



# ST. JOHN'S EVANGELICAL LUTHERAN CHURCH

8948 N 1900<sup>TH</sup> AVE, GENESEO IL

815-989-2025

[www.stjohnsgeneseo.org](http://www.stjohnsgeneseo.org)

April, 2026

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From the Pastor:

## “Jesus’ Resurrection Changes Everything”

“Alleluia! Christ is risen.”

These words will soon be sounding forth as we celebrate our Lord’s resurrection (Easter) on April 5<sup>th</sup>. Yet, why do we rejoice? What does His rising from the dead actually mean for us?

The resurrection declares that Jesus is exactly who He said He was, *God’s Son*. He “was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead” (Romans 1:4). The resurrection proves that it was none other than God’s Son who died for us, which means that it is God’s blood that was shed for us.

Jesus “was delivered up for our trespasses and raised for our justification” (Romans 4:25). While it was His bloody sacrifice on the cross that paid the price for our sins, His death would be of no value at all if He had not risen. A dead Jesus would mean that He was not the Son of God. A dead Jesus would mean that He did not overcome sin, death, the devil, and hell. A dead Jesus would mean that we are still trapped in the power of each of these. “If Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have fallen asleep in Christ have perished” (1 Cor. 15:17–18).

“But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep” (1 Cor. 15:20). Since Jesus is risen, all who die in faith in Him shall rise in the resurrection of the justified on the Last Day. They are justified, declared righteous, because “The blood of Jesus his Son cleanses us from all sin” (1 John 1:7).

Sin condemns us to death now and forever. Sin enslaves us to Satan. But the blood of God’s Son shed for us cleanses us from sin. And with sin forgiven, death and the devil are overcome. But how do we know that Jesus’ blood is really God’s blood and so all this is true? Because He is risen from the dead!

Jesus’ death and resurrection is the power behind the Gospel Word, Holy Baptism, Holy Absolution, and Holy Communion.<sup>1</sup> It is the risen Jesus and His Father who send the Holy Spirit who, through the means of grace, brings to us all the blessings that the Father’s grace in Christ Jesus has won. If you’re like me, sometimes your faith is strong, you hold to this firmly, and you face your conscience’s accusations and life’s challenges, suffering, illnesses, even impending death (our own or a believing loved one) with confidence. But sometimes faith is not so strong, questioning forgiveness for grievous sin, being brutally challenged by the varying hardships of this life.

Nevertheless, we again hear the beautiful Gospel truth of a risen Jesus, bringing its assurance of forgiveness and cleansing, of a gracious Father hearing our prayers in love and mercy for Jesus’ sake, and of our eternal home where all our tears will be wiped away as we experience all the joys of the new creation in our resurrected bodies that imitate Jesus’ own. We hear this and our faith is strengthened once more.

Jesus’ resurrection is already ours in Baptism. Already now Jesus’ resurrection changes guilt to freedom (forgiveness of sins), fear to fearlessness, hopelessness to hope. Already now the new creation is alive within us. Even as guilt and shame are wiped away in cleansing flood of Christ’s blood, so the new man is alive in the Holy Spirit unto God in Christ Jesus. The same power that raised Jesus is working in us, awakening a new life of

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<sup>1</sup> The word “is” is purposeful. While English grammar would see this as a plural, His death and resurrection, though distinct, must not be separated, but seen as a unit.

relentless killing of the sinful nature. The new life in the spirit that lives in the certain hope of the resurrection to eternal life in the unveiled majesty of the blessed Trinity.

All this, *because the tomb was empty*. All this because Jesus had risen just as He said He would.

“He is risen indeed. Alleluia!”

## A blessed Easter and its season to all of you!

*Pastor Nerud*

### **Apologetics: Proving Jesus’ resurrection without the Bible?<sup>2</sup>**

The Bible is our primary data source for Jesus’ resurrection, so we need it to know about Jesus’ fate.

