



CHRIST
Presbyterian Church

BURKE

Lord's Day Worship
September 15, 2024

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, Our Lord Psalm 8 (DUNFERMLINE), Scottish Psalter (1615)

1. O LORD, our Lord, in all the earth
How glorious is Your name!
For You have set above the heav'ns
Your glory and Your fame.

4. I ask myself, "What then is man
That You should give him thought
The son of man, that You to him
Such gracious care have brought?"

CALL TO WORSHIP: COLOSSIANS 1:15–17

Minister: 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.

Church: **He is before all things,
and in him all things hold together.**

HYMN OF ADORATION

280

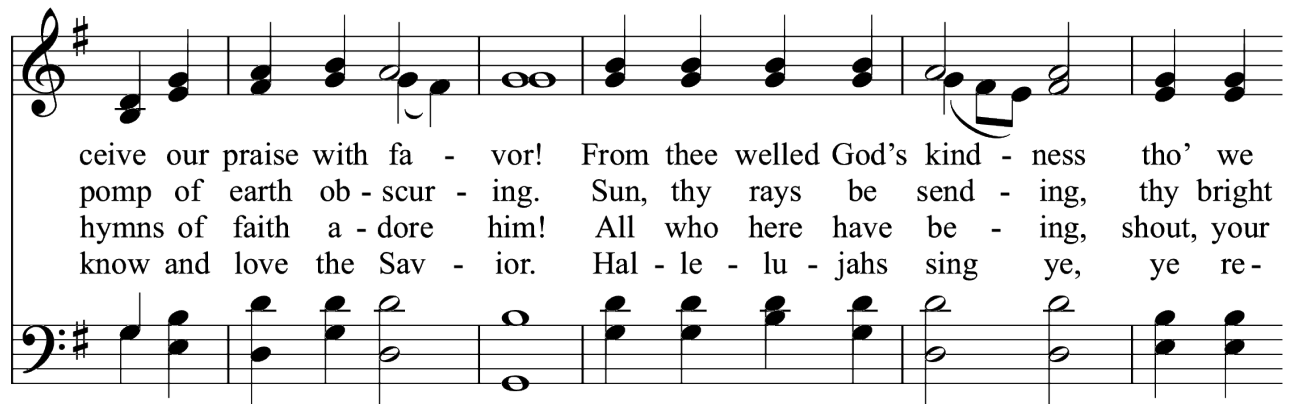
Wondrous King, All-Glorious



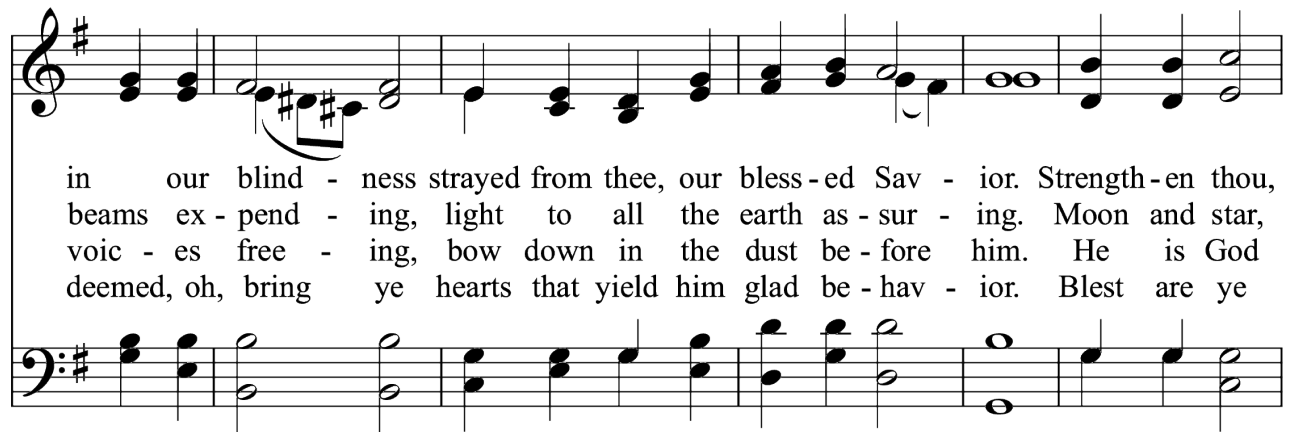
The musical notation is for a hymn in 4/4 time, key of D major (indicated by two sharps). It consists of a treble and a bass staff. The treble staff begins with a treble clef and a key signature of two sharps. The bass staff begins with a bass clef and a key signature of two sharps. The melody is primarily in the treble staff, with some notes in the bass staff. The lyrics are written below the treble staff.

