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. Confession Class

NO Q&A CLUB THIS EVENING

CONFESSION CLASS THIS EVENING

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

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

HARVEST FESTIVAL AND CHILI COOK-OFF

Our annual Harvest Festival will take place at the church, Saturday November 7 from 1-5 pm!

RENOVATIONS ON-GOING

Renovations to the inside of our Church building will continue this week. While there will be construction taking place over the next few weeks we will still be able to have worship on Sunday mornings! For any questions, please see one of the elders.

PRESBYTERY

The one hundred and sixty-second stated meeting of Gulf Coast Presbytery will convene this Tuesday October 27, at the First Presbyterian Church, Panama City, FL. Attending from Westminster will be the pastor and ruling elders Brett Doster and Drew Mcleod.

TIME CHANGE

All are reminded to set their clocks back one hour before retiring this Saturday evening, October 31. The time change of Eastern Daylight Saving Time to Eastern Standard Time will take place at 2:00 A.M. Sunday morning.

*__BOOK OF THE MONTH:__ *Identity and Attributes of God* by Terry Johnson*

Westminster Presbyterian Church

THE REFORMATION SUNDAY MORNING SERVICE
eleven o'clock
Lord's Day, October 25, 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

REFORMATION SUNDAY

This Lord's Day, we commemorate the 509th anniversary of the Protestant Reformation begun on October 31, 1517, when Martin Luther, the German Augustinian monk, nailed ninety-five theses on the church door at Wittenberg. Westminster Presbyterian Church, with its roots in the English and Scottish Reformations, stands firmly in this heritage. It does so by proclaiming with the authority of the written Word of God the sovereign grace of God whereby the sinners for whom Christ died are justified. We continue to affirm the biblical principles upon which the Reformation was based: **Sola Scriptura**, **Solus Christus**, **Sola Gratia**, **Sola Fide** and **Soli Deo Gloria** (Scripture, Christ, grace and faith alone, and to God alone the glory).

TO GOD ALONE THE GLORY

No people ever rise higher than their idea of God. Conversely, the loss of the sense of God's high and awesome character always leads to the loss of a people's highest ideals, moral values, and even what we commonly call humanity, not to mention the loss of understanding of and appreciation for the most essential Bible doctrines. We are startled by the disregard for human life that has overtaken large segments of the United States. But what do we expect to see when a country as proudly secular as ours openly turns its back on God? We deplore the breakdown of moral standards in the church, even among its most visible leaders. But what do we think should happen when we have focused on ourselves and our own, often trivial needs rather than on God, ignoring his holiness and excusing our most blatant sins? To listen to many contemporary sermons one would think that man's chief end is to glorify himself and cruise the malls . . . *A. W.* Tozer wrote, "What comes into our minds when we think about God is the most important thing about us."
—The Rev. James Montgomery Boice, D.Theol. (Basel)
Whatever Happened to the Gospel of Grace? (2001), pp. 151-52

The Prelude

I Greet Thee, Who My Sure Redeemer Art . . . . . *Genevan Psalter*, 1551
Children of the Heavenly Father . . . . . Traditional Swedish melody, arr. Hedin
The Ends of All the Earth Shall Hear . . . . . Doane
The Heavens Declare Your Glory, Lord . . . . . Manson

*__The First Lesson__ – Ephesians 2:1-10

1 And you were dead in the trespasses and sins
2 In which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience—
3 Among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.
4 But God, being rich in mercy, because of the great love with which he loved us,
5 Even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—
6 And raised us up with him and seated us with him in the heavenly places in Christ Jesus,
7 So that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.
8 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God,
9 Not a result of works, so that no one may boast.
10 For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. (ESV)

*__The Hymn No. 92__ – "A mighty fortress is our God" . . . . . *Ein feste Burg*

*__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. (by Edward Cooper, Fellow of All Souls College, Oxford, English pastor, 1805, mod.)

