



Image: South Park Presbyterian Church offers sixty \$11.00 gift cards for a full pizza meal for a family of four for the Rock Island/Quad Cities community, keeping their commitment to "when he was hungry, we fed him" even in a pandemic. Courtesy of Rev. Blake Severson.

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.*

August 28, 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. Please note that all presbytery committees and assemblies will be virtual for the rest of 2020. 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](#)

[Board of Pensions](#)

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[Presbytery of Great Rivers](#)



Rock Island, Broadway

Broadway Presbyterian Church
710 23rd St, Rock Island, IL 61201
Victoria Blair, Clerk of Session

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



Rock Island, Gloria Dei United

Gloria Dei United Presbyterian Church
4200 12th St, Rock Island, IL 61201

Rev. Drew Nagle
Debbie Hays, Clerk of Session
Patricia Ferris, Treasurer

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



**Presbytery of
Great Rivers
Assembly Notice**

TOMORROW

**Saturday, August 29, 2020 (Virtual Assembly via Zoom)
Call to Order 10:00 a.m, site opens at 9:30 a.m**

In compliance with Robert's Rules of Order and our bylaws, our August 29 assembly will be conducted virtually, which means you will be able to access the meeting by internet device or telephone.

To access the meeting, you must pre-register by following the link below (see full instructions for virtual meeting etiquette under papers for this meeting on the presbytery website):

<https://us02web.zoom.us/meeting/register/tZwtd-igpzgqHtecuDrby34FCEnOy2> IEinE

Preliminary Highlights:

- Special Guest Rev. Molly Casteel from the Office of General Assembly who will present on “The Value of Accessibility, Representation, and Equity in Our Presbytery.”
- Introduction of Sam La Mere from Good Shepherd Presbyterian Church and a vote for him to enter the discernment process as a inquirer for ministry (with invitation to the presbytery for questions of life, experience, and sense of call for those gathered for the assembly).
- End of Second Year Report of the Lead Presbyter for Transformation (including summary findings and takeaways from the 2/18/20 Visioning Conversations) and next steps by our Lead Presbyter for Transformation.
- Rev. Matt Wilcox of First Presbyterian Church of Normal preaching “Deep Roots,” based on Ephesians 3:14-21.
- Panel Discussion with the Commissioners of the 224th (Virtual) PC(USA) General Assembly.
- There will be a thirty minute break for lunch before we resume with worship and important business in the afternoon.
- Presentation on the work done by the immediate past CLP Coordinator, with an announcement for a new job description.

A Word from your Lead Presbyter for Transformation: "Do Black Lives Matter to the Community of Churches of Great Rivers Presbytery?"



Like many of you, I have been increasingly alarmed by national events centered around the impacts of racism, and I am deeply affected by the pain expressed up and down the Church of Jesus Christ. The tragic police slayings of Black men and women, particularly in our minds images of George Floyd, Breonna Taylor, and now Jacob Blake, continue to be an unbroken cycle of state violence against civilians that continues again and again. How can we live into the truth not only that their lives mattered, but also that the lives of those who look like them will matter tomorrow? The other night's murder of two protesters by a white vigilante served as another vivid example of how differently perceived threats are assessed depending on skin color. How is the voice of the Church speaking into the national conversation right now, especially as heated national conversations argue that some lives matter less than others?

In very concrete ways, the COVID-19 pandemic has challenged us to consider “what is community?” “who are our neighbors?” and “what is the church?” These last several months have been a kind of opportunity to discern what we value most, and what it means to be relevant in our time. The church-wide rally call around anti-racism, sounding from the offices of Louisville to even the most rural pulpits, are bringing these three questions again back into sharp focus.

