

A Taste of Covenant Gathering
Held Virtually July 12 – 17, 2020



Image: The above is a collage of the participants of the Taste of Covenant Gathering this year, an inter-generational volunteer-led annual gathering of Presbyterians of the Synods of the Covenant and Lincoln Trails (Illinois, Indiana, Ohio, and Michigan). We shared devotional and educational material in the morning by email, then gathered by Zoom later in the day for discussion, worship, Bible study, and community.

GOOD NEWS

from the
Presbytery of Great Rivers

*We are called to share Christ's love by partnering in service,
uniting in worship, and risking in ministry.*

July 17, 2020

The governor has declared that we have moved into Phase 4 of the Restore Illinois Plan in response to the COVID-19 pandemic (read more by clicking [HERE](#).) It continues to be the recommendation of the presbytery that you be safe and wise as you fulfill your mission during this pandemic. For an official statement on guidance from the presbytery, please see the [5/19 Statement on COVID-19](#) from the Leadership Team. For the most up-to-date resources on worship during this pandemic, please see <https://www.pcusa.org/covid19/>. If you or your congregation are experiencing any hardship as we endure this pandemic, please let us know how we might be able to help.

[PCUSA News](#)

[Synod of Lincoln Trails](#)

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[Presbytery of Great Rivers](#)



Let Us Pray

May we keep the family of Diane Ludington in our prayers. Her father, Gerald Nolley, died quickly last week after beginning to descend into Alzheimer's Disease. May we especially lift up Diane's mother. Diane is the commissioned pastor of Warsaw and Keokuk churches and Moderator-Elect of Great Rivers Presbytery. May we unite in prayer and solidarity with all who grieve the loss of loved ones without safe access to traditional grieving practices during this pandemic.



May we keep in prayer the following churches on our rotating prayer list: [Click here](#) for the 2020 Church List



Oneida, United

United Church of Oneida
107 S. Joy St., Oneida, IL 61467
Rev. Linda Baldwin
Tish Simpson, Admin Assistant
Joanne Sandry, Clerk of Session
Larry Lawson, Treasurer

[Facebook](#)



Orion, Beulah

Beulah Presbyterian Church
9221 148th Ave, Orion, IL 61273
Rev. Tim Smart
Nancy Roberts, Admin Assistant
Tim Fritz, Clerk of Session
Jon Cross, Treasurer

[Website](#)
[Facebook](#)



[A Word from Your Lead Presbyter: “What Are We Going Back To?” Questions on Sacred Pathways for the Church-Emergent](#)

The following was shared in a [blog post](#) by Rev. Ryan Landino, Lead Presbyter for Transformation, as a reflection from teaching a virtual class at the Covenant Gathering, an inter-generational conference hosted by the Synods of the Covenant and Lincoln Trails (we had members from our presbytery as participants and on the Leadership Team!) The class involved watching a video, and then having a Zoom chat afterwards. The text and blog are a reflection of that class.

Watch video on Spiritual Practices class by clicking [HERE](#):

“My spirituality has actually deepened during this pandemic.”

These words continue to bake in my head upon hearing them in a Zoom call earlier this week. The question that prompted it was, “How has this pandemic affected your spiritual practices?” And that was the response. And I have been chewing on it ever since.

Like you, I have been lamenting through this pandemic not only lives lost and injustices revealed, but also lost plans and disrupted community practices. In the longing for this nightmare to end, many churches are regathering, attempting to aggressively reclaim a sense of the old normal in efforts to fill that church-shaped hole in our hearts.

But this single observation said over a Zoom call has awakened in me a new wondering about the assumptions that we are making this time about “going back to church.” Is it possible, that something else has already begun to open? And if so, what if the alternative, temporary plans we have made for safe community practices are not a time-wasting detour, but are actually our Spirit-spoken directions from God’s GPS?

Now, the best cases have already been made for why we should not gather yet (or if we do, only with the most thorough protective and spacing measures, and even then at great risk), cases that are medically, scientifically, and ethically based. I am wholly behind those arguments and you should be too. What I am going to do here is assert a secondary argument for not re-gathering yet—we could very well be prematurely returning to old models that may in fact reveal to be *spiritually stifling* for our people, and we are wasting a moment to reconstruct, reconfigure, and rejuvenate the church from top to bottom to be more just, more relevant, and more alive than ever before.

