

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

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

ALL CHURCH FELLOWSHIP DINNER TODAY

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

CONGREGATIONAL MEETING

The Session has called a congregational meeting for the Lord's Day, March 15, immediately following the morning service to inform the church of the 2026 budget and for the church to consider the building improvements and addition.

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 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

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

Forever Settled in the Heavens Hatton
O Worship the King Kraus

***The First Lesson – Daniel 2:20-21; Micah 4:2**

Blessed be the name of God forever and ever, to whom belong wisdom and might. He changes times and seasons; he removes kings and sets up kings; he gives wisdom to the wise and knowledge to those who have understanding;
Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways, and that we may walk in his paths. (ESV)

***The Hymn No. 94 – “How firm a foundation”** *Foundation*

*The Invocation and the Lord's Prayer

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

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

Father of heav'n, whose love profound a ransom for our souls has found, before your throne we humbly bend; to us your pard'ning love extend. Almighty Son, Incarnate Word, our Prophet, Priest, Redeemer, Lord, before your throne we humbly bend; to us your saving grace extend. Eternal Spirit, by whose breath the soul is raised from sin and death, before¹⁵¹⁷ your throne we humbly bend; to us your quick'ning pow'r extend. (by Edward Cooper, English pastor, 1805, mod.)

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

***The Ascription of Praise** (Sung by all) *Divinum mysterium*

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)

*The Apostles' Creed

I believe in God the Father Almighty, Maker of heaven and earth;

And in Jesus Christ His only Son our Lord; Who was conceived by the Holy Ghost; Born of the Virgin Mary; Suffered under Pontius Pilate; Was crucified, dead, and buried; He descended into hell; The third day He rose again from the dead; He ascended into heaven; And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.
(from the 2nd c.; the term “Catholic” is the Anglicization of the Latin for universal)

*The Gloria Patri (Sung by all) *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 Law of God – The Ten Commandments (Unison)**

You shall have no other gods before me.
 You shall not make for yourself a carved image.
 You shall not take the name of the LORD your God in vain.
 Remember the Sabbath day, to keep it holy.
 Honor your father and your mother.
 You shall not murder.
 You shall not commit adultery.
 You shall not steal.
 You shall not bear false witness against your neighbor.
 You shall not covet. (Ex. 20:3-17, ESV)

***The Psalm** (Sung by all) Kingsfold

O how I love Thy law; it is my study all the day. It makes me wiser than my foes; its precepts with me stay. More than my teachers or the old Thy servant understands; Thy testimonies I consult and follow Thy commands. I stayed my feet from evil ways that I Thy word observe; I have been taught by Thee and from Thy judgments will not swerve. How sweet in taste Thy promises, than honey far more sweet! Thy precepts understanding give; I therefore hate deceit. (Psalm 119, *Trinity Psalter*)

***The Second Lesson – Psalm 24:1-6 (Responsively)**

The earth is the LORD's and the fullness thereof, the world and those who dwell therein,

For he has founded it upon the seas and established it upon the rivers.

Who shall ascend the hill of the LORD? And who shall stand in his holy place?

He who has clean hands and a pure heart, who does not lift up his [^]soul to what is false and does not swear deceitfully.

He will receive blessing from the LORD and righteousness from the God of his salvation.

Such is the generation of those who seek him, who seek the face of the God of Jacob. (ESV)

*The Silent Prayers of God's People

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

All my sins have been forgiven; God is merciful to me; faith has claimed the Savior's promise, grace and pardon, full and free; O my soul, be ever praising for the great Redeemer's love; joyous songs to him be raising, unto God in heav'n above. My account is closed forever; Jesus Christ has paid it all; shed his blood my sin to cover, paid the price to save my soul; there is now no condemnation, I am fully reconciled; what a wonderful salvation, for a sinner so defiled! (by Phillip F. Hiller, 1767)

*The Westminster Shorter Catechism

Pastor: Q. 89. How is the Word made effectual to salvation?
Congregation: A. The Spirit of God maketh the reading, but especially the preaching, of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation.
Pastor: Q. 90. How is the Word to be read and heard, that it may become effectual to salvation?
Congregation: A. That the Word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practice it in our lives.
Pastor: Q. 91. How do the sacraments become effectual means of salvation?
Congregation: A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

*The Psalm (Sung by all) *Ellacombe*
O ye my people, to my law attentively give ear; the words that from my mouth proceed incline yourselves to hear. My mouth shall speak a parable, the sayings dark of old, which we have listened to and known as by our fathers told. That children yet unborn might know and their descendants lead to trust in God, recall God’s works, and His commandments heed, and not be like their fathers were, a race of stubborn mood, which never would prepare its heart nor keep its faith with God. How he in Egypt wonders did and signs in Zoan’s field; He turned their rivers into blood, their streams no drink would yield. He sent devouring swarms of flies, and frogs their land to spoil; to grasshoppers He gave their crops to locusts all their toil. So with integrity of heart them faithfully He fed, and with His understanding hands, He guided as He led. O ye my people, to my law attentively give ear, the words that from my mouth proceed, incline yourselves to hear. (Ps. 78, *Trinity Psalter*, 1995)

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

The Third Lesson – James 1:2-8 (Pew Bible, p. 1011, Large Print, p. 1199)

The Sermon – TESTED BY TRIAL Mr. McGowan

II. FAITH THAT WORKS: AN EXPOSITION OF JAMES

*The Hymn No. 95 – “Though troubles assail us” *Joanna*

*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

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

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.

