



CHRIST
Presbyterian Church
BURKE

Lord's Day Worship
June 16, 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 40:1-2

Minister: I waited patiently for the Lord;
he inclined to me and heard my cry.

Church: **He drew me up from the pit of destruction,
out of the miry bog,
and set my feet upon a rock,
making my steps secure.**

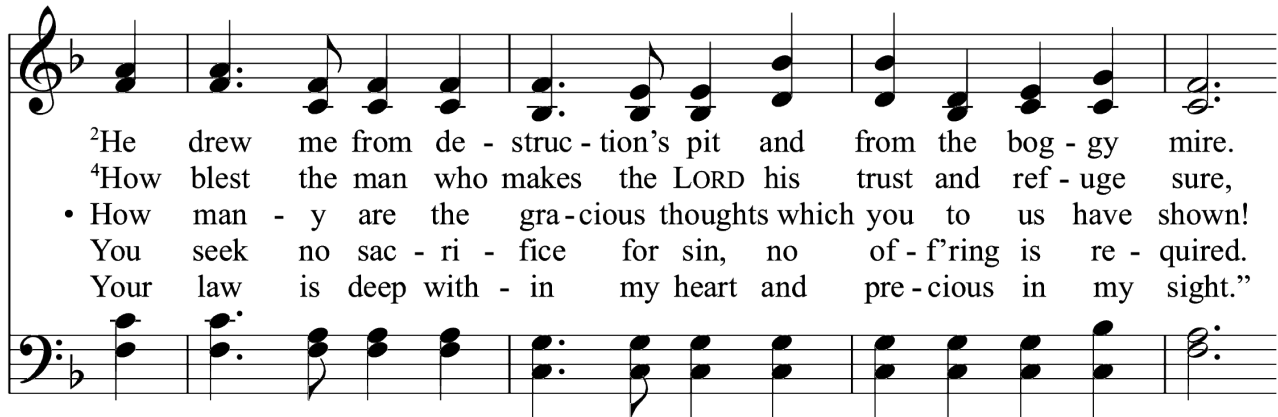
PSALM OF ADORATION

40A

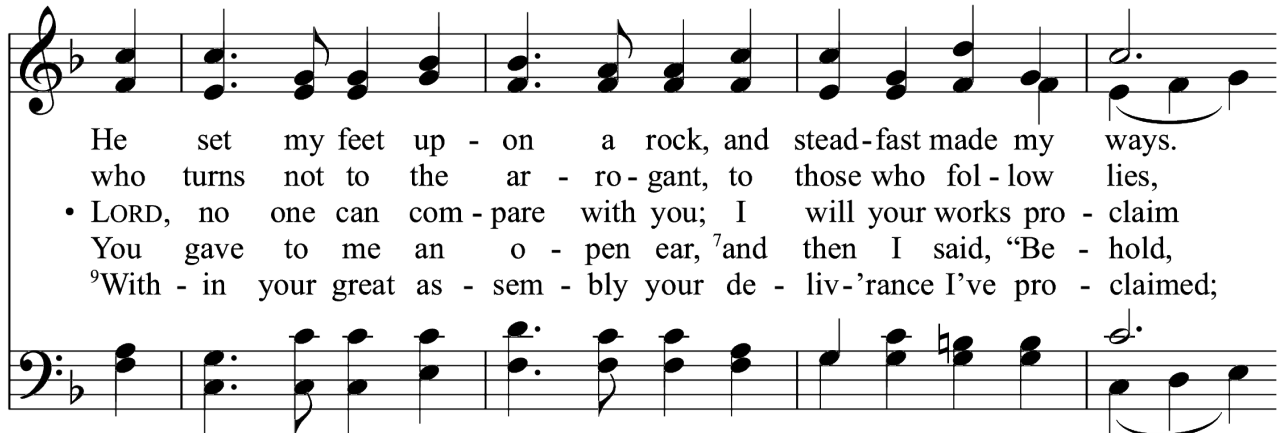
I Waited Long upon the LORD

1. ¹I wait - ed long up - on the LORD; he stooped and heard my cry.
2. And man - y, see - ing me re - stored, will trust the LORD and fear.
3. ⁵O LORD our God, how man - y are the won - ders you have done!
4. ⁶In sac - ri - fice and of - fer - ing you take no great de - light.
5. ⁸"To do your will, O LORD my God, is sure - ly my de - light.

