



CHRIST
Presbyterian Church

BURKE

Lord's Day Worship
December 21, 2025

Fourth Sunday of Advent

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: *Sing We the Song of Emmanuel*, Matt Boswell, Keith Getty, Stuart Townend (2015)

*Sing we the song of Emmanuel;
this, the Christ who was long foretold.
Lo, in the shadows of Bethlehem,
promise of dawn now our eyes behold.
God Most High, in a manger laid.
Lift your voices and now proclaim, "
Great and glorious, Love has come to us."
Join now with the hosts of heaven.*

*Come we to welcome Emmanuel,
King who came with no crown or throne.
Helpless he lay, the Invincible,
Maker of Mary, now Mary's Son.
Oh, what wisdom to save us all!
Shepherds, sages before him fall.
Grace and majesty, what humility!
Come, on bended knee adore him.*

CALL TO WORSHIP: COLOSSIANS 1:15–18

Leader: He is the image of the invisible God, the firstborn of all creation.
¹⁶ For by him all things were created, in heaven and on earth,
visible and invisible, whether thrones or dominions or rulers or
authorities—all things were created through him and for
him. ¹⁷ And he is before all things, and in him all things hold
together. ¹⁸ And he is the head of the body, the church.

Church: **He is the beginning, the firstborn from the dead, that in
everything he might be preeminent.**

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

HYMN OF ADORATION

Angels, from the Realms of Glory

313

1. An - gels, from the realms of glo - ry, wing your flight o'er all the earth;
2. Shep - herds in the fields a - bid - ing, watch - ing o'er your flocks by night,
3. Sa - ges, leave your con - tem - pla - tions, bright - er vi - sions beam a - far;
4. Saints be - fore the al - tar bend - ing, watch - ing long in hope and fear,
5. All cre - a - tion, join in prais - ing God the Fa - ther, Spir - it, Son;

ye who sang cre - a - tion's sto - ry, now pro - claim Mes - si - ah's birth:
God with man is now re - sid - ing, yon - der shines the in - fant Light:
• seek the great De - sire of na - tions; ye have seen his na - tal star:
sud - den - ly the Lord, de - scend - ing, in his tem - ple shall ap - pear:
ev - er - more your voic - es rais - ing to th'e - ter - nal Three in One:

Refrain

Come and wor - ship, come and wor - ship, wor - ship Christ, the new - born King.

The musical score consists of three systems, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one flat (B-flat) and the time signature is 4/4. The first system contains the first five verses of the hymn. The second system contains the continuation of the verses. The third system contains the refrain.

James Montgomery, 1816, 1825

REGENT SQUARE 8.7.8.7.8.7.
Henry Smart, 1867

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: ATHANASIAN CREED² (PART 2 ON THE INCARNATION)

All: This is the true faith:

**that we believe and confess our Lord Jesus Christ, God's Son,
is both God and man, equally.**

**He is God from the essence of the Father, begotten before time;
and he is man from the essence of his mother, born in time;**

**completely God, completely man,
with a rational soul and human flesh;**

**equal to the Father as regards divinity,
less than the Father as regards humanity.**

Although he is God and man, yet Christ is not two, but one.

**He is one, however, not by his divinity being turned into flesh,
but by God taking humanity to himself.**

**He is one, certainly not by the blending of his essence,
but by the unity of his person.**

**For just as one man is both rational soul and flesh,
so too the one Christ is both God and man.**

He suffered for our salvation;

he descended to hell;³

he arose from the dead on the third day;

he ascended to heaven;

he is seated at the Father's right hand;

from there he will come to judge the living and the dead.

**At his coming all people will arise bodily
and give an accounting of their own deeds.**

Those who have done good will enter eternal life,

and those who have done evil will enter eternal fire.

This is the catholic⁴ faith that one cannot be saved without believing.

² The Athanasian Creed is the last of the 4 ecumenical creeds of the early church. It was named for Athanasius (AD 293–373), the “great champion of Trinitarian orthodoxy during the crisis of the fourth century” (R.C. Sproul). It was probably drafted in the late fifth century and adopted by the Fourth Council of Toledo in 633 AD. It summarizes the teaching of Scripture on the Trinity (the first half of the creed, which is not provided above) and the person of Christ (the second half of the creed that is provided above).

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 under Christ the Head. See Westminster Confession of Faith 25:1. The Athanasian 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: PSALM 98:4–9

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

⁵ Sing praises to the Lord with the lyre,
with the lyre and the sound of melody!

⁶ With trumpets and the sound of the horn
make a joyful noise before the King, the Lord!

⁷ Let the sea roar, and all that fills it;
the world and those who dwell in it!

⁸ Let the rivers clap their hands;
let the hills sing for joy together

⁹ before the Lord, for he comes
to judge the earth.

He will judge the world with righteousness,
and the peoples with equity.