J.T. from Singapore writes:

*I was wondering if you guys could write an article about the historical evidence of Jesus’ resurrection itself, but not using the Bible as the primary source of evidence (which after going through some of the articles on your website, the eyewitness accounts of the disciples and the credibility of that accounts seem to make up the main bulk of the argument for resurrection).*

*If indeed Jesus’ resurrection happened, and he was seen by a few hundred people, surely there must have been other written accounts (e.g. scrolls, parchment, etc, and not including the Bible) in which these eyewitness accounts are documented. It would be really great if you could direct me to these historical evidences (if any).*

*This question has been one of the topics that my friends and I were discussing, and so far we could not find any other sources that correlate with the Bible on Jesus’ resurrection.*

*Thank you, and hope to hear from you soon!*

CMI’s [Shaun Doyle](#) responds:

We can’t leave the Bible aside in arguing for Jesus’ resurrection. Nor could anyone else. The New Testament writings are the primary sources for [Jesus’ resurrection](#). We can’t reach a conclusion on what happened to Jesus without examining them. They’re the earliest sources we have, and in them we have several eyewitness accounts of the empty tomb and sightings of Jesus after He was raised. There is some interesting stuff in non-biblical sources about Jesus, a little of which is relevant to the resurrection.<sup>a</sup> But it’s all much later than the New Testament data, and there’s nowhere near enough in those sources to establish Jesus’ resurrection as historical.

Are there other written accounts? [Luke 1:1–4](#) may suggest that *in his time* there were written accounts of what happened to Jesus other than what we have. But they’ve all been lost to history. After all, the people who saw Jesus almost invariably became Christians, and the Christian community settled on the New Testament as the collection of authoritative witnesses to its origins and teaching. Why would the early Christian community at large preserve other written accounts of Jesus’ resurrection? They thought they had all they needed in the New Testament. And since the people who saw the risen Jesus were Christians (when they would’ve written accounts of what happened), how could non-Christians give us eyewitness accounts of the risen Jesus? At best, they could give us eyewitness accounts of the empty tomb, and the funny thing is that Habermas says that’s one thing some of the non-biblical sources support.<sup>a</sup> One or two usable sources even support the fact that the early Christians believed Jesus was risen from the dead. But that’s nowhere near enough to base belief in the resurrection on.

‘Ah,’ the skeptic says, ‘that’s my point! You can’t establish the resurrection without quoting the Bible!’ So? Data is data, regardless of where it comes from. Besides, leaving the Bible to one side doesn’t prove that the Bible is unreliable. It doesn’t prove anything! Other than, perhaps, the skeptic’s unexamined bias against the Bible.

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<sup>2</sup> By Shaun Doyle; published 28 Jul, 2018. <https://creation.com/en/articles/proving-resurrection-without-the-bible>

Now, obviously, we need to be mindful of Christian bias when looking at the biblical data on Jesus' resurrection. But biases don't automatically disqualify witnesses to events. If they did, much of history would have to be thrown out. Consider, for instance, eyewitness testimony from survivors of the Holocaust. Should we automatically consider their accounts of what happened useless for studying the history of the Holocaust just because they will inevitably have strong feelings and biases about what happened? Of course not! If that's true for them, it's also true for the Christian eyewitnesses to Jesus' resurrection.

But here's the real question: why should we leave the Bible to one side when examining the historicity of Jesus' resurrection? Because people regard it as God's word? Irrelevant. The Bible at least claims to have historical information about Jesus' fate. This makes it data for the study of history, regardless of one's view of the Bible.

Plus, we can cross-examine the testimony to Jesus' resurrection in the Bible. Consider these tests of the testimony:

- Is there early testimony? (Yes, the earliest ([1 Cor. 15:3–8](#)) being within 3 years of Jesus' death. [Easter's earliest creed](#))
- Is there eyewitness testimony? (Yes. [1 Corinthians 15](#) preserves eyewitness testimony, and two of the gospel writers were eyewitnesses to the risen Christ.)
- Are there multiple, independent witnesses? (Yes. At the very least Matthew, John, and Paul are three independent witnesses.)
- Did the eyewitnesses have anything to gain from lying about what they claimed to see? (No. They gained no gold, girls, or glory for preaching the gospel. Rather, they gained ostracism, suffering, and death.)
- Could the eyewitnesses have been mistaken? (Extremely unlikely. They were intimately familiar with Jesus. They saw that the tomb was empty. They were skeptical of the women's reports of the risen Jesus before they themselves saw Him. Jesus often made a point of his physicality when He appeared to them, e.g. cooking, breaking bread, eating, and allowing people to touch him. Plus, different people saw him in different contexts.)
- Is there anything embarrassing about the nature of the testimony? (Yes. Women were the first witnesses, whom the disciples themselves didn't believe at first. The disciples were completely confused about what had happened, despite Jesus having predicted his resurrection multiple times.)
- Were there unbiased or hostile witnesses? (Yes. Paul and Jesus' brother James didn't believe in Jesus before he died. But appearances of the risen Jesus to each of them made them stalwart missionaries of the early church who ultimately died for their Christian witness.)

