



CHRIST
Presbyterian Church

BURKE

Lord's Day Worship
April 21, 2024

WELCOME

*During Christian worship we cross the threshold
of the secular to the sacred,
from the common to the uncommon,
from the profane to the holy.*

*Our contact with the holy is not merely an encounter
with a different dimension of reality;
it is the meeting with Absolute Reality.*

*Christianity is not about involvement with religious experience as a tangent.
It involves a meeting with a holy God.¹*

GATHERING OF GOD'S PEOPLE

Prelude: "Lord Jesus Christ, Our Lord Most Dear" by Heinrich of Laufenberg
(1429) translated by Catherine Winkworth (1869) set to ST. CATHERINE

*O Jesus Christ, our Lord most dear,
As Thou wast once an Infant here
So give this child of Thine, we pray,
Thy grace and blessing day by day.
O holy Jesus, Lord divine,
We pray Thee guard this child of Thine.*

*Their watch let angels round him keep,
where'er he be, awake, asleep;
Thy saving grace on him bestow,
that he in Thee may live and grow.
O holy Jesus, Lord divine,
We pray Thee guard this child of Thine.*

CALL TO WORSHIP: PSALM 26:8, 12

Minister: O LORD, I love the habitation of your house
and the place where your glory dwells.

Church: **My foot stands on level ground;
in the great assembly I will bless the LORD.**

