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 NEXT SATURDAY!

Our annual Harvest Festival will take place at the church, next 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.

DAY OF FASTING AND PRAYER

In accordance with the actions of the 53rd General Assembly in the approval of Overture 50 from the Presbytery of the Mississippi Valley, the Gulf Coast Presbytery has appointed Wednesday, November 18, 2026, as a day of fasting and prayer for revival and renewal of the church. Gulf Coast Presbytery encourages all of her churches, officers, and members to devote this day to earnest prayer and fasting.

***BOOK OF THE MONTH:** *The Person of Christ* by Donald Macleod

Westminster Presbyterian Church

THE ALL SAINTS' SUNDAY MORNING SERVICE
eleven o'clock
Lord's Day, November 1, 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.

After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes . . . and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!" Revelation 7:9-10 (ESV)

ALL SAINTS' SUNDAY

All Saints' Sunday is the Lord's Day following November 1, All Saints' Day, when Christian tradition commemorates the truth of the oneness of the Church of our Lord Jesus Christ. Part of the Church is already in Heaven and part is on earth. Thus we confess anew that the true Church is universal and its two parts, The Church Triumphant in Heaven and The Church Militant on earth, are one in Jesus Christ, our Lord, Savior, Head and Reigning King.

HOLY COMMUNION

The sacrament of the Lord's Supper will be administered in the morning service. True believers who do repent of their sins, who desire to live as becomes followers of Christ, and are members in good standing in an evangelical church are invited to partake. Those who do not have a personal saving relationship with Jesus Christ are asked to refrain from partaking and are implored now to receive the Lord Jesus Christ as their Savior by faith and repentance.

COMMUNION OFFERING

Our annual Thanksgiving Offering for Palmer Home for Children in Memphis and Nashville, Tennessee, and Calvary Home for Children, Anderson, South Carolina, begins today. All loose cash received in the morning offering will go to help provide Christmas gifts for Calvary Home children and new clothes and school computers for Palmer Home children.

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 God of Abraham Praise . . . . . Traditional Jewish melody, arr. Lyon

*__The First Lesson__ – Hebrews 12:18-24, 28

For you have not come to what may be touched, a blazing fire and darkness and gloom and a tempest

And the sound of a trumpet and a voice whose words made the hearers beg that no further messages be spoken to them.

For they could not endure the order that was given, "If even a beast touches the mountain, it shall be stoned."

Indeed, so terrifying was the sight that Moses said, "I tremble with fear."

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering,

And to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect,

And to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word . . .

Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe. (ESV)

*__The Hymn No. 358__ – "For all the saints" . . . . . *Sine Nomine*

*__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) . . . . . *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 physician, wrote 60 hymns, 1836)

+__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. (*Te Deum*, 4th century, vers. Ignaz Franz, c. 1774, tr. C. A. Walworth)

*__The Great Commandment__ (Unison)

And he *[Jesus]* said . . . "You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets." (St. Matthew 22:37-40 [Deuteronomy 6:5; Leviticus 19:18]) (ESV)

*__The Response__ (Sung by all) . . . . . *Slane*

Be thou my vision, O Lord of my heart; naught be all else to me, save that thou art—thou my best thought by day or by night, waking or sleeping, thy presence my light. Be thou my wisdom, and thou my true word; I ever with thee and thou with me, Lord; thou my great Father, I thy true son; thou in me dwelling, and I with thee one. Riches I heed not, nor man's empty praise, thou mine inheritance, now and always: thou and thou only, first in my heart, High King of heaven, my treasure thou art. High King of heaven, my victory won, may I reach heaven's joys, O bright heav'n's Sun! Heart of my own heart, whatever befall, still be my vision, O Ruler of all.

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

Lord, I my vows to you renew, disperse my sins as morning dew; guard my first springs of thought and will, and with yourself my spirit fill. Praise God from whom all blessings flow; praise him, all creatures here below; praise him above, ye heav'nly host: praise Father, Son, and Holy Ghost. (by Thomas Ken, 1695, 1709)

*__The Westminster Larger Catechism__

Pastor: Q. 69. What is the communion in grace which the members of the invisible church have with Christ?

Congregation: A. The communion in grace which the members of the invisible church have with Christ, is their partaking of the virtues of his mediation, in their justification, adoption, sanctification, and whatever else, in this life, manifests their union with him.

Pastor: Q. 70. What is justification?
Congregation: A. Justification is an act of God's free grace unto sinners, in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight; not for anything wrought in them, or done by them, but only for the perfect obedience and full satisfaction of Christ, by God imputed to them, and received by faith alone.
Pastor: Q. 71. How is justification an act of God's free grace?
Congregation: A. Although Christ, by his obedience and death, did make a proper, real, and full satisfaction to God's justice in the behalf of them that are justified; yet inasmuch as God accepteth the satisfaction from a surety, which he might have demanded of them, and did provide this surety, his own only Son, imputing his righteousness to them, and requiring nothing of them for their justification but faith, which also is his gift, their justification is to them of free grace.

