



# COUNTRYSIDE TRINITY CHURCH

March 15, 2026  
Fourth Sunday of Lent

## Welcome and Announcements

Liturgist

## Prelude

Noah Davis

## Choir Introit

## Call to Worship-Responsive:

Liturgist

**LITURGIST:** We are children of light,

**ALL:** rejoicing in everything good and right and true.

**LITURGIST:** We worship the Lord who heals, liberates,  
and raises us from the dead.

**ALL:** In the dream of the beloved community of God,  
we are awake, and we stand in the light of Christ.

## Opening Prayer:

God of heaven and earth, in a cloud of  
confusion, we seek revelation. In the  
face of manipulation, we seek truth.  
In the gloom of regret, we seek new life.  
In the face of war, we seek your peace.  
Speak to us now; grant us intention and  
tenderness, so that we may witness to  
your work in the world and in us, through  
Jesus the Christ, our healer and hope. **Amen.**

## \* Opening Hymn

"Great Is Thy Faithfulness" #39 GTG

Congregation



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## \* Call to Confession

Liturgist

Liturgist: How do we know when our actions are right?

**All: When the fruits of our labors are good and true.**

Liturgist: Christ is the light that exposes all we keep hidden,  
but offers us healing and renewal instead of judgment.  
Therefore, let us hold up our sins to Christ's gaze.

## \* Prayer of Confession

Congregation

God of compassion and mercy,  
we at times fail to see  
what you are doing in the world.  
We want you to act in ways we predict,  
but we forget: you do what is good, not what is expected.  
Forgive us when we do not recognize your miracles.  
Forgive us when we doubt the wisdom of your actions.  
Most of all, forgive us when we do not respond  
to your call, ignoring what we need to do  
to show the world your love and grace.

## \* Time of Silence for Personal Prayers of Confession

### \*Assurance of Pardon

Liturgist

Liturgist: Jesus restores our souls and leads us  
in righteous paths for his name's sake.

**All: Surely goodness and mercy  
shall follow us all the days of our lives,  
and we will dwell in the house of the Lord  
our whole lives long.**

\*Responding to Grace: "Glory to God" #583 GTG

Congregation

Time With Young Disciples

Rev. Nathaniel Asperger



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## **Prayer for Illumination**

Liturgist

Gracious God, our way in the wilderness,  
guide us by your Word through these forty days,  
and minister to us with your Holy Spirit,  
so that we may be reformed,  
restored, and renewed;  
through Jesus Christ our Lord. **Amen.**

## **First Scripture Reading:** Psalm 23

The Lord is my shepherd. He gives me everything I need.

He lets me lie down in fields of green grass.

He leads me beside quiet waters.

He gives me new strength.

He guides me in the right paths  
for the honor of his name.

Even though I walk

through the darkest valley,

I will not be afraid.

You are with me.

Your shepherd's rod and staff  
comfort me.

You prepare a feast for me  
right in front of my enemies.

You pour oil on my head.

My cup runs over.

I am sure that your goodness and love will follow me  
all the days of my life.

And I will live in the house of the Lord  
forever.

## **Second Scripture Reading:** Ephesians 5:8-14

At one time you were in the dark. But now you are in the light because of what the Lord has done. Live like children of the light. The light produces what is completely good, right and true. Find out what pleases the Lord. Have nothing to do with the acts of darkness. They don't produce anything good.



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Show what they are really like. It is shameful even to talk about what people who don't obey do in secret. But everything the light shines on can be seen. And everything that the light shines on becomes a light. That is why it is said,

"Wake up, sleeper.

Rise from the dead.

Then Christ will shine on you." This is the word of the Lord. **Thanks be to God.**

## **Choir Anthem**

CTC Choir

## **Gospel Reading:**

John 9:1-41

As Jesus went along, he saw a man who was blind. He had been blind since he was born. Jesus' disciples asked him, "Rabbi, who sinned? Was this man born blind because he sinned? Or did his parents sin?"

"It isn't because this man sinned," said Jesus. "It isn't because his parents sinned. He was born blind so that God's power could be shown by what's going to happen. While it is still day, we must do the works of the one who sent me. Night is coming. Then no one can work. While I am in the world, I am the light of the world."

After he said this, he spit on the ground. He made some mud with the spit. Then he put the mud on the man's eyes. "Go," he told him. "Wash in the Pool of Siloam." Siloam means Sent. So, the man went and washed. And he came home able to see.

His neighbors and people who had seen him earlier begging asked questions. "Isn't this the same man who used to sit and beg?" they asked. Some claimed that he was.

Others said, "No. He only looks like him."

But the man who had been blind kept saying, "I am the man."

"Then how were your eyes opened?" they asked.

He replied, "The man they call Jesus made some mud and put it on my eyes. He told me to go to Siloam and wash. So, I went and washed. Then I could see."

"Where is this man?" they asked him.

"I don't know," he said.