But first, before I go too far down the road of “there is a great opportunity for the church here,” I want to be clear that this pandemic is terrible, as is our national response, and I want to be careful not to glorify this moment of death that is disproportionately impacting our Black, Indigenous, People of Color siblings and their communities, built on long-maintained structures of inequity. We need to lament, grieve, and fully advocate for the safety, wellness, and health, loving-hearted and science-minded.

And while we do that, struggling to be at least somewhat faithful through this crisis, a voice arises from the community: “My spirituality has actually deepened during this pandemic.” I want to explore why, and whether there’s more.

This conversation sprung out of a wonderful opportunity I had this week to teach an online class on Spiritual Practices at the virtual Covenant Gathering, an inter-generational volunteer-run conference hosted by the Synods of the Covenant and Lincoln Trails (Presbyterians from Ohio, Michigan, Indiana, and Illinois). While I am fond of saying, there was no class in seminary that taught us how to lead through this pandemic, in doing my prep work I did find there was ONE THING taught in seminary that I realized had more bearing on ministry during this pandemic than I previously realized: Gary Thomas’ “Sacred Pathways.”

The book introduces nine different sacred pathways that connect us to the divine. While our worship is of God and the saving Love of Jesus Christ, there are certain arenas where we are more awake to the presence of God than others, depending on who we are. The Spiritual Pathways are:

1. **Naturalists:** *Loving God Out of Doors*
2. **Sensates:** *Loving God with the Senses*
3. **Traditionalists:** *Loving God Through Ritual and Symbol*
4. **Ascetics:** *Loving God in Solitude and Simplicity*
5. **Activists:** *Loving God Through Confrontation*
6. **Caregivers:** *Loving God by Loving Others*
7. **Enthusiasts:** *Loving God with Mystery and Celebration*
8. **Contemplatives:** *Loving God Through Adoration*
9. **Intellectuals:** *Loving God with the Mind*

[Here is a six minute video crash course](#) on I made on the different sacred pathways for the class, as well as [a survey on identifying your dominant sacred pathway\(s\)](#). (You should take it. It’s fun.) It’s a wonderful conversation to have with a session or a board (I have!), exploring which sacred pathways are available in your worship life (see Mary and Martha story in Luke 10:38-42 for a fascinating clash between different pathways claiming superior faithfulness!), and where your people may be thirsty because your community isn’t permitting access to less familiar sacred pathways.

Like all rich theological discussions about community, there seems to be a clear BEFORE and AFTER when it comes to the pandemic, and I have discovered there may be an amazing conversation to be had around how we are struggling to seek authentic sacred pathways to the divine that are safe, sustainable, and effective, a conversation I am not entirely convinced is happening. For example, much of our lament about gathering is about the traditionalist sacred pathway of holy routines and symbols and familiar worship. Because I would argue this sacred pathway most reflects our pre-pandemic model, mobilizing energies to relieve traditionalist discomforts and meet their expectations has been a primary focus. And that’s fine—traditionalism is a valid sacred pathway.

But what about the other sacred pathways? How is the pandemic affecting them, and how might we more richly engage these other ways of connecting to God? Here is where conversation can come alive, and our need to have it has never been more evident. I believe it can give us a nudge into a conversation around what our “new normal” may become should we ever emerge from this pandemic. Let’s take each sacred pathway one at a time, as they are presented in the book:

1. For Naturalists:

In our presbytery, some of our most rugged naturalists took a hard hit with the wise but difficult cancellation of the Wilderness Christian Camp at Stronghold. These days, I notice during this pandemic people are participating in worship and hearing your sermons from porches, from backyards, in front of bird feeders. I myself am currently writing this piece from my tree hammock in my yard in full view of my neighbor's pond while two Canadian Geese chill out in the shade nearby. I have never used my backyard as a chapel before, and I am noticing the majority of my prayer life is now spent there. (Also I have a describable prayer life now.) My nature-heightened senses have been more sensitive to the divine whispers of prayer than ever before this pandemic. I want to explore this.

Questions for the Church-Emergent:

- How might the church foster a communal experience of nature as we participate in our faith movements in our own nature spaces?
- Consider the theology of the architecture of your indoor spaces; how might we do the same for our outdoor spaces? For those leading worship outside, how do you incorporate your natural settings, the wind, the birds, the grass, into your liturgy?
- How might we begin thinking through how to connect with God through nature in the colder months, as this pandemic drags on? How might the experience of nature be spoken into by those who suffer allergies, the heat, or direct sunlight, and what does hospitality look like for them when we encourage alternate outdoor community?

