



CHRIST
Presbyterian Church

BURKE

Lord's Day Worship
June 22, 2025

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, with Glowing Heart, I'd Praise Thee*, words by Francis Scott Key (1817), set to RIPLEY by Lowell Mason (1839)

CALL TO WORSHIP: COLOSSIANS 1:9–14

Minister: And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, ¹⁰ so as to walk in a manner worthy of the Lord, fully pleasing to him: bearing fruit in every good work and increasing in the knowledge of God; ¹¹ being strengthened with all power, according to his glorious might, for all endurance and patience with joy; ¹² giving thanks to the Father, who has qualified you¹ to share in the inheritance of the saints in light. ¹³ He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son

Church: ¹⁴ **in whom we have redemption, the forgiveness of sins.**

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

HYMN OF ADORATION

O Worship the King

219

1. O wor-ship the King, all - glo - rious a - bove, O grate - ful - ly
2. O tell of his might, O sing of his grace, whose robe is the
3. The earth with its store of won - ders un - told, Al - might - y, your
4. Your boun - ti - ful care, what tongue can re - cite? It breathes in the

sing his pow'r and his love; our Shield and De - fend - er, the
light, whose can - o - py space. His char - iots of wrath the deep
pow'r has found - ed of old; has 'stab - lished it fast by a
air, it shines in the light; it streams from the hills, it de -

An - cient of Days, pa - vil - ioned in splen - dor and gird - ed with praise.
thun - der - clouds form, and dark is his path on the wings of the storm.
change - less de - cree, and round it has cast, like a man - tle, the sea.
scends to the plain, and sweet - ly dis - tills in the dew and the rain.

5. Frail children of dust, and feeble as frail,
in you do we trust, nor find you to fail;
your mercies how tender, how firm to the end,
our Maker, Defender, Redeemer, and Friend!

6. O measureless Might! Ineffable Love!
While angels delight to hymn you above,
the humbler creation, though feeble their lays,
with true adoration shall lisp to your praise.

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: APOSTLES' CREED²

**All: I believe in God the Father Almighty, Maker of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended into hell.³
The third day he rose again from the dead.
He ascended into heaven
and is seated at the right hand of God the Father Almighty.
from there he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic church,⁴
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

² The Apostles' Creed is the oldest and simplest creed in the Christian church. Its earliest forms have been dated to around AD 200 when new converts were asked to profess it before joining the church. Christians have used it during worship for thousands of years to show our unity in the faith.

³ "He descended into hell" expresses Christ's "being buried, and continuing in the state of the dead, and under the power of death till the third day." See Westminster Larger Catechism 50.

⁴ 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, or shall be gathered under Christ the Head. See Westminster Confession of Faith 25:1. The Apostles' 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.

OLD TESTAMENT READING: EXODUS 34:1–9

The LORD said to Moses, “Cut for yourself two tablets of stone like the first, and I will write on the tablets the words that were on the first tablets, which you broke. ² Be ready by the morning, and come up in the morning to Mount Sinai, and present yourself there to me on the top of the mountain. ³ No one shall come up with you, and let no one be seen throughout all the mountain. Let no flocks or herds graze opposite that mountain.” ⁴ So Moses cut two tablets of stone like the first. And he rose early in the morning and went up on Mount Sinai, as the LORD had commanded him, and took in his hand two tablets of stone. ⁵ The LORD descended in the cloud and stood with him there, and proclaimed the name of the LORD. ⁶ The LORD passed before him and proclaimed, **“The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, ⁷ keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation.”** ⁸ And Moses quickly bowed his head toward the earth and worshiped. ⁹ And he said, “If now I have found favor in your sight, O Lord, please let the Lord go in the midst of us, for it is a stiff-necked people, and pardon our iniquity and our sin, and take us for your inheritance.”

PRAYER OF CONFESSION⁵

**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)⁶

⁵ 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.

⁶ Jonathan Gibson, *O Sacred Head, Now Wounded: A Liturgy for Daily Worship from Pascha to Pentecost* (Wheaton, Crossway: 2024).

ASSURANCE OF PARDON: ROMANS 6:3-7

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? ⁴ We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. ⁵ For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. ⁶ We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. ⁷ For one who has died has been set free from sin.

PSALM OF CONFESSION

LORD, Listen to My Prayer

143

1. ¹ LORD, lis - ten to my prayer; My cry for mer - cy hear.
2. ³ The foe has hound - ed me; My life to earth he crushed.
3. ⁵ Yet I re - call the past; I muse on all Your deeds;

In righ - teous - ness and truth re - ply.
Shut in the dark as those long dead.
I think of all Your hands have done.