+__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. 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. 1853)

*__The Nicene Creed__

I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds; God of God; Light of Light; Very God of Very God; Begotten, not made; Being of one substance with the Father, by whom all things were made; Who for us men, and for our salvation, came down from heaven; And was incarnate by the Holy Ghost of the Virgin Mary, and was made man; And was crucified also for us under Pontius Pilate. He suffered and was buried; And the third day He rose again according to the Scriptures; And ascended into heaven; And sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost; The Lord and Giver of Life; Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshiped and glorified; Who spake by the prophets. And I believe one holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead; And the Life of the world to come. Amen. (A.D. 325; believed to be the baptismal confession of the church at Antioch or Jerusalem or both at the time; 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 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. (Psalm 119:97-100, *Trinity Psalter*)

*__The Second Lesson__ – Romans 3:10-12, 23-25a; 5:1, 8 (Responsively)

As it is written: "None is righteous, no, not one;

No one understands; no one seeks for God.

All have turned aside; together they have become worthless; no one does good, not even one."

For all have sinned and fall short of the glory of God,

And are justified by his grace as a gift, through the redemption that is in Christ Jesus,

Whom God put forward as a propitiation by his blood, to be received by faith.

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

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

*__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. (by Phillip F. Hiller, 1767)

*__The Westminster Larger Catechism__

Pastor: Q. 67. What is effectual calling?

Congregation: A. Effectual calling is the work of God's almighty power and grace, whereby (out of his free and special love to his elect, and from nothing in them moving him thereunto) he doth, in his accepted time, invite and draw them to Jesus Christ, by his Word and Spirit; savingly enlightening their minds, renewing and powerfully determining their wills, so as they (although in themselves dead in sin) are hereby made willing and able freely to answer his call, and to accept and embrace the grace offered and conveyed therein.

Pastor: Q. 68. Are the elect only effectually called?

Congregation: A. All the elect, and they only, are effectually called; although others may be, and often are, outwardly called by the ministry of the Word, and have some common operations of the Spirit; who, for their willful neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Jesus Christ.

*__The Hymn__ – "How sweet the name of Jesus sounds" . . . . . *St. Anne*

How sweet the name of Jesus sounds in a believer's ear! It soothes his sorrows, heals his wounds, and drives away his fear.

It makes the wounded spirit whole, and calms the troubled breast; 'tis manna to the hungry soul, and to the weary rest.

Dear Name! the rock on which I build, my shield and hiding place, my never failing treas'ry filled with boundless stores of grace;

Jesus, my Shepherd, Brother, Friend, O Prophet, Priest and King, my Lord, my Life, my Way, my End, accept the praise I bring. (by John Newton, 1779)

__The Interlude –__ O Sacred Head, Now Wounded . . . . . Hassler, harm. J. S. Bach

__The Third Lesson__ – St. Mark 1:21-34 (Pew Bible, pp. 836-837, Large Print, pp. 994-995)

__The Sermon__ – THE AUTHORITY OF JESUS .....Mr. McGowan

V. JESUS CHRIST: THE SERVANT KING: AN EXPOSITION OF MARK

*__The Hymn No. 115__ – "All creatures of our God and King" . . . . . *Lasst Uns Erfreuen*

*__The Closing Prayer__

*__The Doxology__ (Sung by all) . . . . . *Old Hundredth*

Direct, control, suggest, this day, all I design, or do, or say; that all my powers, with all their might, to your sole glory may unite. 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 Postlude –__ O God, Our Help in Ages Past . . . . . attr. Croft

THE REFORMATION

On October 31, 1517, Martin Luther posted his Ninety-Five Theses for debate on the church door at Wittenberg, Germany. The preface to the document reveals his motive in posting the theses: "Out of love for the truth and the desire to bring it to light." By the end of his truth seeking expedition, Luther was certain of one thing: his church, latter medieval Roman Catholicism, had lost its way. Quoting Scripture, Luther declares in Thesis 92, "Away, then, with all those prophets who say to the people of Christ 'Peace, peace' and there is no peace!" So proclaimed the thesis that would be heard around the world, and so began the Protestant Reformation.

The Reformation was an ecclesiological, theological, political, and cultural movement of the sixteenth and seventeenth centuries that reacted against the errors of the Roman Catholic Church and the Holy Roman Empire, resulting in the emergence of Protestantism, and coincided with the Renaissance and the rise of the modern nation state.

