

That done, a Psalm is sung by the Congregation.

* **The Psalter** - Psalm 129 (*Psalter*, page 113~see handout) Old 110th

Children ages 4 & 5 may leave for a separate service as we sing

The Collection

The Solo - "Thank Be to Thee" G. F. Handel

Solo: Rev. Timothy Foster

Thanks be to Thee, Lord God of Hosts;
Thou broughtest forth with mighty hand Israel safe through the sea.
Thanks be to Thee, O Lord.
Lord, with Thine hand tenderly in ages past Thy people hath led.
Thanks be to Thee.

The Prayer for Illumination

Then the Minister commences again to prayer, beseeching God for the grace of His Holy Spirit, that His word may be faithfully expounded to the honor of His name and the edification of the Church, and be received with such humility and obedience which it deserves. The form is left to the discretion of the Minister.

The Scripture Reading - Romans 1:8–22 (pew Bible p. 939)

The Sermon The Rev. Dr. W. Robert Godfrey

"THE REFORMATION AND THE GOSPEL"

At the end of the Sermon, the Minister, having made exhortations to prayer, commences in this manner . . .

The Great Prayer and the Lord's Prayer

Almighty God, heavenly Father, You have promised to grant our requests which we make to You in the name of Your well-beloved Son, Jesus Christ our Lord: by whose teaching and that of His apostles we have also been taught to gather together in His name, with the promise that He will be in the midst of us, and will be our Intercessor with You, to obtain all those things for which we agree to ask on earth . . . We heartily beseech You, our gracious God and Father, in the name of our only Savior and Mediator, to grant us the free pardon of our faults and offenses through Your infinite mercy. Draw and lift up our thoughts and desires to You in such way that we may be able to call upon You with all our heart, agreeably to Your good pleasure and only-reasonable will . . .

We pray to You, O heavenly Father, for all princes and lords, Your servants, to whom You have entrusted the administration of Your justice . . .

We pray to You also, faithful Father and Savior, for all those whom You have ordained pastors of Your faithful people, to whom You have entrusted the care of souls and the ministry of the holy Gospel . . .

We pray to You now, O most gracious and merciful Father, for all people everywhere. As it is Your will to be acknowledged the Savior of the whole world, through the redemption wrought by Your Son Jesus Christ, grant that those who are still estranged from the knowledge of Him, being in the darkness and captivity of error and

ignorance, may be brought by the illumination of Your Holy Spirit and the preaching of Your Gospel to the straight way of salvation, which is to know You, the only true God, and Jesus Christ whom You have sent . . .

Likewise, O God of all comfort, we commend to You all those whom You visit and chasten with cross and tribulation, whether by poverty, prison, sickness, or banishment, or any other misery of the body or affliction of the spirit . . .

Finally, O God and Father, grant also to those who are gathered here in the name of Your Son Jesus, to hear His Word (and to keep His holy Supper); that we may acknowledge truly, without hypocrisy, what perdition is ours by nature, what condemnation we deserve and heap upon ourselves from day to day by our unhappy and disordered life. Seeing there is nothing good in us, may we yield ourselves completely . . . to your dear Son, our Lord, the only Savior and Redeemer:

O that He, dwelling in us, may mortify our old Adam, renewing us for a better life, by which Your holy and worthy name, may be exalted and glorified everywhere and in all places, and that we with all creatures may give You true and perfect obedience... Grant that we who walk in the love and fear of Your name may be nourished by Your goodness; and supply us with all things necessary and expedient to eat our bread in peace . . . May it please You to sustain us by Your power for the time to come, that we may not stumble because of the weakness of our flesh. We of ourselves are so frail that we are not able to stand fast for a single moment. We are continually beset and assailed by so many enemies—the devil, the world, sin, and our own flesh never cease to make war upon us. Strengthen us by Your Holy Spirit and arm us with Your grace, that we may be able to resist all temptations firmly, and persevere in this spiritual battle until we shall attain full victory, to triumph at last in Your kingdom with our Captain and Protector, Jesus Christ our Lord.

* **The Hymnal/Psalter** - #614 "Now Israel May Say, and That in Truth" (Psalm 124) Old 124th

At the end a Psalm is sung.