HYMN OF ADORATION

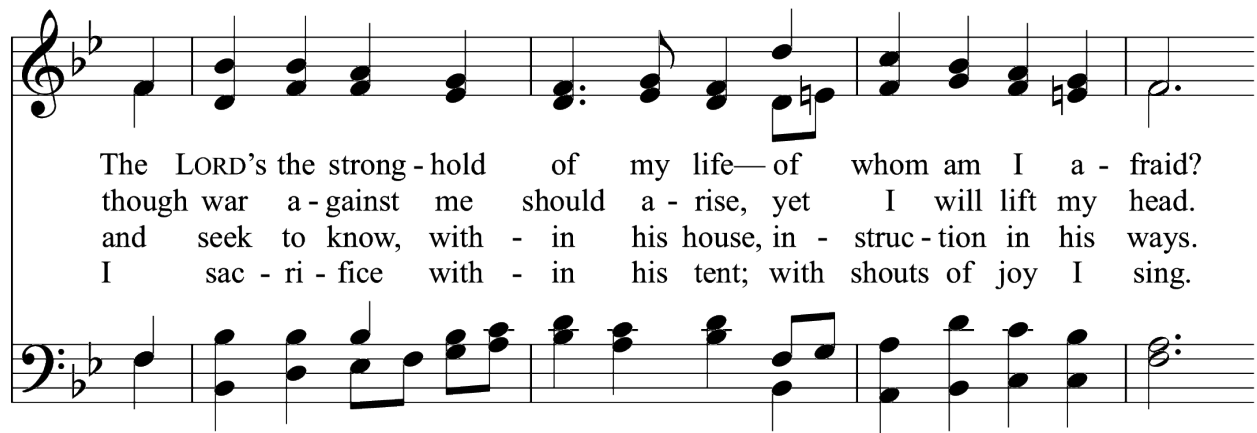
27A

The LORD's My Light

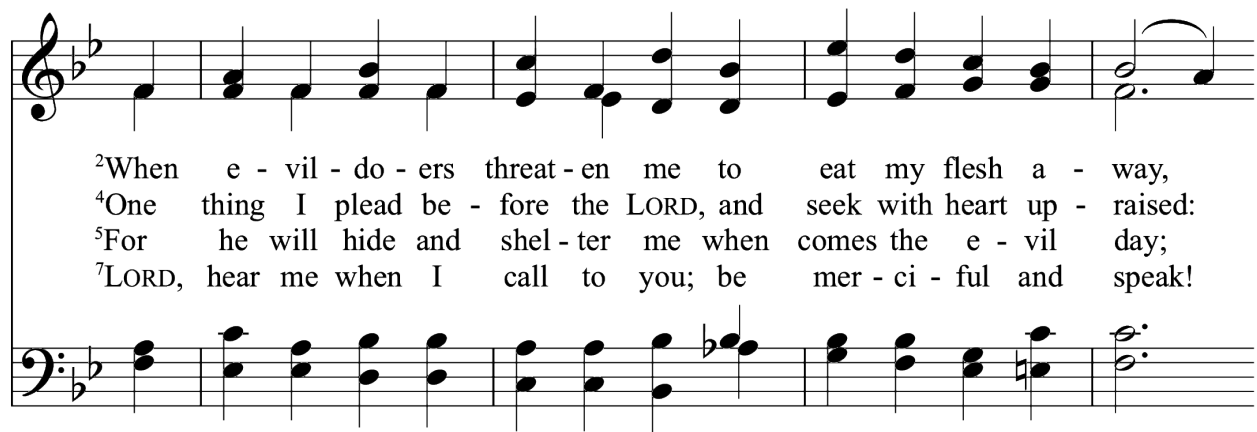
The musical notation is presented on two staves. The top staff is in treble clef with a key signature of one flat (Bb) and a 4/4 time signature. It contains four measures of music, each with a chord. The bottom staff is in bass clef with the same key signature and time signature, also containing four measures of music, each with a chord. The lyrics are written between the two staves, aligned with the measures of music.

1. ¹The LORD's my light and sav - ing help—by whom am I dis - mayed?
2. ³Though ar - mies war on ev - 'ry side, my heart will feel no dread;
3. to gaze up - on the beau - ty of the LORD and see his grace,
4. ⁶My head is lift - ed high a - bove my foes who hem me in;

¹ R.C. Sproul, *The Holiness of God* (Peabody, Massachusetts: Hendrickson, 2010), 144, 146.



The LORD's the strong - hold of my life—of whom am I a - fraid?
 though war a - gainst me should a - rise, yet I will lift my head.
 and seek to know, with - in his house, in - struc - tion in his ways.
 I sac - ri - fice with - in his tent; with shouts of joy I sing.



²When e - vil - do - ers threat - en me to eat my flesh a - way,
⁴One thing I plead be - fore the LORD, and seek with heart up - raised:
⁵For he will hide and shel - ter me when comes the e - vil day;
⁷LORD, hear me when I call to you; be mer - ci - ful and speak!



my ad - ver - sar - ies and my foes will stum - ble in that day.
 that I may come with - in God's house and dwell there all my days—
 he sets me high up - on a rock; his tent will keep me safe.
⁸"Come, seek my face!" you told my heart; your face, LORD, will I seek.

5. ⁹O do not hide your face from me,
 and do not turn aside
 your servant in your righteous wrath,
 for you have been my guide.
 O God, my Savior, leave me not;
 do not reject my plea.
¹⁰My parents may forsake me, LORD,
 but you will welcome me.

6. ¹¹O teach your way and lead me, LORD,
 against my enemies.
¹²To false and cruel witnesses
 do not deliver me.
¹³Yet I am sure that in this life
 God's goodness I will see.
¹⁴Await the LORD; be strong, take heart.
 For him wait patiently.

THE PRAYER OF ADORATION AND THE LORD'S PRAYER

All: 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.
Lead us not into temptation, but deliver us from evil.
For thine is the kingdom, and the power, and the glory forever. Amen.

CONFESSION OF FAITH: WESTMINSTER LARGER CATECHISM 165²

Minister: What is baptism?

Church: Baptism is a sacrament of the New Testament,
wherein Christ has ordained the washing with water
in the name of the Father, and the Son, and the Holy Spirit,
to be a sign and seal
of ingrafting into himself,
of remission of sins by his blood,
and regeneration by his Spirit;
of adoption and resurrection unto everlasting life;
and being admitted into the visible church,
entering into an open and professed engagement
to be wholly and only the Lord's.

RECEPTION OF NEW MEMBERS

Membership Vows

1. Do you acknowledge yourselves to be sinners in the sight of God, justly deserving His displeasure, and without hope save in His sovereign mercy?
2. Do you believe in the Lord Jesus Christ as the Son of God, and Savior of sinners, and do you receive and rest upon Him alone for salvation as He is offered in the Gospel?
3. Do you now resolve and promise, in humble reliance upon the grace of the Holy Spirit, that you will endeavor to live as becomes the followers of Christ?