*__The Hymn__ (Sung by all, Hymn No. 347, vv. 1-2, 6) . . . . . *Aurelia*
The church's one foundation is Jesus Christ, her Lord; she is his new creation, by water and the Word: from heav'n he came and sought her to be his holy bride; with his own blood he bought her, and for her life he died.
Elect from ev'ry nation, yet one o'er all the earth, her charter of salvation one Lord, one faith, one birth; one holy name she blesses, partakes one holy food, and to one hope she presses, with ev'ry grace endued.
Yet she on earth hath union with God the Three in One, and mystic sweet communion with those whose rest is won: O happy ones and holy! Lord, give us grace that we, like them, the meek and lowly, on high may dwell with thee. (by Samuel J. Stone)

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

__The Third Lesson__ – St. Mark 1:35-45 (Pew Bible, p. 837, Large Print, p. 995)

__The Sermon__ – JESUS AND THE LEPER.....Mr. McGowan

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

*__The Communion Hymn__ – "Alleluia! sing to Jesus" . . . . . *Hyfrydol*
Alleluia! sing to Jesus, his the scepter, his the throne; Alleluia! his the triumph, his the victory alone. Hark! the songs of peaceful Zion thunder like a mighty flood, "Jesus, out of every nation hath redeemed us by his blood."
Alleluia! not as orphans are we left in sorrow now; Alleluia! he is near us, faith believes, nor questions how; though the cloud from sight received him when the forty days were o'er, shall our hearts forget his promise, "I am with you evermore"?
Alleluia! Bread of Heaven, thou on earth our food and stay; Alleluia! here the sinful flee to thee from day to day; Intercessor, friend of sinners, earth's Redeemer, plead for me, where the songs of all the sinless sweep across the crystal sea.

*__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 Words of Institution__ – I Corinthians 11:23-29a
For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread:
And when he had given thanks, he brake it, and said, "Take, eat: this is my body for you: this do in remembrance of me."
After the same manner also he took the cup, when he had supped, saying, "This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."
For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.
Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of *profaning* the body and blood of the Lord.
But let a man examine himself, and so let him eat of that bread, and drink of that cup.
For he that eateth and drinketh unworthily, eateth and drinketh *judgment* to himself.

__The Sacrament of the Lord's Supper__

*__The Parting Hymn No. 460__ – "Amazing grace!" . . . . . *New Britain*

*__The Benediction__

*__The Response__ (Sung by all) . . . . . *In Babilone*
Jesus, hail! enthroned in glory, there forever to abide; all the heav'nly hosts adore thee, seated at thy Father's side. There for sinners thou art pleading; there thou dost our place prepare; ever for us interceding till in glory we appear. (by John Bakewell, English evangelist, 1757, alt. Augustus Toplady, 1776)

__The Postlude –__ O God, Our Help in Ages Past . . . . . attr. Croft

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

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).

Because believers are joined to Christ in this mystical way, they share not only his experiences but also his very identity, so that the Father looks upon believers as though they were Chris himself, accounting to them Jesus' status and rights (Gal. 3:26-29). Thus, it is through this identification that Jesus represents believers. Some of the more significant results of this representation include the following: (1) Jesus' death is credited to believers as their own death, such that they have fully satisfied the penalty for sin and may never fall under condemnation (Rom. 5:15-19; 6:3-11; 7:1-6; 8:1; II Cor. 5:14). (2) Jesus' resurrection guarantees the future resurrection of all who are in him (Rom. 6:3-11; II Tim. 2:11); as he merited life for himself, he also merited life for them. (3) Jesus' ascension to the right hand of the Father bestows honor and security, as well as authority, on believers (Eph. 1:18-23; 2:6-7; Col. 3:1; cf. Rom. 5:17; II Tim. 2:12). (4) Even believers' predestination to salvation depends upon this identification and representation (Eph. 1:4, 11). (5) Beyond this, every other blessing of God's covenant that Christ inherits also belongs to believers—not only eternal life and forgiveness, but also permanent and ultimate comfort, joy, intimacy, love, wealth and more. Christ earned all these blessings for himself, but because believers are identified with Christ, he shares them with us. (Gal. 3:26-29).

—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

WHAT IS THE GREATEST OF ALL PROTESTANT "HERESIES"?

Let us begin with a church history exam question. Cardinal Robert Bellarmine (1542–1621) was a figure not to be taken lightly. He was Pope Clement VIII's personal theologian and one of the most able figures in the Counter-Reformation movement within sixteenth-century Roman Catholicism. On one occasion, he wrote: "The greatest of all Protestant heresies is _____." Complete, explain, and discuss Bellarmine's statement.

