



CHRIST
Presbyterian Church

BURKE

Lord's Day Worship
May 3, 2026

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: HEBREWS 1:1-4

Minister: ¹ Long ago, at many times and in many ways, God spoke to our fathers by the prophets, ² but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.

Church: ³ **He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power.**

Minister: After making purification for sins, he sat down at the right hand of the Majesty on high

Church: ⁴ **having become as much superior to angels as the name he has inherited is more excellent than theirs.**

HYMN OF ADORATION

Holy God, We Praise Your Name

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The image shows a musical score for the hymn "Holy God, We Praise Your Name". It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature is one flat (B-flat) and the time signature is 3/4. The melody is written in the treble staff, and the bass line is in the bass staff. Below the staves, there are four numbered verses of lyrics.

1. Ho - ly God, we praise your name; Lord of all, we bow be - fore you;
2. Hark, the loud ce - les - tial hymn an - gel choirs a - bove are rais - ing;
3. Lo! the ap - os - tol - ic train join your sa - cred name to hal - low;
4. Ho - ly Fa - ther, Ho - ly Son, Ho - ly Spir - it, Three we name you;

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

all on earth your scepter claim, all in heav'n above adore you.
 cherubim and seraphim in unceasing chorus praising,
 prophets swell the glad refrain, and the white-robed martyrs follow;
 while in essence only One, undivided God we claim you,

Infinite your vast domain, everlasting is your reign.
 fill the heav'ns with sweet accord: "Holy, holy, holy Lord."
 and from morn to set of sun, through the church the song goes on.
 and adoring bend the knee, while we sing this mystery.

Based on *Te Deum*, ca. 4th cent.
 Attr. to Ignace Franz, ca. 1774
 Tr. Clarence A. Walworth, 1853; alt. 1990; mod.

GROSSER GOTT, WIR LOBEN DICH 7.8.7.8.7.7.
Katholisches Gesangbuch, Vienna, 1774

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 1)

All: Now this is the catholic³ faith:

**that we worship one God in Trinity and the Trinity in unity,
neither confounding their persons nor dividing the essence.**

For the person of the Father is a distinct person,

the person of the Son is another,

and that of the Holy Spirit still another.

But the divinity of the Father, Son, and Holy Spirit is one,

the glory equal, the majesty coeternal.

Such as the Father is,

such is the Son,

and such is the Holy Spirit.

The Father is uncreated,

the Son is uncreated,

the Holy Spirit is uncreated.

The Father is immeasurable,

the Son is immeasurable,

the Holy Spirit is immeasurable.

The Father is eternal,

the Son is eternal,

the Holy Spirit is eternal.

And yet there are not three eternal beings;

there is but one eternal being.

So too there are not three uncreated or immeasurable beings;

there is but one uncreated and immeasurable being.

Thus, the Father is God,

the Son is God,

the Holy Spirit is God.

Yet there are not three gods; there is but one God.

The Father was neither made nor created nor begotten from anyone.

The Son was neither made nor created;

He was begotten from the Father alone.

² The Athanasian Creed was named for Athanasius (293–373), the “great champion of Trinitarian orthodoxy during the crisis of the Fourth Century” (R.C. Sproul). It is believed to have been drafted in the late Fifth Century and adopted by the Fourth Council of Toledo in 633 AD. It summarizes the confession of the church on the Trinity (the first half of the creed) and the person of Christ (the second half of the creed).

³ The word “catholic” derives from the Greek word *katholikos*, which means universal. The “catholic faith” is the faith of the universal church, which is invisible and consists 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 Athanasian Creed predates the universal church’s division into the Western Roman Catholic and the Eastern Orthodox churches or the Reformation of the western church that came much later.

**The Holy Spirit was neither made nor created nor begotten;
He proceeds from the Father and the Son.
None in this Trinity is before or after,
none is greater or smaller;
the three persons are coeternal and coequal with each other.
So in everything,
the unity in Trinity,
and the Trinity in unity,
is to be worshipped.**

OLD TESTAMENT READING: EXODUS 34

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....

And he said, "Behold, I am making a covenant. Before all your people I will do marvels, such as have not been created in all the earth or in any nation. And all the people among whom you are shall see the work of the Lord, for it is an awesome thing that I will do with you.

...

²⁷ And the Lord said to Moses, "Write these words, for in accordance with these words I have made a covenant with you and with Israel." ²⁸ So he was there with the Lord forty days and forty nights. He neither ate bread nor drank water. And he wrote on the tablets the words of the covenant, the Ten Commandments.