The biblical witness to Jesus' resurrection fares very well under cross-examination. Most tests we can run support the credibility of the NT witness to Jesus' resurrection ([Can we believe the Gospels? A former chief magistrate examines the witnesses to the resurrection](#)). But if the biblical witnesses are credible even under cross-examination, why do we need other witnesses to make a solid case for the resurrection?

So, we neither can nor need to examine Jesus' resurrection without reference to the Bible. If the skeptics don't like that, then they can choose to ignore relevant data, or they can get over it and open the Bible. But ignoring relevant data should never be a point of pride for skeptics. After all, they're all about critically assessing the data, right? If they ignore the Bible on this count, then the so-called 'skeptics' are really just ignorant dogmatists; the very thing they often claim we Christians are. So, don't fall for the 'leave the Bible out of it' gambit; it's a smokescreen for anti-Christian dogmatism.

#### *References and Notes*

- a. Expert on Jesus' resurrection Gary Habermas has some interesting things to say here: Chapter IX Ancient Non-Christian Sources, [garyhabermas.com/books/historicaljesus/historicaljesus.htm#ch9](http://garyhabermas.com/books/historicaljesus/historicaljesus.htm#ch9), 1996. Another curious piece of evidence is the so-called Nazareth inscription: The Nazareth Inscription: Proof of the Resurrection of Christ? [Part 1](#) and [Part 2](#). It strongly suggests the empty tomb was well known

within a decade of Jesus' death. Still, it cannot establish Jesus' resurrection by itself, or in concert with other non-biblical sources.

### Why we do what we do in worship<sup>3</sup>

#### *Notes on the Liturgy #12 — The Sermon*

The task of proclaiming God's Word is the major task of the pastoral office (often referred to as the "office of preaching and teaching"). The Lord Christ commanded the preaching of the Word,<sup>4</sup> a command carried out by His chosen apostles who then instructed pastors to continue that same holy task.<sup>5</sup> It is because of this Biblical truth that Martin Luther wrote, "The preaching and teaching of God's Word is the most important part of divine service,"<sup>6</sup> and even went so far as to say, "Therefore, when God's Word is not preached, one had better neither sing nor read, or even come together."<sup>7</sup> Consequently, if a service is held without the Lord's Supper, then the high point of the liturgy is the sermon, and in the Divine Service it serves as the culmination of the Service of the Word that began with the Introit.

The sermon is nothing more than the exposition of the Scripture with the proper balance between words of Law and words of Gospel. The ultimate goal of the sermon, like the liturgy as a whole, is to serve the Gospel. A true and faithful sermon will then, obviously, first and foremost contain nothing but the *pure* Word of God, both Law and Gospel. It is necessary to preach the Law in all its deadly sternness in order that our sin is exposed and condemned so that our need for a Savior is made obvious. This gives us a thirst for the refreshing drink of the Gospel that gives us the full and free forgiveness of sins in Christ. Truly, we will never outgrow Law/Gospel preaching this side of eternity (though, sadly, we may not always appreciate it).

However, a true and faithful sermon will not merely state the pure Word, but will also correctly apply it to the hearers. Sermons should teach and explain the biblical doctrine, expose and warn against false doctrine, rebuke and correct sin(s), comfort the repentant sinner, instruct and encourage the forgiven sinner in the righteousness of holy living, and at times also defend the faith (apologetics). While not every sermon will have all these points (depending on the Biblical text for example), such are the basics of a sermon, with each one coming from a proper understanding of the text and distinction between Law and Gospel.

This leads us to some current understandings of sermons. Some people want "how to/practical" sermons, but there is a danger here. It has been said, "The most popular sermons...will draw principles from the Bible about practical issues—such as how to manage money, how to handle family problems, and how to avoid stress." Such sermons, in one sense are all 'Law,' what "you should do," and so have no true Gospel (indeed Jesus is often merely an example to be imitated, a coach to be followed, and a cheerleader who encourage us!). Yet, at the same time, they water down the Law so that it seems *achievable*, a matter of self-help rules, rather than the perfectly holy demands of a righteous God. Thus, while the principles espoused may be helpful, even true, they do not deal with human sin honestly and forthrightly and so will not show us our need for Jesus as our Savior from sin, and the death and hell they bring. The Gospel in such cases is ignored completely, it is just assumed ("Oh, everybody already knows that Jesus died for me stuff.") But faith comes by hearing the Gospel, not by assuming it! (Romans 10:17) Such sermons, however popular, can never bring anyone into faith or sustain the faith once given.

