



CHRIST
Presbyterian Church
BURKE

Lord's Day Worship
September 7, 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: "O 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 66:1–5

Minister: Shout for joy to God, all the earth;
² sing the glory of his name;
give to him glorious praise!
³ Say to God, "How awesome are your deeds!
So great is your power that your enemies come cringing to you.
⁴ All the earth worships you
and sings praises to you;
they sing praises to your name."

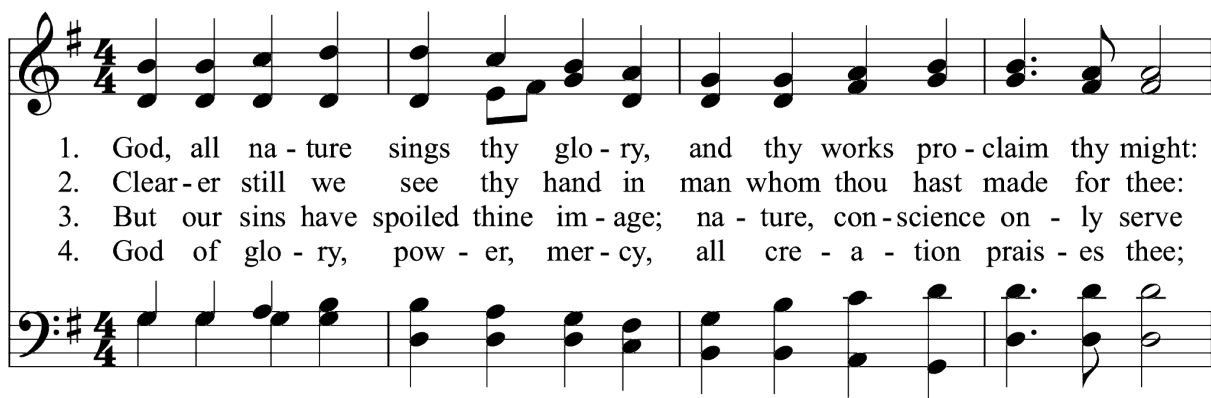
Church: ⁵ **Come and see what God has done:
he is awesome in his deeds toward the children of man.**

