

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

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

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.

HOLY WEEK SERVICES

Easter falls on April 5 this year in Western Christendom. Plan now to attend both the Maundy Thursday Service with the sacrament of Holy Communion and the Good Friday Evening Service as a time for spiritual strengthening and to honor the Savior. Both will be at 7:00 P.M. Spread the word of the availability of these services.

*BOOK OF THE MONTH: *Reformed Theology* by Jonathan Master*

Westminster Presbyterian Church

THE MORNING SERVICE
eleven o’clock
Lord’s Day, March 22, 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)
From *The Reformation Study Bible*, 3d. ed., p. 1857

The Prelude

For All the Saints Vaughan Williams
Crown Him with Many Crowns Elvey

*The First Lesson – Psalm 73:25-28

Whom have I in heaven but you? And there is nothing on earth that I desire besides you. My flesh and my heart may fail, but God is the strength of my heart and my portion forever.

For behold, those who are far from you shall perish; you put an end to everyone who is unfaithful to you.

But for me it is good to be near God; I have made the Lord God my refuge, that I may tell of all your works. (ESV)

***The Hymn No. 296 – “All hail the power of Jesus’ name”Coronation**

*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) *Grosser Gott*

Holy God, we praise your name; Lord of all, we bow before you; all on earth your scepter claim, all in heav'n above adore you. Infinite your vast domain, everlasting is your reign. Hark! the loud celestial hymn angel choirs above are raising; cherubim and seraphim in unceasing chorus praising, fill the heav'ns with sweet accord: "Holy, holy, holy, Lord." Holy Father, Holy Son, Holy Spirit, Three we name you; while in essence only One, undivided God we claim you, and adoring bend the knee, while we sing this mystery. (*Te Deum*, 4th century, vers. Ignaz Franz, c. 1774, tr. Clarence A. Walworth, 1853, alt. 1990)

The Interlude – And Can It Be That I Should Gain Campbell

***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. O Lord, the Virgin-born, to thee eternal praise and glory be, whom with the Father we adore and Holy Ghost for evermore. (anon., from the Latin, from *Hymns Ancient and Modern*, 1859)

*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 – Psalm 32:1-5 (Responsively)**

Blessed is the one whose transgression is forgiven, whose sin is covered.

Blessed is the man against whom the LORD counts no iniquity, and in whose spirit there is no deceit.

For when I kept silent, my bones wasted away through my groaning all day long.

For day and night your hand was heavy upon me; my strength was dried up as by the heat of summer.

I acknowledged my sin to you, and I did not cover my iniquity; I said, "I will confess my transgressions to the LORD," and you forgave the iniquity of my sin. (ESV)

*The Silent Prayers of God's People

*The Pastoral Prayer

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

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. 96. What is the Lord’s Supper?
Congregation: A. The Lord’s Supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ’s appointment, his death is showed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.
Pastor: Q. 97. What is required for the worthy receiving of the Lord’s Supper?
Congregation: A. It is required of them that would worthily partake of the Lord’s Supper, that they examine themselves of their knowledge to discern the Lord’s body, of their faith to feed upon him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves.

***The Psalm** (Sung by all) *St. Theodulph*
In You, LORD I take refuge; Ashamed let me not be. Your righteousness eternal express by saving me; Incline Your ear to hear me; with speed deliver me. To me O be a strong rock a fort to rescue me. I hate those serving idols; my trust is in the LORD. I’ll triumph in Your mercy; for anguish You regard. You’ve known my soul’s afflictions, kept me from hostile hand. My feet You have established where they have room to stand. O love the LORD, you godly! The LORD the faithful keeps. But He repays the haughty that what he sows he reaps. Be strong! He’ll keep refreshing your heart with courage great; O do with hope and patience upon Jehovah wait. (Ps. 31, *Trinity Psalter*, 1995)

+The Interlude – Now Thank We All Our God Crüger, harm. Mendelssohn

The Third Lesson – II Corinthians 5:20-6:2 (Pew Bible, p. 966, Large Print, p. 1148)

