



**CHRIST**  
Presbyterian Church

**BURKE**

**Lord's Day Worship**  
March 24, 2024

*Palm Sunday*

## 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.<sup>1</sup>*

## GATHERING OF GOD'S PEOPLE

Prelude: *Hosanna, Loud Hosanna* (1873) set to the tune ELLECOMBE

*Hosanna, loud hosanna,  
the little children sang;  
through pillared court and temple  
the lovely anthem rang;  
to Jesus, who had blessed them,  
close folded to his breast,  
the children sang their praises,  
the simplest and the best*

*From Olivet they followed,  
'mid an exultant crowd,  
the vict'ry palm branch waving,  
and chanting clear and loud;  
the Lord of earth and heaven  
rode on in lowly state;  
nor scorned that little children  
should on his bidding wait.*

## CALL TO WORSHIP: MARK 11:1–10

Leader: Now when they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus sent two of his disciples <sup>2</sup> and said to them, "Go into the village in front of you, and immediately as you enter it you will find a colt tied, on which no one has ever sat. Untie it and bring it. <sup>3</sup> If anyone says to you, 'Why are you doing this?' say, 'The Lord has need of it and will send it back here immediately.'" <sup>4</sup> And they went away and found a colt tied at a door outside in the street, and they untied it. <sup>5</sup> And some of those standing there said to them, "What are you doing, untying the colt?" <sup>6</sup> And they told them what Jesus had said, and they let them go. <sup>7</sup> And they brought the colt to Jesus and threw their cloaks on it, and he sat on it. <sup>8</sup> And many spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. <sup>9</sup> And those who went before and those who followed were shouting,

Church: **"Hosanna! Blessed is he who comes in the name of the Lord!  
Blessed is the coming kingdom of our father David!**

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

# HYMN OF ADORATION

## All Glory, Laud, and Honor

325

1. All glo - ry, laud, and hon - or to thee, Re - deem - er, King,  
2. The com - pa - ny of an - gels are prais - ing thee on high;  
3. To thee be - fore thy pas - sion they sang their hymns of praise;

to whom the lips of chil - dren made sweet ho - san - nas ring.  
and mor - tal men, and all things cre - a - ted, make re - ply.  
to thee, now high ex - alt - ed, our mel - o - dy we raise.

Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,  
The peo - ple of the He - brews with palms be - fore thee went;  
Thou didst ac - cept their prais - es; ac - cept the prayers we bring,

who in the Lord's name com - est, the King and Bless - ed One.  
our praise and prayer and an - thems be - fore thee we pre - sent.  
who in all good de - light - est, thou good and gra - cious King.

The musical score is written for four parts: Soprano, Alto, Tenor, and Bass. It features a key signature of one flat (B-flat) and a time signature of 4/4. The melody is primarily in the Soprano and Alto parts, with the Tenor and Bass parts providing harmonic support. The lyrics are arranged in three systems, each corresponding to a system of music. The first system contains three verses of the hymn. The second system contains the continuation of the hymn, and the third system contains the final verse. The score concludes with a double bar line.

## 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: NICENE CREED<sup>2</sup>

**All:** We 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 our salvation,  
came down from heaven,  
and was incarnate by the Holy Spirit 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 is seated at the right hand of the Father;  
and He shall come again, with glory, to judge the living and the dead;  
whose kingdom shall have no end.

And we believe in the Holy Spirit, the Lord and Giver of Life;  
who proceeds from the Father and the Son;  
who with the Father and the Son together is worshipped and glorified;  
who spoke by the prophets;

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<sup>2</sup> The Nicene Creed (AD 325, 381) is the ancient church's statement on what the Scriptures teach about God: that he is a Trinity of God the Father, God the Son, and God the Holy Spirit: co-equal and co-eternal persons inside the Godhead.

**And we believe one holy catholic<sup>3</sup> and apostolic church.  
We acknowledge one baptism for the remission of sins;  
and we look for the resurrection of the dead,  
and the life of the world to come. Amen.**

## **OLD TESTAMENT READING: ISAIAH 54:5–8, 62:3–5**

For your Maker is your husband,  
the **LORD** of hosts is his name;  
and the Holy One of Israel is your Redeemer,  
the God of the whole earth he is called.

<sup>6</sup>For the **LORD** has called you  
like a wife deserted and grieved in spirit,  
like a wife of youth when she is cast off,  
says your God.

<sup>7</sup>For a brief moment I deserted you,  
but with great compassion I will gather you.

<sup>8</sup>In overflowing anger for a moment  
I hid my face from you,  
but with everlasting love I will have compassion on you,”  
says the **LORD**, your Redeemer.