* **The Benediction**

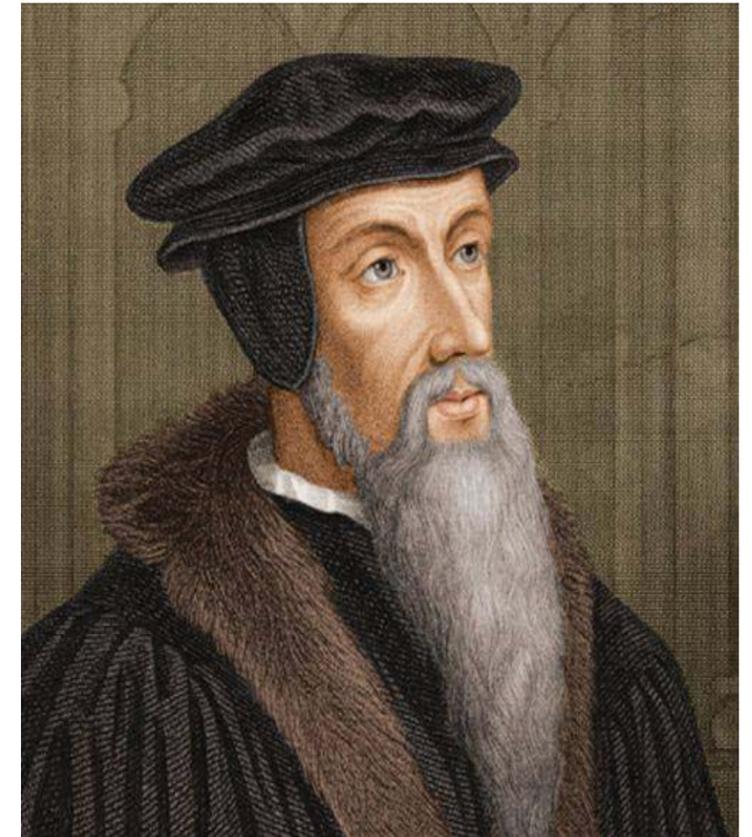
After which the Minister dismisses the Congregation saying:

The Lord bless you and keep you. The Lord make His face to shine upon you and be merciful unto you. The Lord lift up His countenance upon you and keep you in virtuous prosperity. Amen.

The Postlude - "Trumpet in Dialogue" Clerambault

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

Historic Independent Presbyterian Church of Savannah



John Calvin (1509 - 1564)

Reformation's Reforms Conference
March 23, AD 2017

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

ABOUT TODAY’S SERVICE

Calvin’s *The Form of Church Prayers* (1542, 1545) Introduction

Calvin’s liturgy should be seen not as the product of a single individual, but as the culmination of decades of reform. Beginning with moderate revisions of the Roman Mass attempted in Basel, Strasbourg, and Zurich, the early Reformers quickly became discontent with the progress of their work. By 1524, both Martin Bucer and Ulrich Zwingli were calling for more radical reform based on Scripture and the practice of the early church. Medieval worship was criticized for its man-made forms and ceremonies, many of which obscured the biblical and God-given signs, as well as its superstition and opulence. New reforms were initiated in the leading cities of the Reformation which reflected the conviction that true worship must be “according to Scripture,” and consequently simple, spiritual, and scriptural. Intensive study of Scripture and Patristic sources over the next two decades, as well as regular interaction among the leading reformers resulted in a more thorough reform. They restored worship that Calvin claimed was “The Form of Church Prayers . . . According to the Custom of the Ancient Church.” The revived forms included an invocation, congregational hymnody/Psalmody, liturgical use of the Law, a congregational confession of sin, *lectio continua* reading of the Scripture, expository preaching of consecutive texts, a prayer of illumination, prayers of intercession, the dismissal of the unrepentant at communion, communion in both kinds, recitation of the Creed, and concluding benediction. Excluded were medieval innovations: processions, candles, luxuriates, vestments, the sign of the cross, genu-flecting, images, altars, and all other forms, movements, and ceremonies that detracted from the simplicity and spirituality of worship.

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It was Calvin’s intention that communion be served each Lord’s Day. However, the Genevan town council never approved of this element of Calvin’s program of reform. If the unadapted form of his liturgy seems out of balance, the omission of the Lord’s Supper explains why. It is an ante-communion service, designed to lead into the Lord’s Supper. The three Psalm tunes are from the *Genevan Psalter* of 1562, though not with their original texts, and the tune used with the Ten Commandments dates to the *Genevan Psalter* of 1547.

