

Furthermore, forasmuch as by Thy holy Apostle we are taught to make our prayers and supplications for all men, we pray not only for ourselves here present, but beseech Thee also to rescue all such as are yet ignorant from the miserable captivity of blindness and error, to the pure understanding, and knowledge, of Thy heavenly truth; that we all, with one consent and unity of mind may worship Thee, our only God and Savior.

And that all pastors, shepherds, and ministers to whom Thou hast committed the dispensation of Thy holy word and charge of Thy chosen people, may both in their life and doctrine, be found faithful, setting only before their eyes Thy glory, and that by them, all poor sheep which wander and go astray may be gathered and brought home to Thy fold.

Moreover, because the hearts of rulers are in Thy hands, we beseech Thee to direct and govern the hearts of all kings, princes, and magistrates to whom Thou hast committed the sword, especially (O Lord) according to our bounden duty, we beseech Thee to maintain and increase the honorable estate of this city, . . . as well as the magistrates, the council and all the whole body of this commonwealth. Let Thy Fatherly favor so preserve them, and Thy Holy Spirit so govern their hearts, that they may in such manner execute their office that Thy religion may be purely maintained, manners reformed,, and sin punished according to the precise rule of Thy holy word.

And because we are all members of the mystical body of Christ Jesus, we make our requests unto Thee (O heavenly Father) for all such as are afflicted with any kind of cross, or tribulation such as war, plague, famine, sickness, poverty, imprisonment, persecution, banishment, or any other kinds of Thy discipline, whether it be calamity of body, or vexation of mind, that it would please Thee to give them patience and constancy, until Thou sendest them full deliverance of all their troubles.

And as we are bound to love and honor our parents, relatives, friends and country, so we most humbly beseech Thee to show Thy pity upon our country. Root out from it (O Lord) all ravenous wolves which destroy Thy flock in order to fill their bellies. And show Thy great mercies upon our brethren who are persecuted, cast in prison, and daily condemned to death for the testimony of Thy truth. And though they be utterly destitute from the aid of men, let Thy sweet comfort never depart from them, but so inflame their hearts with Thy Holy Spirit that they may boldly and cheerfully abide such trial as Thy godly wisdom shall appoint. So that at length, by their life as well as by their death, the kingdom of Thy Son Jesus Christ may increase and shine through all the world. In whose name we make our humble petitions unto Thee, as He hath taught us,

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, forever. Amen.

The Confession of Faith

Minister: Almighty and everliving God, vouchsafe we beseech Thee, to grant us perfect continuance in Thy lively faith, augmenting the same in us daily, till we grow to the full measure of our perfection in Christ, whereof we make our confession, saying:

All: 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.

* **The Psalter -** Psalm 121 (*Psalter*, Page 109) Dundee
Then the people sing a Psalm . . .

* **The Benediction**
Which ended the minister pronounces one of the blessings, and so the congregation departs.

The Postlude - “Psalm 19” Marcello

*Refreshments will be served immediately
following the service
in the courtyard and Telfair Hall*

Historic
Independent Presbyterian Church
of Savannah



John Knox (1514–1572)

Reformation’s Reforms Conference
March 24, AD 2017

207 Bull Street • Savannah, Georgia 31401 • 912/236-3346 • www.ipcsav.org

ABOUT TODAY’S SERVICE

Knox’s *The Form of Church Prayers* (1556) Introduction

John Knox was included among the Protestant exiles who fled “bloody” Mary Tudor’s ascension to the English throne in 1553 and settled in Frankfurt. The exiles soon divided into two groups: The “Anglicans,” eventually led by Richard Cox, and the “Calvinists,” led by Knox and William Whittingham. The former were attached to *The Book of Common Prayer* (1552); the latter favored a Genevan-style worship. Several attempts at compromise were made, leading finally to Knox and other Calvinists leaving Frankfurt for Geneva in mid-1555. They published their liturgical work from the Frankfurt years in 1556, where it remained in use until the exiles returned to England in 1559.

Knox came home to Scotland with a burning zeal to reform the Scottish church in the image of Geneva, which he regarded as “the most perfect school of Christ that ever was in the earth since the days of the Apostles.” *The Form of Prayers* became the basis for *The Book of Common Order*, which along with their *First* (1560) and *Second* (1578) *Book of Discipline* regulated worship in the Church of Scotland from 1562 until superseded by the Westminster *Directory* in 1645.

The Scots committed to *lectio continua* reading and preaching of Scripture, metrical psalm-singing, a full diet of biblical prayer: praise, confession, thanksgiving, intercessions (including the five-fold intercessions evident in “Whole Estate” prayer), illumination, and benediction; and regular administration of the sacraments.

The words of Psalm 145 date to the *Scottish Psalter* of 1564 and Psalms 23 and 121 to the *Scottish Psalter* of 1650. The tunes also have been in use for centuries—Dundee since the *Psalter* of 1615, Duke Street since the late 18th century, and Crimond since the 19th. The Church of Scotland was exclusively Psalm–singing for three centuries. The popularity of the Psalms, even in the early years, may be measured by the following contemporary account of John Durie’s return from exile in 1582. We are told that at Gallowgreen, Durie was met by a crowd of 200. “But ere he came to the Netherbow their number increased to 400, but they were no sooner entered but they increased to 600 or 700, and within short space the whole street was replenished even to St. Geiles Kirk; the number was esteemed to 2,000: At the Netherbow they took up the 124 Psalm, ‘*Now Israel May Say*’, and sang in such a pleasant tune in four parts, known to the most part of the people, that coming up the street all bareheaded till they entered into the kirk, with such a great sound and majestie, that it moved both themselves and all the huge multitude of the beholders... with admiration and astonishment.”

