



**CHRIST**  
Presbyterian Church  
**BURKE**

**Lord's Day Worship**  
June 1, 2025

*A Service of Thanksgiving  
upon the Sixth Anniversary of Our  
First Worship Service*



## 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: *The LORD Has Spoken to My Lord*, Psalm 110B in the *Trinity Psalter Hymnal* set to the tune ALL SAINTS NEW

*The LORD has spoken to my Lord:  
"Sit here at My right hand  
Until I make Your foes a stool  
On which Your feet may stand."  
The LORD from Zion shall extend  
The scepter of Your power:  
"Rule all surrounding enemies,  
And be their conqueror."*

*When You display Your mighty power  
Your people come to You;  
At dawn, arrayed in holiness,  
Your youth appear like dew.  
The LORD has sworn, and from His oath  
He'll never be released:  
"Of th' order of Melchizedek,  
You'll always be a priest."*

## CALL TO WORSHIP: ACTS 1:6–11

**Leader:** So when they had come together, they asked him, "Lord, will you at this time restore the kingdom to Israel?" He said to them, "It is not for you to know times or seasons that the Father has fixed by his own authority. <sup>8</sup> But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth." <sup>9</sup> And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight. <sup>10</sup> And while they were gazing into heaven as he went, behold, two men stood by them in white robes, <sup>11</sup> and said,

**Church:** "Men of Galilee, why do you stand looking into heaven?  
This Jesus, who was taken up from you into heaven,  
will come in the same way as you saw him go into heaven."

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

# HYMN OF ADORATION

370

## A Hymn of Glory Let Us Sing

1. A hymn of glo-ry let us sing; new songs through-out the world shall  
2. The ho-ly ap-os-tol-ic band up-on the Mount of Ol-ives  
3. To whom the an-gels, draw-ing nigh: "Why stand and gaze up-on the  
4. "A-gain shall you be-hold him so as you to-day have seen him

ring: Al-le-lu-ia! Al-le-lu-ia! Christ, by a road be-fore un-  
stand; Al-le-lu-ia! Al-le-lu-ia! and with his fol-low-ers they  
sky?" Al-le-lu-ia! Al-le-lu-ia! "This is the Sav-ior," thus they  
go, Al-le-lu-ia! Al-le-lu-ia! in glo-rious pomp as-cend-ing

trod, as-cends un-to the throne of God.  
see Je-sus' re-splen-dent ma-jes-ty. Al-le-lu-ia! Al-le-  
say. "This is his no-ble tri-umph day.  
high, up to the por-tals of the sky."

lu-ia! Al-le-lu-ia! Al-le-lu-ia! Al-le-lu-ia!

The Venerable Bede, 673–735  
Tr. Benjamin Webb, 1854; alt.

LASST UNS ERFREUEN L.M.al.  
*Geistliche Kirchengesänge*, Cologne, 1623  
Tune from the *English Hymnal*, used by permission of Oxford University Press.

## 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.

### HEIDELBERG CATECHISM 46, 47, 49<sup>2</sup>

**Minister:** What do you mean by saying, "He ascended to heaven"?

**Church:** That Christ, while his disciples watched,  
was taken up from the earth into heaven  
and remains there on our behalf  
until he comes again to judge the living and the dead.

**Minister:** But isn't Christ with us until the end of the world as he promised us?

**Church:** Christ is true man and true God.  
In his human nature, Christ is not now on earth;  
but in his divinity, majesty, grace, and Spirit he is never absent  
from us.

**Minister:** How does Christ's ascension to heaven benefit us?

**Church:** First, he is our advocate in heaven in the presence of his Father.  
Second, we have our own flesh in heaven as a sure pledge  
that Christ our head will also take us, his members, up to himself.  
Third, he sends his Spirit to us on earth  
as a corresponding pledge.  
By the Spirit's power  
we seek not earthly things, but the things above,  
where Christ is, sitting at God's right hand.

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<sup>2</sup> The Heidelberg Catechism (1563), one of the earliest confessions of the Reformation, warmly states the doctrines of the Bible with numerous annotations to the Scriptures that support its doctrine. For the sake of brevity, the Scriptural annotations are omitted, but they may be found [here](#).

## NEW TESTAMENT READING: EPHESIANS 1:15–2:6

<sup>15</sup> For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints, <sup>16</sup> I do not cease to give thanks for you, remembering you in my prayers, <sup>17</sup> that the God of our Lord Jesus Christ, the Father of glory, may give you the Spirit of wisdom and of revelation in the knowledge of him, <sup>18</sup> having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, <sup>19</sup> and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might <sup>20</sup> that he worked in Christ **when he raised him from the dead and seated him at his right hand in the heavenly places** far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. <sup>22</sup> And he put all things under his feet **and gave him as head over all things to the church,** <sup>23</sup> which is his body, the fullness of him who fills all in all.