<sup>62:3</sup> You shall be a crown of beauty in the hand of the Lord,  
and a royal diadem in the hand of your God.

<sup>4</sup>You shall no more be termed Forsaken,  
and your land shall no more be termed Desolate,  
but you shall be called My Delight Is in Her,  
and your land Married;  
for the **LORD** delights in you,  
and your land shall be married.

<sup>5</sup>For as a young man marries a young woman,  
so shall your sons marry you,  
and as the bridegroom rejoices over the bride,  
so shall your God rejoice over you.

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<sup>3</sup> The Nicene Creed predates the church's division into the Western Roman Catholic and the Eastern Orthodox churches or the Reformation of the western church that came much later. The “holy catholic” church is not the Roman Catholic church but the “universal” church, which is invisible, consisting of all Christians in every church that have been, are, or shall be under Christ the Head. See Westminster Confession of Faith 25:1.

## PRAYER OF CONFESSION<sup>4</sup>

**All: Father of mercies,  
You, who does not delight in the death of a sinner,  
extend your compassion upon us  
and wash us from all of our sins  
that we committed against your Holy Majesty.  
Create in us a clean heart,  
and strengthen us continually with the power of your Holy Spirit,  
that we, being fully consecrated to Your service  
may set forth Your praises, through Jesus Christ, our Savior. Amen.**

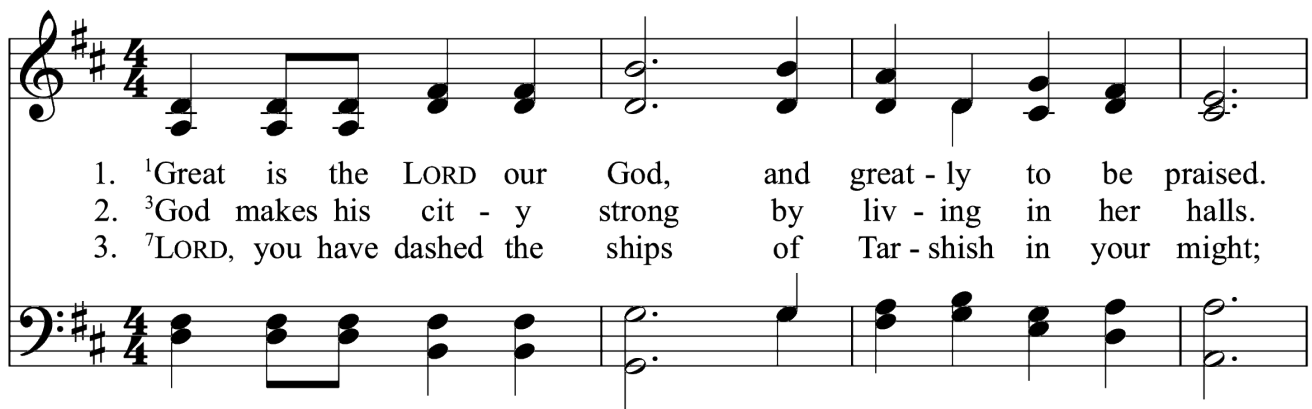
Adapted from the Scottish Collects (1595)<sup>5</sup>

## ASSURANCE OF PARDON: EPHESIANS 5:4–6

But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—and raised us up with him and seated us with him in the heavenly places in Christ Jesus

