



ST. JOHN'S EVANGELICAL LUTHERAN CHURCH

8948 N 1900TH AVE, GENESEO IL

815-989-2025

www.stjohnsgeneseo.org

September, 2026

Pastor's Article:

“The Scriptures Part I: Handling the Word of Truth”

God's Word, the Holy Scriptures, is the *sole* source and norm for the Christian faith and life (*sola Scriptura*). Consequently, how one views Scripture is of the utmost importance. First, it is absolutely necessary to recognize that the Bible is God's Word from Genesis 1:1 to Revelation 22:21.¹ Therefore, the demonic idea that has influenced many parts of Christendom that parts of Scripture are simply the words of men, godly men perhaps, but men nonetheless, clearly has no place in a Christian congregation, or a larger body (i.e. synod) that the congregation belongs to.²

However, while the basic premise that the Bible is God's Word is a necessary foundation for the Christian Church,³ God Himself demands that we move beyond this mere recognition by commanding us *to correctly handle His Word*.⁴ If God commands us to correctly handle it, then it is obvious that it can also be handled incorrectly. And sadly, this occurs even among those who rightly hold up that every word is God's Word.

The first thing to recognize and remember in order to properly handle the Word is that Scripture can be divided into two great teachings.⁵ The first teaching deals with the works of thought, desire, word, and deed that God commands all people to do, as well as His condemning the failures (sins) at keeping His commands.⁶ This teaching of God's Word is rightly called *the Law* as it demands both external acts as well as a certain heart and mind with a person and then threatens punishment on all who fail to perfectly live up to those never changing demands. This teaching is epitomized in the 10 commandments, and is summarized by Jesus as, “You shall love the Lord your God with all your heart and with all your soul and with all your mind... You shall love your neighbor as yourself.”⁷

The second teaching of the Bible is the good news that despite the condemnation we deserve under God's Law, we have been saved through Jesus Christ, Son of God and Son of the Virgin Mary. This good news informs us that our sins have been forgiven for the sake of the crucified and risen Jesus, that we have a new life now, as the Holy Spirit gives us the power to begin to please God, and that this life will last for all eternity in the new heavens and earth. This good news, called *the Gospel*, was first given to Adam and Eve after they fell into sin,⁸ *and is the central message of the Bible*.⁹ This teaching is perhaps best summarized in that beautiful passage,

¹ 2 Timothy 3:16 (All Scripture...).

² Examples of such a mentality include seeing God's restriction of only men to the pastoral office, or His condemnation of all homosexual practices, as really only the opinion of the human author (often, but not only, Paul) who was shaped by his surrounding culture and personal feelings. Thus God's Word is reduced to man's word, which can be ignored since we are in a different culture today, one that is more “loving and tolerant.”

³ Ephesians 2:20.

⁴ 2 Timothy 2:15.

⁵ John 1:17.

⁶ This includes both committing the evil condemned as well as omitting (failing to do) the good that God commands.

⁷ Matthew 22:37, 39.

⁸ Genesis 3:15.

⁹ John 5:39. When Jesus refers to the Scriptures in this passage, He is referring to what we know as the Old Testament. Thus, the many Christians who see the Old Testament as mostly Law and judgment, and do not see the Messiah running through all of it, are obviously not in line with the very Lord who they claim to follow.

“For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have

eternal life.”¹⁰

Both of these teachings, the Law and the Gospel, are equally *God's Word*, yet they are obviously not the same. To confuse them harms the soul; to mishandle them is to conduct spiritual care malpractice. Just as a doctor must correctly diagnose a disease so that the proper treatment can be prescribed, so too must a Christian¹¹ properly diagnose the spiritual condition of those they are in conversation with, so that the correct treatment, whether the Law's scalpel or the Gospel's healing balm, is applied appropriately.