There is nothing wrong with "practical" properly understood. The Bible does indeed have some "how to's." As already mentioned, part of a faithful sermon is training and encouraging people in righteousness. But a *holy* life (that is, in God's eyes!) can only be brought forth from a person who has been brought to their knees in repentance through the Law, and lifted back up by the sweet Gospel of forgiveness and salvation in Christ Jesus.

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<sup>3</sup> These notes were originally written in 2001 by Pastor David Oberdieck and have been edited both on the site listed and furthermore by Pastor Nerud. The entire original series of articles may be found at <http://steadfastlutherans.org/liturgy>.

<sup>4</sup> E.g. Luke 24:46-47; Mark 16:15.

<sup>5</sup> E.g. Acts 6:2,4; 1 Corinthians 1:17; 1 Timothy 4:13; 2 Timothy 4:2.

<sup>6</sup> Luther, M. (1999). *Vol. 53: Luther's works, vol. 53 : Liturgy and Hymns* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (68). Philadelphia: Fortress Press.

<sup>7</sup> *Ibid.* p. 11.

## EASTER

### Christ is Risen, He is Risen Indeed Alleluia!

Our Savior is truly Alive and we invite you to celebrate at St. John's Easter Worship Service Sunday, April 5<sup>th</sup> at 7 am. Join our celebration with God's Word, song and Holy Communion. An Easter breakfast will be enjoyed in our Fellowship Hall immediately after the service. All are invited to enjoy food and fellowship.

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### THANK YOU!!!

We wish to thank all who served as hosts for the midweek Lenten suppers. The food was wonderful . We are blessed to have those willing to serve this congregation in so many ways.

We also thank Carolyn Werner and her helpers who will prepare our Easter Breakfast. Many hands are needed and we appreciate each and everyone. We pray these times of food and fellowship have been a blessing to all participating.

Free-will offerings from both the Lenten suppers and the Easter Breakfast will be given to our sister church, Cristo Rey Lutheran Church.



### OFFICE INFORMATIONS

Please call the office or Pastor when someone is ill, hospitalized, or homebound or you desire private communion.



- Please use this email to contact the office: [churchoffice@stjohnsgeneseo.org](mailto:churchoffice@stjohnsgeneseo.org)
  - Website address – [www.stjohnsgeneseo.org](http://www.stjohnsgeneseo.org)
  - Facebook page: <https://www.facebook.com/St.Johns.Geneseo/>
  - All Sunday services are 'Live' streamed at 10am and posted to our website
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### A DOLLAR FOR MISSIONS



Support travel costs for Rev. Pablo Dominguez – Hispanic Ministry in Beardstown, IL. Our first project for 2026 is support for Hispanic Ministry in Beardstown, IL. \$1,800 will be collected to support travel costs for Rev. Pablo Dominguez. **Amount to be funded: \$1,800**  
New! Online Giving

Online one-time and recurring donations can now be made at <https://www.aplos.com/aws/give/LCMSCentralIllinoisDistrict/D4M>

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### MITE BITES

**LWML CID Mission Grant #6** –Our Savior Lutheran School in Uganda – \$3,956

The Lutheran Church of Uganda is building Our Savior Lutheran School next to the Lutheran seminary in Magamaga so local children can attend a school not operated by Muslims. Three classrooms have been built so far. These funds would give support for student tuition, room, board, and building costs.

How can I help? Pray that God provides the opportunity for these children to learn about God and His love for them. Support this grant by donating to your church's LWML group mite fund.



### MEMBERSHIP DIRECTORY UPDATES

Lynne Johnson - transferred to the Church Militant.

Julie Lage – 11466 Highway 137, Licking MO 65542 – email: [jblages@gmail.com](mailto:jblages@gmail.com)

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# QUARTERLY VOTER'S ASSEMBLY SUNDAY, APRIL 26

## After the worship service.

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### PRAYER GROUP (CHAIN)



All are invited to participate by either requesting prayers or praying for others. Prayer requests are sent to Pastor who then sends them out by email to those praying members. This is a blessing for everyone.

*Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. Hebrews 4:16*

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### PRAYER REQUESTS

**Our Infrequent Attendees** – pray the Holy Spirit bring them to understand their need to be in regular worship in church and we as brothers and sisters in Christ would reach out to them.

**Our LWML Chapter** – that God would continue to bless their work.

**Sunday school** – pray the Holy Spirit direct and guide all students in understanding God's love and mercy in Jesus Christ. Lead parents to diligently teach their children of Jesus.

**Youth** – pray the Holy Spirit provide means to work with our youth to encouraging their faithful walk with Jesus. Bless and increase their numbers.

**Elderly/Homebound** - pray that this congregation would continually remember our Elderly and Shut-ins and minister to their special needs.

**Confirmation Students** – pray that they will be eager to study, learn and grow in the teachings of the Lutheran church and their faith. May they see this is the beginning of a life lived for Jesus.



### REMEMBERING THOSE IN NEED!

**ST. JOHN'S FAMILY**—O Lord, You are the great Physician of soul and body. We pray that You would show mercy these members of St. John's:

**Linda Aper**  
**Paula Chapa**  
**Joyce DeFauw**  
**John Erdman**  
**Betty Firch**  
**Marcia Helke**

**Jessica Johnson**  
**Rosalie Jorgensen**  
**Linda Lundquist**  
**Mary Jayne Nash**  
**Aaron Raschke**  
**Drew Schillinger**

**Dave Schmidt**  
**Carolyn Werner**  
**Carolyn Wildermuth**  
**Denise Winchell**  
**Marilyn Woods**

**Jon/Anita Clausing** (missionaries in Kenya)

**Jodi Martins** (daughter of Gary/Darla Johns)

**Loyall Talarico** (niece of Mary Jo Gehn)  
Wickwire)

**Ellen Bauer** (grandmother of Joel Werling)

**Ann Behrendt** (daughter of Carolyn Wildermuth)

**Marty Cavato** (cousin of Mary Jo Gehn)

**Chad Gehn** (nephew of Brad Gehn)

**Justin Rittenhouse** (grandson of John/Nancy)

**Joline Parrish** (sister of Gayla Kroll)

**Cindy Davenport** (cousin of Terri Hock)

*Please remember to call the church office if you are needing prayer. Also let us know when we can remove your name because your health has improved and you are living a regular life. We love to give thanks to God for His healing just as we send Him our requests.)*

**MILITARY** – We pray for those serving in our military and their families:

**Luke Thompson** (son of John/Kindra Thompson)

**Karl Flynn** (son of Mr/Mrs Paul Flynn)

**Casey Powers Jr.** (step son of Lisa Powers)  
**Brittany Lenni** (daughter of Gabe Loenser)  
**Rylie Hallendorff** (grand-daughter of Carolyn & Dan Werner)  
**Chase Werling** (nephew of Joel Werling)  
**Carter Martwig** (nephew of Joel Werling)

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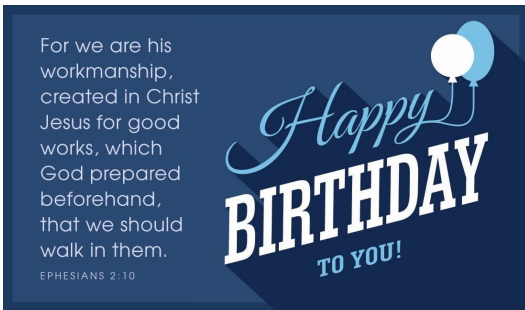
### ARIL BAPTISMS

1 Carolyn Werner	15 Mike Kolb
5 Beverly Peterson	19 Logan Raschke
8 Luke Davila	22 Derek Helke
10 Roselyn Maeltzer	24 Caleb Nash
12 Joseph Schillinger	27 Gayla Kroll
13 Daniel Maeltzer	27 Avery Magerkurth
13 Karen Rasmussen	28 Jaimie Jorgensen
14 Justine Mitchell	29 Brian Magerkurth
14 Marilyn Woods	30 Mary Jo Gehn
	30 Alex Thompson