The Sermon – AMBASSADORS FOR CHRIST Mr. Burrell

***The Hymn** – “Come, ye sinners, poor and needy” *Arise*
Come, ye sinners, poor and needy, weak and wounded, sick and sore; Jesus ready stands to save you, full of pity, love and power.
Come, ye thirsty, come and welcome, God’s free bounty glorify; true belief and true repentance, ev’ry grace that brings you nigh.
Let not conscience make you linger, nor of fitness fondly dream; all the fitness he requireth is to feel your need of him.
Come, ye weary, heavy laden, lost and ruined by the fall; if you tarry til you’re better, you will never come at all.
I will rise and go to Jesus! He will save me from my sin. By the riches of his merit, there is a joy and life in him. (Joseph Hart, 1759)

***The Benediction**

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

The Postlude – Come, Ye Faithful, Raise the Strain *Piae Cantiones*, 1582

JESUS CHRIST AS MEDIATOR

A mediator is a go between. He is one who stands between two or more persons or groups who are in a dispute and tries to reconcile them. In biblical terms, human beings are described as being at enmity against God. We rebel, revolt, and refuse to obey the law of God. As a result, God's wrath is upon us. For this catastrophic situation to be changed or redeemed it is necessary that we become reconciled to God.

In effect our reconciliation, God the Father appointed and sent His Son to be our Mediator. Christ brings to us nothing less than the divine majesty of God Himself—He is God incarnate. Yet He took upon Himself a human nature and willingly submitted Himself to the demands of God's law.

Christ did not initiate reconciliation in an attempt to persuade the Father to put aside His wrath. Rather, in the eternal counsel of the Godhead there was complete agreement between the Father and the Son that the Son should come as our Mediator. No angel could adequately represent God to us, only God Himself could do that.

In the incarnation, the Son took upon Himself human nature in order to accomplish the redemption of Adam's fallen seed. By His perfect obedience, Christ satisfied the demands of God's law and merited eternal life for us. By His submission to the atoning death on the cross, He satisfied the demands of God's wrath against us. Both positively and negatively Christ satisfied the divine requirements for reconciliation. He brought about a new covenant with God for us by His blood and continues daily to intercede for us as our High Priest.

An effective mediator is one who is able to make peace between parties who are in conflict or estranged from each other. This is the role Jesus performed as our perfect Mediator. Paul declared that we have peace with God through Christ's work of reconciliation: "Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).

The mediating work of Christ is superior to all other mediators. Moses was the mediator of the old covenant. He served as God's go-between, giving the Israelites the law. But Jesus is superior to Moses. The author of Hebrews declares, "For Jesus has been counted worthy of more glory than Moses—as much more glory as the builder of a house has more honor than the house itself." (Hebrews 3:3)

—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. 2157, abridged

KEEPING THE SABBATH

"This is what the Lord has said: 'Tomorrow is a Sabbath rest, a holy Sabbath to the Lord'..." (v. 23).

Exodus 16:22–36

The commandment to keep the seventh day holy is often tied to the Mosaic law, as if it somehow did not have the same eternal and transcultural quality as the rest of the commands (i.e. murder, stealing, adultery). But here we see God commanding His people to keep the Sabbath day before the Law was even given on Mount Sinai. This law, however, was not a new command even at this time. It was introduced in the Garden to Adam and Eve: "Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made." (*Gen.* 2:3) The Sabbath day is a law inextricably bound to the holiness of God. Adam and Eve were expected to keep the Sabbath day, and all generations and every society from that time forth are expected to keep this command. This is true for New Testament believers as well. Jesus did not abolish any point of the law, and this includes the Sabbath. We are to keep the Sabbath as an everlasting ordinance to the Lord. As we keep the Sabbath we are to celebrate the rest and peace we have in Jesus Christ and look forward to the day when we will have eternal rest in God our Father—a day that even then will not be abolished but will be celebrated for all eternity.

So faithless were the people of Israel that they even failed to keep this holy command. God had told them to keep the Sabbath day holy, to refrain from worldly care and work, and to rest in Him. When Israel disobeyed, God said, "How long do you refuse to keep My commandments and My laws? See! For the Lord has given you the Sabbath.... So the people rested on the seventh day." Notice that the breaking of one command was in essence breaking all God's commandments. Israel's failure to keep the Sabbath was a failure to obey God, and thus it was a failure to *love* the Lord. Likewise, when we fail to keep the Sabbath, when we go about our daily activities on the Lord's Day as if it were any other day of the week, we are breaking all of God's law and calling into question our love for Him and our submission to Christ as our King.

Probably no commandment is more flagrantly broken than this. We do not consider it to be important. But God does, and so should we. If we want to love our Lord, we must do it by obeying His commands, and this means resting on the Lord's Day.