²⁹ When Moses came down from Mount Sinai, with the two tablets of the testimony in his hand as he came down from the mountain, **Moses did not know that the skin of his face shone because he had been talking with God.** ³⁰ Aaron and all the people of Israel saw Moses, and behold, **the skin of his face shone, and they were afraid to come near him.** ³¹ But Moses called to them, and Aaron

and all the leaders of the congregation returned to him, and Moses talked with them. ³² Afterward all the people of Israel came near, and he commanded them all that the LORD had spoken with him on Mount Sinai. ³³ And when Moses had finished speaking with them, he put a veil over his face.

³⁴ Whenever Moses went in before the LORD to speak with him, he would remove the veil, until he came out. And when he came out and told the people of Israel what he was commanded, ³⁵ **the people of Israel would see the face of Moses, that the skin of Moses' face was shining.** And Moses would put the veil over his face again, until he went in to speak with him.

PRAYER OF CONFESSION⁴

**All: Almighty, everlasting God and Father,
we acknowledge and confess
that we indeed were conceived and born in sin
and, therefore, inclined to all evil
and slow to all good;
that we unceasingly transgress your holy commandments,
and corrupt ourselves more and more.
But we are sorry for this and desire your grace and help.
Therefore, have mercy upon us, most gracious and merciful God and Father,
through your Son our Lord Jesus Christ.
Grant to us and increase in us your Holy Spirit,
so that we may recognize our sin and unrighteousness,
feel true contrition and grief for them,
die to them completely,
and please you wholly in a new, godly life. Amen.**

Martin Bucer (1491–1551)⁵

ASSURANCE OF PARDON: 1 JOHN 1:5–9

God is light, and in him is no darkness at all. ⁶ If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. ⁷ But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. ⁸ If we say we have no sin, we deceive ourselves, and the truth is not in us. ⁹ If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

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. 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.

⁵ Jonathan Gibson, *O Sacred Head, Now Wounded: A Liturgy for Daily Worship from Pascha to Pentecost* (Wheaton, Crossway: 2024).

PSALM OF CONFESSION

O God, Give Us Your Blessing

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1. ¹O God, give us Your bless - ing, Ex - tend to us Your grace,
2. ³O God, let peo - ples praise You; Let all the peo - ples praise.
3. ⁵O God, let peo - ples praise You; Let all the peo - ples praise.



And cause to shine up - on us The ra - diance of Your face;
⁴Let na - tions come re - joic - ing, And songs of glad - ness raise;
⁶The earth has brought its boun - ty Through - out its har - vest days;



²In or - der that Your path - ways Would through the earth be known,
For You will judge the peo - ples With per - fect eq - ui - ty;
⁷Since God, our God, will bless us; Yes, God will bless - ing send,



That You to ev - 'ry na - tion Would Your sal - va - tion show.
You will for all earth's na - tions Their guide and lead - er be.
That all the earth may fear Him To its re - mot - est end.



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: ACTS 6:8–15

And Stephen, full of grace and power, was doing great wonders and signs among the people. ⁹ Then some of those who belonged to the synagogue of the Freedmen (as it was called), and of the Cyrenians, and of the Alexandrians, and of those from Cilicia and Asia, rose up and disputed with Stephen. ¹⁰ But they could not withstand the wisdom and the Spirit with which he was speaking. ¹¹ Then they secretly instigated men who said, “We have heard him speak blasphemous words against Moses and God.” ¹² And they stirred up the people and the elders and the scribes, and they came upon him and seized him and brought him before the council, ¹³ and they set up false witnesses who said, “This man never ceases to speak words against this holy place and the law, ¹⁴ for we have heard him say that this Jesus of Nazareth will destroy this place and will change the customs that Moses delivered to us.” ¹⁵ And gazing at him, all who sat in the council saw that his face was like the face of an angel.