### APRIL BIRTHDAYS

4 Mary Jo Gehn	22 Jamie Eastburn
8 Brian Magerkurth	22 Rylie Hallendorff
9 Brad Gehn	23 Marcia Helke
13 Jennifer Magerkurth	23 Christian Loenser
15 Thad Curry	23 Linda White
15 Olivia Loenser	24 Brenda Hallendorff
20 Sabrina Smith	30 Gannon Marckese
21 Trevor Eastburn	30 Sarah Nerud
21 Margo Schillinger	



### APRIL ANNIVERSARIES

5 Ken/Lisa Allison (1986) - 40 yrs	26 Thomas/Emily Marckese (2008) - 18 yrs
14 Randy/Karen Rasmussen (2009) - 17 yrs	27 Gary/Kathy Post (1968) - 58 yrs
21 Jerry/Peggy Hickenbottom (1990) - 36 yrs	30 Jason/Cassie Dahl (2011) - 15 yrs



### *Easter Lilies*

Although Easter lilies are *symbols* of new life and purity, their history of getting to America is actually quite a long one. Easter lilies are native to several islands south of Japan. They were brought to England in 1777 and later made their way to Bermuda, where they were produced on a large scale and earned their first nickname, the Bermuda lily. After a virus wiped them from Bermuda, Japan was once again the only source of Easter lilies.

Following World War I, a soldier named Louis Houghton brought a suitcase of lily bulbs from Japan back to the U.S., specifically to his home state of Oregon. Houghton gave the lily bulbs to his horticulturally minded friends, and soon enough, the area along the California-Oregon border, which happened to have prime growing conditions for the flowers, became known as the Easter Lily Capital of the World. After the bombing of Pearl Harbor, Japanese shipment of Easter lilies was cut off, which brought high demand to the Oregon and California growers, giving the flowers yet another nickname: white gold.



There are several theories about the meaning and symbolism that surrounds the Easter lily, and much of it is related to the Christian religion. The flowers are often referred to as "white-robed apostles of hope," and they symbolize the purity of Christ, who was free from sin. In many paintings, the angel Gabriel is depicted as handing Mary white lilies, which symbolizes her purity as well. The trumpet shape of the Easter lily represents a trumpet sounding the message that Jesus has risen, and the nature in which lilies grow is symbolic of the Resurrection as well. From bulbs that grow underground for three years or longer, they become beautiful flowers. This process is reminiscent of Jesus' brutal death and holy Resurrection. Thus, lilies represent rebirth and hope, just as the Resurrection does in the Christian faith.

Now that you know about the Easter lily's origin and you've brought home these beautiful white flowers, you'll want to keep them looking their prettiest for as long as possible. To prolong the life of your blooms, place your Easter lily in bright, indirect light in a cool but not drafty spot in your home. Water the plant frequently enough that the soil stays evenly moist but is not soggy or sitting in water. If you like, you can remove the pollen-covered anthers, which may help prolong blooming. Cut any faded flowers where they attach at the stem. After blooming is over, you can move your lily plant to a sunnier spot in your home or you can plant it outside in your flower garden. Plant them in a sunny spot with well-drained soil. Cover with mulch on the top and let it be. It may take a year or two to bloom, but it is worth the wait.

From Evangelism/Stewardship Board

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## The Camp CILCA Lowdown

**April, 2026**  
217-487-7497 / [camp@cilca.org](mailto:camp@cilca.org)  
4124 Camp Cilca Rd.  
Cantrall, IL 62625



### SAVE THE DATE:

❖ **ANNUAL BANQUET 2026**  
Sunday, April 12, 5 p.m.-8 p.m.

❖ **At Camp CILCA's Dining Hall!**

Tickets are \$40 each. ***Tickets must be reserved in advance.***

Call the camp office (217-487-7497) or email ([camp@cilca.org](mailto:camp@cilca.org)) to reserve your tickets today!

The Annual Banquet is an evening celebrating God's work of *Creation* and *Redemption*, especially as those works are enjoyed, proclaimed, and taught at Camp CILCA. Join us for an evening of music, food, great speakers, and friends.

This year, Rev. Jason Braaten will be our speaker on the topic of Patience. Special Music by the Lutheran High music ensemble from 5:00-5:30pm.

❖ **HOG ROAST & AUCTION**  
Sunday, May 24, 11:30am-1:30pm

**At Camp CILCA's Dining Hall**

***Get your tickets at the door.*** This is Camp CILCA's largest annual fundraiser. Come support the work that the Lord is doing in the great outdoors!