At heart there is a question in the room I feel we have to consider: *do Black lives matter to the community of churches called Great Rivers Presbytery?*

In my service to the church on the PCUSA Special Committee on Racism Truth and Reconciliation, I work with some amazing Black, Indigenous, and People of Color whose experience of the world is vastly differently than my own. I will never know what it is like to be followed around a store because of the color of my skin. I will never know what it feels like to fear for my life at a traffic stop, or understand the burden of a parent who wonders if their A+ student child's phone in their waistband will be confused for a gun after being mistaken for the wrong suspect. I can learn everything about race, racism, and white supremacy from every book I can get my hands on, but at the end of the day I still can't know what I don't know, and we need each other now more than ever. With you, I am learning, I am growing, I am increasingly coming into greater awareness of the vastness of God in our midst.

Here's what I do know.

Paul says in [1 Corinthians 12:15-26](#) that no part of the body can claim greater importance than the other. And right now, the Body of Christ is screaming in pain. We can't say the body is well if one part is "fine" but another part is not. The moment is long overdue for us to address the bleeding in the Body of Christ. We cannot ignore that pain, that grief, that anguish, and not have it deeply affect all of us in turn. In our current time, the pain of the body of Christ is being expressed by three rallying words: Black Lives Matter. It is a theological statement of human dignity, a cry of anguish, and a demand for action all in one.

Yet not everyone is hearing these words the same way. Part of what makes the conversation around addressing racism so challenging in this particular time is we can have in our spaces different and often competing narratives around what the words Black Lives Matter means (thank you Carolyn Helsel for naming this dynamic this week). What do those words mean to you? Is that how others are describing it? Where is your source of information coming from that is defining for you what it means to say "Black Lives Matter?" What are the driving interests behind those sources? (Can we trust those sources?) Here is a helpful resource page from the PC(USA) this week that has a [Q&A describing what it means for the church to affirm Black Lives Matter](#). Whatever roadblocks to the conversation we are experiencing, we need to find a way to push past them, because even as these narratives compete, the body of Christ is still bleeding.

One common refrain I continue to hear in predominantly white communities like Great Rivers is "our church is "all white" so why do we need to talk about this?" Setting aside the reality that there are people of color in even our most rural congregations up and down our presbytery who might have something to say about that assumption, it's worth absolutely exploring why our communities in Great Rivers Presbytery in central and western Illinois are predominantly white. For there are a number of historical explanations that intentionally shaped the racial demographics of our region, and if you are not familiar with the terms *sundown towns*, *redlining*, and *racial terror lynchings*, this is an important place to start. These are not merely things of the past—these are legacies that we have inherited that were designed to be "gifted" to the dominant culture, with hopes that future generations would not look too closely.

Racial Terror Lynchings in Great Rivers Presbytery

Briefly, the time period of approximately 1890-1950 (when the majority of our churches were established in our presbytery) was known as the nadir of American race relations—nadir being the fancy word for low point. This was a time of terror where the newly freed Black enslaved persons were refugees from mass lynchings looking for a safe place to live, 97% of them in the deep south. According to the Equal Justice Institute Legacy Museum, these were not secret "take someone in the woods and hang them" isolated incidents--these were advertised, public, carnival-like activities of torture meant to send a message about who could live safely in the community, and at what station, for generations. Looking at a map, our state of Illinois is one of the first states into the north where racial terror refugees might flee. Why didn't our churches take these refugees in? Why didn't freedpersons choose to live in our beautiful towns? Why did they continue their "great migration" up the rivers and not stop until they reached places like St. Louis, Chicago, or Milwaukee where many of their descendants live to this day? When I was in Montgomery, AL at the Equal Justice Institute, I was able to identify six people who were lynched within or along the borders of our presbytery. Many are aware of the two notable lynchings of Springfield in 1908 (Scott Burton and William Donnegan), but there was also one in the Lewistown and Canton area (Hollie Willis in 1943), another just north of Peoria (F.W. Stewart in 1898), another just east of Springfield and Buffalo Hart (Sam Bush in 1893), and another between Carlinville and Quincy north of St. Louis (Andrew Richards in 1877). These racial terror lynchings were intended to terrorize Black people from getting a foothold in our communities and shape the racial makeup of the community for generations, all the way to today. You can look for racial terror lynchings in your area by clicking [this link](#).