<sup>2:1</sup> And you were dead in the trespasses and sins <sup>2</sup> in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— <sup>3</sup> among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. <sup>4</sup> But God, being rich in mercy, because of the great love with which he loved us, <sup>5</sup> even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved— <sup>6</sup> **and raised us up with him and seated us with him in the heavenly places in Christ Jesus....**

## **PRAYER OF CONFESSION<sup>3</sup>**

**All: O God the Father in heaven, have mercy upon us.**

**O God the Son, Redeemer of the world, have mercy upon us.**

**O God the Holy Spirit, have mercy upon us.**

**Be merciful to us and deliver us, O Lord.**

**From all sin, from all error, from all evil—deliver us.**

**From the wiles of the devil and from everlasting death—deliver us.**

**Lord Jesus, by the mystery of your holy incarnation,**

**by your holy nativity,**

**by your baptism, fasting, and temptations**

**by your agony and bloody sweat,**

**by your cross and suffering,**

**by your death and burial,**

**by your resurrection and ascension,**

**by the coming of the Holy Spirit, the Comforter**

**deliver us, O Lord. Amen.**

Adapted from a prayer by Martin Bucer (1491–1551)<sup>4</sup>

## **ASSURANCE OF PARDON: HEBREWS 9:11–15**

But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) <sup>12</sup>he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. <sup>13</sup>For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, <sup>14</sup>how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.

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<sup>3</sup> In our prayer of confession, we are honest with God, honest with ourselves, and honest with each other about who God is and who we are, confessing that He is holy, righteous, just, and loving; and confessing that we are not; yet, we are trusting in His mercy and grace available in Jesus Christ to deliver us from sin and judgment. Then we have the joy of hearing God's Word say that He is faithful and just to forgive us of our sins when we confess them (1 John 1:9). Then we rejoice in song.

<sup>4</sup> Jonathan Gibson, *O Sacred Head, Now Wounded: A Liturgy for Daily Worship from Pascha to Pentecost* (Wheaton, Crossway: 2024).

# PSALM OF CONFESSION

PSALM 24

## The Earth and Its Riches

24B

1. <sup>1</sup>The earth and its rich - es a - bun - dant - ly stored,  
2. <sup>3</sup>O who shall the mount of the LORD God as - cend?  
3. <sup>5</sup>Yes, he from the LORD shall a bless - ing re - ceive;  
4. <sup>7</sup>O gates, lift your heads! An - cient doors, lift them high!  
5. <sup>9</sup>O gates, lift your heads! An - cient doors, lift them high!

the world and its dwell - ers be - long to the LORD.  
And who in the place of his ho - li - ness stand?  
• the God of sal - va - tion shall righ - teous - ness give.  
The great King of glo - ry to en - ter draws nigh!  
The great King of glo - ry to en - ter draws nigh!

<sup>2</sup>For he on the seas its foun - da - tions has laid,  
<sup>4</sup>The man of pure heart and of hands with - out stain,  
• <sup>6</sup>Thus look - ing to him is a whole bless - ed race;  
<sup>8</sup>O who is the King that in glo - ry draws near?  
<sup>10</sup>This great King of glo - ry, O who can he be?

and firm on the wa - ters its pil - lars has stayed.  
who swears not to i - dols, nor serves what is vain.  
• all those who, like Ja - cob, are seek - ing your face.  
The LORD, might - y LORD of the bat - tle, is here!  
The LORD God of hosts, King of glo - ry is he!



## 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: EXODUS 27:1–19; 30:17–21

"You shall make the altar of acacia wood, five cubits long and five cubits broad. The altar shall be square, and its height shall be three cubits. <sup>2</sup> And you shall make horns for it on its four corners; its horns shall be of one piece with it, and you shall overlay it with bronze. <sup>3</sup> You shall make pots for it to receive its ashes, and shovels and basins and forks and fire pans. You shall make all its utensils of bronze. <sup>4</sup> You shall also make for it a grating, a network of bronze, and on the net you shall make four bronze rings at its four corners. <sup>5</sup> And you shall set it under the ledge of the altar so that the net extends halfway down the altar. <sup>6</sup> And you shall make poles for the altar, poles of acacia wood, and overlay them with bronze. <sup>7</sup> And the poles shall be put through the rings, so that the poles are on the two sides of the altar when it is carried. <sup>8</sup> You shall make it hollow, with boards. As it has been shown you on the mountain, so shall it be made.