## **The Pharisees Want to Know How the Blind Man Was Healed**



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They brought to the Pharisees the man who had been blind. The day Jesus made the mud and opened the man's eyes was a Sabbath day. So, the Pharisees also asked him how he was able to see. "He put mud on my eyes," the man replied. "Then I washed. And now I can see."

Some of the Pharisees said, "Jesus has not come from God. He does not keep the Sabbath day."

But others asked, "How can a sinner do such signs?" So, the Pharisees did not agree with one another.

Then they turned again to the blind man. "What do you have to say about him?" they asked. "It was your eyes he opened."

The man replied, "He is a prophet."

They still did not believe that the man had been blind and now could see. So, they sent for his parents. "Is this your son?" they asked. "Is this the one you say was born blind? How is it that now he can see?"

"We know he is our son," the parents answered. "And we know he was born blind. But we don't know how he can now see. And we don't know who opened his eyes. Ask him. He is an adult. He can speak for himself." His parents said this because they were afraid of the Jewish leaders. The leaders had already made this decision about Jesus. Anyone who said Jesus was the Messiah would be put out of the synagogue. That was why the man's parents said, "He is an adult. Ask him."

Again, the Pharisees called the man who had been blind to come to them. "Give glory to God by telling the truth!" they said. "We know that the man who healed you is a sinner."

He replied, "I don't know if he is a sinner or not. I do know one thing. I was blind, but now I can see!"

Then they asked him, "What did he do to you? How did he open your eyes?"

He answered, "I have already told you. But you didn't listen. Why do you want to hear it again? Do you want to become his disciples too?"

Then they began to attack him with their words. "You are this fellow's disciple!" they said. "We are disciples of Moses! We know that God spoke to Moses. But we don't even know where this fellow comes from."

The man answered, "That is really surprising! You don't know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners. He listens to the godly person who does what he wants them to do. Nobody has ever heard of anyone opening the eyes of a person born blind. If this man had not come from God, he could do nothing."



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Then the Pharisees replied, "When you were born, you were already deep in sin. How dare you talk like that to us!" And they threw him out of the synagogue.

## **People Who Can't See the Truth**

Jesus heard that the Pharisees had thrown the man out of the synagogue. When Jesus found him, he said, "Do you believe in the Son of Man?"

"Who is he, sir?" the man asked. "Tell me, so I can believe in him."

Jesus said, "You have now seen him. In fact, he is the one speaking with you."

Then the man said, "Lord, I believe." And he worshiped him.

Jesus said, "I have come into this world to judge it. I have come so that people who are blind will see. I have come so that people who can see will become blind."

Some Pharisees who were with him heard him say this. They asked, "What? Are we blind too?"

Jesus said, "If you were blind, you would not be guilty of sin. But since you claim you can see, you remain guilty. This is the word of the Lord. **Thanks be to God.**

## **Sermon**

*"The Unfruitful Works of Darkness"*

Rev. Nathaniel Asperger

## **Music Meditation:**

Noah Davis

## **\* Sermon Hymn**

"O For a Closer Walk with God" #739 GTG

Congregation

## **Joys & Concerns**

Rev. Nathaniel Asperger

## **Call to Offering**

Rev. Nathaniel Asperger

## **\* Doxology**

Congregation

## **\* Closing Hymn**

*"Amazing Grace"* #649 GTG

Congregation

## **\* Charge, Benediction**

Rev. Nathaniel Asperger

## **\* Congregational Postlude:**

*"Farewell Good Friends"* #616 GTG

Noah Davis



# COUNTRYSIDE TRINITY CHURCH

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### Fourth Sunday of Lent

CREATION AND PROVIDENCE

## 39 Great Is Thy Faithfulness

1 \*Great is thy faith - ful - ness, O God my Fa - ther;  
 2 Sum - mer and win - ter, and spring - time and har - vest,  
 3 Par - don for sin and a peace that en - dur - eth,

there is no shad - ow of turn - ing with thee.  
 sun, moon, and stars in their cours - es a - bove  
 thine own dear pres - ence to cheer and to guide,

Thou chang - est not; thy com - pas - sions they fail not.  
 join with all na - ture in man - i - fold wit - ness  
 strength for to - day and bright hope for to - mor - row:

As thou hast been thou for - ev - er wilt be.  
 to thy great faith - ful - ness, mer - cy, and love.  
 bless - ings all mine, with ten thou - sand be - side!

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*\*Or "Great is thy faithfulness, O God, Creator."*

Written as a meditation on Lamentations 3:22-23, this text is one of the few hymns among the 1200 poems by this Methodist writer and pastor that has gained much currency. The tune that appears here was composed especially for these words, and the pairing has proved enduring.