² In 1643, the English Parliament convened an assembly at Westminster Abbey to advise them on how to reform the Church of England. The Assembly produced three documents: a Confession of Faith, Larger Catechism, and Shorter Catechism, which ultimately were not adopted by the Church of England but were adopted by the Church of Scotland and the Presbyterian churches in America as containing the system of doctrine taught in the Bible.

4. Do you promise to support the Church in its worship and work to the best of your ability?
5. Do you submit yourselves to the government and discipline of the Church, and promise to study its purity and peace?

BAPTISM OF A COVENANT CHILD

We believe our children ought to be baptized and sealed with the sign of the covenant, as little children were circumcised in Israel on the basis of the same promises made to our children.

Belgic Confession, Article 34³

Barrett Fleet Lawrence

Son of Fleet and Rachael Lawrence

Questions for the Parents

1. Do you acknowledge Barrett's need of the cleansing blood of Jesus Christ, and the renewing grace of the Holy Spirit?
2. Do you claim God's covenant promises on his behalf, and do you look in faith to the Lord Jesus Christ for his salvation, as you do for your own?
3. Do you now unreservedly dedicate your son to God, and promise, in humble reliance upon divine grace, that you will endeavor to set before him a godly example, that you will pray with and for him, that you will teach him the doctrines of our holy religion, and that you will strive, by all the means of God's appointment, to bring him up in the nurture and admonition of the Lord?

Question for the Congregation

Do you as a congregation undertake the responsibility of assisting Fleet and Rachael in the Christian nurture of Barrett?

³ The Belgic Confession was drafted in 1561 by Guido de Brès, a minister in the Reformed Church of the Netherlands, which included Belgium. The author suffered a martyr's death, but the Confession endured and was adopted at the Synod of Dort (1618–19) as one of the three doctrinal standards in the Dutch Reformed Churches alongside the Canons of Dort and the Heidelberg Catechism. Collectively they are known as the Three Forms of Unity.

PRAYER OF CONFESSION⁴

**All: Almighty and most merciful Father,
we have erred and strayed from Your ways like lost sheep.
We have followed too much the devices and desires of our own hearts.
We have offended against Your holy laws.
We have left undone those things which we ought to have done,
and we have done those things which we ought not to have done;
and apart from Your grace, there is no health in us.
O Lord, have mercy upon us.
Spare all those who confess their faults.
Restore all those who are penitent,
according to Your promises declared to all people in Christ Jesus our Lord.
And grant, O most merciful Father, for His sake,
that we may live a godly, righteous, and sober life,
to the glory of Your holy Name. Amen.**

Adapted from Thomas Cranmer (1489–1556) in Book of Common Prayer (2019)

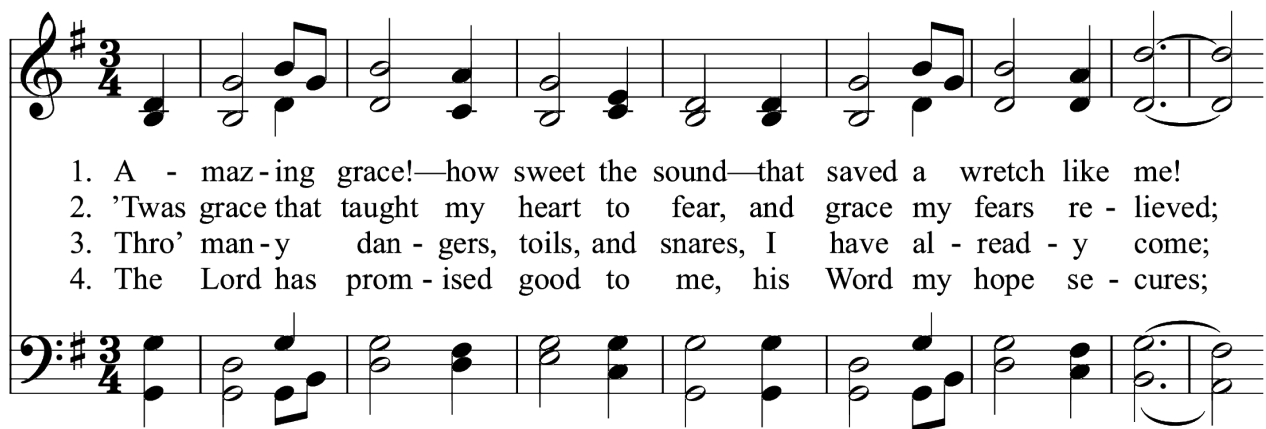
ASSURANCE OF PARDON: 1 PETER 2:24–25

He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. ²⁵ For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.

