

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 P.M.

TONIGHT: Q&A CLUB AND CONFESSION CLASS

MAUNDY THURSDAY SERVICE OF HOLY COMMUNION

All are encouraged to be present for the Maundy Thursday Service of Holy Communion at 7:00 P.M. The term “Maundy” is the Anglicized derivative of the Latin “mandatum” for command and is in reference to Jesus’ new command found in St. John 13:34 to “love one another,” given to his disciples on the eve (Thursday) of his crucifixion in the Upper Room. The pastor is to preach.

GOOD FRIDAY EVENING SERVICE

Good Friday is the most solemn day in the year for the Christian. The Lord Jesus Christ hung upon the Cross from 9:00 A.M. until 3:00 P.M. to make atonement for the sins of his people. Let us use Good Friday evening carefully to honor our Crucified Savior and for the health of our souls by gathering at the Cross for worship and testimony at 7:00 P.M. The Reverend Adam Burrell will give the homily.

EASTER MORNING PRE-SERVICE FELLOWSHIP

There will be a pre-service time for fellowship on Easter morning with light refreshments beginning at 9:30 A.M. Sunday Bible School will not meet. Each household is asked to bring a finger food item. If it is raining on Easter morning, the event will not take place.

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:** *Reformed Theology* by Jonathan Master*

Westminster Presbyterian Church

THE PALM SUNDAY MORNING SERVICE

eleven o’clock

Lord’s Day, March 29, 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

GOD NEVER FORGETS US

We are a forgetful people. We too often overlook the majesty of creation and how it directs our gaze to our sovereign, holy, and gracious Creator. We forget to give God glory for creating us and for sustaining us. We forget to thank Him for all blessings. We forget to pray to Him, and we forget to praise Him. We forget His steadfast and abounding love. We forget what Christ has done for us, in us, and through us. We forget Christ’s law-fulfilling life, and we forget His sacrificial, atoning death. We forget His resurrection, and we forget that we are awaiting resurrection. We forget that Christ is interceding for us at the right hand of the Father. We forget that Christ is coming back to judge the living and the dead. We forget that God is all-knowing and knows the intentions of our hearts. We forget the person and power of the Holy Spirit. We forget that the Holy Spirit dwells within us and that we are the temple of God. We forget that God is at work in us both to will and to work according to His good pleasure. We forget that God is working all things together for good for those who love Him and are called according to His purpose. We forget that we are united to Christ and that our salvation is secure in Christ. We forget that we are seated with Christ in the heavenly places. We forget that God will make all things new in the new heaven and new earth. We forget God’s promises. We forget the law. We forget the gospel. We forget God’s faithfulness. And yet, God never forgets us.

Throughout Scripture, our faithful, covenant Lord reminds us, “I will remember” (Gen. 9:1; Lev. 26:42; Ezek.16:60). He will not forget us and His everlasting promises to us . . .

—The Rev. Burk Parsons, D.Min. (Reformed)

Founding Pastor, St. Andrew’s Chapel (Ind. Reformed), Sanford, FL

Editor of *Tabletalk* magazine of Ligonier Ministries

The Prelude

Who Is This, So Weak and Helpless Lloyd
When Jesus Left His Father’s Throne . . . Traditional English melody, *English Hymnal*

***The First Lesson – St. Mark 11:1-11a**

Now when they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus sent two of his disciples

And said to them, “Go into the village in front of you, and immediately as you enter it you will find a colt tied, on which no one has ever sat. Untie it and bring it.

If anyone says to you, ‘Why are you doing this?’ say, ‘The Lord has need of it and will send it back here immediately.’”

And they went away and found a colt tied at a door outside in the street, and they untied it.

And some of those standing there said to them, “What are you doing, untying the colt?”

And they told them what Jesus had said, and they let them go.

And they brought the colt to Jesus and threw their cloaks on it, and he sat on it.

And many spread their cloaks on the road, and others spread leafy branches that they had cut from the fields.

And those who went before and those who followed were shouting, “Hosanna! Blessed is he who comes in the name of the Lord!

Blessed is the coming kingdom of our father David! Hosanna in the highest!”

And he entered Jerusalem and went into the temple. (ESV)

***The Hymn – “All glory, laud, and honor” St. Theodulph**

All glory, laud, and honor to thee, Redeemer, King, to whom the lips of children made sweet hosannas ring! Thou art the King of Israel, thou David's royal Son, who in the Lord's name comest, the King and blessed One!

The people of the Hebrews with palms before thee went; our praise and prayer and anthems before thee we present: to thee, before thy passion,

they sang their hymns of praise; to thee, now high exalted, our melody we raise.