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

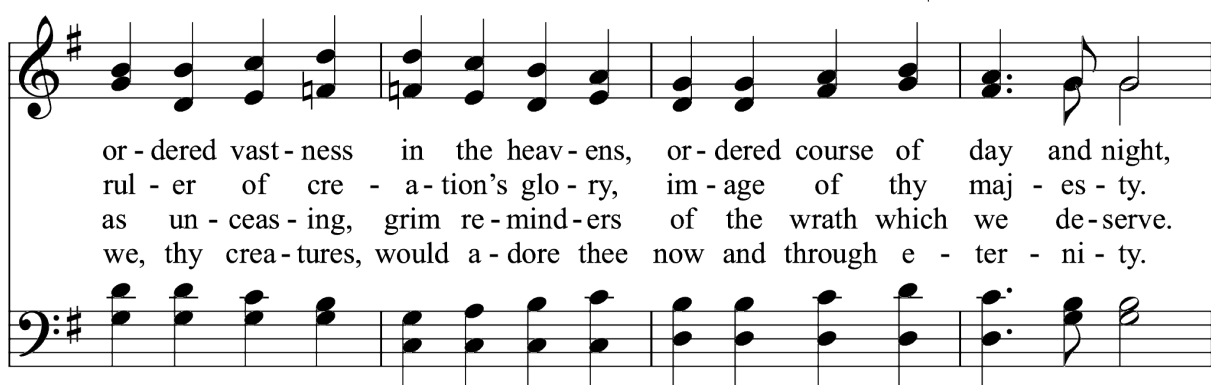
HYMN OF ADORATION

God, All Nature Sings Thy Glory

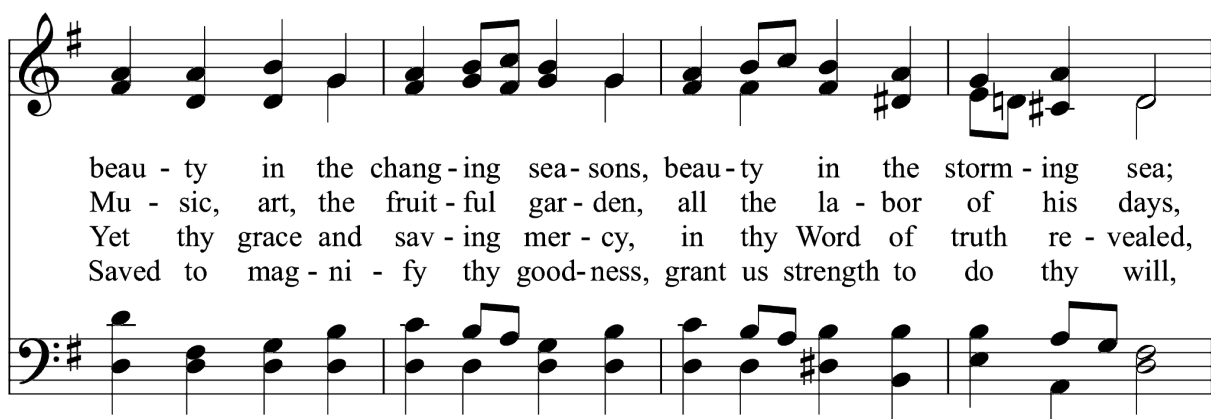
253



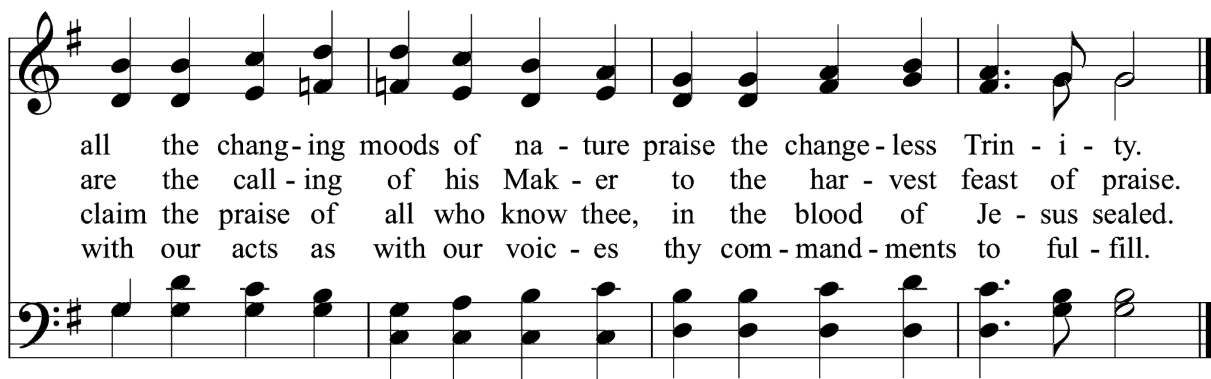
1. God, all na - ture sings thy glo - ry, and thy works pro - claim thy might:
2. Clear - er still we see thy hand in man whom thou hast made for thee:
3. But our sins have spoiled thine im - age; na - ture, con - science on - ly serve
4. God of glo - ry, pow - er, mer - cy, all cre - a - tion prais - es thee;



or - dered vast - ness in the heav - ens, or - dered course of day and night,
rul - er of cre - a - tion's glo - ry, im - age of thy maj - es - ty.
as un - ceas - ing, grim re - mind - ers of the wrath which we de - serve.
we, thy crea - tures, would a - dore thee now and through e - ter - ni - ty.



beau - ty in the chang - ing sea - sons, beau - ty in the storm - ing sea;
Mu - sic, art, the fruit - ful gar - den, all the la - bor of his days,
Yet thy grace and sav - ing mer - cy, in thy Word of truth re - vealed,
Saved to mag - ni - fy thy good - ness, grant us strength to do thy will,



all the chang - ing moods of na - ture praise the change - less Trin - i - ty.
are the call - ing of his Mak - er to the har - vest feast of praise.
claim the praise of all who know thee, in the blood of Je - sus sealed.
with our acts as with our voic - es thy com - mand - ments to ful - fill.

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: WESTMINSTER LARGER CATECHISM 165²

Minister: What is baptism?

Church: Baptism is a sacrament of the New Testament,
wherein Christ has ordained the washing with water
in the name of the Father, and the Son, and the Holy Spirit,
to be a sign and seal
of ingrafting into himself,
of remission of sins by his blood,
and regeneration by his Spirit;
of adoption and resurrection unto everlasting life;
and being admitted into the visible church,
entering into an open and professed engagement
to be wholly and only the Lord's.