Worship headings in italic were not part of Knox’s Liturgy.

THE REFORMATION’S REFORM FRIDAY EVENING WORSHIP THE SANCTUARY SEVEN O’ CLOCK

Based on John Knox’s *The Form of Church Prayers*. . .used in the English Congregation at Geneva: and Approved by the Famous and Godly Learned Man, John Calvin (1556)

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The Prelude - “Surely His Stripes Have Made Us Whole”
(Text: Isaiah 53:3–6) Felix Mendelssohn

Surely His stripes have made us whole.
He pardoned all our sins.

All we like sheep have strayed,
To our own way have turned;
His stripes have made us whole.
He pardoned all our sins.
Lord, have mercy.
O Christ, have mercy.
Lord, have mercy.

+ *The Welcome and Announcements*

The Prophecy: Interpretation of the Scriptures

Every week once, the congregation assembles to hear some place of the Scriptures orderly expounded. At which time, it is lawful for every man to speak or inquire as God shall move his heart, and the text provide the occasion, so it be without pertinacity or disdain, as one that rather seeks to profit than to contend. And if so be any contention rise, then such as are appointed moderators, either satisfy the party, or else if he seems to cavil, exhort him to keep silence, referring the judgment thereof to the ministers, and elders, to be determined in their assembly or consistory before mentioned.

* The Psalter - Psalm 145 (*Psalter*, Pages 122-123) Duke Street

The Exhortation of Self-Examination

When the congregation is assembled, at the hour appointed, the minister uses one of these two confessions, or like in effect: exhorting the people diligently, to examine themselves, following in their hearts the tenor of his words.

The Confession of Sin (framed to our time, from the 9th chapter of Daniel)

Minister: O Eternal God and most merciful Father, we confess and acknowledge here before Thy divine majesty, that we are miserable sinners, conceived and born in sin and iniquity, so that in us there is no goodness. For the flesh evermore rebels against the spirit, whereby we continually transgress Thy holy precepts and commandments, and so purchase to oursevlēs, through Thy just judgment, death and damnation. Notwithstanding (O heavenly Father), forasmuch as we are displeased with ourselves for the sins that we have committed against Thee, and do unfeignedly repent us of the same: we most humbly beseech Thee, for Jesus Christ’s sake, to show Thy mercy upon us, to forgive us all our sins, and to increase Thy Holy Spirit in us: that we acknowledging from the bottom of our hearts our own unrighteousness, may from henceforth not only mortify our sinful lusts and affections, but also bring forth such fruits as may be agreeable to Thy most blessed will, not for the worthiness thereof, but for the merits of Thy dearly beloved Son Jesus Christ, our only Savior, whom Thou hast already given an oblation and offering for sins: and for whose sake we are certainly persuaded that Thou wilt deny us nothing, that we shall ask in His name, according to Thy will. For Thy Spirit doth assure our consciences, that Thou art our merciful Father, and so lovest us Thy children through Him, that nothing is able to remove Thy heavenly grace and favor from us: to Thee therefore, O Father, with the Son and the Holy Ghost, be all honor and glory, world without end. So be it.

* The Hymnal/Psalter - #87 “The Lord’s My Shepherd, I’ll Not Want” (Psalm 23) Crimond

This done, the people sing a Psalm all together, in a plain tune . . .

* Congregation Standing

The Collection

The Choral Anthem - “*Ave Verum Corpus*” W. A. Mozart (“Savior, Source of Ev’ry Blessing”)

Savior, source of ev’ry blessing,
Tune my heart to grateful, grateful lays;
Streams of mercy, never ceasing,
Call for ceaseless songs of praise.

Teach me some melodious measure,
Sung by raptur’d saints above;
Fill my soul with sacred pleasure,
While I sing redeeming love.

** *The Dismissal* Children ages 4 & 5 may leave for separate service

The Prayer for the Holy Spirit’s Assistance

. . . which ended, the minister prayeth for the assistance of God’s Holy Spirit as the same shall move his heart, and so proceedeth to the sermon.

The Scripture and Sermon The Rev. Dr. W. Robert Godfrey “WORD AND WORSHIP IN CALVIN’S GENEVA” Deuteronomy 4:5–24

The Prayer for the Whole Estate of Christ’s Church

. . . Using after the sermon this prayer following or such like.

Minister: Almighty God and most merciful Father, we humbly submit ourselves and fall down before Thy Majesty, beseeching Thee from the bottom of our hearts, that this seed of Thy word, now sown among us, may take such deep root, that neither the burning heat of persecution cause it to wither, nor the thorny cares of this life choke it, but that like seed sown in good ground, it may bring forth thirty, sixty and a hundred fold, as Thy heavenly wisdom hath appointed. And because we have need continually to seek many things at Thy hands, we humbly beseech Thee (O heavenly Father) to grant us Thy Holy Spirit, to direct our petitions, that they may proceed from such a fervent mind, as may be agreeable to Thy most blessed will.

And seeing that our infirmity is able to do nothing without Thy help, and that Thou art not ignorant of how many and great temptations we poor wretches are on every side enclosed and encompassed—let Thy strength (O Lord) sustain our weakness, that we being defended, with the force of Thy grace, may be safely preserved against all the assaults of Satan: who goes about continually like a roaring lion seeking to devour us. Increase our faith (O merciful Father) that we do not stray at any time from Thy heavenly word, but augment in us hope and love, with a careful keeping of all Thy commandments, that no hardness of heart, no hypocrisy, no lust of the eye, nor enticements of the world draw us away from Thy obedience.

And seeing we live now in these most perilous times, let Thy Fatherly providence defend us against the violence of all our enemies, which do everywhere pursue us . . .