<sup>9</sup> "You shall make the court of the tabernacle. On the south side the court shall have hangings of fine twined linen a hundred cubits long for one side. <sup>10</sup> Its twenty pillars and their twenty bases shall be of bronze, but the hooks of the pillars and their fillets shall be of silver. <sup>11</sup> And likewise for its length on the north side there shall be hangings a hundred cubits long, its pillars twenty and their bases twenty, of bronze, but the hooks of the pillars and their fillets shall be of silver. <sup>12</sup> And for the breadth of the court on the west side there shall be hangings for fifty cubits, with ten pillars and ten bases. <sup>13</sup> The breadth of the court on the front to the east shall be fifty cubits. <sup>14</sup> The hangings for the one side of the gate shall be fifteen cubits, with their three pillars and three bases. <sup>15</sup> On the other side the hangings shall be fifteen cubits, with their three pillars and three bases. <sup>16</sup> For the gate of the court there shall be a screen twenty cubits long, of blue and purple and scarlet yarns and fine twined linen, embroidered with needlework. It shall have four pillars and with them four bases. <sup>17</sup> All the

pillars around the court shall be filleted with silver. Their hooks shall be of silver, and their bases of bronze. <sup>18</sup> The length of the court shall be a hundred cubits, the breadth fifty, and the height five cubits, with hangings of fine twined linen and bases of bronze. <sup>19</sup> All the utensils of the tabernacle for every use, and all its pegs and all the pegs of the court, shall be of bronze....

<sup>30:17</sup> The LORD said to Moses, <sup>18</sup> “You shall also make a basin of bronze, with its stand of bronze, for washing. You shall put it between the tent of meeting and the altar, and you shall put water in it, <sup>19</sup> with which Aaron and his sons shall wash their hands and their feet. <sup>20</sup> When they go into the tent of meeting, or when they come near the altar to minister, to burn a food offering to the LORD, they shall wash with water, so that they may not die. <sup>21</sup> They shall wash their hands and their feet, so that they may not die. It shall be a statute forever to them, even to him and to his offspring throughout their generations.”

## **PREACHING OF GOD’S WORD**

*“And His Courts with Praise!”*

Jonathan Landry Cruise  
Pastor, Community Presbyterian Church  
Kalamazoo, Michigan

Sermon Outline  
***“And His Courts with Praise!”***  
**Exodus 27:1–19; 30:17–21**

I. Why the Courtyard?

II. Why the Altar and Basin?

III. Why Jesus?

# HYMN OF RESPONSE

277

## Before the Throne of God Above



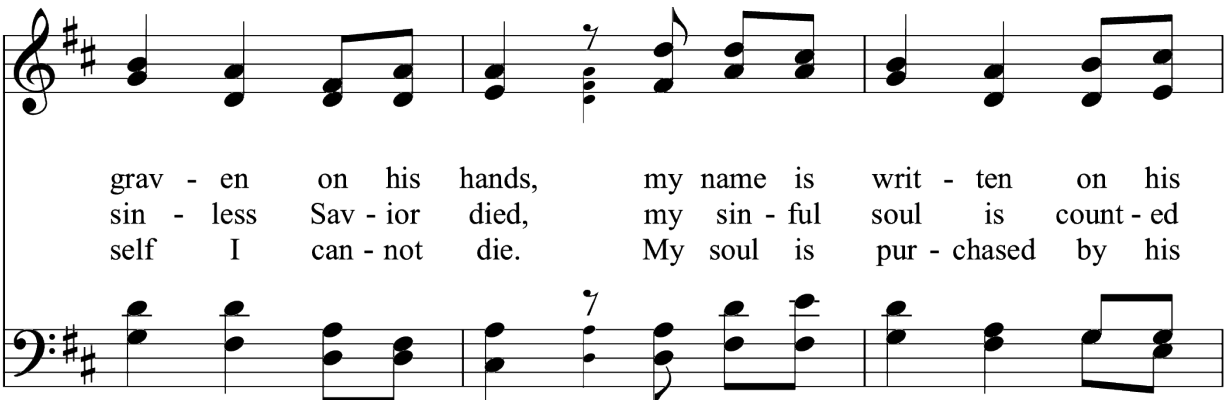
1. Be - fore the throne of God a - bove, I have a  
2. When Sa - tan tempts me to de - spair and tells me  
3. Be - hold him there, the ris - en Lamb, my per - fect,



