



CHRIST
Presbyterian Church
BURKE

Lord's Day Worship
June 15, 2025

A Service of Ordination & Installation

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: *With Joy Let Us Sing to the LORD*, Psalm 33, set to the tune of ASH GROVE

We extend a special welcome to members of the Commission of Potomac Presbytery who are here to ordain and install Robert:

- Teaching Elder Don Sampson, Presbyterian & Reformed Commission on Chaplains
- Ruling Elder Ryan Heisey, Spriggs Road Presbyterian Church
- The Teaching and Ruling Elders of Christ Presbyterian Church
- And other elders of the Potomac Presbytery

CALL TO WORSHIP: PSALM 98:1–4

Leader: Oh sing to the Lord a new song,
for he has done marvelous things!
His right hand and his holy arm
have worked salvation for him.
² The Lord has made known his salvation;
he has revealed his righteousness in the sight of the nations.
³ He has remembered his steadfast love and faithfulness
to the house of Israel.
All the ends of the earth have seen
the salvation of our God.

Church: ⁴ **Make a joyful noise to the Lord, all the earth;
break forth into joyous song and sing praises!**

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

PSALM OF ADORATION

98C

Sing a New Song to Jehovah

1. ¹Sing a new song to Je - ho - vah for the won - ders he has wrought;
2. ³Truth and mer - cy toward his peo - ple he has ev - er kept in mind,
3. ⁷Seas with all your full - ness thun - der, all earth's peo - ples now re - joice;

his right hand and arm most ho - ly tri - umph to his cause have brought.
and his full and free sal - va - tion he has shown to all man - kind.
⁸floods and hills in praise u - nit - ing, to the Lord lift up your voice.

²In his love and ten - der mer - cy he has made sal - va - tion known,
⁴Sing, O earth, sing, to Je - ho - vah, prais - es to Je - ho - vah sing;
⁹For, be - hold, the Lord is com - ing, robed in jus - tice and in might;

in the sight of ev - 'ry na - tion he his righ - teous - ness has shown.
^{5/6}with the swell - ing notes of mu - sic shout be - fore the Lord, the King.
he a - lone will judge the na - tions, and his judg - ment shall be right.

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) in 4/4 time, key of B-flat major. It consists of four systems of music, each with a vocal line and a bass line. The lyrics are written below the vocal line. The score includes various musical notations such as notes, rests, and bar lines.

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 CREED²

**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.
And we believe one holy catholic³ and apostolic church.**

² 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.

³ The word "catholic" derives from the Greek word *katholikos*, which means universal. The catholic church is the universal church, which is invisible, consisting of all Christians in every church that have been, are,

**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.**

THE ORDINATION & INSTALLATION OF A MINISTER

Vows of Ordination

1. Do you believe the Scriptures of the Old and New Testaments, as originally given, to be the inerrant Word of God, the only infallible rule of faith and practice?
2. Do you sincerely receive and adopt the *Confession of Faith* and the *Catechisms* of this church, as containing the system of doctrine taught in the Holy Scriptures; and do you further promise that if at any time you find yourself out of accord with any of the fundamentals of this system of doctrine, you will, on your own initiative, make known to your Presbytery the change which has taken place in your views since the assumption of this ordination vow?
3. Do you approve of the form of government and discipline of the Presbyterian Church in America, in conformity with the general principles of biblical polity?
4. Do you promise subjection to your brethren in the Lord?
5. Have you been induced, as far as you know your own heart, to seek the office of the holy ministry from love to God and a sincere desire to promote His glory in the Gospel of His Son?
6. Do you promise to be zealous and faithful in maintaining the truths of the Gospel and the purity and peace and unity of the Church, whatever persecution or opposition may arise unto you on that account?
7. Do you engage to be faithful and diligent in the exercise of all your duties as a Christian and a minister of the Gospel, whether personal or relational, private or public; and to endeavor by the grace of God to adorn the profession of the Gospel in your manner of life, and to walk with exemplary piety before the flock of which God shall make you overseer?

Vows for the Session

1. Do you, for the people of this congregation, profess your readiness to receive Robert Hasler as a pastor?

or shall be gathered under Christ the Head. See Westminster Confession of Faith 25:1. The Nicene Creed predates the church's division into the Western (Roman Catholic) Church and the Eastern (Orthodox) Church or the Reformation of the Western Church that came much later.