In short, the Reformation was a rediscovery of the life and light found in Christ alone. This story of rediscovery gets told again and again during the Reformation. One such telling is found in the writings of Lady Jane Grey, who ruled as queen of England for all of nine days. Her reign ended when Mary, the daughter of Catherine of Aragon and Henry VIII, assembled an army, deposed Jane Grey, and imprisoned her in the Tower of London. On February 12, 1554, Jane was martyred. While in the tower, Jane was granted permission to keep a New Testament. On the morning of her martyrdom, she wrote an inscription on the flyleaf, asking the guard that it be delivered to her younger sister. She inscribed these words: "Rejoice in Christ, as I do. Follow the footsteps of your master Christ, and take up your cross. Lay your sins on his back, and always embrace him. And as touching my death, rejoice as I do, good sister, that I shall be delivered of this corruption and put on incorruption." Jane's resolve in the face of death was grounded not in any confidence in her own self, nor in following the rituals of the Roman Catholic Church. Her confidence came in, through and by Christ alone.

Such confidence in the face of death was a rather rare commodity on the eve of the Reformation. The Medievalists had a saying: "In the midst of life, we die." In one of his sermons, Martin Luther turned that saying around. Drawing from the recovery of the doctrine of justification by faith alone in the work of Christ alone, Luther thundered, "Nay, in the midst of death, we live."

The rarity of confidence can also be seen in the common description of the medieval era as "the Dark Ages." A pall had descended upon the Western world, and the gospel's brilliance lay obscured by layers of spiritual darkness. In John Calvin's Geneva, the Reformation motto *post tenebras lux* (after darkness, light) resounded with hope and joy. Through the Reformation's rediscovery of the gospel, light overcame the darkness and life conquered death—the light and life that comes through Christ alone. In order to understand more fully what the Reformation brought about, we need to look at what it reacted against.

Medieval Roman Catholicism suffered from the deeper problem of theological decline and outright departure from the authority of Scripture. Other movements or attempts at reform addressed the symptoms of this malady, but a theological disease needs a theological cure. Recognizing this need, the Reformers addressed the disease with the precision of a surgeon's knife.

The theological cure prescribed by the Reformers has been helpfully summed up in the five Reformation *solas*. These doctrines address three key areas:

1. Scripture
   - *sola Scriptura* (Scripture alone)
2. Christ, Sin, and Salvation
   - *sola gratia* (grace alone)
   - *sola fide* (faith alone)
   - *solus Christus* (Christ alone)
3. The Meaning of History and of Life
   - *soli Deo Gloria* (to God alone be the glory)

In one sense, the Reformation can be seen as an answer to the crisis of authority. Throughout the Middle Agers, the Roman Catholic Church was the authority for and on everything. As the church crumbled, the question of authority was felt rather acutely. Though Renaissance thinkers in some ways broke away from the church, they still maintained strong ties to the church through its patronage of the arts. Eventually, though, the Renaissance set the trajectory for Modernism. The Reformers, however, looked to the only sure and certain basis of authority. They submitted themselves to the Word of God, which alone is the ultimate source for authority in all things.

Perhaps the Puritans, known as the "People of the Book," best come to embody this Reformation principle of submission to the Word of God. In John Bunyan's *The Pilgrim's Progress*, Christian starts his journey with a burden on his back and a book in his hand. The burden, his sin, falls away when Christian comes to the foot of the cross and meets Christ. However, the book in his hand continues to guide him through his journey to the Celestial City. For Puritans and Reformers, the Bible alone is our guide for life. As the church remains faithful to the Bible, she will also remain faithful to her mission, and the gospel will flourish.

The gift and the legacy of the Reformation entrusted to us is the rediscovery of the biblical doctrines embodied in the five *solas*. The church of every age needs to be reformed by submitting to the authority of Scripture alone, proclaiming the gospel of grace and justification by faith alone through Christ alone, and by seeing all of life in the service of our primary vocation—living for the glory of God alone.

—Stephen J. Nichols, Ph.D. (Westminster)
President of Reformation Bible College, Sanford, FL
Chief academic officer, Ligonier Ministries and Ligonier teaching fellow
An abridgment from *The Reformation Study Bible*, 3d. ed., pp. 2379-8

WHY THE REFORMATION STILL MATTERS

On October 31, 2016, Pope Francis announced that after five hundred years, Protestants and Catholics now "have the opportunity to mend a critical moment of our history by moving beyond the controversies and disagreements that have often prevented us from understanding one another." From that, it sounds as if the Reformation was an unfortunate and unnecessary squabble over trifles, a childish outburst that we can all put behind us now that we have grown up.