This should seem obvious. Yet some accuse Martin Luther, and consequently the Lutheran Church, of forcing this Law/Gospel dynamic onto the Bible. While we acknowledge (and thank God!) that the Lutheran Reformation brought this teaching back into the light, the sainted Rev. Dr. Kurt Marquart addressed this faulty allegation well:

If Christ really is the all-pervasive theme of Scripture, and if God's written Word is not an impersonal philosophy but speaks to us judgment and salvation, then something very crucial follows. What follows is that not some “Lutheran insight” but Scripture itself demands the Law/Gospel distinction as “an especially brilliant light”¹² to reveal the true and intended sense of the biblical text. Texts that seem at first to lack any express Law or Gospel must therefore be seen as both rather than neither. Law and Gospel in such cases are related to each other not like adjacent patches of ground, but as different dimensions or aspects of the same ground. The Law is the Christian truth under the aspect of God's justice, severity, and wrath, while the Gospel is this same truth, but under the aspect of His undeserved grace and mercy in Christ. For the historical narratives in Scripture this means a great deal of “overlap” between Law and Gospel.¹³

This month we highlighted the need to distinguish Law and Gospel in order to rightly handle God's Word. Both of these Biblical teachings are necessary for our salvation, but serve two completely different purposes. Therefore, we need to understand each teaching so that we can use it correctly.

(Next month, we will consider the first great teaching, God's Law, more closely.)

Your servant in Christ in the Office of Preaching and Teaching God's Word,

Pastor Nerud

Apologetics: Dinosaurs, humans and the fossil record¹⁴

According to the Bible, God created land animals and human beings on the sixth day about 6,000 years ago. This means that dinosaurs, Adam and Eve coexisted in the Garden of Eden at the very beginning of creation. However, evolutionists often mock and ridicule the biblical account because of an absence of evidence in the fossil record. In other words, because human and dinosaur bones have never been discovered together in the same sedimentary strata, they could not have lived contemporaneously. However, three specific examples illustrate the error of this logic, and provide positive evidence for the credibility of the biblical account.

Coelacanth

Paleontologists believed that coelacanths went extinct about 65 million years ago. However, in 1938, fishermen off the coast of South Africa found them alive and well. By evolutionary logic, coelacanths have coexisted with

¹⁰ John 3:16.

¹¹ While pastors are entrusted to perform this task publicly in the name of the congregation (which includes private settings, such as pastoral care and private confession) and so have the highest responsibility, all Christians have been given God's Word and so are to handle it correctly in their daily lives when dealing with others in their vocations (family, friends, co-workers, neighbors, etc.). ¹² The Formula of Concord, Solid Declaration V 1 (Tappert Ed., 558). This is one of our confessional documents. ¹³ *Truth, Salvatory and Churchly, Works of Kurt E. Marquart Volume I The Saving Truth: Doctrine for Lay People*; Ken Schurb (Ed.); Luther Academy, 2016, p. 71. A prime example of this historical narrative “overlap” is our Lord's crucifixion. It is both the greatest preaching of the Law, showing God's just wrath upon sin, as well as the most beautiful Gospel, for it is His redeeming us, earning grace and the forgiveness of sins for us.

¹⁴ By Daniel Anderson; <https://creation.com/dinosaurs-humans-and-the-fossil-record>

a multitude of other sea creatures for the last 65 million years; yet, the fossil record is silent. In addition, coelacanths and humans continue to coexist even though their fossil bones have never been discovered together.

Tuatara

Native to New Zealand, this beakhead lizard supposedly went extinct about 135 million years ago. For the last 135 million years on the evolutionary timeline, not a single Tuatara fossil has ever been discovered.^a Therefore, for the last 135 million years the Tuatara has coexisted with a number of other animals, yet the fossil record bears no record. Tuataras and humans continue to coexist even though their fossil bones have never been discovered together.

Rock rat

Just recently, scientists were shocked to discover that the Laotian rock rat was alive and well in the jungles of Laos. Based on the fossil record, this type of rodent was believed to have gone extinct about 11 million years ago.^b Once again, the rock rat has coexisted with many other creatures without the fossil record bearing witness. In addition, this small rodent lives with humans today, yet their fossil bones have never been discovered next to human bones.

Conclusion

These are just a few examples of creature coexistence not being documented by the fossil record. Although human and dinosaur fossils have never been discovered together, this in no way refutes the biblical account. Fossilization is a rare event in which vertebrates such as dinosaurs and humans comprise less than 0.0125% of the entire fossil record.^c In the case of the coelacanth, tuatara, and rock rat, observational evidence demonstrates that creatures can easily coexist without leaving a record of such coexistence in the fossil record.

a. Soderer, V., *One Small Speck to Man*. p. 36.

b. Retired professor captures a 'living fossil'—Laotian rock rat once believed to have gone extinct.
<http://www.sciencedaily.com/releases/2006/06/060614090123.htm>. 14 June 2006. See also: [The 'Lazarus effect': Rodent 'Resurrection'!](#) *Creation* 29(2):52–55, 2007.

c. Morris, J.D., *The Young Earth*, Master Books, p. 70, 1994.