How would you answer? What is the greatest of all Protestant heresies? Perhaps justification by faith? Perhaps Scripture alone, or one of the other Reformation watchwords?

Those answers make logical sense. But none of them completes Bellarmine's sentence. What he wrote was: "The greatest of all Protestant heresies is assurance."

A moment's reflection explains why. If justification is not by faith alone, in Christ alone, by grace alone—if faith needs to be completed by works; if Christ's work is somehow repeated; if grace is not free and sovereign, then something always needs to be done, to be "added" for final justification to be ours. That is exactly the problem. If final justification is dependent on something we have to complete it is not possible to enjoy assurance of salvation. For then, theologically, final justification is contingent and uncertain, and it is impossible for anyone (apart from special revelation, Rome conceded) to be sure of salvation. But if Christ has done everything, if justification is by grace, without contributory works; it is received by faith's empty hands—then assurance, even "full assurance" is possible for every believer.

No wonder Bellarmine thought full, free, unfettered grace was dangerous! No wonder the Reformers loved the letter to the Hebrews!

This is why, as the author of Hebrews pauses for breath at the climax of his exposition of Christ's work (Heb. 10:18), he continues his argument with a Paul-like "therefore" (Heb. 10:19). He then urges us to "draw near … in full assurance of faith" (Heb. 10:22). We do not need to re-read the whole letter to see the logical power of his "therefore." Christ is our High Priest; our hearts have been sprinkled clean from an evil conscience just as our bodies have been washed with pure water (v.22).

Christ has once-for-all become the sacrifice for our sins, and has been raised and vindicated in the power of an indestructible life as our representative priest. By faith in Him, we are as righteous before the throne of God as He is righteous. For we are justified in His righteousness, His justification alone is ours! And we can no more lose this justification than He can fall from heaven. Thus our justification does not need to be completed any more than does Christ's!

With this in view, the author says, "by one offering He has perfected for all time those who come to God by him" (Heb. 10:14). The reason we can stand before God in full assurance is because we now experience our "hearts sprinkled clean from an evil conscience and … bodies washed with pure water" (Heb. 10:22).

"Ah," retorted Cardinal Bella mine's Rome, "teach this and those who believe it will live in license and antinomianism." But listen instead to the logic of Hebrews. Enjoying this assurance leads to four things: First, an unwavering faithfulness to our confession of faith in Jesus Christ alone as our hope (v.23); second, a careful consideration of how we can encourage each other to "love and good works" (v.24); third, an ongoing communion with other Christians in worship and every aspect of our fellowship (v.25a); fourth, a life in which we exhort one another to keep looking to Christ and to be faithful to him, as the time of his return draws ever nearer (25b).

It is the good tree that produces good fruit, not the other way round. We are not saved by works; we are saved for works. In fact, we are God's workmanship at work (Eph. 2:9–10)! Thus, rather than lead to a life of moral and spiritual indifference, the once-for-all work of Jesus Christ and the full-assurance faith it produces, provides believers with the most powerful impetus to live for God's glory and pleasure. Furthermore, this full assurance is rooted in the fact that God Himself has done all this for us. He has revealed His heart to us in Christ. The Father does not require the death of Christ to persuade Him to love us. Christ died because the Father loves us (John 3:16). He does not lurk behind His Son with sinister intent wishing He could do us ill—were it not for the sacrifice his Son had made! No, a thousand times no!—the Father Himself loves us in the love of the Son and the love of the Spirit.

Those who enjoy such assurance do not go to the saints or to Mary. Those who look only to Jesus need look nowhere else. In Him we enjoy full assurance of salvation. The greatest of all heresies? If heresy, let me enjoy this most blessed of "heresies"! For it is God's own truth and grace!

—The Rev. Sinclair B. Ferguson, Ph.D. (Aberdeen)
Assistant Pastor, St. Peter's Free Church. Dundee, Scotland
Chancellor's Professor of Systematic Theology, Reformed Theological Seminary
Teaching Fellow Ligonier Ministries, author of over forty books
From *Tabletalk* magazine, August, 2004

MARTIN LUTHER ON "HEART RELIGION"

In Romans 7, St. Paul says, "The law is spiritual." What does that mean? If the law were physical, then it could be satisfied by works, but since it is spiritual, no one can satisfy it unless everything he does springs from the depths of the heart. But no one can give such a heart except the Spirit of God, who makes the person be like the law, so that he actually conceives a heartfelt longing for the law and henceforward does everything, not through fear or coercion, but from a free heart. —Martin Luther, 1493-1546

THE MOST IMPORTANT THING

"What comes into our minds when we think about God is the most important thing about us." —A. W. Tozer, *The Knowledge of the Holy* (1961), p. 9.

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.