1. Won - drous King, all - glo - rious, sov - 'reign Lord vic - to - rious, oh, re -
2. Heav - ens, spread the sto - ry of our Mak - er's glo - ry, all the
3. O my soul, re - joic - ing, sing, thy prais - es voic - ing, sing, with
4. Hal - le - lu - jahs ren - der to the Lord most ten - der, ye who

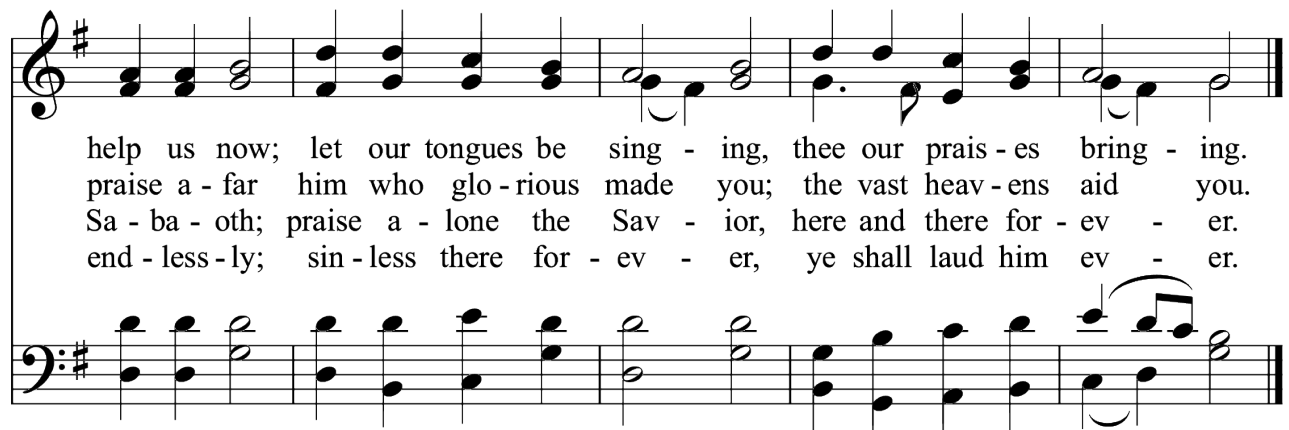
¹ R.C. Sproul, *The Holiness of God* (Peabody: Hendrickson, 2010), 144, 146.



ceive our praise with fa - vor! From thee welled God's kind - ness tho' we
pomp of earth ob - scour - ing. Sun, thy rays be send - ing, thy bright
hymns of faith a - dore him! All who here have be - ing, shout, your
know and love the Sav - ior. Hal - le - lu - jahs sing ye, ye re -



in our blind - ness strayed from thee, our bless - ed Sav - ior. Strength - en thou,
beams ex - pend - ing, light to all the earth as - sur - ing. Moon and star,
voic - es free - ing, bow down in the dust be - fore him. He is God
deemed, oh, bring ye hearts that yield him glad be - hav - ior. Blest are ye



help us now; let our tongues be sing - ing, thee our prais - es bring - ing.
praise a - far him who glo - rious made you; the vast heav - ens aid you.
Sa - ba - oth; praise a - lone the Sav - ior, here and there for - ev - er.
end - less - ly; sin - less there for - ev - er, ye shall laud him ev - er.

Joachim Neander, 1680
Tr. William J. Schaefer, 1938
The Lutheran Hymnal, 1941, © 1941 Concordia Publishing House