2. Do you promise to receive God's Word from Robert with meekness and love?
3. Do you promise to encourage Robert in his labors, and to assist his endeavors for instruction and spiritual edification?
4. Do you engage to continue to him, while he is a pastor in this church, that competent worldly maintenance which you have promised, and to furnish him with whatever you may see needful for the honor of religion and for his comfort among you?

The Laying on of Hands and Prayer


The Pronouncement

I now pronounce and declare that Robert D. Hasler has been regularly ordained and installed as a pastor of this congregation, agreeable to the Word of God, and according to the Constitution of the Presbyterian Church in America; and that as such he is entitled to all support, encouragement, honor and obedience in the Lord: in the name of the Father, and the Son, and the Holy Spirit. Amen.

HYMN OF CONFESSION

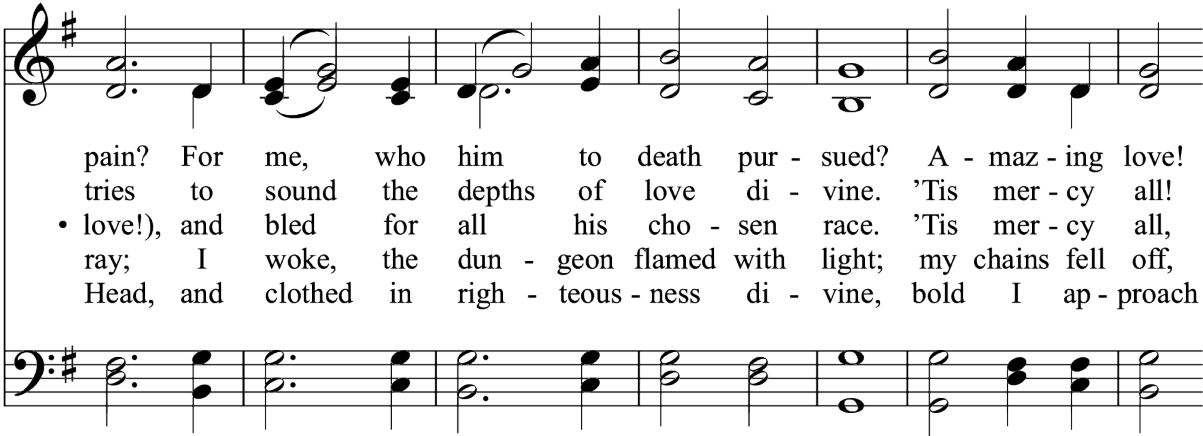
431

And Can It Be That I Should Gain




1. And can it be that I should gain an in - t'rest
 2. 'Tis mys - t'ry all! Th'Im - mor - tal dies: who can ex -
 3. He left his Fa - ther's throne a - bove (so free, so
 4. Long my im - pris - oned spir - it lay fast bound in
 5. No con - dem - na - tion now I dread; Je - sus, and

in the Sav - ior's blood? Died he for me, who caused his
 plore his strange de - sign? In vain the first - born ser - aph
 • in - fi - nite his grace!), hum - bled him - self (so great his
 sin and na - ture's night; thine eye dif - fused a quick - 'ning
 all in him, is mine! A - live in him, my liv - ing