## HYMN OF CONFESSION

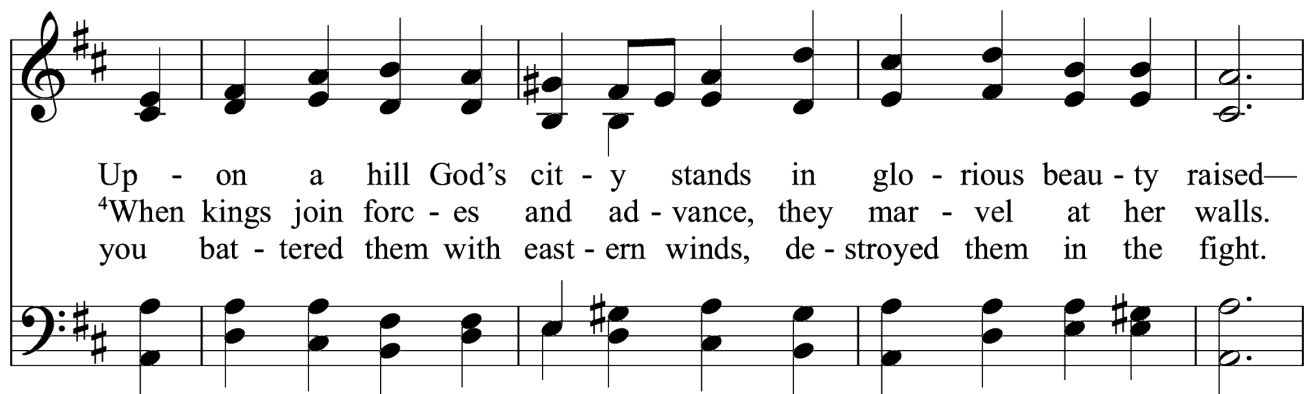
### 48A Great Is the LORD Our God



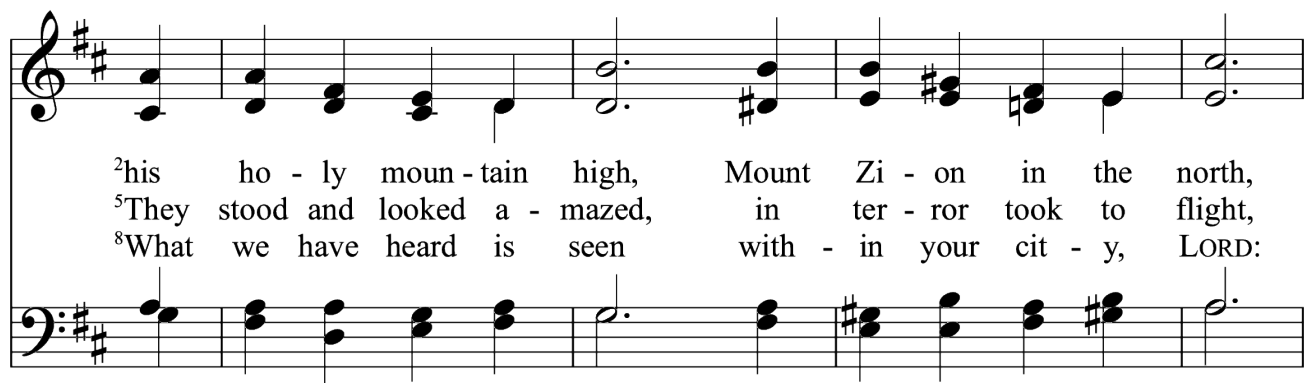
1. <sup>1</sup>Great is the LORD our God, and great - ly to be praised.  
2. <sup>3</sup>God makes his cit - y strong by liv - ing in her halls.  
3. <sup>7</sup>LORD, you have dashed the ships of Tar - shish in your might;

<sup>4</sup> 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.

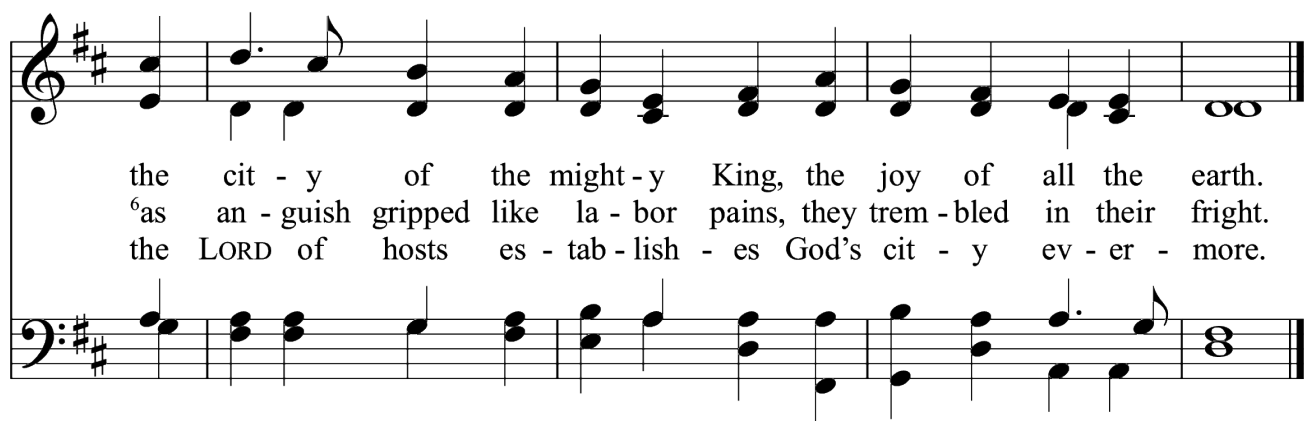
<sup>5</sup> Jonathan Gibson, *O Sacred Head, Now Wounded: A Liturgy for Daily Worship from Pascha to Pentecost* (Wheaton, Crossway: 2024).