Thou didst accept their praises; accept the prayers we bring, who in all good delightest, thou good and gracious King! All glory, laud, and honor to thee, Redeemer, King, to whom the lips of children made sweet hosannas ring! (by Theodulph, Bishop of Orleans, c. 820)

***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. (St. Matthew 6:9-13)

***The Response (Sung by all) Austrian Hymn**

Worship, honor, glory, blessing, Lord, we offer unto thee; young and old, thy praise expressing, in glad homage bend the knee. All the saints in heav’n adore thee; we would bow before thy throne: as thine angels serve before thee, so on earth thy will be done. (by Edward Osler, English literary figure, wrote sixty-five hymns, 1836)

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

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

Hosanna to the living Lord! Hosanna to the Incarnate Word! To Christ, Creator, Savior, King, let earth, let heaven hosanna sing! To God the Father, God the Son, and God the Spirit, Three in One, be honor, praise and glory given by all on earth and all in heaven. (by Reginald Heber, Bishop of Calcutta, 1827)

***The Second Lesson– Zechariah 9:9-11 (Unison)**

Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey. I will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and he shall speak peace to the nations; his rule shall be from sea to sea, and from the River to the ends of the earth. As for you also, because of the blood of my covenant with you, I will set your prisoners free from the waterless pit. (ESV)

***The Hymn – “Jesus shall reign where’er the sun” Duke Street**

Jesus shall reign where’er the sun does his successive journeys run; his kingdom spread from shore to shore, till moons shall wax and wane no more.

Blessings abound where’er he reigns; the prisoner leaps to lose his chains; the weary find eternal rest, and all the sons of want are blest. (based on Psalm 72, by Isaac Watts, “father of English hymnody,” wrote 600 plus, 1719, alt.)

***The Apostles’ Creed**

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

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

I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

*i. e. His body continued in the state of the dead until the third day. (from the 2nd c.; the term “Catholic” is the Anglicization of the Latin for universal)

***The Gloria Patri (Sung by all) Greatorex**

Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen, Amen. (2nd cent.)

***The Westminster Larger Catechism**

Pastor: Q. 49 How did Christ humble himself in his death?

Congregation: A. Christ humbled himself in his death, in that having been betrayed by Judas, forsaken by his disciples, scorned and rejected by the world, condemned by Pilate, and tormented by his persecutors; having also conflicted with the terrors of death and the powers of darkness, felt and borne the weight of God’s wrath, he laid down his life an offering for sin, enduring the painful, shameful, and cursed death of the cross. (Isa. 53:3-6, 10-12; Matt. 26:56; 27:4, 26, 46; Luke 18:32-33; 22:44, 63-64 . . .)

***The Response Hamburg**

Ride on, ride on in majesty! In lowly pomp ride on to die: O Christ, your triumphs now begin o’er captive death and conquered sin. Ride on, ride on in majesty! In lowly pomp ride on to die; bow in meekness and sacrifice, then take, O God, your pow’r and reign. (by Henry H. Milman, Dean of St. Paul’s, London, 1827, alt., mod.)

***The Third Lesson – Colossians 1:11-14; 2:13-14 (Responsively)**

11 May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy,

12 Giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light.

13 He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son,

14 In whom we have redemption, the forgiveness of sins.

13 And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses,

14 By canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. (ESV)

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

***The Pastoral Prayer**

***The Hymn – “Not all the blood of beasts” St. Michael**

Not all the blood of beasts on Jewish altars slain, could give the guilty conscience peace, or wash away the stain:

But Christ, the heav’nly Lamb, takes all our sins away, a sacrifice of nobler name and richer blood than they.

My faith would lay its hand on that dear head of thine, while like a penitent I stand, and there confess my sin.

My soul looks back to see the burdens thou didst bear, when hanging on the cursed tree, and knows its guilt was there. (by Isaac Watts, 1709, alt. 1961, 2014)

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

The Fourth Lesson – James 1:13-18 (Pew Bible, p. 1011, Large Print, p. 1199)

The Sermon – WHEN TESTING TEMPTS Mr. McGowan

IV. FAITH THAT WORKS: AN EXPOSITION OF JAMES

***The Hymn No. 165 – “Ye servants of God, your Master proclaim” Lyons**

***The Benediction**

***The Recessional Hymn – “Hosanna, loud hosanna” Ellacombe**

Hosanna, loud hosanna the little children sang; through pillared court and temple the lovely anthem rang; to Jesus, who had blessed them close folded to his breast, the children sang their praises, the simplest and the best.

From Olivet they followed ’mid an exultant crowd, the victor palm branch waving, and chanting clear and loud; the Lord of men and angels rode on in lowly state, nor scorned that little children should on his bidding wait.

“Hosanna in the highest!” that ancient song we sing, for Christ is our Redeemer, the Lord of heav’n, our King; O may we ever praise him with heart and life and voice, and in his blissful presence eternally rejoice! (by Jennette Threlfall, 1873)

The Postlude – Lasst uns erfreuen Geistliche Kirchengesange, Cologne, 1623

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 to be confused with the full experience of conversion. Just as birth is our initiation, our first entrance into life outside the womb, so our spiritual rebirth is the starting point of our spiritual life. It occurs by God’s divine initiative and is an act that is sovereign, immediate, and instantaneous. An awareness of our conversion may be gradual. Yet rebirth itself is instantaneous. No one can be partially reborn any more than a woman can be partially pregnant.

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. God does not have faith for us. It is our own faith by which we are justified. What God does is quicken us to spiritual life, rescuing us from darkness, bondage, and spiritual death. God makes faith possible and actual for us. He quickens faith within us. (*Again, see Ephesians 2:1-10*)

—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. 1857

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 Saylor, 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.