HYMN OF CONFESSION

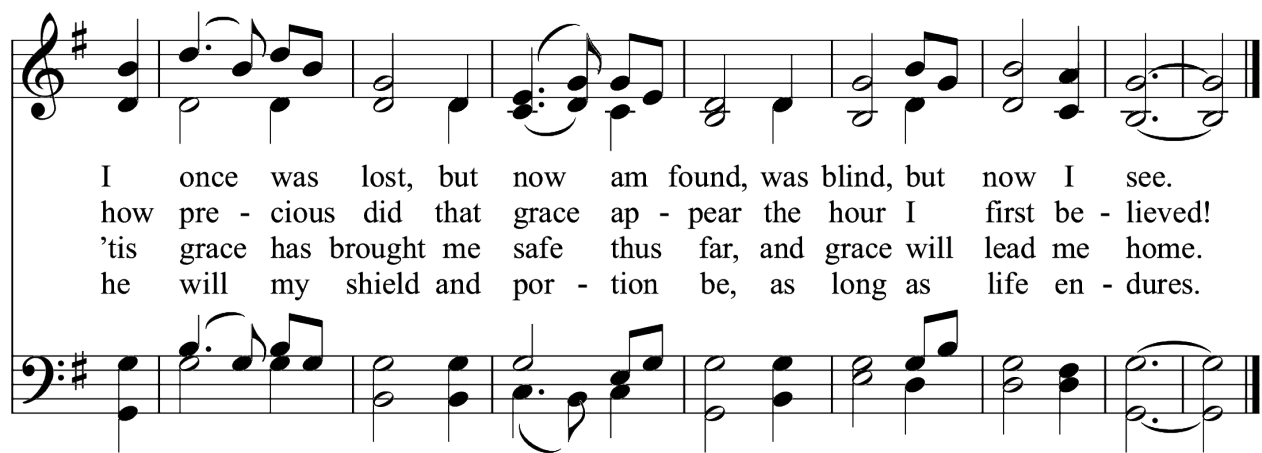
Amazing Grace!

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1. A - maz - ing grace!—how sweet the sound—that saved a wretch like me!
2. 'Twas grace that taught my heart to fear, and grace my fears re - lieved;
3. Thro' man - y dan - gers, toils, and snares, I have al - read - y come;
4. The Lord has prom - ised good to me, his Word my hope se - cures;

⁴ In our prayer of confession, we are honest with God, with ourselves, and with each other about who God is and who we are, confessing to Him that He is holy, righteous, just, and loving; and that we are not; yet, we are trusting in His mercy and grace available in Jesus Christ. We then have the joy of hearing God's Word say that He is faithful and just to forgive us of our sins when we confess (1 John 1:9). And we have the joy of responding in song.



5. And when this flesh and heart shall fail,
 and mortal life shall cease,
 I shall possess within the veil
 a life of joy and peace.

6. When we've been there ten thousand years,
 bright shining as the sun,
 we've no less days to sing God's praise
 than when we've first begun.

St. 1–5, John Newton, 1779
 St. 6, *A Collection of Sacred Ballads*, 1790

AMAZING GRACE C.M.
 Traditional American melody
 Adapted and harm. Edwin O. Excell, 1900

GREET ONE ANOTHER

As the Apostle Paul encouraged churches to "Greet one another" (Romans 16:16, 1 Corinthians 16:20, 2 Corinthians 13:12, 1 Thessalonians 5:26), please greet those around you, and please introduce yourself to anyone you do not know.