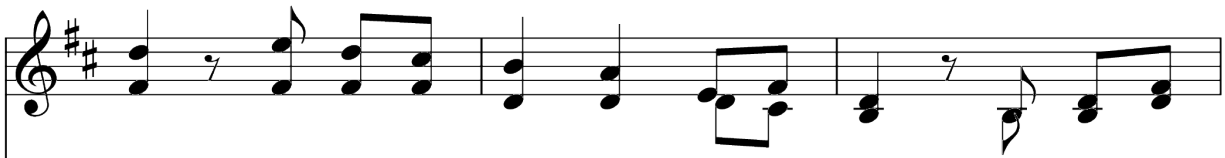
strong and per - fect plea, a great High Priest whose name is Love,  
of the guilt with - in, up - ward I look and see him there,  
spot - less righ - teous - ness, the great un - change - a - ble I AM,



who ev - er lives and pleads for me. My name is  
who made an end to all my sin. Be - cause the  
the King of glo - ry and of grace! One with him -



grav - en on his hands, my name is writ - ten on his  
sin - less Sav - ior died, my sin - ful soul is count - ed  
self I can - not die. My soul is pur - chased by his



heart. I know that while in heav'n he stands, no tongue can  
free; for God, the just, is sat - is - fied to look on  
blood! My life is hid with Christ on high, with Christ, my



bid me thence de - part, no tongue can bid me thence de - part.  
him and par - don me, to look on him and par - don me.  
Sa - vior and my God, with Christ, my Sav - ior and my God.



Charitie Bancroft, 1863; alt.

BEFORE THE THRONE 8.8.8.8.8.8.8.8.  
Vikki Cook; arr. Ruth Coleman

# SACRAMENT OF THE LORD'S SUPPER

*The Lord Jesus Christ invites all of His followers to commune with Him at His table. If you have publicly professed your faith in Jesus Christ as your Savior and are a communing member in good standing with one of His faithful churches, then you are invited.*

*Each row will be invited to come forward. You may put your hands out, and the server will put the bread into your hands. Partake of the bread, then move to receive and partake of the cup.*

*If you have children who have not yet professed faith and been admitted as communing members of a Christian church, you are invited to bring them up with you, not to receive the Supper, but so that our officers may pray for the Lord's covenant blessings upon them as members of the household of God.*

*If you are not yet a follower of Christ, we are glad that you are here, but God's Word says in 1 Corinthians 11 that you should not partake of this meal until you become His follower and recognize what this meal represents: His sacrifice for the sins of those who follow him. Instead of receiving the meal, we invite you to remain in your seat during the meal and receive Christ as he has come to you in the reading and preaching of His Word today. If you would like to become a member of this church and celebrate this meal with us in the future, please speak to our pastor or one of our elders. They would love to hear about your journey to faith in Jesus!*

## **Meditation: At the Lamb's High Feast We Sing, Latin Hymn (6th Century) set to the tune ST. GEORGE'S WINDSOR**

*At the Lamb's high feast we sing  
praise to our victorious King,  
who has washed us in the tide  
flowing from his pierced side;  
praise we him whose love divine  
gives his sacred blood for wine,  
gives his body for the feast,  
Christ the victim, Christ the priest.*

*Where the paschal blood is poured,  
death's dark angel sheathes his sword;  
Israel's hosts triumphant go  
through the wave that drowns the foe.  
Praise we Christ, whose blood was shed,  
paschal victim, paschal bread;  
with sincerity and love  
eat we manna from above.*

*Mighty victim from the sky,  
pow'rs of hell beneath thee lie;  
death is conquered in the fight,  
thou hast brought us life and light:  
hymns of glory and of praise,  
risen Lord, to thee we raise;  
holy Father, praise to thee,  
with the Spirit, ever be.*

## 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: Brett Bloom, Scott Hatch, Kevin Horrigan, David Hudak, and Philip Lee
- Deacons: Nathanel Achor, Gunnar Conrow, David Och, Christopher Robertson, Wade Woo, Chuck Virts
- 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 early 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, and with the increasing use of electronic giving, many churches are returning to the Biblical precedent of offering boxes.



## Recurring Events

- **First Sunday Fellowship Meals** on the first Sunday of the month after worship.
- **Sunday School.** On all Sundays not the first of the month, we offer Sunday School after worship starting at 11:05 AM for children ages 0-3 in the nursery, Pre-K to K next to the nursery, 1st to 5th grades meet in the pods outside the nursery before breaking into their 2 classes, Middle and High School meet in the band room on the other side of the sanctuary wall, and the adults meet in sanctuary.
- **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.
- **Men's Breakfast** meets on the second Saturday of each month.
- **Women's Fellowship.** The Women's Bible Study 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.
- **Reformed University Fellowship-International at University of Alabama, Birmingham.** Our own Joanna will be serving as an intern for RUF-I at UAB.

## 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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