PRAYER OF CONFESSION⁵

**All: Almighty and All-Holy Father,
we confess ourselves unworthy of Your unspeakable Gift.
We have not loved You as we ought;
nor have we been loving or forgiving to one another;
even as You have forgiven us.
We have lived in selfishness and worldly pride;
and the good gifts You have bestowed upon us;
we have not used to relieve the burdens of others.
Pardon and blot out our offenses, we beseech You;
through our incarnate Lord, Your holy Son, we pray. Amen.**

An Advent Confession, Presbyterian Book of Common Worship (1946)

ASSURANCE OF PARDON: COLOSSIANS 1:19–22

For in him all the fullness of God was pleased to dwell,²⁰ and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.²¹ And you, who once were alienated and hostile in mind, doing evil deeds,²² he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him....

⁵ 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.

HYMN OF CONFESSION

Silent Night! Holy Night!

315

1. Si - lent night! Ho - ly night! All is calm, all is bright 'round yon
2. Si - lent night! Ho - ly night! Shep-herds quake at the sight! Glo - ries
3. Si - lent night! Ho - ly night! Son of God, love's pure light, ra - dian
4. Si - lent night! Ho - ly night! won-drous star, lend thy light; with the

vir - gin moth - er and child. Ho - ly in - fant, so ten - der and mild,
stream from heav - en a - far, heav'n - ly hosts sing al - le - lu - ia;
beams from thy ho - ly face, with the dawn of re - deem - ing grace,
an - gels let us sing al - le - lu - ias to our King;

sleep in heav - en - ly peace, sleep in heav - en - ly peace.
Christ, the Sav - ior, is born! Christ, the Sav - ior, is born!
Je - sus, Lord, at thy birth, Je - sus, Lord, at thy birth.
Christ, the Sav - ior, is born! Christ, the Sav - ior, is born!

Joseph Mohr, 1818
Tr. ca. 1850

STILLE NACHT Irreg.
Franz Gruber, 1818

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 24:1–12

But on the first day of the week, at early dawn, they went to the tomb, taking the spices they had prepared. ² And they found the stone rolled away from the tomb, ³ but when they went in they did not find the body of the Lord Jesus. ⁴ While they were perplexed about this, behold, two men stood by them in dazzling apparel. ⁵ And as they were frightened and bowed their faces to the ground, the men said to them, "Why do you seek the living among the dead? ⁶ He is not here, but has risen. Remember how he told you, while he was still in Galilee, ⁷ that the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise." ⁸ And they remembered his words, ⁹ and returning from the tomb they told all these things to the eleven and to all the rest. ¹⁰ Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told these things to the apostles, ¹¹ but these words seemed to them an idle tale, and they did not believe them. ¹² But Peter rose and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; and he went home marveling at what had happened.

PREACHING OF GOD'S WORD

That's What Christianity Is All About

Robert D. Hasler, Minister

HYMN OF RESPONSE

299

Joy to the World! The Lord Is Come

1. Joy to the world! The Lord is come: let earth re - ceive her
2. Joy to the earth! The Sav - ior reigns: let men their songs em -
3. No more let sins and sor - rows grow, nor thorns in - fest the
4. He rules the world with truth and grace, and makes the na - tions

King; let ev - 'ry heart pre - pare him room,
play; while fields and floods, rocks, hills, and plains
ground; he comes to make his bless - ings flow
prove the glo - ries of his righ - teous - ness

and heav'n and na - ture sing, and heav'n and na - ture
re - peat the sound - ing joy, re - peat the sound - ing
far as the curse is found, far as the curse is
and won - ders of his love, and won - ders of his
and heav'n and na - ture sing,

sing, and heav'n, and heav'n and na - ture sing.
joy, re - peat, re - peat the sound - ing joy.
found, far as, far as the curse is found.
love, and won - ders, won - ders of his love.
heav'n and na - ture sing,

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 made 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 your story!

Meditation: *All Praise to You, Eternal Lord* words by Martin Luther (1524)
set to CANONBURY L.M. by Robert Schumann (1839)

*All praise to you, eternal Lord,
clothed in our human flesh and blood,
a manger choosing for your throne,
while worlds on worlds are yours alone.*

*The skies did once before you bow;
a virgin's arms contain you now:
the angels who in you rejoiced
now listen for your infant voice.*

*A little child, you are our guest,
that weary ones in you may rest;
forlorn and lowly is your birth,
that we may rise to heav'n from earth.*

*You came to us in darkest night
to make us children of the light,
to make us, in the realms divine,
as your own angels round you shine.*

*All this for us your love has done;
by this to you our love is won:
for this we tune our cheerful lays,
and shout our thanks in ceaseless praise.*

Sermon Outline
That's What Christianity Is All About
Luke 24:1–12

I. The Truth of the Resurrection

II. The Necessity of the Resurrection

III. The Meaning of the Resurrection

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 (Greatorex) Irreg.
Henry W. Greatorex, 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: Scott Hatch, Kevin Horrigan, David Hudak, and Philip Lee
- Deacons: Nathanael Achor, Gunnar Conrow, David Och, 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.** 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 in the pods outside the nursery before breaking into their 2 classes, Middle and High School meet in the music room. 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 is 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."
- **Ecumenical Community Helping Others (ECHO):** Local food pantry.

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