Devotional from ligonier.org

THE PERSEVERANCE AND PRESERVATION OF BELIEVERS

As the parable of the sower indicates (Mt. 13:18-23), there are different kinds of faith, but only faith that produces the fruit of holy living is saving faith. This is why the writer of Hebrews insisted that “without holiness, no one will see the Lord” (Heb. 12:14). Those with temporary faith may experience many blessings from God because of their close association with the faithful (Heb. 6:1-6; II Pet. 2:21-22), but they will lose those blessings as they turn from Christ and will eventually suffer eternal judgment (Heb. 10:26-31). Many who say to Jesus, “Lord, Lord,” will not be acknowledged (Mt. 7:21-23). Only those who show themselves to be regenerate by pursuing holiness as they pass through this world are entitled to believe themselves secure in Christ. Persevering in faith and penitence, not just in Christian formalism, is the path to glory.

Nevertheless, Reformed theology has also emphasized that God’s gracious preservation must sustain true believers so that they remain faithful to Christ. Christians do not begin their walk with Christ by faith and then continue by reliance on their own efforts (Gal. 3:3). Paul exhorted the Philippians to “work out [their] salvation” (Phil. 2:12) but then added “for it is God who works in you to will and to act according to his good purpose” (Phil. 2:13). Paul also assured them, declaring that “he who began a good work in you will carry it on to completion” (Phil. 1:6). Jesus himself stressed his preservation of true believers when he said that believers “shall never perish: no one can snatch them out of my hand” (Jn. 10:28).

Sometimes truly regenerate believers backslide and fall into gross sin. But in this they act out of character, do violence to their own new nature and make themselves deeply miserable, so that eventually they seek and find restoration to righteousness.

—From *Spirit of the Reformation Study Bible* (2003), theological editors, The Rev. John M. Frame, M.Phil. (Yale), D.D. (Belhaven) and The Rev. J. I. Packer, D. Phil. (Oxford), p. 1919

PRAYER

We are able to talk with God. He speaks verbally to us in his Word and nonverbally through His obvious providence. We commune with Him through prayer. Charles Hodge declared that “prayer is the converse of the soul with God.” In and through prayer we express our reverence and adoration for God, we bare our souls in contrite confession before Him, we pour out the thanksgiving of grateful hearts, and we offer our petitions and supplications to Him.

In prayer we experience God as personal and powerful. He can hear us and act in response. The Scripture teaches both the sovereign foreordination of God and the efficacy of prayer. The two are not inconsistent with one another, for God ordains the means as well as the ends for His purposes.

—The Rev. R. C. Sproul, Drs. (Free Uni., NL)
From *The Reformation Study Bible*, 3rd. ed., p. 1808

THE HUMBLE OBEDIENCE OF CHRIST

Humility in Scripture does not mean pretending to be worthless and refusing positions of responsibility but knowing and keeping the place God has appointed for one. Being humble is a matter of accepting God’s arrangement, whether it means the high exposure of leadership (Moses was humble as a leader, Num. 12:3), or the obscurity of being a servant., When Jesus said the He was “lowly in heart” (Matt. 11:29), He meant that He was following the Father’s plan for His earthly life.

The three Persons of the Trinity are eternal and self-existent, having equally all aspects and attributes of deity, and always acting together. But the Persons are distinct in their mutual relationships. Something of what this means is revealed in the humble submission of Christ to the Father’s will, and also in the way that the Holy Spirit is sent by the Father and the Son to confirm the work of salvation in human hearts.

The Father’s will for Christ is sometimes called the covenant of redemption. It is called a “covenant” because it is an agreement between two parties. *The Westminster Confession* summarizes the agreement (the Father’s purpose, accepted by the Son) as follows:

It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, His only-begotten Son, to be the Mediator between God and man, the Prophet, Priest, and King; the Head and Saviour of His Church, the Heir of all things and Judge of the world: unto whom He did, from all eternity, give a people to be His seed, and to be by Him in time redeemed, called, justified, sanctified, and glorified (*Westminster Confession*, VIII.1).

Christ fulfilled this covenant through two stages called His “humiliation” and His “exaltation.” In His humiliation, He left behind the eternal glory that was His . . .

—The Rev. J. I. Packer, D.Phil. (Oxford)
author of *Knowing God* and *Evangelism and the Sovereignty of God*
from *The Reformation Study Bible*, 2d. ed., p. 1519

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.