PRAYER OF INTERCESSION

Christ intercedes for His church in prayer (John 17; Luke 23:34; Hebrews 7:25), and He gives His church the ministry of praying "with each other for each other" as well praying for the community in which our church is placed (1 Timothy 2:1–4). We also use this time to pray for the advancement of God's kingdom in the world (Matthew 6:10).

NEW TESTAMENT READING: LUKE 6:17–26

And he came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea and Jerusalem and the seacoast of Tyre and Sidon, ¹⁸ who came to hear him and to be healed of their diseases. And those who were troubled with unclean spirits were cured. ¹⁹ And all the crowd sought to touch him, for power came out from him and healed them all.

²⁰ And he lifted up his eyes on his disciples, and said:

"Blessed are you who are poor, for yours is the kingdom of God.

²¹ "Blessed are you who are hungry now, for you shall be satisfied.

"Blessed are you who weep now, for you shall laugh.

²² "Blessed are you when people hate you and when they exclude you and revile you and spurn your name as evil, on account of the Son of Man! ²³ Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets.

²⁴ "But woe to you who are rich, for you have received your consolation.

²⁵ "Woe to you who are full now, for you shall be hungry.

"Woe to you who laugh now, for you shall mourn and weep.

²⁶ "Woe to you, when all people speak well of you, for so their fathers did to the false prophets.

PREACHING OF GOD'S WORD

A Message that Turned the World Upside Down

J. Porter Harlow

Pastor

HYMN OF RESPONSE

Yet Not I, But Through Christ In Me

1. What gift of grace is Je - sus my Re - deem - er, There is no more
2. The night is dark but I am not for - sak - en, For by my side,
3. No fate I dread, I know I am for - giv - en, The fu - ture sure,
4. With eve - ry breath I long to fol - low Je - sus For he has said

for hea - ven now to give; He is my joy, my right - eous - ness, and free - dom,
the Sav - ior he will stay; I la - bor on in weak - ness and rej - oic - ing,
the price it has been paid; For Je - sus bled and suf - fered for my par - don,
that he will bring me home; And day by day I know he will re - new me,

My stead - fast love, my deep and bound - less peace. To this I hold,
For in my need, his pow - er is dis - played. To this I hold,
And he was raised to o - ver - throw the grave. To this I hold,
Un - til I stand with joy be - fore the throne. To this I hold,

my hope is on - ly Je - sus, For my life is whol - ly bound to his; Oh how
 my Shep - herd will de - fend me, Through the deep - est val - ley he will lead; Oh the
 my sin has been de - fea - ted, Je - sus now and ev - er is my plea; Oh the
 my hope is on - ly Je - sus, All the glo - ry ev - er - more to him; When the

strange and di - vine, I can sing: all is mine! Yet not I, but through Christ in me.
 night has been won, and I shall o - ver - come! Yet not I, but through Christ in me.
 chains are re - leased, I can sing: I am free! Yet not I, but through Christ in me.
 race is com - plete, still my lips shall re - peat: Yet not I, but through Christ in me.

Words and Music by Jonny Robinson, Rich Thompson, Michael Farren (2018)

SACRAMENT OF THE LORD'S SUPPER

Meditation: *There is a Fountain Filled With Blood*, words by William Cowper (1771),
 tune by Lowell Mason (1830)

*There is a fountain filled with blood,
 drawn from Immanuel's veins;
 and sinners, plunged beneath that flood,
 lose all their guilty stains:
 lose all their guilty stains,
 lose all their guilty stains;
 and sinners, plunged beneath that flood,
 lose all their guilty stains.*

*The dying thief rejoiced to see
 that fountain in his day;
 and there have I, as vile as he,
 washed all my sins away:
 washed all my sins away,
 washed all my sins away;
 and there have I, as vile as he,
 washed all my sins away.*

*E'er since by faith I saw the stream
 your flowing wounds supply,
 redeeming love has been my theme,
 and shall be 'til I die:
 and shall be 'til I die,
 and shall be 'til I die;
 redeeming love has been my theme,
 and shall be 'til I die.*

*Dear dying Lamb, your precious blood
 shall never lose its pow'r,
 'til all the ransomed church of God
 be saved to sin no more:
 be saved to sin no more,
 be saved to sin no more;
 'til all the ransomed church of God
 be saved to sin no more.*