2. For Sensates:

This is a hard time to not be able to engage all of your senses in your faith practices, especially when practicing touch can actually be deadly. This is the time to look for ways to engage the senses creatively in other ways than sight and sound of video productions. I want to explore this.

Questions for the Church-Emergent:

- How might we create and share art together as a faith community?
- What has been your experience with leading photo scavenger hunts with your congregation?
- When was the last time you purchased new music?
- Do you have the time and resources to experiment with cooking? (Can you share your recipes and food pics?)
- How might we situate all of the above in our prayer lives?

3. For Traditionalists:

It is possible that you are among those who have been hardest impacted, since the majority of your spiritual practices are rooted in gathering rhythms. I have been inspired by the efforts of pastors to take on steep learning curves and hours of labor beyond their training to provide for the traditionalist sacred pathway. I recall a pastor telling me about how fulfilling it was to (re)discover the discipline of offering regular prayer by Zoom; every day at 7:00pm, my notifications alert me to his 6-10 minute devotion time that includes prayer and lectionary readings. Personally, one of my early coping methods was daily prayer walks to more clearly mark the line between working from home and homing from work. I want to explore this.

Questions for the Church-Emergent:

- What are some daily or weekly disciplines that we can encourage for people looking for safe, consistent, and familiar worship rhythms?
- Are you safely able to record any messages while social distancing in your traditional worship space so people can access it that way? What about a virtual zoom background of the pulpit or table in your sanctuary?

- What would it look like to give people a glimpse of sacred items from your traditional worship space: the chalice, a hymnal, Bible.
- Might these approaches permit more flexible “on the road” experiences of worship outside of your traditional space?

4. For Ascetics:

In a culture that struggles with silence, with filling our calendars with programs, with valuing doing over being, might there be an opportunity to bless a simpler, less complex means of being a community of faith? In talking about spiritual practices with pastors at the beginning of this pandemic, I still remember the story of the pastor who (re)discovered the value of walks through the neighborhood WITHOUT being connected to a device. I want to explore this.

Questions for the Church-Emergent:

- What is the quietest, simplest, least complex, meaningful element of your congregation’s spiritual life?
- In what ways are we giving people permission to embrace the scaled back, simpler, less complex, quieter?
- Might there be new and creative ways to harness our solitude to increase our knowledge of the divine being with us where and as we are?

5. For Activists:

There are so many daily injustices being exposed, and so many opportunities for faithful activism, that it can feel overwhelming if we have not cultivated sustainability practices for the short bursts and long marathon that is social justice activism. One area of relief I felt in this pandemic was when it was revealed that there was no noticeable surge in Covid-19 cases by the protests against police brutality in the wake of the murder of George Floyd in late May/early June (masks and being outside theorized as most helpful measures). There is hope that such a mass-mobilized faith response into the streets could still be deployed in spite of the pandemic! I want to explore this.

Questions for the Church-Emergent:

- How might the church bless these efforts, and focus our outrage into actionable measures?
- Is there a specific project that your congregation can work on, safely from the pandemic?
- Might there be opportunity to share testimony around activism experiences, like joining protests, advocating for an issue, or having church representatives report on joining a local social justice organization like SURJ (Showing Up for Racial Justice) or a local chapter of Black Lives Matter?
- Have you engaged in any book studies around race and justice, and what are your next steps commitments upon the completion of those studies?
- Have you explored resources by the PC(USA), studied policy statements, and amplified the work of our national Office of Public Witness?

6. For Caregivers:

I think we might be underestimating how much of an impact this pandemic has had on those who are spiritually energized by caring for others. We have restrictions visiting nursing homes and hospitals. We are limited by the hands-on nature of a lot of caregiving activity. As one pastor said at the beginning of the pandemic, “We have been denied the one thing we do best: holding hands and sitting alongside each other.” However, I am also seeing caregivers mobilize around mask-making ministries. Much needed

food pantry ministry has continued and intensified. One of my biggest surprises early on was the power of check-in phone calls with each other, qualities of conversation unseen pre-pandemic. I want to explore this.