WHY WE DO WHAT WE DO IN WORSHIP¹⁵

Notes on the Liturgy #17 — Sanctus

As a hymn of praise was sung at the beginning of the Service of the Word, so now a hymn of praise is sung at the beginning of the Service of the Sacrament. The Proper Preface has just concluded with the words, "Therefore with angels and archangels and with all the company of heaven we laud and magnify your glorious name, evermore praising you and saying:" and so we respond with the *Sanctus*, "Holy, holy, holy..." (*Sanctus* is Latin for *holy*).

This hymn of praise is the great hymn sung by the seraphim who are gathered around the throne of God (Isaiah 6:3). For that reason, as so much of our liturgy, this song too is thoroughly biblical. In addition, the *Sanctus* is a very old part of the liturgy, going back to at least the mid-fourth century A.D., thus seeing over 1,600 years of service in Christian worship.¹⁶

As we sing the word *holy*, we confess God's total separateness, His complete "otherness" from all that He created, even from the glorious angelic seraphim who must cover their eyes in His presence. In addition, we note that God is praised with a threefold cry of "holy," yet never "holies" (plural). Thus each person of the Godhead is praised, but the unity of God is also declared. For the Father, the Son, and the Spirit are each "holy," but there are not *three holies*, but only *one holy* (think Athanasian Creed).

¹⁵ 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>. ¹⁶ This is not to mean that the *Sanctus* was necessarily used in all places at that time. But it is present at least in some places this early in history and, as liturgical conformity increased, it was included as a "regular part" of the service to be used in the many churches.

Settings Three and Four of the Divine Service follow the more ancient wording, being more literal to the seraphim's hymn by keeping the Hebrew word *Sabaoth*,¹⁷ which means "hosts." This is the

praising of God as the Divine Warrior who leads the heavenly armies in battle to save His people, that is, *us*! Settings One and Two of the Divine Service follow a more recent wording, calling Him the God “of power and might,” a reference especially to His omnipotence and rule over all creation. While not as literal, certainly such is true and so is not wrong in any way. However, the reference to the angelic *hosts* is biblically more accurate and keeps the personal vividness of what was actually seen by Isaiah in his vision.

Interestingly, God in His holiness, while seemingly amazing, is really not such when you are the one in His presence. After all, another reason that God is holy, that is, separate from us, is because He is sinless and we are not. This is why Isaiah feared for his life when seeing God *even though it was just in a vision* (Isaiah 6:5). This biblical truth helps us understand the location of the Sanctus within the Service of the Sacrament. For the holy God sent a seraph with burning coals from the altar to atone for Isaiah’s sin so that he would not be destroyed (Isaiah 6:6-7). And this is a type, a foreshadowing, *of the touching our lips with Jesus’ body and blood to give us forgiveness!*

This is why at the conclusion of the Sanctus we sing the *Hosannas* and *Benedictus*. Hosanna is Hebrew meaning “save us now.” With Isaiah we cry out to the Lord to save us for we are sinners. But our cry is less of fear and more of faith, for we also sing “Blessed is He who comes in the name of the Lord” (*Benedictus*, Latin for “blessed”). This cry of “save us” and “blessed is he” is from Psalm 118:25-26, which the crowds on Palm Sunday sang to Jesus, declaring Him to be the coming Messiah who would save them. It means such to us, but it also has a more specific meaning for us as well. For just as Jesus came to Jerusalem to pay for sin, so He comes to us in the Lord’s Supper in the Divine Service, giving us His very body and blood to save us by giving us the forgiveness of our sins which He won by His suffering and death.