Up - on a hill God's cit - y stands in glo - rious beau - ty raised—  
<sup>4</sup>When kings join forc - es and ad - vance, they mar - vel at her walls.  
 you bat - tered them with east - ern winds, de - stroyed them in the fight.



<sup>2</sup>his ho - ly moun - tain high, Mount Zi - on in the north,  
<sup>5</sup>They stood and looked a - mazed, in ter - ror took to flight,  
<sup>8</sup>What we have heard is seen with - in your cit - y, LORD:



the cit - y of the might - y King, the joy of all the earth.  
<sup>6</sup>as an - guish gripped like la - bor pains, they trem - bled in their fright.  
 the LORD of hosts es - tab - lish - es God's cit - y ev - er - more.

4. Within your temple, LORD,  
 in that most holy place,  
 we on your loving-kindness dwell,  
 the wonders of your grace.  
 Your people sing your praise  
 where'er your name is known;  
 by ev'ry deed your hand has done  
 your righteousness is shown.

5. Let Zion now rejoice  
 and all her daughters sing;  
 let them with thankfulness proclaim  
 the judgments of their King.  
 Mount Zion's walls behold,  
 about her ramparts go,  
 and number all the lofty tow'rs  
 that guard her from the foe.

## 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).*

## OLD TESTAMENT READING: LUKE 5:33–39

And they said to him, "The disciples of John fast often and offer prayers, and so do the disciples of the Pharisees, but yours eat and drink." <sup>34</sup> And Jesus said to them, "Can you make wedding guests fast while the bridegroom is with them? <sup>35</sup> The days will come when the bridegroom is taken away from them, and then they will fast in those days." <sup>36</sup> He also told them a parable: "No one tears a piece from a new garment and puts it on an old garment. If he does, he will tear the new, and the piece from the new will not match the old. <sup>37</sup> And no one puts new wine into old wineskins. If he does, the new wine will burst the skins and it will be spilled, and the skins will be destroyed. <sup>38</sup> But new wine must be put into fresh wineskins. <sup>39</sup> And no one after drinking old wine desires new, for he says, 'The old is good.'"

## PREACHING OF GOD'S WORD

### *Feasting & Fasting*

Porter Harlow, Minister, Christ Presbyterian Church

## HYMN OF RESPONSE

### Rejoice, the Lord Is King

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1. Re - joice, the Lord is King: your Lord and King a - dore! Re -  
2. Je - sus the Sav - ior reigns, the God of truth and love; when  
3. His king - dom can - not fail, he rules o'er earth and heav'n; the  
4. He sits at God's right hand 'til all his foes sub - mit, and  
5. Re - joice in glo - rious hope! Our Lord, the Judge, shall come, and



joyce, give thanks, and sing, and tri - umph ev - er - more.  
 he had purged our stains, he took his seat a - bove.  
 • keys of death and hell are to our Je - sus giv'n. Lift up your  
 bow to his com - mand, and fall be - neath his feet.  
 take his ser - vants up to their e - ter - nal home.

heart, lift up your voice! Re - joice, a - gain I say, re - joice!

Charles Wesley, 1744; alt.

DARWALL 6.6.6.6.8.8.  
John Darwall, 1770

## SACRAMENT OF THE LORD'S SUPPER

Meditation: *Not What My Hands Have Done*, words by Horatius Bonar (1861), set to the tune  
LEOMINSTER (1862)

1. *Not what my hands have done  
 can save my guilty soul;  
 not what my toiling flesh has borne  
 can make my spirit whole.  
 Not what I feel or do  
 can give me peace with God;  
 not all my prayers and sighs and tears  
 can bear my awful load.*

2 *Thy work alone, O Christ,  
 can ease this weight of sin;  
 thy blood alone, O Lamb of God,  
 can give me peace within.  
 Thy love to me, O God,  
 not mine, O Lord, to thee,  
 can rid me of this dark unrest,  
 and set my spirit free.*

3. *Thy grace alone, O God,  
 to me can pardon speak;  
 thy pow'r alone, O Son of God,  
 can this sore bondage break.  
 No other work, save thine,  
 no other blood will do;  
 no strength, save that which is divine,  
 can bear me safely through.*

4. *I praise the God of grace;  
 I trust his truth and might;  
 he calls me his, I call him mine,  
 my God, my joy, my light.  
 'Tis he who saveth me,  
 and freely pardon gives;  
 I love because he loveth me,  
 I live because he lives.*

**Sermon Outline**  
*Feasting & Fasting*  
Luke 5:33–39

I. Pharisees and Man-Centered Religion (v. 33)

II. Jesus on Feasting and Fasting (v. 34–35)

III. Two Parables on Surrendering to Christ (v. 36–38)

## 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

567

### 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,<sup>21</sup> 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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