Sundown Towns in Great Rivers Presbytery

Another tactic to keep Black people out of our communities were "sundown towns," based on the research of historian James Loewen, named as such due to common threats of "don't let the sun go down on you, [n-word]." These were community-enforced curfews that people outside the dominant culture had to vacate the town before dark or face violence. Sometimes, this was written explicitly on signage, though mostly it was done by word of mouth (the recent HBO show "Lovecraft Country" has a horrific illustration of how sundown towns functioned in the first episode). According to research by James Loewen, I can count a dozen and a half "probable" or "sure" sundown towns that currently still have churches in our presbytery. Click [this link](#), which will take you to Loewen's research on communities in our state. Is your town named? What might this say about the treatment of Black people in your town? Might there be any living memory still among our church members of this activity? These too, were efforts to shape the community to be a place of white people for white people, the effects of which have lasted until today,

where Black Indigenous People of Color may not feel safe in our sanctuaries, because they were historically MADE to not feel safe.

Redlining in Great Rivers Presbytery

Third, redlining was a tactic used by government policy and banks to divide housing opportunities by race. Housing is important because a vast majority of intergenerational wealth is accumulated in our housing, and in our presbytery many people grew up here with their families before them. In 2019, Peoria was stunned to see [their name on a list](#) that used certain metrics to identify it as one of the top 25 most segregated cities in the United States. Springfield has also been shaped to this day by historical segregation efforts. In fact, anytime we hear the expression “wrong side of the tracks” we are likely evoking imagery of this history that segregated where people could live based on race. In fact, many people can even name the exact street that represents that barrier! What were the policies that shaped your town to look the way that it does? Which side is your church on? Your home? How has that shaped the quality of life in different parts of your community?

So when the question is raised “Do Black Lives Matter to the community of churches that is Great Rivers Presbytery,” our history does not paint the picture that “All lives matter”—in fact, it can demonstrate quite vividly that in many cases Black lives DIDN'T matter.

There are some exceptions. Some of our churches took quite active abolitionist stances at the time of the Civil War, and did some excellent advocacy. Some of our churches split off and were formed because they were “the abolitionist church.” A faithful member of the First Presbyterian Church of Jacksonville revealed notes from an old neighboring Presbyterian Church about how in 1847 the presbytery formed a committee that censured two Presbyterians who returned runaway enslaved persons to the authorities, and “received from them assurances of sorrow for what they had done and their determination not to act in similar manner in the future.” While they were hesitant to condone breaking the law by harboring escaped enslaved persons (a pattern that continues today), they were able to proclaim the evil of slavery. Other communities, like what would become first Presbyterian Church of Geneseo were founded, according to their minutes, *specifically* to support the underground railroad. What is the story of your congregation's relationship to slavery? Might you see patterns similar to the way the Black Lives Matter movement is engaged today? The question of “Do Black Lives Matter?” in our presbytery has always been a concern here, and anti-racism efforts within our predominantly white congregations are not new.

It's important to name our history because of the way our history has shaped our present, crafting our norms, our comforts, and our gut reactions. More than that, life on one “side of the tracks” may have had a critical impact on determining our current economic opportunity, the funding of social programs, the safest housing, the smoothest road access, proximity to community attractions (or distance from environmental hazards), our relationship with law enforcement—all structures we may be continuing to benefit from today at the expense of others. We may think we can continue to choose to ignore racism and its impacts. But to date, the body of Christ is bleeding, and very little is being done to stop it. Even if the church is silent, the cries of the people with whom we are called to share love and liberation are not.

Do Black Lives Matter Today?