Questions for the Church-Emergent:

- What kind of caregiving opportunities is your congregation offering, within or beyond the work of the deacons? If someone were to ask you on the spot: “how can I help now,” what opportunities do you have on hand?
- Is your pastor being asked to be the main provider of your caregiving ministry? What might it look like in your context to share this work, accessibly and safely?
- Do you have active phone chains or “shepherds lists” for people to check in on each other? How can we create a community of caregiving?

7. For Enthusiasts:

Since I know you love the joy of the miraculous and celebration, if you have not seen the short stint of John Krasinski’s “Some Good News” on YouTube, do yourself the favor. Also, if you aren’t familiar with Heart Hunters on social media, look into that as well. We are all in need of the miraculous, authentic laughter, and spontaneous expressions of grace, and you can help us. I want to explore this.

Questions for the Church-Emergent:

- What might it look like to curate “Some Good News” for the church in your virtual spaces?
- What might it look like to create opportunities for people to share stories and testimony for where people are experiencing closeness to God?

8. For Contemplatives:

Contemplatives are those who love God and love being loved by God. I cherished a bible study from the Covenant Gathering this week that explored the holy enmeshment between loving God and loving neighbor from Matthew 22:35-40, Mark 12:28-34, and Luke 10:27 (and also where loving self fits into that as well). I want to explore this.

Questions for the Church-Emergent:

- What are the ways we can specifically name how we love God and neighbor during this pandemic? What new norms might emerge in the way our congregation relates to the world?
- What might a “blessing of the masks” look like in worship, reframing them less as an inconvenience and more as a formal ministry of loving our neighbors?
- What might it look like to lift up in our physical distancing that God fills the space between us, as an expression that God loves us, surrounds us, protects us?
- What might it look like to see our protecting measures as the armor of God metaphor from Ephesians 6 as a way to re-envision God’s direct action in our lives?

9. For Intellectualists:

I am noticing the intellectualist pathway affected in different ways. Some are being blessed by spending Sunday afternoon listening to multiple sermons videos (even with ability to skip forward in the worship video to the sermon itself)! However, I confess lamenting cancelled conferences, workshops, and classes that are so necessary for my own spiritual renewal. I need to compensate by making sure I am using my book budget, and keep up my personal goal of reading a book a week. I want to explore this.

Questions for the Church-Emergent:

- What might you be challenging our people to study or learn these days?
- Have you considered a book study together? Do you have topical book recommendations you can make?
- There are ample free webinars and Zoom chats offered by the national staff of the PCUSA. How are you amplifying those opportunities? Have you considered inviting national staff to join your session for a chat about the work of their office?

Friends, we have ignored the “check engine light” on our spiritual dashboards for far too long. And I see an opportunity now to step back and re-examine our ministry for a long-overdue spiritual audit. Might it be possible that it took a pandemic to shake us out of a more restrictive view of our sacred pathways? AND might there be an opportunity to embrace ways of loving God and each other that have yet to be realized in our contexts?

This pandemic has closed some avenues, but opened others. The sacred pathways give us new areas of focusing our ministry efforts for a richer, more inclusive community. So when I hear a beloved member of the community say, “My spirituality has actually deepened during this pandemic,” I believe them. I believe that in the shake-up of the way we are managing community, something new is emerging. I am seeing the Church deployed up and down my Facebook feed all week in the largest mass mobilization of public evangelism I have ever witnessed. I am hearing “Black Lives Matter” spoken from pulpits in some of the deepest red territory in downstate Illinois. I am seeing new energy for white people seeking to understand themselves in the story of race, and how to overcome the racism that the American church historically blessed and institutionalized. While whatever is emerging may happen even in spite of our most fearful efforts to stop it anyway, I can’t help but name that it is significant to be within this particular moment in the history of God’s continuing unfolding plan for the Church, a moment of transformation, which according to Phyllis Tickle, is unseen since the Protestant Reformation.

As we examine new sacred pathways we may not have embraced before, there is an opportunity NOW for the church to explore cultivating a richer spiritual garden that gives new access to all to participate. While I believe we are realizing there are no substitutes for gathering in person, at the same time, we can be newly mindful of the baggage that we left behind in our buildings, and name the darkness of our closets with greater courage and clarity than before.

