



CHRIST

Presbyterian Church

BURKE

Lord's Day Worship

October 11, 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: *For the Beauty of the Earth*, words by Folliott S. Pierpoint (1864), set to the tune DIX (1838)

*For the beauty of the earth,
for the glory of the skies,
for the love which from our birth
over and around us lies,
Lord of all, to thee we raise
this our hymn of grateful praise.*

*For the beauty of each hour
of the day and of the night,
hill and vale, and tree and flow'r,
sun and moon and stars of light,
Lord of all, to thee we raise
this our hymn of grateful praise.*

CALL TO WORSHIP: PSALM 113:4–7

Minister: ⁴ The LORD is high above all nations,
and his glory above the heavens!
⁵ Who is like the LORD our God,
who is seated on high,
⁶ who looks far down
on the heavens and the earth?

Church: ⁷ **He raises the poor from the dust
and lifts the needy from the ash heap**

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

PSALM OF ADORATION

PSALM 110

The LORD Has Spoken to My Lord

110B

1. ¹The LORD has spo - ken to my Lord: "Sit here at my right hand
2. ³When you dis - play your might - y pow'r, your peo - ple come to you;
3. ⁵The Lord at your right hand will strike earth's rul - ers in his wrath.

un - til I make your foes a stool on which your feet may stand."
at dawn, ar - rayed in ho - li - ness, your youth ap - pear like dew.
⁶A - mong the na - tions he will judge; the slain will fill his path.

²The LORD from Zi - on shall ex - tend the scep - ter of your pow'r:
⁴The LORD has sworn, and from his oath he'll nev - er be re - leased:
In man - y lands he'll crush their kings, his wrath will be their dread.

"Rule all sur - round - ing en - e - mies, and be their con - quer - or."
"Of th'or - der of Mel - chi - ze - dek, you'll al - ways be a priest."
⁷And from the way - side brook he'll drink, in vic - t'ry lift the head.

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: THE ATHANASIAN CREED (PART 1)²

**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.
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.**

² The Athanasian Creed was named for, but not written by, 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 confession of the ecumenical church 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 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 Athanasian Creed predates the church’s division into the Western (Roman Catholic) Church and the Eastern (Orthodox) Church as well as the Reformation of the Western Church that came later.

OLD TESTAMENT READING: ISAIAH 35:1–7

¹ The wilderness and the dry land shall be glad;
the desert shall rejoice and blossom like the crocus;

² it shall blossom abundantly
and rejoice with joy and singing.

The glory of Lebanon shall be given to it,
the majesty of Carmel and Sharon.

They shall see the glory of the LORD,
the majesty of our God.

³ Strengthen the weak hands,
and make firm the feeble knees.

⁴ Say to those who have an anxious heart,
“Be strong; fear not!

Behold, your God
will come with vengeance,
with the recompense of God.
He will come and save you.”

⁵ Then the eyes of the blind shall be opened,
and the ears of the deaf unstopped;

⁶ **then shall the lame man leap like a deer,**
and the tongue of the mute sing for joy.

For waters break forth in the wilderness,
and streams in the desert;

⁷ the burning sand shall become a pool,
and the thirsty ground springs of water;
in the haunt of jackals, where they lie down,
the grass shall become reeds and rushes.

PRAYER OF CONFESSION⁵

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: ROMANS 5:1–2

Therefore, since we have been justified by faith, we^[a] have peace with God through our Lord Jesus Christ. ² Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God.

HYMN OF CONFESSION

All Must Be Well

Words by Mary Bowley-Peters
alt. by Matthew S. Smith
Music by Matthew S. Smith

1. Through the love of God our
2. Though we pass through trib - u -
3. We ex - pect a bright to -

Sav - ior, All will be well;
la - tion, All will be well;
mor - row, All will be well;
Free and
Ours is
Faith can

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 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). Then we have the joy of responding in song.