But tell that to Martin Luther, who felt such liberation and joy at his rediscovery of justification by faith alone that he wrote, "I felt that I was altogether born again and had entered paradise itself through open gates." Tell that to William Tyndale, who found it such "merry, glad and joyful tidings" that it made him "sing, dance, and leap for joy." Tell it to Thomas Bilney, who found it gave him "a marvellous comfort and quietness, insomuch that my bruised bones leaped for joy." Clearly, those first Reformers didn't think they were picking a juvenile fight; as they saw it, they had discovered glad tidings of great joy.

Good News in 1517

At the beginning of the sixteenth century, Europe had been without a Bible the people could read for something like a thousand years. Thomas Bilney had thus never encountered the words "Christ Jesus came into the world to save sinners" (1 Tim. 1:15). Instead of the Word of God, they were left to the understanding that God is a God who enables people to earn their own salvation. As one of the teachers of the day liked to put it, "God will not deny grace to those who do their best." Yet what were meant as cheering words left a very sour taste for everyone who took them seriously. How could you be sure you really had done your best? How could you tell if you had become the sort of just person who merited salvation?

Martin Luther certainly tried. "I was a good monk," he wrote, "and kept my order so strictly that I could say that if ever a monk could get to heaven through monastic discipline, I should have entered in." And yet, he found:

> My conscience would not give me certainty, but I always doubted and said, "You didn't do that right. You weren't contrite enough. You left that out of your confession." The more I tried to remedy an uncertain, weak and troubled conscience with human traditions, the more daily I found it more uncertain, weaker and more troubled.

According to Roman Catholicism, Luther was quite right to be unsure of heaven. Confidence of a place in heaven was considered errant presumption and was one of the charges made against Joan of Arc at her trial in 1431. There, the judges proclaimed,

> This woman sins when she says she is as certain of being received into Paradise as if she were already a partaker of . . . . glory, seeing that on this earthly journey no pilgrim knows if he is worthy of glory or of punishment, which the sovereign judge alone can tell.

That judgment made complete sense within the logic of the system: if we can only enter heaven because we have (by God's enabling grace) become personally worthy of it, then of course no one can be sure. By that line of reasoning, I can only have as much confidence in heaven as I have confidence in my own sinlessness.

That was exactly why the young Martin Luther screamed with fear when as a student he was nearly struck by lightning in a thunderstorm. He was terrified of death, for without knowledge of Christ's sufficient and gracious salvation—without knowledge of justification by faith alone—he had no hope of heaven.

And that was why his rediscovery in Scripture of justification by faith alone felt like entering paradise through open gates. It meant that, instead of all his angst and terror, he could now write:

> When the devil throws our sins up to us and declares that we deserve death and hell, we ought to speak thus: "I admit that I deserve death and hell. What of it? Does this mean that I shall be sentenced to eternal damnation? By no means. For I know One who suffered and made satisfaction in my behalf. His name is Jesus Christ, the Son of God. Where he is, there I shall be also."

And that was why the Reformation gave people such a taste for sermons and Bible reading. For, to be able to read God's words and to see in them such good news that God saves sinners, not on the basis of how well they repent but entirely by His own grace, was like a burst of Mediterranean sunshine into the gray world of religious guilt.

Good News in 2017

None of the goodness or relevance of the Reformation's insights have faded over the last five hundred years. The answers to the same key questions still make all the difference between human hopelessness and happiness. What will happen to me when I die? How can I know? Is justification the gift of a righteous status (as the Reformers argued), or a process of becoming more holy (as Rome asserts)? Can I confidently rely for my salvation on Christ alone, or does my salvation also rest on my own efforts toward and success in achieving holiness?

Almost certainly, what confuses people into thinking that the Reformation is a bit of history we can move beyond is the idea that it was just a reaction to some problem of the day. But the closer one looks, the clearer it becomes: the Reformation was not principally a negative movement about moving away from Rome and its corruption; it was a positive movement, about moving toward the gospel.

—The Rev. Michael Reeves, Ph.D. (King's College, London)
President and Professor of Theology, Union School of Theology, Oxford
An abridgement rom *Tabletalk* magazine, October, 2017

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

Brett Doster — George E. Close — Drew D. Mcleod
Robert Peterson — Arthur E. Wahl

THE DIACONATE

Christopher J. Colson — Kerry S. Langston
Luke May — Dick Metcalf

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
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.