If this sounds like a lot of work, it is. We will need each other. But first we might need some conversation. Until we can commit to doing that, no, I do not think we are ready to go back to church—we are merely grumbling to go back to Egypt after only the briefest dalliance in the desert.

As we have important logistics discussions about what it means to “reopen the church” safely during a pandemic, may we also consider what has already been opened. May we consider how we ourselves are being re-opened in ways we should never close again. We may be surprised by the church that emerges.

Rev. Ryan J. Landino
Lead Presbyter for Transformation, Great Rivers Presbytery
July 16, 2020

Invitation to National Zoom chat on Matthew 25 Movement With PMA, July 29th 1-2pm

**With a focus on dismantling racism, churches can
take steps to bring about racial justice**

by Melody K. Smith | Presbyterian News Service

LOUISVILLE - The **Matthew 25 invitation** continues to be embraced by congregations and mid councils, even through a pandemic and times of social unrest. Or, just maybe, because of those things.



The three focuses of the Matthew 25 vision are to build congregational vitality, eradicate systemic poverty and dismantle structural racism. In view of the current unrest and protest in our nation, the call to be a Matthew 25 church is more compelling than ever. The first Matthew 25 event was held on June 10, with over 500 churches registering. The event facilitated sharing and dialogue that was so well received, more events were requested. With this in mind, **the next online event — Matthew 25: Dismantling Racism — is scheduled for July 29 from 1-2pm Central Time (2–3 p.m. Eastern Time) via Zoom.**

This event will feature mid council leaders who will share how they are using Matthew 25 to impact their ministries and communities around the focus of dismantling racism.

This online event is open to all Matthew 25 congregations, groups and mid councils that have made the commitment to embrace the Matthew 25 vision, as well as anyone interested in learning more about Matthew 25.

"We are inviting all those who are still discerning the commitment to Matthew," said the Rev. Dr. Diane Moffett, president and executive director of the Presbyterian Mission Agency. "This may very well be one of the first ways that churches can take steps to bring about racial justice."

The invitation to become a Matthew 25 church was officially launched in April 2019. Over a year later, there are almost 600 churches, groups and mid councils that have made the commitment to become a Matthew 25 church. This represents over 5,900 congregations across the country that have received the invitation and have been engaged in this bold vision.

"I am grateful for the number of churches who are joining the Matthew 25 vision and committing to the focus of dismantling structural racism," said Moffett. "Racism is a sin. We are all created in God's image and called to love God with all our heart, mind and strength, and our neighbor as ourselves. Given our current context, it is especially important that the voice of the church is heard. We must not be silent in times like these."

To register for the Matthew 25 event, [click here.](#)

ongregations, groups and mid councils should also expect to receive an invitation with registration information. All attendees are encouraged to mark their calendars now and plan to learn how each congregation and mid council can go deeper with Matthew 25, especially during this challenging time.

Review of Resources: Indigenous Perspectives

There is a lot of national discussion around Native American and Indigenous peoples in America, with the changing of hurtful sports mascots and also the Supreme Court case regarding sovereignty of Indigenous people living in Oklahoma. The land of our presbytery has important Native American history, as many of our churches were the first occupants after infamous Treaty of 1804 that began the events of the Blackhawk War, and also Rock Island's history of the village of Saukenuk, both described in detail in Blackhawk's Autobiography. The Office of General Assembly's manager for equity and inclusion, Molly Casteel, has provided some suggested reading for those wishing to learn more about the experiences of Indigenous peoples in North America. You can find them by clicking [HERE](#).

Guest Preaching Links from our Neighbors from the Synod of Mid-America

In the spirit of encouraging rest and teamwork as we lead God's people through this pandemic, here is a way to get an available guest preaching link for the Scriptures assigned to July 26, 2020, from our next door neighbor the Synod of Mid-America. Please contact Landon Whitsitt at landon@synodma.org for more information.

Title: "The Kingdom of God is like..."