WUNDERBARER KÖNIG 6.6.8.6.6.8.3.3.6.6.
Joachim Neander, 1680; alt. 1990

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: CREED OF CHALCEDON²

**All: We, then, following the holy fathers,
teach people to confess One and the same Son,
our Lord Jesus Christ,
the same perfect in Godhead
and also perfect in manhood;
truly God and truly man,
of a rational soul and body;
of one substance with the Father according to his Godhead,
and of one substance with us according to his manhood;
like us in all things, without sin;
begotten before all ages of the Father, according to his Godhead;
and in these latter days,
for us and for our salvation,
born of the Virgin Mary, the God-bearer, according to his manhood;
one and the same Christ, Son, Lord, Only-begotten,
to be acknowledged in two natures,
without confusion, without change,
without division, without separation;
the distinction of natures being by no means taken away by the union,
but rather the property of each nature being preserved,
and concurring in one person and one subsistence,
not parted or divided into two persons,
but one and the same Son,
the Only-begotten,
God the Word,
the Lord Jesus Christ,
as the prophets from the beginning declared concerning him,
and the Lord Jesus Christ himself taught us,
and the Creed of the holy Fathers has handed down to us.
Amen.**

² The Creed of Chalcedon was established by a Council of the early church that met in October of the year 451. Its purpose was to provide an orthodox definition of Christ as fully God (in response to the heresy of Arianism), fully man (in response to the heresy of Docetism), indivisibly united (against Nestorianism), without confusion as a third being (against Eutyches). The Creed of Chalcedon, also known as the Definition of Chalcedon, is accepted as the third among the four ecumenical creeds (alongside the Apostles' Creed, the Nicene Creed, and the Athanasian Creed) by the Roman Catholic, Eastern Orthodox, and Protestant churches. By confessing the same faith as the early church, we believe that the Reformation was not the beginning of a new church but a continuation of Christ's church until He returns.

OLD TESTAMENT READING: PSALM 78:12–29

- ¹² They did not keep God's covenant,
but refused to walk according to his law.
- ¹¹ They forgot his works
and the wonders that he had shown them.
- ¹² In the sight of their fathers he performed wonders
in the land of Egypt, in the fields of Zoan.
- ¹³ He divided the sea and let them pass through it,
and made the waters stand like a heap.
- ¹⁴ In the daytime he led them with a cloud,
and all the night with a fiery light.
- ¹⁵ He split rocks in the wilderness
and gave them drink abundantly as from the deep.
- ¹⁶ He made streams come out of the rock
and caused waters to flow down like rivers.
- ¹⁷ Yet they sinned still more against him,
rebellious against the Most High in the desert.
- ¹⁸ They tested God in their heart
by demanding the food they craved.
- ¹⁹ They spoke against God, saying,
"Can God spread a table in the wilderness?"
- ²⁰ He struck the rock so that water gushed out and streams overflowed.
Can he also give bread or provide meat for his people?"
- ²¹ Therefore, when the Lord heard, he was full of wrath;
a fire was kindled against Jacob; his anger rose against Israel,
- ²² because they did not believe in God
and did not trust his saving power.
- ²³ Yet he commanded the skies above
and opened the doors of heaven,
- ²⁴ and he rained down on them manna to eat
and gave them the grain of heaven.
- ²⁵ Man ate of the bread of the angels;
he sent them food in abundance.
- ²⁶ He caused the east wind to blow in the heavens,
and by his power he led out the south wind;
- ²⁷ he rained meat on them like dust,
winged birds like the sand of the seas;
- ²⁸ he let them fall in the midst of their camp,
all around their dwellings.
- ²⁹ And they ate and were well filled,
for he gave them what they craved.

PRAYER OF CONFESSION³

All: Almighty and most merciful God: we acknowledge and confess that we have sinned against You in thought, word, and deed; that we have not loved You with all our heart, soul, mind and strength; and that we have not loved our neighbor as ourselves. We beseech You, O God, to forgive what we have been, to help us to amend what we are, and to direct what we shall be; so that we may walk in the way of Your commandments, and do those things which are pleasing in Your sight, through Jesus Christ our Lord. Amen.

Adapted from the Presbyterian Book of Common Worship (1946)

ASSURANCE OF PARDON: 1 PETER 2:24–25

He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. ²⁵For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.

PSALM OF CONFESSION

Psalm 23

1. The Lord's my Shep - herd, I'll not want. He makes me lie in pas - tures
2. He guides my ways in right - eous - ness, and He a - noints my head with
3. And though I walk the dark - est path, I will not fear the e - vil

green. He leads me by the still, still wa - ters, His
oil; And my cup, it o - ver - flows with joy, I
one; For You are with me, and Your rod and staff are the

³ 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.

good - ness re - stores my soul. And I will
feast on His pure de - lights.
com - fort I need to know.