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

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

Based on John Calvin’s *The Form of Church Prayers*. . . According to the Custom of the Ancient Church (Geneva, 1542, Strassburg, 1545)

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The Prelude - “Shout the Glad Tidings” (from Psalm 98) G. F. Handel
Duet: Miss Candace Sutlive and Miss Lauren Cartularo

Shout the glad tidings, O sing to the Lord;
For He hath done marvelous, marvelous things.
Mighty are His works, wonderful His deeds:
His pow’r and love forever are sure.
The Lord is King, King of all; He rules in might,
Sing for joy; His pow’r and love forever are sure.
Trumpets sound forth; sound forth His praise,

For our vict’ry is won. Sing, O Israel sing.
The Lord is faithful; let all give praise.
The roar of the sea, all creatures therein,
Sound forth Your joy.
God is the Lord, King over all.
See His marvelous works; See His wonderful deeds.
His pow’r and love forever are sure.

“Give Ear Unto Me” (from Psalm 17:1) B. Marcello
Duet: Miss Candace Sutlive and Miss Lauren Cartularo

Give ear unto me, Lord, I beseech Thee,
For I have walked in Thy commandments:
Let me be judged with righteous judgment,
O let my sentence, come from Thy presence.

O show Thy loving kindness, Thy marvelous loving kindness,
O Thou that art the Savior, of them that trust in Thee.

+ *The Welcome and Announcements*

The Call to Worship

“Our help is in the name of the Lord who made heaven and earth”
(Psalm 124:8)

+* **The Hymnal/Psalter** - #1 “All People That on Earth Do Dwell”
(Psalm 100) Old 100th

* **The Confession of Sin**

Minister: My brethren, let each of you present himself before the face of the Lord, and confess his faults and sins, saying together with me:

All: O Lord God, eternal and almighty Father, we confess and acknowledge most sincerely before Your holy majesty that we are poor sinners, conceived and born in iniquity and corruption, prone to do evil, incapable of any good, and that in our depravity we transgress Your holy commandments without end or ceasing: We have purchased for ourselves, through Your righteous judgment, our ruin and perdition. Nevertheless, O Lord, we are grieved that we have offended You; and we condemn ourselves and our sins with true repentance, pleading for Your grace to relieve our distress. O God and Father most gracious and full of compassion, have mercy upon us in the Name of Your Son, our Lord Jesus Christ. As You blot out our sins and stains, magnify and increase in us day by day the grace of Your Holy Spirit; as we acknowledge our unrighteousness with all our heart, let us be moved by that sorrow which will bring forth true repentance in us, mortifying all our sins, and producing in us the fruits of righteousness and innocence which are pleasing to You; through the same Jesus Christ our Lord. Amen.

The Absolution

Now the minister delivers some word of Scripture to console the conscience;

Hear what words of comfort the Scripture says to all who truly turn to Christ.

“Come unto me, all who labor and are heavy laden, and I will give you rest.” (Mt 11:28)

“The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost.” (1 Tim 1:15)

“. . . If anyone does sin, we have an advocate with the Father, Jesus Christ the righteous.” (1 Jn 2:1)

And then he pronounces the Absolution in this manner:

Let each of you truly acknowledge that he is a sinner, humbling himself before God and believe that the heavenly Father wills to be gracious unto him in Jesus Christ.

To all those that repent in this manner, and look to Jesus Christ for their salvation, I declare that the absolution of sins is affected in the name of the Father and of the Son and of the Holy Spirit. Amen.

The Singing of the First Table of the Law - #724, stanzas 1–5

Now the Congregation sings the first table of the Commandments, after which the Minister says:

The Prayer of Commitment

The Lord be with us, let us pray to the Lord.

Heavenly Father, full of goodness and grace, as You are pleased to declare Your holy will unto Your poor servants, and to instruct them in the righteousness of Your law, grant that it may also be inscribed and impressed upon our hearts in such wise that in all our life we may endeavor to serve and obey none beside You. Neither impute to us at all the transgressions which we have committed against Your law that, perceiving Your manifold grace upon us in such abundance, we may have cause to praise and glorify You through Jesus Christ, Your Son, our Lord. Amen.

The Singing of the Second Table of the Law - #724, stanzas 6–9

* *The Apostles’ Creed* (Normally used only for communion services)

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.

* this refers to the realm of the dead, not the place of punishment.

** “catholic” means “universal” church, the true church in all times and places.

* Congregation Standing