

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 at the church
- 6:00 P.M. Q&A and Confession Class

ALL CHURCH FELLOWSHIP DINNER TODAY!

Immediately following the morning service today we will have our Church fellowship meal.

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

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

Q AND A AND CONFESSION CLASS TONIGHT

CHANGE FOR LIFE BOTTLES IN THE NARTHEX

Please take a bottle to fill with coins and return it to the church by March 1 for the Pregnancy Center of Gadsden County.

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:** *An Explication of the Shorter Catechism* by John Thomson*

Westminster Presbyterian Church

THE MORNING SERVICE

eleven o’clock

Lord’s Day, February 8, 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

REBIRTH (REGENERATION)

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 the fruit or result of faith. Rather, *regeneration precedes faith* as the necessary condition for faith. We also do not in any way dispose ourselves toward regeneration or cooperate as coworkers with the Holy Spirit to bring it to pass. We do not decide or choose to be regenerated. God chooses to regenerate us before we will ever choose to embrace Him. To be sure, *after* we have been regenerated by the sovereign grace of God, we do choose, act, cooperate, and believe in Christ. (*see Ephesians 2:1-10*)

—The Rev. R. C. Sproul, Drs. (Free Uni., NL)
Founder of Ligonier Ministries, author of over one hundred books
From *The Reformation Study Bible*, 3d. ed., p. 1857

The Prelude

Forever Settled in the Heavens Hatton
O Worship the King Kraus

*The First Lesson – Psalm 138:1-6

I give you thanks, O Lord, with my whole heart; before the gods I sing your praise;
I bow down toward your holy temple and give thanks to your name for your
steadfast love and your faithfulness, for you have exalted above all things your
name and your word.

On the day I called, you answered me; my strength of soul you increased.
All the kings of the earth shall give you thanks, O Lord, for they have heard the
words of your mouth, and they shall sing of the ways of the Lord, for great is the
glory of the Lord.

For though the Lord is high, he regards the lowly, but the haughty he knows from
afar. (ESV)

The Hymn No. 115 – “All creatures of our God and King” *Lasst uns erfreuen

*The Invocation and the Lord's Prayer

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

***The Response** (Sung by all) *Hamburg*

Father of heav'n, whose love profound a ransom for our souls has found, before your throne we humbly bend; to us your pard'ning love extend. (by Edward Cooper)

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

***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." (*Te Deum*, 4th century, vers. Ignaz Franz, c. 1774, tr. 1853)

*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 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) *Greator rex

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 3:23-25a; 8:1-2, 11 (Responsively)**

23 For all have sinned and fall short of the glory of God,
24 And are justified by his grace as a gift, through the redemption that is in Christ Jesus,
25a Whom God put forward as a propitiation by his blood, to be received by faith.
1 There is therefore now no condemnation for those who are in Christ Jesus.
2 For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death.
11 If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you. (ESV)

*The Silent Prayers of God's People

***The Doxology** (Sung by all) *Old Hundredth*

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. 76. Which is the ninth commandment?
Congregation: A. The ninth commandment is, *Thou shalt not bear false witness against thy neighbour.*
Pastor: Q. 77. What is required in the ninth commandment?
Congregation: A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbor’s good name, especially in witness bearing.
Pastor: Q. 78. What is forbidden in the ninth commandment?
Congregation: A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our neighbor’s, good name.

*The Psalm – “Praise waits for Thee in Zion”*Lancashire*
Praise waits for Thee in Zion! To Thee vows paid shall be. O God, of prayer the hearer, all flesh shall come to Thee. Iniquities are daily, prevailing over me, but all of our transgressions, are covered o’er by Thee.
How blessed the man Thou choosest and bringest near to Thee. That in Thy courts forever his dwelling place may be. We shall within Thy temple be wholly satisfied and filled with all the goodness Thy sacred courts provide.
O God of our salvation, Thou in Thy righteousness with awesome deeds and wonders Thine answer wilt express, O Thou in Whom confiding all ends of earth agree, and people who are sailing upon the farthest sea. (Psalm 65, *Trinity Psalter*, 1995)

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

The Third Lesson – Psalm 65 (Pew Bible, p. 480, Large Print, pp. 567-568)

The Sermon – GOD OUR CREATOR AND REDEEMER Mr. McGowan

*The Hymn No. 521 – “My hope is built on nothing less” Solid Rock

*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

THE HOLY SPIRIT AS SANCTIFIER

God calls every person to mirror and reflect His holy character. "As He who called you is holy, you also be holy in all your conduct, since it is written, 'You shall be holy, for I am holy.'" (1 Peter 1:15-16). Our problem is that in ourselves we are not holy; we are unholy. Yet the Bible refers to us as "saints." The term *saint* means "one who is holy." Since holiness is not found in ourselves, we must be made holy. The One who works to make us holy, to conform us to the image of Christ, is the Holy Spirit. As the third person of the Trinity, the Holy Spirit is no more holy than the Father and the Son. Yet we do not speak of the Holy Father, the Holy Son, and of the Holy Spirit. That the Spirit of God is called the Holy Spirit is not so much because of His person (which is indeed holy) but because of His work, to make us holy.

It is the special work of the Holy Spirit to make us saints. He consecrates us. The Holy Spirit fulfills the role of the sanctifier. To be sanctified is to be made holy, or righteous. Sanctification is a process that begins the moment we become Christians. The process continues until death when the believer is made finally, fully, and forevermore righteous.

The Reformed faith is distinctive in its emphasis on the working of the Holy Spirit *alone* in regeneration. We do not assist the Holy Spirit in our rebirth. We reject outright any notion of cooperative effort in the rebirth of the believer. Sanctification, however, is a different matter. Our sanctification is a cooperative venture. We must work with the Holy Spirit to grow in sanctification. The apostle Paul expressed this idea in his letter to the church at Philippi: "Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure." (Philippians 2:12-13).

The call to cooperation is one that involves work. We are to work in earnest. To work with fear and trembling does not suggest a spirit of terror but reverence coupled with effort. We are consoled by the knowledge that we are not left to do this work alone or by our own efforts. God is working within us to accomplish our sanctification.

The Holy Spirit indwells the believer, working to bring about a more righteous life and heart. We must be careful, however, not to confuse the indwelling Spirit with any deification of the individual. The Spirit is in the believer and works with the believer, but does not become the believer. The Spirit works to produce sanctified human beings, not deified creatures. When the Spirit indwells us, He does not become human and we do not become gods. The Holy Spirit does not destroy our personal identities as human beings. In our sanctification we are to become godlike in character, but not in being.

—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. 2023

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 1545 order of service with some augmentation from Thomas Cranmer’s 1552 order of worship.

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.