I will trust, I will trust in You. I will trust, I will
trust in You a - lone, and I will trust in You a -
trust in You. End - less mer - cy
- lone; For Your end - less mer - cy
fol - lows me, good - ness will lead me home.
fol - lows me, Your good - ness will lead me home.

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 9:10–17

On their return the apostles told him all that they had done. And he took them and withdrew apart to a town called Bethsaida. ¹¹ When the crowds learned it, they followed him, and he welcomed them and spoke to them of the kingdom of God and cured those who had need of healing. ¹² Now the day began to wear away, and the twelve came and said to him, "Send the crowd away to go into the surrounding villages and countryside to find lodging and get provisions, for we are here in a desolate place." ¹³ But he said to them, "You give them something to eat." They said, "We have no more than five loaves and two fish—unless we are to go and buy food for all these people." ¹⁴ For there were about five thousand men. And he said to his disciples, "Have them sit down in groups of about fifty each." ¹⁵ And they did so, and had them all sit down. ¹⁶ And taking the five loaves and the two fish, he looked up to heaven and said a blessing over them. Then he broke the loaves and gave them to the disciples to set before the crowd. ¹⁷ And they all ate and were satisfied. And what was left over was picked up, twelve baskets of broken pieces.

PREACHING OF GOD'S WORD

"Can God Spread a Table in the Wilderness?"

HYMN OF RESPONSE

425

How Sweet and Awesome Is the Place

1. How sweet and awe - some is the place
2. While all our hearts and all our songs
3. "Why was I made to hear your voice,
4. 'Twas the same love that spread the feast

with Christ with - in the doors, while ev - er - last - ing
 join to ad - mire the feast, each of us cries, with
 and en - ter while there's room, when thou - sands make a
 that sweet - ly drew us in; else we had still re -

love dis - plays the choic - est of her stores.
 thank - ful tongue, "Lord, why was I a guest?
 wretch - ed choice, and rath - er starve than come?"
 fused to taste, and per - ished in our sin.

5. Pity the nations, O our God,
 constrain the earth to come;
 send your victorious Word abroad,
 and bring the strangers home.

6. We long to see your churches full,
 that all the chosen race
 may, with one voice and heart and soul,
 sing your redeeming grace.

Isaac Watts, 1707
 Alt. 1961, 1990; mod.

ST. COLUMBA C.M.
 Old Irish hymn melody; alt. 1990

SACRAMENT OF THE LORD'S SUPPER

Meditation: *Jesus, Joy of Loving Hearts*, attributed to Bernard of Clairvaux (11th Century)
 translated Ray Palmer (1858) music William Bradbury (1816–1868)

1. O Jesus, joy of loving hearts,
 thou fount of life, thou light of men,
 from fullest bliss that earth imparts
 we turn unfilled to thee again,
 we turn unfilled to thee again.

2. Thy truth unchanged has ever stood,
 thou savest those that on thee call;
 to them that seek thee, thou art good,
 to them that find thee, all in all,
 to them that find thee, all in all.

3. We taste thee, O thou living bread,
 and long to feast upon thee still;
 we drink of thee, the fountainhead,
 and thirst our souls from thee to fill,
 and thirst our souls from thee to fill.

4. Our restless spirits yearn for thee,
 where'er our changeful lot is cast,
 glad that thy gracious smile we see,
 blest that our faith can hold thee fast,
 blest that our faith can hold thee fast.

Sermon Notes

“Can God Spread a Table in the Wilderness?”

Luke 9:10–17

I. Jesus’ Gracious Welcome (v.10–11)

II. The Disciples’ Forgetful Faith (v.12–13)

III. Jesus’ Power to Provide (v.14–17)

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. 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 Elder: Porter Harlow
- Ruling Elders: Scott Hatch, Kevin Horrigan, David Hudak, and Philip Lee
- Deacons: Michael Hornbuckle, David Och, Wade Woo
- Women's Ministry Leadership Team: Bethany Fernandez, Kristy Hatch, and Lee Ann Hudak
- Pastoral Intern: Robert Hasler

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 ancient 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. With the increasing use of electronic giving, many churches are returning to the Biblical precedent of offering boxes.



Recurring Events

- **Sunday School** is on summer break. In the Fall we expect to provide classes for children 0-3 in the nursery, Pre-K to 5th graders meet in the pods outside the nursery before breaking into their 2 classes.
- **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.
- **Church Fellowship Meals** on the first Sunday of the month after worship.
- **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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