Scripture: *Matthew 13:31-33, 44-52*

Preacher: The Rev. Landon Whitsitt, Synod Executive, Synod of Mid-America

Themes: *God's reign, evangelism*

Direct Video Download:

<https://drive.google.com/file/d/1YhO28OT7NzJQxZVH6ho3nbgUOYPcQF0d/view?usp=sharing>

Direct Audio Download:

https://drive.google.com/file/d/1iXmqMHEkn1U1eDWvz7DitzXcvy_8cjOc/view?usp=sharing

YouTube link: <https://youtu.be/EuDOuhkNoYU>

Transcript: <https://drive.google.com/file/d/1UPD9fouQ-xwIAaL30tFb1DHXIKn7Dm5b/view?usp=sharing>

You can sign up for the sermon links at: <http://synodma.org/join-our-mailing-list>

Updates On Continuing Education Opportunities:

Big Tent

The disruption and uncertainty of the COVID-19 pandemic have led to the decision not to hold the Big Tent event in the summer of 2021

Stewardship Kaleidoscope 2020

Due to the ongoing impacts on health and limitations affecting travel the Stewardship Kaleidoscope planning committee has made the difficult decision to postpone this year's conference. While we are very disappointed that we will not be able to be together in person in September, we are planning to share important stewardship resources, fellowship, and support virtually. Details about our online offering will be coming soon, but in the meantime mark your calendar for three Tuesdays in the fall, **September 22, 29, and October 6**. We will be virtually together from 11:30 - 1:30 eastern on each of those days, and can't wait to share more soon. If you have already paid for registration please contact Robert Hay at info@stewardshipkaleidoscope.org and indicate if you would like a refund, to transfer your registration to 2021, or apply a portion to this year's virtual gathering. We pray that you are in good health and strong spirit, and look forward to being together again soon.

Lombard Mennonite Peace Center Offerings

The Lombard Mennonite Peace Center's offering for *Mediation Skills Training Institute*, *Clergy Clinic for Church Leaders*, and single-day events (*Conflict Transformation Skills*, *Healthy Congregations*, and *Leadership and Anxiety in the Church*) will be offered ONLINE on your preferred electronic device in the comfort of your home or office. We will offer four sessions of *Mediation Skills Training Institute for Church Leaders* this year between August and November on the following weeks: **August 3-7**, **August 31-September 4**, **October 5-9**, and **November 16-20**, 2020. Early-birds registrants can receive a **\$200 discount**. To learn more, please consult this [MSTI brochure](#). To register online for any of our events, go to: <https://www.brownpapertickets.com/producer/720852>. With questions or concerns, please contact our office at 630-627-0507 or Admin@LMPeaceCenter.org.

Looking for Alternative, Online Worship? (PLEASE LET US KNOW IF ANYTHING HAS CHANGED!)

Here are several possibilities for connecting to different worship spaces around the presbytery. This is a listing of the last Sunday's offerings of different churches providing worship. Please let us know if there have been any changes so we can keep our list updated!

- Alexis-Norwood Presbyterian Church, Commissioned Pastor Gary Denise Pullen, 10:30 am on [Facebook](#) live, on his personal page.
- Bloomington-Second Presbyterian Church, Rev. Trey Haddon, Rev. Elissa Bailey, 10 am, streaming "drive-in-worship service" online, [secondpres.com](#).
- Bloomington-St Luke Union Church, Rev. Andy Gifford, 10:30 am on [Facebook](#) live.
- Buffalo Hart-Buffalo Hart Presbyterian Church, 9:30 am, via [www.buffalohartpc.com](#)
- Carlinville-Federated Church, [Carlinville Federated](#) offers video worship available at [www.federatedchurch.com](#). The service is posted late Saturday afternoon and available throughout the following week.
- Chatham-Chatham Presbyterian Church, Rev. Jim Reitz, by newsletter and email, to access, email jareitz@chathampresbyterian.com
- Coal Valley-First Presbyterian Church, Coal Valley and Beulah, Rev. Tim Snart, worship posted on YouTube https://m.youtube.com/channel/UCiqgUcXCqN_ftlk5EP8Odeg
- Delavan-First Presbyterian Church, Rev. Jean Sparks, found on their webpage [firstpresdelavan.org](#) or directly at <http://firstpresdelavan.org/virtual-worship>.
- East Moline- Presbyterian Church is posting pre-recorded services on YouTube and can be found here www.youtube.com/channel/UCo0q4ViGTm1-qHYv02Ubbqw
- Elmwood-First Presbyterian Church, Rev. Marla Bauler, worship led by Zoom (link can be obtained by pastor), then posted afterwards to [Facebook](#).
- Farmington-First Presbyterian Church, Rev. Andy Sonneborn, 10:30 am by [Facebook](#) live.
- Galesburg-First Presbyterian Church, Rev. Ann Elyse Van Winkle, 10 am by [Facebook](#) live
- Geneseo-First Presbyterian Church, Rev. Tim Doty, 10:30 a.m. streaming brief worship service of Scripture, meditation and prayer to [Facebook](#) live
- Jacksonville-First Presbyterian Church, Rev. Jonathan Warren, 10 am by [Facebook](#) live.
- Leroy-First United Presbyterian Church, Rev. Annie McMillan, recorded YouTube videos of their services posted later on their [Facebook](#) page.
- Lincoln-First Presbyterian Church of Lincoln, Rev. Adam Quine, 10:00 am by [Facebook](#) live (older recorded sermons also on church website)
- Monmouth-Sugar Tree Grove United Presbyterian Church, Faith United Presbyterian Church, Monmouth, and Monmouth College collaborating on joint 10:30 am Sunday worship service, posted to Youtube: <https://m.youtube.com/user/monmouthcollege>
- Macomb-First Presbyterian Church, Rev. Erin Marth, 10 am, Zooming online worship services (upcoming services posted weekly at: <https://www.facebook.com/groups/firstpresmacomb/>).
- New Windsor-New Windsor Presbyterian Church, Rev. Mark Bedford, worship videos and links shared by [Facebook](#)
- Normal-First Presbyterian Church, Rev. Matt Wilcox, 10:00 am by livestream and saved upon ending: <https://livestream.com/firstpresnormal>
- Peoria-First Federated Church, Rev. Frosty Krummel, look for streaming and video on their [Facebook](#)