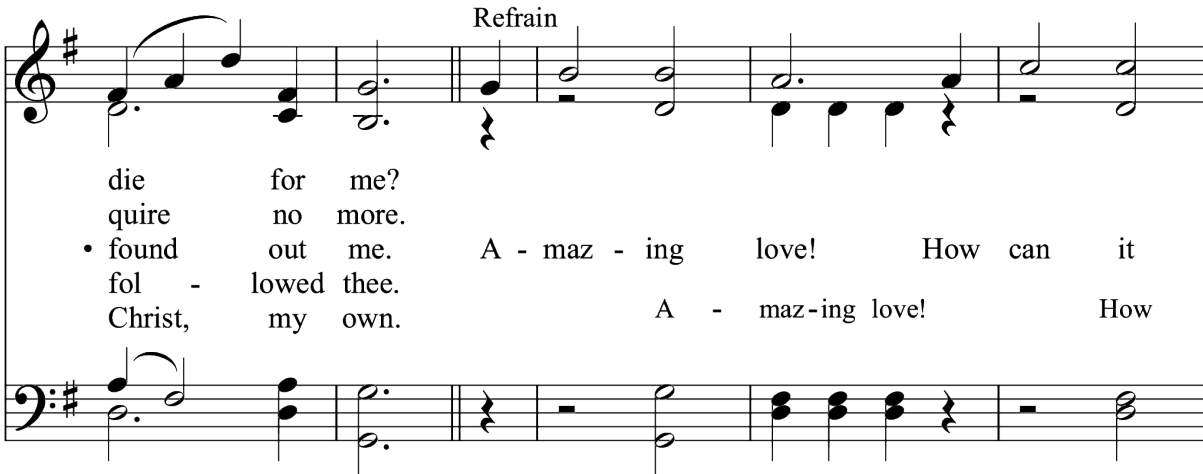


pain? For me, who him to death pur - sued? A - maz - ing love!
 tries to sound the depths of love di - vine. 'Tis mer - cy all!
 • love!), and bled for all his cho - sen race. 'Tis mer - cy all,
 ray; I woke, the dun - geon flamed with light; my chains fell off,
 Head, and clothed in righ - teous - ness di - vine, bold I ap - proach



How can it be that thou, my God, shouldst
 Let earth a - dore, let an - gel minds in -
 • im - mense and free; for, O my God, it
 my heart was free; I rose, went forth, and
 th'e - ter - nal throne, and claim the crown, through

Refrain



die for me?
 quire no more.
 • found out me. A - maz - ing love! How can it
 fol - lowed thee. A - maz - ing love! How
 Christ, my own.



be that thou, my God, shouldst die for me?
 can it be that thou, my God,

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.

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: TITUS 1:1–9

Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God's elect and their knowledge of the truth, which accords with godliness, ² in hope of eternal life, which God, who never lies, promised before the ages began ³ and at the proper time manifested in his word through the preaching with which I have been entrusted by the command of God our Savior;

⁴ To Titus, my true child in a common faith:

Grace and peace from God the Father and Christ Jesus our Savior.

⁵ This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you— ⁶ if anyone is above reproach, the husband of one wife, and his children are believers and not open to the charge of debauchery or insubordination. ⁷ For an overseer, as God's steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, ⁸ but hospitable, a lover of good, self-controlled, upright, holy, and disciplined. ⁹ He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.

¹⁰ For there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party. ¹¹ They must be silenced, since they are upsetting whole families by teaching for shameful gain what they ought not to teach. ¹² One of the Cretans, a prophet of their own, said, “Cretans are always liars, evil beasts, lazy gluttons.” ¹³ This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith, ¹⁴ not devoting themselves to Jewish myths and the commands of people who turn away from the truth. ¹⁵ To the pure, all things are pure, but to the defiled and unbelieving, nothing is pure; but both their minds and their consciences are defiled. ¹⁶ They profess to know God, but they deny him by their works. They are detestable, disobedient, unfit for any good work.

^{2:1} But as for you, teach what accords with sound doctrine.

PREACHING OF GOD’S WORD

Hold Fast to the Trustworthy Word

Porter Harlow, Minster, Christ Presbyterian Church

HYMN OF RESPONSE

Yet Not I, But Through Christ In Me

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) in the key of D major (two sharps) and 4/4 time. It consists of six systems of music, each with a vocal line and a bass line. The lyrics are written below the vocal line. The first system includes four numbered verses. The second system continues the lyrics. The third system includes a verse with a double bar line. The fourth system continues the lyrics. The fifth system includes a verse with a double bar line. The sixth system continues the lyrics and ends with a double bar line.

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.

SACRAMENT OF THE LORD'S SUPPER

Meditation: *How Sweet and Awesome Is the Place* by Isaac Watts (1707) set to ST COLUMBA

Sermon Notes

Hold Fast to the Trustworthy Word

Titus 1:1–2:1

I. The Problem: Disorder in the Church (v.5, 10–16)

II. The Solution: Appoint Elders (v.6) (Charge to the Elders and the Congregation)

III. Be Formed by the Word (v.6–8) (Charge to the Robert)

IV. Preach the Word (v.9, 14) (Charge to Robert)

V. Hold fast to the Word (v.9) (Charge to Robert and the Session and the Congregation)

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 Elders: Porter Harlow and Robert Hasler
- Ruling Elders: Brett Bloom, Scott Hatch, Kevin Horrigan, David Hudak, and Philip Lee
- Deacons: Nathanael Achor, Gunnar Conrow, David Och, Christopher Robertson, Wade Woo, Chuck Virts
- Women's Ministry Leadership Team: Bethany Fernandez, Kristy Hatch, and Lee Ann Hudak

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

- **Internet.** Go to <https://cpcb Burke.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.** Sunday School is on Summer Vacation, but during the school year 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 (schedule subject to change in summer)**
 - 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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