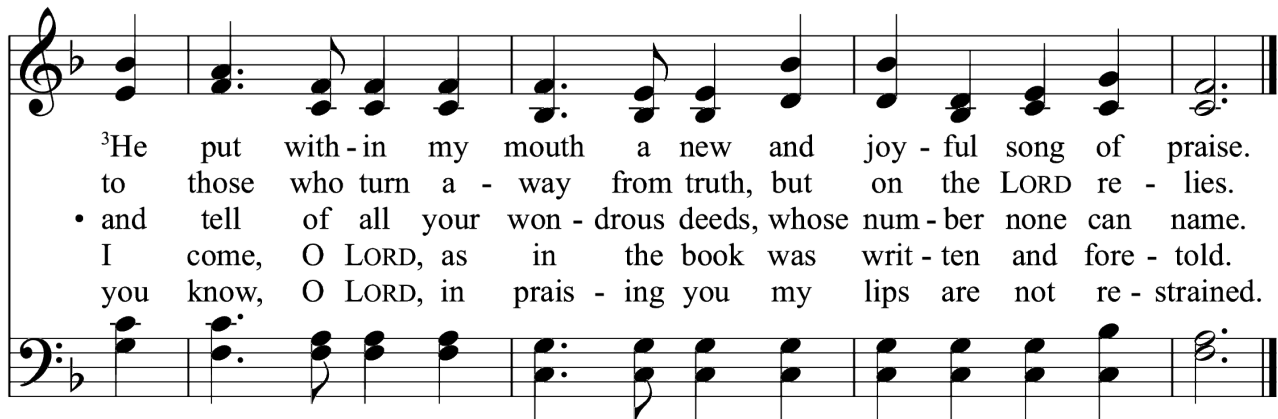
¹ R.C. Sproul, *The Holiness of God* (Peabody, Massachusetts: Hendrickson, 2010), 144, 146.



²He drew me from de - struc - tion's pit and from the bog - gy mire.
⁴How blest the man who makes the LORD his trust and ref - uge sure,
 • How man - y are the gra - cious thoughts which you to us have shown!
 You seek no sac - ri - fice for sin, no of - f'ring is re - quired.
 Your law is deep with - in my heart and pre - cious in my sight."



He set my feet up - on a rock, and stead-fast made my ways.
 who turns not to the ar - ro - gant, to those who fol - low lies,
 • LORD, no one can com - pare with you; I will your works pro - claim
 You gave to me an o - pen ear,⁷and then I said, "Be - hold,
⁹With - in your great as - sem - bly your de - liv-'rance I've pro - claimed;



³He put with - in my mouth a new and joy - ful song of praise.
 to those who turn a - way from truth, but on the LORD re - lies.
 • and tell of all your won - drous deeds, whose num - ber none can name.
 I come, O LORD, as in the book was writ - ten and fore - told.
 you know, O LORD, in prais - ing you my lips are not re - strained.

OPC/URCNA 2016

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ANCYRA C.M.D.

Benjamin C. Unseld

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: HEIDELBERG CATECHISM² QUESTION 69, 70, 74

Minister: How does holy baptism remind and assure you that Christ's one sacrifice on the cross benefits you personally?

Church: **In this way:
Christ instituted this outward washing
and with it promised that,
as surely as water washes away the dirt from the body,
so certainly his blood and his Spirit
wash away my soul's impurity,
that is, all my sins.**

Minister: What does it mean to be washed with Christ's blood and Spirit?

Church: **To be washed with Christ's blood means that
God, by grace, has forgiven our sins
because of Christ's blood
poured out for us in his sacrifice on the cross.
To be washed with Christ's Spirit means that
the Holy Spirit has renewed
and sanctified us to be members of Christ,
so that more and more
we die to sin
and live holy and blameless lives.**

Minister: Should infants also be baptized?