9 E A

change - less is His fav - or, All is well;
 such a full sal - va - tion, All is well;
 sing through days of sor - row, All is well;

12 F#m B

Pre - cious is the blood that healed us, Per - fect
 Hap - py still in God con - fid - ing, Fruit - ful
 On our Fa - ther's love re - ly - ing, Je - sus

15 C#m A F#m

is the grace that sealed us, Strong the hand stretched forth to
 if in Christ a - bid - ing, Stead - fast in liv - ing the Spir - it's
 ev - 'ry need sup - ply - ing, Yes in liv - ing and in

18 B 1, 2. E

shield us, All must be well.
 guid - ing, All must be well.
 dy - ing, All must be well.

21 3. C#m A F#m

well. On our Fa - ther's love re -

24 B C#m A

ly - ing, Je - sus ev - 'ry need sup - ply - ing, Yes in

27 F#m B E

liv - ing or in dy - ing, All must be well.

30 A B E

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 14:8-20

Now at Lystra there was a man sitting who could not use his feet. He was crippled from birth and had never walked. ⁹ He listened to Paul speaking. And Paul, looking intently at him and seeing that he had faith to be made well, ¹⁰ said in a loud voice, "Stand upright on your feet." And he sprang up and began walking. ¹¹ And when the crowds saw what Paul had done, they lifted up their voices, saying in Lycaonian, "The gods have come down to us in the likeness of men!" ¹² Barnabas they called Zeus, and Paul, Hermes, because he was the chief speaker. ¹³ And the priest of Zeus, whose temple was at the entrance to the city, brought oxen and garlands to the gates and wanted to offer sacrifice with the crowds. ¹⁴ But when the apostles Barnabas and Paul heard of it, they tore their garments and rushed out into the crowd, crying out, ¹⁵ "Men, why are you doing these things? We also are men, of like nature with you, and we bring you good news, that you should turn from these vain things to a living God, who made the heaven and the earth and the sea and all that is in them. ¹⁶ In past generations he allowed all the nations to walk in their own ways. ¹⁷ Yet he did not leave himself without witness, for he did good by giving you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness." ¹⁸ Even with these words they scarcely restrained the people from offering sacrifice to them.

¹⁹ But Jews came from Antioch and Iconium, and having persuaded the crowds, they stoned Paul and dragged him out of the city, supposing that he was dead. ²⁰ But when the disciples gathered about him, he rose up and entered the city, and on the next day he went on with Barnabas to Derbe.

PREACHING OF GOD'S WORD

False gods and the Living God

J. Porter Harlow
Minister

HYMN OF RESPONSE

Jesus, Strong and Kind

Key of C

HYMNAL SCORE

C F C Am G/B C

1. Je - sus said that if I thirst, I should come to him.
2. Je - sus said if I am weak, I should come to him.
3. Je - sus said that if I fear, I should come to him.
4. Je - sus said if I am lost, he will come to me.

C F C Am G C

No one else can sat - is - fy; I should come to him.
No one else can be my strength; I should come to him.
No one else can be my shield; I should come to him.
And he showed me on that cross he will come to me.

F C G/B C F C Gsus

For the Lord is good and faith - ful; he will keep us day and night.

C/E F C G/B Am F G C

We can al - ways run to Je - sus: Je - sus, strong and kind.

Sermon Outline
False gods and the Living God
Acts 14:8–20

I. False gods (v.8–13)

II. The Living God (v.14–19)

SACRAMENT OF THE LORD'S SUPPER

Meditation: *O Jesus, Joy of Loving Hearts*, by Ray Palmer (1858) set to BACA by William B. Bradbury (1857)

*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.*

*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.*

*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.*

*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.*

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

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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, 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, Philip Lee, and Fleet Lawrence
- Deacons: Nathanael Achor, Wade Woo, Chuck Virts, Jesse Coleman, Kyle Lee, and Joshua Vaughan
- 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.



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 Abilene, Texas.** Our former assistant pastor, Robert Hasler, is planting Christ the King Presbyterian Church.
- **Church Planting in Dearborn, Michigan.** Jerry Riendeau is planting a church 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 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 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 promotes "life through Christ to those vulnerable to abortion."
- **Ecumenical Community Helping Others (ECHO):** Local food pantry.

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