TEXT: Thomas O. Chisholm, 1923  
MUSIC: William Marion Runyan, 1923  
Text and Music © 1923, ren. 1951 Hope Publishing Company

FAITHFULNESS  
11.10.11.10 with refrain



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CREATION AND PROVIDENCE

*Refrain*

Great is thy faith - ful - ness! Great is thy faith - ful - ness!  
오 신 실 하 신 주 오 신 실 하 신 주

Morn - ing by morn - ing, new mer - cies I see.  
날 마 다 자 비 를 베 푸 시 며

All I have need - ed thy hand hath pro - vid - ed.  
일 용 할 모 든 것 내 러 주 시 니

Great is thy faith - ful - ness, Lord un - to me!  
오 신 실 하 신 주 나 의 구 주

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SERVICE MUSIC

## Glory to God *Gloria, gloria*

583

Capo 3: ( Bm ) (Em) (A) (D)  
Dm Gm C F (chords continue)



Glo - ry to God, glo - ry to God, glo - ry in the high - est!  
Glo - ri - a, glo - ri - a, in ex - cel - sis De - o!



Glo - ry to God, glo - ry to God, al - le - lu - ia, al - le - lu - ia!  
Glo - ri - a, glo - ri - a, al - le - lu - ia, al - le - lu - ia!

*\*May be sung as a canon.*

TEXT: Trad. liturgical text  
MUSIC: Jacques Berthier, 1979  
Music © 1979, 1981 Les Presses de Taizé (admin. GIA Publications, Inc.)

GLORIA (Taizé)

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DISCIPLESHIP AND MISSION

## O for a Closer Walk with God 739

1 O for a clos - er walk with God, a  
2 Re - turn, O ho - ly Dove, re - turn, sweet  
3 The dear - est i - dol I have known, what -  
4 So shall my walk be close with God, calm

calm and heaven - ly frame, a light to shine up -  
mes - sen - ger of rest! I hate the sins that  
e'er that i - dol be, help me to tear it  
and se - rene my frame; so pur - er light shall

on the road that leads me to the Lamb!  
made thee mourn and drove thee from my breast.  
from thy throne, and wor - ship on - ly thee.  
mark the road that leads me to the Lamb.

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Merely longing for a restored relationship with God is not enough; real repentance requires amendment of life (stanza 3). The similarity of stanzas 1 and 4 suggests both continuity and improvement. This tune was one of the new common tunes in the Scottish Psalter of 1635.

TEXT: William Cowper, 1769  
MUSIC: Scottish Psalter, 1635; harm. *The English Hymnal*, 1906, alt.

CAITHNESS  
CM



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THANKSGIVING

## 649 Amazing Grace, How Sweet the Sound

1 A - maz - ing grace, how sweet the sound, that  
 2 'Twas grace that taught my heart to fear, and  
 3 Through man - y dan - gers, toils, and snares, I  
 4 The Lord has prom - ised good to me; his  
 5 When we've been there ten thou - sand years, bright

saved a wretch like me! I once was lost, but  
 grace my fears re - lieved. How pre - cious did that  
 have al - read - y come. 'Tis grace has brought me  
 word my hope se - cures. He will my shield and  
 shin - ing as the sun, we've no less days to

now am found, was blind, but now I see.  
 grace ap - pear the hour, I first be - lieved!  
 safe thus far, and grace will lead me home.  
 por - tion be as long as life en - dures.  
 sing God's praise than when we'd first be - gun.

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**CHOCTAW**

*Shilombish holitopa ma!  
Ishmminti pulla cha  
hatak ilbusha pia ha  
is pi yukpalashke.*

**CREEK**

*Po ya fek cha he thlat ah tet  
ah non ah cha pa kas  
cha fee kee o funnan la kus  
um e ha ta la yus.*

**NAVAHO**

*Nizhónítgo joo bá diits' a'  
yisdáshítínigít,  
lah yóóiiyá, k'ad  
shénáhoosdzin,  
doo eesh'ít da nít'éé.*

As was his custom, the author wrote this hymn to accompany his sermon on 1 Chronicles 17:16-17, preached on January 1, 1773; he called it "Faith's Review and Expectation." Much of its current popularity comes from this now-familiar tune, an association that began in 1835.

TEXT: Stanzas 1-4, John Newton, 1772; stanza 5, *A Collection of Sacred Ballads*, 1790; Navaho, Albert Tsosie  
 MUSIC: *Columbian Harmony*, 1829; arr. Edwin O. Excell, 1910, alt. AMAZING GRACE  
 Text Phonetic Transcr. Cherokee, Kiowa, Creek, and Choctaw © Oklahoma Indian Missionary Conference; CM  
 Phonetic Transcr. Navaho © Albert Tsosie



# COUNTRYSIDE TRINITY CHURCH

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SENDING

## 540 Farewell, Good Friends! *Shalom, chaverim!*

Fare - well, good friends! Fare - well, good friends! Sha -  
Sha - lom, cha - ve - rim! Sha - lom, cha - ve - rot! Sha -

lom, sha - lom! Till we meet a - gain, till we  
lom, sha - lom! Le - hit - ra - ot, le -

meet a - gain, sha - lom, sha - lom.  
hit - ra - ot, sha - lom, sha - lom.

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