Church: **Yes.
Infants as well as adults
are included in God's covenant and people,
and they, no less than adults, are promised
deliverance from sin through Christ's blood
and the Holy Spirit who works faith.
Therefore, by baptism, the sign of the covenant,
they too should be
incorporated into the Christian church
and distinguished from the children of unbelievers.
This was done in the Old Testament by circumcision,
which was replaced in the New Testament by baptism.**

² The Heidelberg Catechism (1563), produced by the Reformed churches on the continent of Europe, was one of the earliest confessions of the Reformation. It is loved for how it warmly states the doctrines of the Bible.

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

Oliver Robert Van Dam

Son of Chris and Chelsea Van Dam

Vows for the Parents

1. Do you acknowledge Oliver'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?

Vows for the Congregation

Do you as a congregation undertake the responsibility of assisting Chris and Chelsea in the Christian nurture of Oliver?

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: Eternal and merciful God,
You have loved us with an everlasting love,
and set us on paths of righteousness for Your name's sake.
Yet, we have strayed from Your way;
we have sinned against You in thought, word, and deed,
through what we have done and what we have left undone.
As we remember the cleansing water of baptism,
O God, we praise You and give You thanks that You forgive us again.
Grant us now, we pray, the grace to consider ourselves
dead to sin and alive to God in Christ Jesus. Amen.**

Adapted from a prayer by Dr. Bobby Griffith, Jr.

ASSURANCE OF PARDON: TITUS 3:4–7

But when the goodness and loving kindness of God our Savior appeared, ⁵ he saved us, not because of works done by us in righteousness, but according to his own mercy, by the **washing of regeneration and renewal of the Holy Spirit**, ⁶ whom he poured out on us richly through Jesus Christ our Savior, ⁷ so that being justified by his grace we might become heirs according to the hope of eternal life.

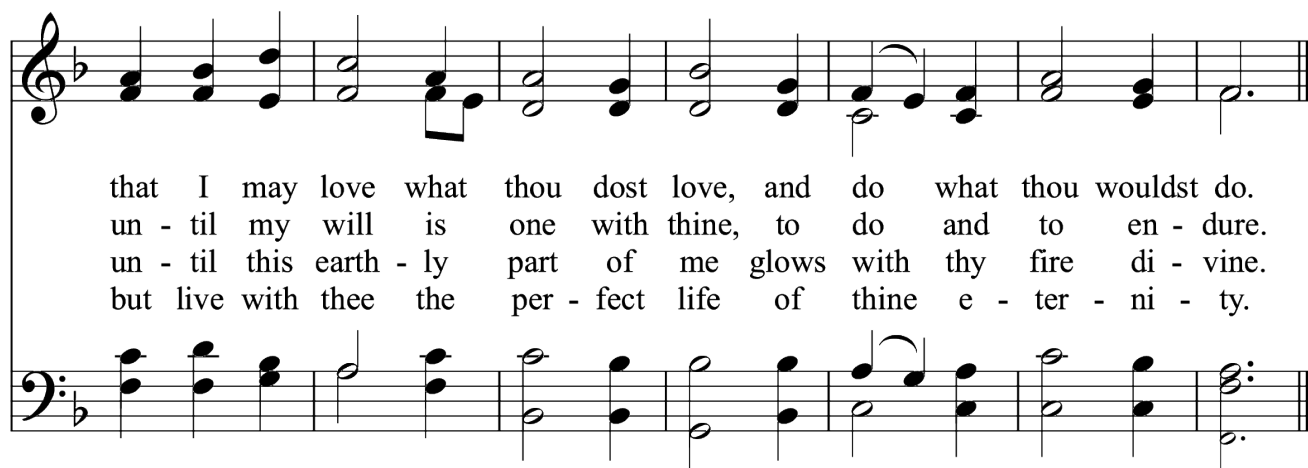
HYMN OF CONFESSION

397

Breathe on Me, Breath of God

The musical notation is for a hymn in 3/4 time, key of B-flat major (two flats). It consists of two staves: a treble staff and a bass staff. The melody is primarily in the treble staff, with the bass staff providing a harmonic accompaniment. The lyrics are written below the staves, aligned with the notes. The lyrics are: 1. Breathe on me, Breath of God, fill me with life a - new, 2. Breathe on me, Breath of God, un - til my heart is pure, 3. Breathe on me, Breath of God, 'til I am whol - ly thine, 4. Breathe on me, Breath of God, so shall I nev - er die.