PREACHING OF GOD’S WORD

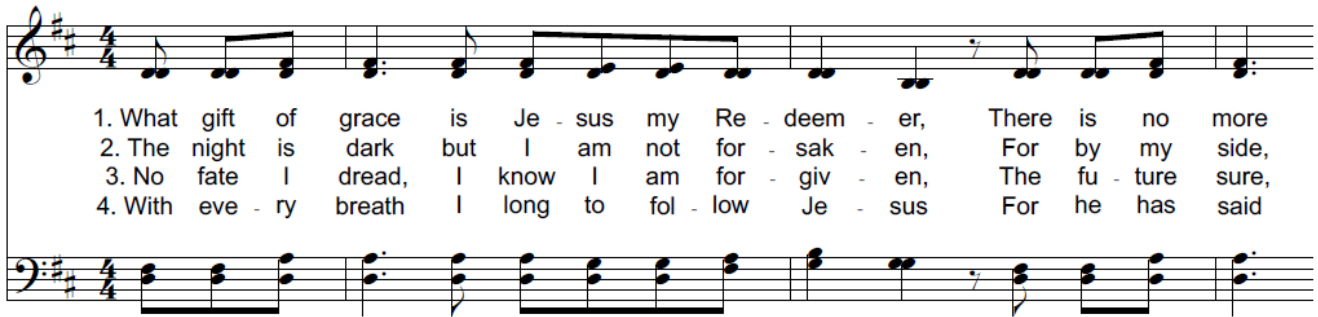
Looking upon the Face of Jesus

J. Porter Harlow


Minister

HYMN OF RESPONSE

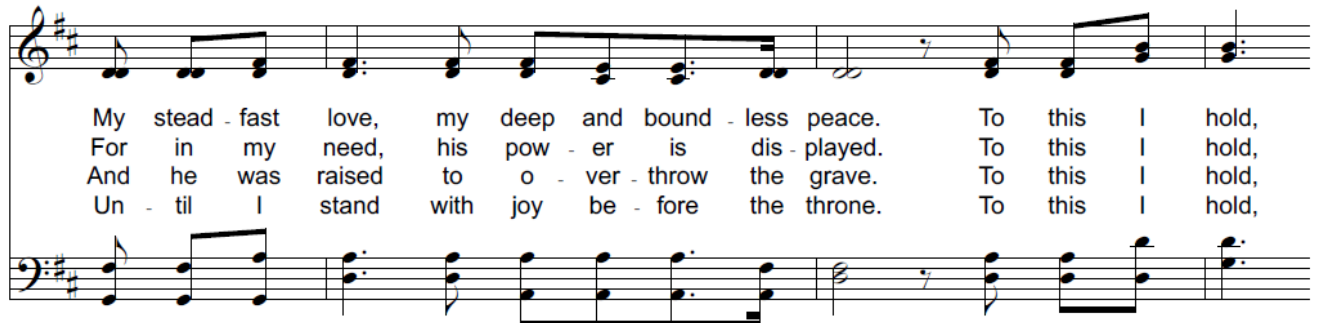
Yet Not I, But Through Christ In Me



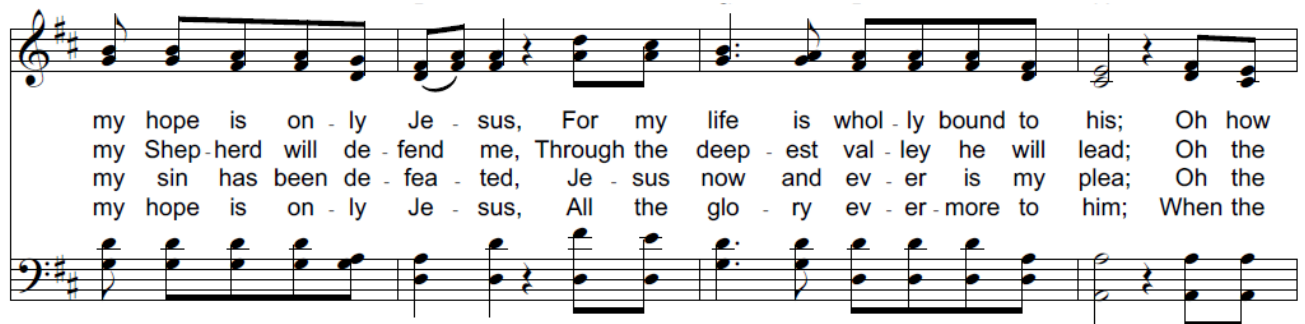
1. What gift of grace is Je - sus my Re - deem - er, There is no more
2. The night is dark but I am not for - sak - en, For by my side,
3. No fate I dread, I know I am for - giv - en, The fu - ture sure,
4. With eve - ry breath I long to fol - low Je - sus For he has said



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: *I Greet Thee Who My Sure Redeemer Art*, attributed to John Calvin (1545)

1. *I greet thee, who my sure Redeemer art,
my only trust and Savior of my heart,
who pain didst undergo for my poor sake;
I pray thee from our hearts all cares to take.*

2. *Thou art the King of mercy and of grace,
reigning omnipotent in ev'ry place:
so come, O King, and our whole being sway;
shine on us with the light of thy pure day.*

3. *Thou art the Life, by which alone we live,
and all our substance and our strength receive;
O comfort us in death's approaching hour,
strong-hearted then to face it by thy pow'r.*

4. *Thou hast the true and perfect gentleness,
no harshness hast thou and no bitterness:
make us to taste the sweet grace found in thee
and ever stay in thy sweet unity.*

Sermon Outline

Looking upon the Face of Jesus

Acts 6:8–15

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

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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 Elder: Porter Harlow
- 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://cpcburke.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 through Middle and High School.
- **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.
 - Ark Covenant Church, pastored by Zhongming Chen, reaching Mandarin speakers in Fairfax
- **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 promotes "life through Christ to those vulnerable to abortion."
- **Ecumenical Community Helping Others (ECHO):** Local food pantry.

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