Sermon Outline

A Message that Turned the World Upside Down

Luke 6:17–26

I. The World Jesus Was Born Into (v.17–19)

II. The *Sermon on the Plain*: An Introduction to the Upside Down Ethics of God's Kingdom (v.20–26)

III. The Culture of Kingdoms

PRAYER OF THANKSGIVING

During our prayer of thanksgiving, we express our thankfulness for what the Lord has provided, and we ask him to use our tithes and offerings to advance his kingdom and provide for those in need. Our church has three opportunities to give: (1) over the internet, (2) the collection box on the back table, or (3) by mail. Please see the announcements page for details.

HYMN OF THANKSGIVING

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Doxology

Praise God from whom all bless - ings flow; praise him, all

crea - tures here be - low; praise him a - bove, ye heav'n - ly host:

praise Fa - ther, Son, and Ho - ly Ghost. A - men.

Thomas Ken, 1674

OLD HUNDREDTH L.M.
Louis Bourgeois, 1551

BENEDICTION: EPHESIANS 3:20–21

Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us,²¹ to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.

ANNOUNCEMENTS

Leadership. Christ Presbyterian is served by the following leaders:

- Teaching Elder: Porter Harlow
- Ruling Elders: Scott Hatch, Kevin Horrigan, David Hudak, and Philip Lee
- Deacons: Michael Hornbuckle, David Och, Wade Woo
- Women's Ministry Leadership Team: Bethany Fernandez, Kristy Hatch, and Lee Ann Hudak
- Pastoral Intern: Robert Hasler

Giving. You may support the work of the Lord by giving in the following ways.

- **Internet.** Go to <https://cpcburl.org/support> or you may scan this QR Code.
- **Offering Box.** You may place your offering in the wooden box on the back table. Offering boxes were used in Old Testament synagogues (Luke 21:1–4). The ancient church continued to use them. Most churches eliminated them when they made the collection part of the worship service. During the Reformation, some churches returned to the practice. With the increasing use of electronic giving, many churches are returning to the Biblical precedent of offering boxes.



Recurring Events

- **Sunday School** meets after worship. Children 0-3 meet in the nursery. Pre-K to 5th graders meet in the pod outside the nursery before breaking into their classes. 6th to 12th meets in the band room. Adult Sunday School meets in the cafeteria.
- **Small Groups**
 - Wednesday Small Group meets weekly at 7:30 pm in the Hudak home.
 - Friday Small Group meets on 2d and 4th Fridays at 6:00 pm in a rotating home.
 - Sunday Small Group meets on 2d and 4th Sundays at 4:00 pm in a rotating home.
- **Church Fellowship Meals** on the first Sunday of the month after worship.
- **Men's Breakfast** meets on the second Saturday of each month.
- **Women's Fellowship.** The Women's Ministry meets on the third Saturday of each month.

Missions We Support. Please pray for the missions we support.

- **Church Planting in DC Area.** [One Voice Fellowship](#), pastored by Chris Sicks, is a multilingual church on mission to reach ethnic and religious minorities in Falls Church.
- **Church Planting in Dearborn, Michigan.** Jerry Riendeau is preparing to plant in Dearborn, Michigan, home to the largest Arabic speaking population outside the Middle East.
- **Church Planting in England.** [Oxford Presbyterian Church](#) is a church being planted by in Oxford, England, by [Andy Young](#).
- **Church Planting in Japan.** [Jason & Ai Kueh](#) are PCA missionaries planting in Shin-Urayasu, a Tokyo suburb. Jason is also ordained in the Presbyterian Church in Japan.
- **Church Planting in East Asia.** We support a PCA missionary who is training pastors in East Asia as part of a church planting movement underway there.
- **Reformed University Fellowship-International at GMU.** Pastor [Matthew DeLong](#) and staff member [Janelle Grove](#) are on mission to reach international students at GMU.

Mercy Ministries We Support

- **The Lamb Center** is a [daytime homeless shelter](#) sharing the love of Christ in Fairfax.
- **Assist Pregnancy Center.** [Assist](#) has a mission "to promote life through Christ to those vulnerable to abortion."

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