*Summer Camp 2026 registration is OPEN!*

- Register before April 1, 2026 and save with the Early Bird Discount!
- ***Space is limited. Register today to save your spot!***

**Camp CILCA exists to strengthen and foster faith in Jesus Christ and relationships with others in a unique outdoor setting.**



# CAMP CILCA 2026

## MARK YOUR CALENDARS



### S.E.L.F. RETREAT

Singles Engaged in Lutheran Fellowship (S.E.L.F.) Retreat's goal is fellowship and fun. We are planning to do lots of activities and have a ton of fun with other Lutherans who happen to be single.

**"For where two or three are gathered in my name, there am I among them."**  
Matthew 18:20

- February 27-28 ACT LIKE MEN Woodcutters' Retreat
- March 6-7 Women's Retreat with Katie Schuermann
- March 14 Spring Work Day & Pancake Dinner
- April 12 Annual Banquet  
Held at Camp CILCA's Dining Hall. Contact the camp office to reserve your tickets.
- April 17-19 Spring Women's Scrapbooking Retreat
- May 17 J.C. Training 2 p.m.-6 p.m. (Option 1)
- May 22-25 CID Campout & Hog Roast with Auction
- May 26 J.C. Training 10 a.m.-2 p.m. (Option 2)
- May 27-July 31 **SUMMER PROGRAM**
- August 1 Homecoming
- August 28-30 S.E.L.F. Retreat (Singles' Retreat)
- Aug. 29-Sep. 1 CID Campout (No Chicken Dinner)
- September 18 Whippoorwill Golf Outing
- September 26 ACT LIKE MEN Shooting Retreat  
Under 18 must be accompanied by an adult.
- October 3 G.R.I.T. Run!
- November 7 Fall Work Day
- TBD Fall Women's Scrapbooking Retreat
- December 11-12 Joyful Hearts Christmas

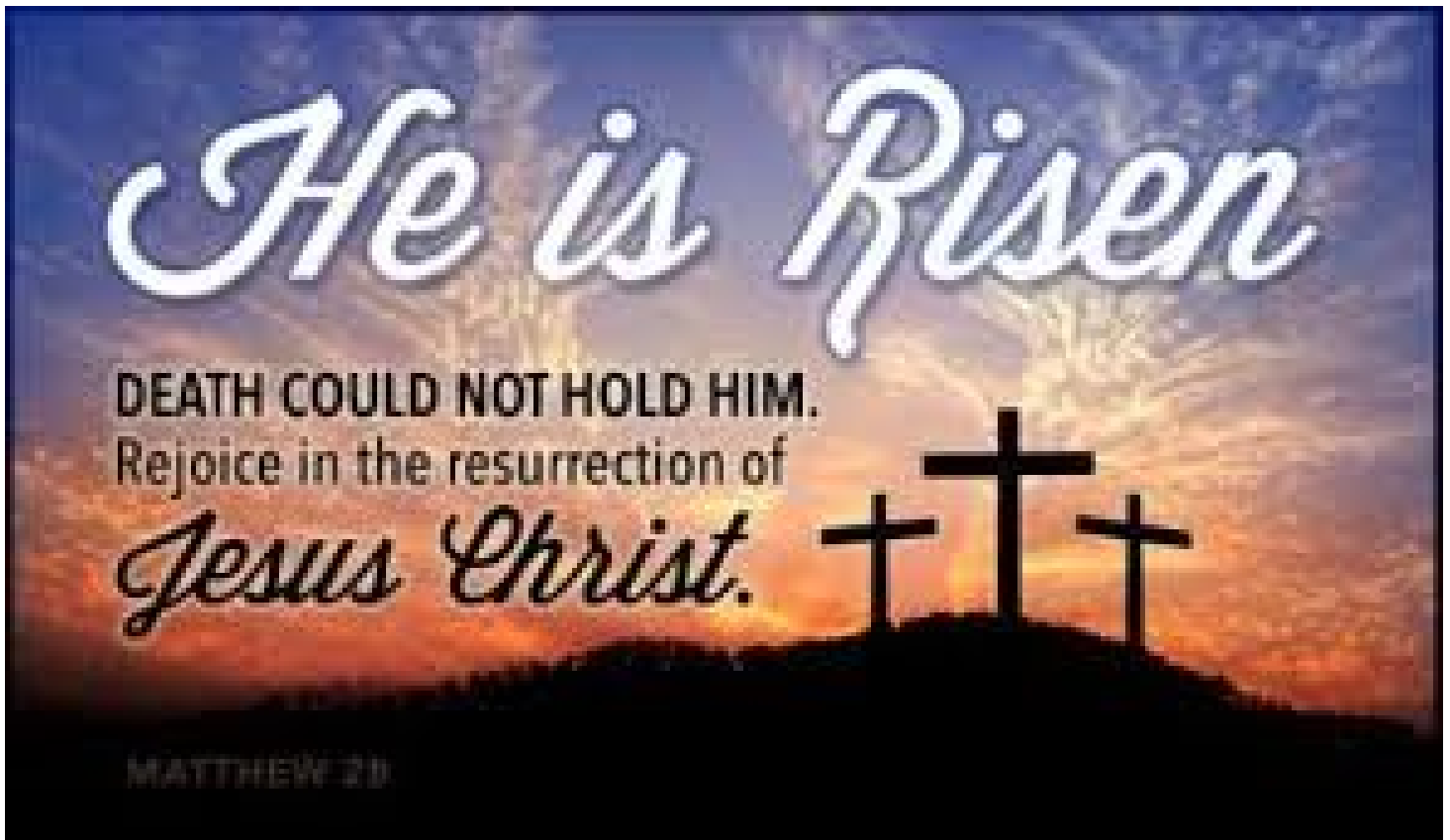
## STAY IN THE KNOW!