- Peoria-United Presbyterian Church, Rev. Debra Avery, 10 a.m.
 - their [Facebook](#) page
 - YouTube from any smartphone, computer, or tablet: <https://www.youtube.com/channel/UCAf9XQ9MUHNGaXdQQRsk6yQ>
- Peoria-Westminster Presbyterian - Peoria Rev. Denise Clark-Jones, 10 am, streaming online <https://westminsterpeoria.org/>
- Petersburg-Central Presbyterian Church, Commissioned Pastor Stephanie McCullough, worship posted on website <https://www.central-pres.org/worship>
- Reynolds-Hamlet Perryton is posting pre-recorded services since Easter weekend. <https://www.youtube.com/channel/UCJY95CjdOLr4Vs1bzK0SX3g>
- Rio-Rio Presbyterian Church, Rio (and Sunbeam Presbyterian Church of Aledo), Rev. Maura McGrath-Nagle, 9:00 am by [Facebook](#) live.
- Rock Island-Gloria Dei Presbyterian Church, Rev. Drew Nagle, 10:30 am, by [Facebook](#) live, and posted afterwards.
- Rock Island-Good Shepherd, Rev. James Benson, sermons posted on website on Sundays, www.goodshepherdpres.org
- Rock Island-South Park Presbyterian Church, Rev. Blake Severson, worship shared by YouTube, https://m.youtube.com/channel/UCWRIYrkt6ZkaejzWVAj_yDQ
- Springfield-First Presbyterian Church, Rev. Susan Phillips, www.LincolnsChurch.org has links for Sunday 10:30 live worship and Wednesday 5:30 service.
- Springfield-Hope Presbyterian Church, Rev. Chuck Goodman, 9:30 am by [Facebook](#) live
- Springfield-Korean United Presbyterian Church of Springfield Rev. Jaechul Kim, streaming by YouTube live (Korean language) [Facebook](#) page.
- Springfield-Third-Presbyterian Church, returned to the Sanctuary for our normal Sunday morning Worship Service at 10:15am. We are continuing through at least the end of the year with our radio broadcast on Sundays from 9-9:30am. This is broadcast on Sportsradio1450 (1450 AM or 92.3 FM).
- Springfield-Westminster Presbyterian Church, Rev. Blythe Kieffer, Rev. Trajan McGill, Rev. Christian Choi, 10 am worship streamed online, www.wpcspi.org
- Woodhull-United Church, Rev. Cheyanna Losey, is still posting services on YouTube and will continue them for sure into August. YouTube videos of their services posted on [Facebook](#) page.

FRIENDLY REMINDER TO NOT FORGET TO MAKE SPACE FOR THE SPIRITUAL PRACTICE OF GIVING OUR TITHES AND OFFERINGS!

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