And so the question before us now is, in light of our history, in light of the legacies that we have inherited, do Black Lives Matter today? In 2016, the official policy of the PC(USA) on anti-racism was adopted that explicitly states (in all caps) “GOD LOVES BLACKNESS.” To date seven of our congregations have formally declared that they are a Matthew 25 congregation, meaning they explicitly embrace the Presbyterian Mission Agency's top three missional priorities of the denomination: “building congregational vitality, dismantling structural racism, and eradicating systemic poverty.” To date, those congregations are: *Clinton Presbyterian Church, First Federated Church of Peoria, First Presbyterian Church, Lewistown, First Presbyterian Church of Macomb, Hope Presbyterian Church, Trinity Presbyterian Church in Bartonville, and Westminster Presbyterian Church of Springfield.* (Learn more by clicking [HERE](#)). I am aware of quite a few other churches that have directly named racial injustice from their pulpits, have arranged for study on white supremacy and racism, or otherwise are actively involved in anti-racism efforts in their own communities. We might not need to invent new coalitions; there are longstanding Black-led activist groups in our midst (the NAACP was founded out of Springfield in 1905). We also have amazing Presbyterian national staff who are already providing leadership on these efforts. Faithfulness in next steps might be to resist being a new leader, and find which partners already doing the work we should follow.

The lovers of [Song of Songs 1:5](#) explicitly state “I am black and beautiful.” Even Jesus' primary teacher (his mother) is quoted in [Luke 1:51-53](#) as saying, “God has brought down the powerful from their thrones, and lifted up the lowly; God has filled the hungry with good things, and sent the rich away empty.” There are countless other Scriptures that name God's direct action to balance inequity. Let us be the kind of Church that is bigger than our individual bubbles, one that reflects the true sovereignty of God to bring love and justice to all creation.

As the PC(USA) Week of Action of formal programming comes to close, the work continues. Let us embrace that all lives can't matter until Black Lives Matter.

In this together,

Rev. Ryan J. Landino
Lead Presbytery of Great Rivers Presbytery
(This piece is also available in a blog post, by clicking [HERE](#))

The following text, links, and resources are shared from a letter from "A Pastoral Letter in the Wake of the Violence in Kenosha, Wisconsin", authored by Rev. Lance Loveall, pastor at First Presbyterian Church in Kenosha, and Rachel Yates, Presbytery Executive for Milwaukee Presbytery. I encourage you to read their pastoral letter [here](#): https://www.pbymilwaukee.org/we-stand-with-our-bipoc-siblings.html?fbclid=IwAR0cuiRBHD3glA3G9Vq4q0HotWEGh_GVnI000JWtohsrANBWM8sw4FrvsNs

Steps to Break the Cycle of Trauma and Violence

Ways to learn more, now

The Wisconsin Council of Churches will be updating their anti-racism resources throughout the week to include worship resources that can be used for the coming weekends: https://www.wichurches.org/2020/07/08/anti-racism-resources/?fbclid=IwAR0sTPS7kwj_G_jUS1BB3Zz6H-yM-gpTsRMukk2FVOZY5jxQocIza3s3Ygc

Ways to do more, now

Call to demand an investigation and accountability for the shooting of Jacob Blake.

Kenosha Mayor John Antaramian: (262) 653-4000
Kenosha District Attorney Michael D. Graveley: (262) 653-2400
Kenosha Police Department: (262) 656-1234
Wisconsin Attorney General Josh Kaul: (608) 266-1221
Wisconsin Governor Tony Evers - Madison Office: (608) 266-1212
Wisconsin Governor Tony Evers - Milwaukee Office: (414) 227-4344

Email to demand an investigation and accountability for the shooting of Jacob Blake.

Kenosha Mayor John Antaramian: mayor@kenosha.org
Kenosha District Attorney Michael D. Graveley: michael.graveley@da.wi.gov
Kenosha Police Department Chief of Police Daniel G. Miskinis: dgm398@kenoshapolice.com

Tweet to demand an investigation and accountability for the shooting of Jacob Blake.

Kenosha Police Department @KenoshaPolice
Wisconsin Attorney General Josh Kaul @WisDOJ
Wisconsin Governor Tony Evers @GovEvers

Ways to learn more, long-term

Learn more about the Justice in Policing Act of 2020

with this brief

summary: https://judiciary.house.gov/uploadedfiles/fact_sheet_justice_in_policing_act_of_2020.pdf

or by reading the act in its

fullness: https://judiciary.house.gov/uploadedfiles/hr_7120_george_floyd_justice_in_policing_act.pdf

And if you want to act on what you learned, you can contact your senators and representatives to voice your support or concerns:

in the House: <https://www.house.gov/representatives/find-your-representative>

in the Senate: https://www.senate.gov/general/contact_information/senators_cfm.cfm

Just starting out?

