 6:6-8; 11:18-21; Prov. 22:6; Eph. 6:4) and encouraged to use that instruction as a basis for their lives (Prov. 1:8; 6:20). Discipline should be used as a means of corrective training to lead children beyond childish folly to self-controlled wisdom (Prov. 13:24; 19:18; 22:15; 23:13-14; 29:15-17).

—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. 1714

HOW CHRIST GIVES HIMSELF TO BELIEVERS

In order to give himself to us, Christ gives us the Holy Spirit. The Holy Spirit was given to him to live in all his fullness by the Father. This Spirit, dwelling in Christ in all his fullness, Christ in turn gives to all believers to dwell in them (*John 14:14-20; I Cor. 6:17; Rom. 8:9*). Thus the glorious union between Christ and believers is brought about. For as in his incarnation he took our nature into personal union with his own, so by the Holy Spirit he takes us into a mystical union with himself.

This mystical union is a glorious illustration of God’s wisdom. The same Spirit who dwells in him as the head dwells in the church as his body, giving life to all the elect.
—John Owen (1616-1683), vice chancellor Oxford, the Puritans “theologian’s theologian”
From *The Glory of Christ: Abridged*, ed. R. J. K. Law, (Banner, 1994), pp. 87-88

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.