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.



Edwin Hatch, 1878

TRENTHAM S.M.
Robert Jackson, 1888

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 6:43–49

"For no good tree bears bad fruit, nor again does a bad tree bear good fruit, ⁴⁴ for each tree is known by its own fruit. For figs are not gathered from thornbushes, nor are grapes picked from a bramble bush. ⁴⁵ The good person out of the good treasure of his heart produces good, and the evil person out of his evil treasure produces evil, for out of the abundance of the heart his mouth speaks.

⁴⁶ "Why do you call me 'Lord, Lord,' and not do what I tell you? ⁴⁷ Everyone who comes to me and hears my words and does them, I will show you what he is like: ⁴⁸ he is like a man building a house, who dug deep and laid the foundation on the rock. And when a flood arose, the stream broke against that house and could not shake it, because it had been well built. ⁴⁹ But the one who hears and does not do them is like a man who built a house on the ground without a foundation. When the stream broke against it, immediately it fell, and the ruin of that house was great."

PREACHING OF GOD'S WORD

The Fruit & the Root

Porter Harlow
Minister, Christ Presbyterian Church

Sermon Notes

I. The Fruit (v.43–45)

II. The Lord (v.46–47)

III. The Foundation (v.48–49)

1. How firm a foun - da - tion, you saints of the Lord, is laid for your
 2. "Fear not, I am with you, O be not dis-mayed; for I am your
 3. "When through the deep wa - ters I call you to go, the riv - ers of
 4. "When through fi - ery tri - als your path - way shall lie, my grace, all - suf -

faith in his ex - cel - lent Word! What more can he say than to
 God, and will still give you aid; I'll strength - en you, help you, and
 sor - row shall not o - ver - flow; for I will be with you, your
 fi - cient, shall be your sup - ply; the flame shall not hurt you; I

you he has said, to you who for ref - uge to Je - sus have fled?
 cause you to stand, up - held by my righ - teous, om - nip - o - tent hand.
 trou - bles to bless, and sanc - ti - fy to you your deep - est dis - tress.
 on - ly de - sign your dross to con - sume and your gold to re - fine.

5. "E'en down to old age all my people shall prove
 my sov'reign, eternal, unchangeable love;
 and when hoary hairs shall their temples adorn,
 like lambs they shall still in my bosom be borne.

6. "The soul that on Jesus has leaned for repose,
 I will not, I will not desert to his foes;
 that soul, though all hell should endeavor to shake,
 I'll never, no never, no never forsake."

SACRAMENT OF THE LORD'S SUPPER

Meditation: *Nothing But the Blood* by Robert Lowry (1876) set to PLAINFIELD

*What can wash away my sin?
Nothing but the blood of Jesus.
What can make me whole again?
Nothing but the blood of Jesus.
O precious is the flow
that makes me white as snow;
no other fount I know,
nothing but the blood of Jesus.*

*For my cleansing this I see:
nothing but the blood of Jesus;
for my pardon this my plea:
nothing but the blood of Jesus.
O precious is the flow
that makes me white as snow;
no other fount I know,
nothing but the blood of Jesus.*

*Nothing can for sin atone:
nothing but the blood of Jesus;
naught of good that I have done:
nothing but the blood of Jesus.
O precious is the flow
that makes me white as snow;
no other fount I know,
nothing but the blood of Jesus.*

*This is all my hope and peace:
nothing but the blood of Jesus;
this is all my righteousness:
nothing but the blood of Jesus.
O precious is the flow
that makes me white as snow;
no other fount I know,
nothing but the blood of Jesus.*

*Now by this I'll overcome:
nothing but the blood of Jesus;
now by this I'll reach my home:
nothing but the blood of Jesus.
O precious is the flow
that makes me white as snow;
no other fount I know,
nothing but the blood of Jesus.*

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,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** is on break for the summer.
- **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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