Read Waking Up White by Debby Irving: <https://bookshop.org/books/waking-up-white-and-finding-myself-in-the-story-of-race/9780991331307>

Looking for something after that?

Read White Fragility by Robin DiAngelo: <https://bookshop.org/books/white-fragility-why-it-s-so-hard-for-white-people-to-talk-about-racism/9780807047415>

Ready for a Black perspective?

Read So You Want to Talk about Race by Ijeoma Oluo: <https://bookshop.org/books/so-you-want-to-talk-about-race/9781580058827>

Or try the Young Adult novel, The Hate U Give, by Angie Thomas: <https://bookshop.org/books/the-hate-u-give/9780062498533>

which is also a movie, if that's more your style, streaming on:

Amazon Prime

iTunes / Apple TV

Google Play

HBO Max

Hulu

Ways to do more, long-term

To create effective social justice habits, take the 21-Day Racial Equity Habit Building Challenge: https://www.eddiemoorejr.com/21daychallenge?fbclid=IwAR2y1mcg_vtA-8LcurdgifSigUJJwAhUk4tD76G4E1dTG61uzstyidjdRX4

Start a group study with What Lies Between Us Journal & Guide by Dr. Lucretia Carter

Berry: https://smile.amazon.com/gp/product/1544106866/ref=ppx_yo_dt_b_asin_title_o00_s00?ie=UTF8&psc=1

Ways to help Kenosha, now

1HOPE, through many conversations with community stakeholders and volunteer organizations, has become the centralized hub for volunteer recovery efforts.

Anyone interested in volunteering in Kenosha may register through this link:

<https://1hope.dm.networkforgood.com/forms/1hope-volunteers-for-uptown-kenosha-recovery-cleanup?fbclid=IwAR2lmgeBr9Gt4YCOIb3-L-HSlyf3NqMrVQAoY7ClwZfIySIp0u8tdzQFyXw>

1HOPE has been also been tapped as the lead nonprofit organization for Uptown's recovery funds. Find more information on the Uptown Kenosha Relief Fund

here: <https://www.facebook.com/donate/811985129537140/775675049865478/>

If you know of any other urgent community needs please use and share this

link: <https://1hope.dm.networkforgood.com/forms/1hope-recovery-needs-submission-form>

Spotlight on Ministry: Minute for Mission from PCUSA Special Offerings: "Bearing Peace Across Racial Divides," First Macomb



Through their engagement of Matthew 25 and the Peace & Global Witness Offering, **First Presbyterian Church in Macomb, Illinois**, commits to addressing structural racism in their community.

"...The congregation's Service and Justice Committee felt called to organize a series of interactive racial justice workshops where individuals could learn from and alongside one another. The curriculum was designed to equip white people with the information and tools they need to explore their commitment to racial justice. First Presbyterian designated their retained portion of last year's Peace & Global Witness Offering to promote this learning opportunity throughout their community..."

Click this link to see how: [First Pres-Macomb](#)

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, to previous sermons, <https://www.youtube.com/c/secondpres/videos> And this is the link to the sermon podcasts <https://open.spotify.com/show/5uetJTPbJqjRNn6bxu51Da>
- 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, virtual worship at 10:30 on Sundays, and also evening prayer M-F at 7:00 p.m. Both on our [facebook](#) page, [First Presbyterian Church Geneseo](#).
- 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/UCWRIYrkt6ZkaeizWVAj_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!

[Get Connected!](#)

Be sure to encourage your congregations, sessions, and even your church newsletter editorial staff and volunteers to be sure to sign up for our presbytery newsletter and follow our Facebook page so you don't miss out on what is going on in our community of churches!

Have you liked our "Presbytery of Great Rivers" Facebook page?



Have you signed up for our "Good News from Great Rivers" email newsletter?



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