² And to Your ser - vant now In judg - ment do not come,
⁴ My spir - it there - fore faints, With - in me o - ver - whelmed.
⁶ I stretch my hands to You; My soul longs af - ter You



O let me hear Your love When morning light appears;
For I have placed my trust in You.
Teach me to know the way, Show me where I should walk,
For I lift up my soul to You.

O LORD, deliver me From all my enemies;
Teach me Your will, I hide in You
You truly are my God; May Your good Spirit lead,
Directing me on level ground.

Traditional Silesian folk song

ST. ELIZABETH 668.668

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 17:1–6

And he said to his disciples, "Temptations to sin are sure to come, but woe to the one through whom they come! ² It would be better for him if a millstone were hung around his neck and he were cast into the sea than that he should cause one of these little ones to sin. ³ Pay attention to yourselves! If your brother sins, rebuke him, and if he repents, forgive him, ⁴ and if he sins against you seven times in the day, and turns to you seven times, saying, 'I repent,' you must forgive him."

⁵ The apostles said to the Lord, "Increase our faith!" ⁶ And the Lord said, "If you had faith like a grain of mustard seed, you could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you."

PREACHING OF GOD’S WORD

Transformed by Grace: How to Live as a Christian

Porter Harlow, Minister

Sermon Outline

I. Do Not Lead Sinners into Sin (v.1–3a)

II. Try to Lead Sinners Out of Sin (v.3b)

III. Forgive Sinners (v.3c–4)

IV. Live by Faith that God Delivers Sinners (v.5–6)

HYMN OF RESPONSE

His Mercy Is More

Matt Boswell, Matt Papa

The musical score is written for a hymn in 6/8 time, featuring a treble and bass staff. The key signature has one flat (Bb). The score is divided into several systems, each with a key signature change indicated by a sharp sign (F#) above the staff. The lyrics are written below the staff, with some lines indented to match the melody. The score includes a variety of musical notations, including eighth notes, quarter notes, and rests. The lyrics are as follows:

1. What love could re - mem - ber no wrongs we have done? Om - nis - cient, all -
2. What pat - ience would wait as we con - stant - ly roam; what Fa - ther, so
3. What rich - es of kind - ness He lav - ished on us; His blood was the

know - ing, He counts not their sum. Thrown in - to a sea with - out
ten - der, is cal - ling us home! He wel - comes the weak - est, the
pay - ment, His life was the cost. We stood 'neath a debt we could

bot - tom or shore, our sins they are ma - ny, His mer - cy is more!
vil - est, the poor; our sins they are ma - ny, His mer - cy is
ne - ver af - ford; our sins they are ma - ny, His mer - cy is

more!
more! Praise the Lord! His mer - cy is more! Stron - ger than dark - ness,

new ev - 'ry morn, our sins they are ma - ny, His mer - cy is more!

The score includes a variety of musical notations, including eighth notes, quarter notes, and rests. The lyrics are written below the staff, with some lines indented to match the melody. The score includes a variety of musical notations, including eighth notes, quarter notes, and rests. The lyrics are as follows:

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 His people. 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: According to Thy Gracious Word by James Montgomery (1825) set to the tune DALEHURST

- | | |
|--|---|
| 1. According to thy gracious word,
in meek humility,
this will I do, my dying Lord,
I will remember thee. | 3. Gethsemane can I forget?
Or there thy conflict see,
thine agony and bloody sweat,
and not remember thee? |
| 2. Thy body, broken for my sake,
my bread from heav'n shall be;
thy testamental cup I take,
and thus remember thee. | 4. When to the cross I turn mine eyes,
and rest on Calvary,
O Lamb of God, my sacrifice,
I must remember thee. |
| 5. Remember thee, and all thy pains,
and all thy love to me:
when thou shalt in thy kingdom come,
Jesus, remember me. | |

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

Gloria Patri

572

Glo - ry be to the Fa - ther, and to the

Son, and to the Ho - ly Ghost; as it was in

the be - gin - ning, is now, and ev - er

shall be, world with - out end. A - men, a - men.

2nd cent.; tr.

GLORIA PATRI (Greatest) Irreg.
Henry W. Greatest, 1851

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, 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://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.** 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 (Summer may affect schedule)**
 - 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."

Licenses for Copyrighted Materials. All hymns are printed with permission (CCLI License #11431834) and streamed with permission (CCLI License #20130243).