² In 1643, the English Parliament convened an assembly at Westminster Abbey to advise them on how to reform the Church of England. The Assembly produced three documents: a Confession of Faith, Larger Catechism, and Shorter Catechism, which ultimately were not adopted by the Church of England but were adopted by the Church of Scotland and the Presbyterian churches in America as containing the system of doctrine taught in 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

Iona Jean Lawrence

Daughter of Fleet and Rachael Lawrence

Questions for the Parents

1. Do you acknowledge Iona'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 her behalf, and do you look in faith to the Lord Jesus Christ for her salvation, as you do for your own?
3. Do you now unreservedly dedicate your daughter to God, and promise, in humble reliance upon divine grace, that you will endeavor to set before her a godly example, that you will pray with her and for her, that you will teach her the doctrines of our holy religion, and that you will strive, by all the means of God's appointment, to bring her up in the nurture and admonition of the Lord?

Question for the Congregation

Do you as a congregation undertake the responsibility of assisting Fleet and Rachael in the Christian nurture of Iona?

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.

PSALM OF CONFESSION

16B

Preserve Me, O God

1. ¹Pre - serve me, O God, for I'm trust - ing in you.
2. ⁴Those run - ning to i - dols will mul - ti - ply griefs.
3. You care for my lot, ⁶where the lines fell to me,
4. ⁸The LORD ev - er pres - ent be - fore me I keep.
5. ¹⁰For you'll not a - ban - don my soul to the grave,

⁴ 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. 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 them (1 John 1:9). Then we rejoice in song.

²“Yes, you are my mas - ter,” I said to the LORD;
 I will not pour out their drink of - f’rings of blood,
 • my pleas - ant and love - ly in - her - it - ed land.
 He stands at my right hand; I shall not be moved.
 your god - ly One you will pre - serve from de - cay.

be - sides you I do not pos - sess an - y good.
 nor will I con - fess their vain names with my lips.
 • ⁷The LORD who gives coun - sel to me I will bless,
⁹My glo - ry re - joic - es, my heart is made glad;
¹¹Life’s path you will show me; full joy is with you;

³In your ho - ly mes - sen - gers I take de - light.
⁵The LORD’s my in - her - it - ed por - tion and cup.
 • for sure - ly my mind teach - es me through the night.
 and al - so my flesh will live safe - ly at ease.
 your right hand holds plea - sures for me ev - er - more.

The Book of Psalms for Worship, 2009

STERLING 11.11.11.11.
 Don McCrory, b. 1952; alt.

© 2009 Don McCrory (admin. Crown and Covenant)

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: LUKE 19:28–40

And when he had said these things, he went on ahead, going up to Jerusalem. ²⁹ When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, ³⁰ saying, “Go into the village in front of you, where on entering you will find a colt tied, on which no one has ever yet sat. Untie it and bring it here. ³¹ If anyone asks you, ‘Why are you untying it?’ you shall say this: ‘The Lord has need of it.’” ³² So those who were sent went away and found it just as he had told them. ³³ And as they were untying the colt, its owners said to them, “Why are you untying the colt?” ³⁴ And they said, “The Lord has need of it.” ³⁵ And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it. ³⁶ And as he rode along, they spread their cloaks on the road. ³⁷ As he was drawing near—already on the way down the Mount of Olives—the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, ³⁸ saying, “Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!” ³⁹ And some of the Pharisees in the crowd said to him, “Teacher, rebuke your disciples.” ⁴⁰ He answered, “I tell you, if these were silent, the very stones would cry out.”

PREACHING OF GOD’S WORD

Jesus’ Triumphal Entry

Robert Hasler, Minister

HYMN OF RESPONSE

379

Come, Christians, Join to Sing

1. Come, Chris - tians, join to sing *Al - le - lu - ia!* *A - men!*
2. Come, lift your hearts on high, *Al - le - lu - ia!* *A - men!*
3. Praise yet our Christ a - gain, *Al - le - lu - ia!* *A - men!*

loud praise to Christ our King; *Al - le - lu - ia!* *A - men!*
let prais - es fill the sky; *Al - le - lu - ia!* *A - men!*
life shall not end the strain; *Al - le - lu - ia!* *A - men!*

let all, with heart and voice, be - fore his throne re - joice;
he is our Guide and Friend; to us he'll con - de - scend;
on heav - en's bliss - ful shore, his good - ness we'll a - dore,

praise is his gra - cious choice. *Al - le - lu - ia!* *A - men!*
his love shall nev - er end. *Al - le - lu - ia!* *A - men!*
sing - ing for - ev - er - more, *"Al - le - lu - ia!"* *A - men!"*

SACRAMENT OF THE LORD'S SUPPER

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

*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.*

*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.*

*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.*

Sermon Outline

Jesus' Triumphal Entry

Luke 19:28–40

I. Preparation

II. Proclamation

III. Protestation

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://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 until Sept. 14. We will 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 Woo is 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).