Why not take a moment to check out the information posted on the bulletin board between the mailboxes. See the latest news from Rev. Clausing, our missionary from Tanzania, Cristo Rey's April newsletter, and letters from our Seminarians.

There is also a letter about the fire at St. Paul's Lutheran Church in Dallas Texas. **We will be gathering monetary gifts the next 3 Sundays.** These will be sent to help them in the rebuilding of their sanctuary. (We surely know what they are going through).

Other community events and information is also posted regularly on this board as well as the Office windows. Stay informed and in the loop of all the happenings.



*A Joyous and blessed  
Easter to all!*



ST. JOHN'S LUTHERAN CHURCH  
 GENESEO IL  
 815-989-2025

# April 2026

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			<i>1</i> Confirmation 5 pm	<i>2</i> Elders 6 pm Worship/Comm 7 pm	<i>3</i> Worship 7 pm	<i>4</i>
<i>5</i> <b><u>EASTER</u></b> Worship/Comm 7:30 am Breakfast 8:30 am	<i>6</i>	<i>7</i>	<i>8</i> Confirmation 5 pm	<i>9</i> Council 6:30 pm	<i>10</i>	<i>11</i>
<i>12</i> SS/Adult/Youth Bible Study 8:45am Worship 10 am	<i>13</i>	<i>14</i>	<i>15</i> Confirmation 5 pm	<i>16</i> Men's Bible Study 6:30 pm	<i>17</i>	<i>18</i>
<i>19</i> SS/Adult/Youth Bible Study 8:45am Worship/Comm 10 am Youth 11:30 am	<i>20</i>	<i>21</i> LWML 1:30 pm SS. Teachers 6:30 pm	<i>22</i> Confirmation 5 pm	<i>23</i>	<i>24</i>	<i>25</i> 
<i>26</i> SS/Adult/Youth Bible Study 8:45am Worship 10 am Voters' Assembly 11am	<i>27</i>	<i>28</i>	<i>29</i> Confirmation 5 pm	<i>30</i>		



ST. JOHN'S EVANGELICAL LUTHERAN CHURCH  
8948 N 1900 AVE  
GENESEO IL 61254-8941



**BUILT ON CHRIST OUR CORNERSTONE**

Pastor: Rev. Timothy Nerud  
[pastor@stjohnsgeneseo.org](mailto:pastor@stjohnsgeneseo.org)  
[churchoffice@stjohnsgeneseo.org](mailto:churchoffice@stjohnsgeneseo.org)

Sunday school/Adult & Youth Bible Class - 8:45am  
Worship Services - 10 am  
(Holy Communion 1<sup>st</sup> & 3<sup>rd</sup> Sundays)

Holy Thursday Worship/Holy Communion  
-April 2 @ 7 pm

Good Friday Worship -April 3 @ 7 pm  
Easter Worship/Holy Communion – April 5 @ 7 am  
Easter Breakfast @ 8:30 am in Fellowship Hall

Live Streaming each week on Facebook