Recognizing this great truth of the Real Presence of Christ in the Sacrament which is confessed in the Sanctus, it is no surprise that the Reformed churches removed the *Benedictus* from the Sanctus for they deny His coming in the Sacrament since *deny Christ’s words*, “This is My body. This is My blood”.¹⁸ Therefore, being confident that the holy God, in the person of His Incarnate Son, comes to us bringing salvation in the Lord’s Supper, and recognizing that since Christ is present we must be gathered with the angels, archangels, and all the company of heaven who are in His presence, let us sing the Sanctus all the more boldly with faith-filled hearts in the joyous hope of that Day when Christ’s presence is visible no longer only by faith, but is seen by our resurrected eyes as well!



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
- Website address – www.stjohnsgeneseo.org
- Facebook page: <https://www.facebook.com/St.Johns.Geneseo/>

• **We are now on YouTube:** www.youtube.com/@StJohnsLutheranChurchGeneseo •

All Sunday services are ‘Live’ streamed at 10am and posted to our website

OUTDOOR WORSHIP SCHEDULE

Weather permitting, Sunday worship will be held in our Outdoor Worship Area

September 13th.



¹⁷ Not to be confused with *Sabbath*, which is the seventh day, the day of *rest* for soul and body.

¹⁸ This is a good example of what one believes directing how they worship, which then turns around and reinforces what is believed. Consequently, since we believe in the Real Presence of Christ in the Sacrament, we rightly keep the *Benedictus* in the Sanctus, which then reinforces that belief amongst us. Note then the obvious truth that what is done in worship is *not* unimportant, as it either reinforces what is believed and taught, or works against it by failing to teach such or, even worse, teaching something false!

“Great Is the Lord!” is the theme for the LWML Fall Zone Rally to be held on Thursday, Sept. 10th at Zion

Lutheran Church, Taylor Ridge. The guest speaker will be the Rev. Chris Hall, CID Lutheran Campus Minister at Western Illinois University in Macomb. Donations will be going to Rockridge

Food Pantry and Rockridge High School's "Students in Need". Items needed

are: tooth paste, tooth brushes, small bottles of shampoo, deodorant, school supplies, non-perishable food items like fruit cups, fruit snacks, granola or cereal

bars, Easy Mac, pasta, canned fruits and vegetables, boxed potatoes, peanut butter and monetary gifts. Make checks payable to St. John's LWML.



A DOLLAR FOR MISSIONS

Deaf ministry technology and instruction resources - Central IL

Deaf Outreach

Amount to be funded: \$7,000



COMING SOON!

2027 is the 120th Anniversary of CID and the first 5 Circuits (ours being the Peoria-Rock Island Circuit). It is also the 70th year since the Rock Island Circuit branched off its own. The Rock

Island Circuit office administrators are currently working on creating a beautiful wall calendar that will highlight the 12 churches in our Rock Island Circuit. This October, each of the 12 sister congregations will have a copy to view and begin taking orders. We are aiming for a delivery date of December 1. All additional proceeds will be given to our very own Cristo Rey Lutheran Church.



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.

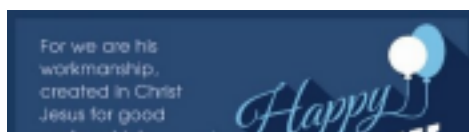


Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. Hebrews 4:16

_ SEPTEMBER BIRTHDAYS

4 Lisa Peterson
6 Mike Blair
9 Barrett Hock
9 Lillian Hock
10 Jill
Wickwire 11
Keir Blank
13 Janelle Gibson 14
Sheila Magerkurth
15 Barbara Miller
16 Cheryl
Loenser 18 Jason
Dahl

21 Preston
Smith 23 Rollin
Miller 25 Gary
Post
28 Kate Rocheford
28 Stephanie
Andre 29 Luke
Davila 29 Jaelyn
Lambin



SEPTEMBER BAPTISMS

9 Barrett Hock



5 Elizabeth
Neumann
5 Kindra
Thompson
5 John
Wickwire
7 Darla Johns
8 Brianna

Rodgers
8 Matthew Werling
9 Betty Firch
9 Lillian Hock

SEPTEMBER ANNIVERSARIES

5 Alex/Amanda Miller (2021) – 5 yr
6 Dan/Carolyn Werner (1969) - 57 yrs
7 Kevin/Stacie Rahn (2002) – 24 yrs
16 Larry/Terri Hock (1973) - 53 yrs
24 Scott/Laurie Rahn (2016) – 10 yrs

9 Christian Loenser 11 Sharilyn Iliff 18 Joel
Goetz
18 John Neumann 20 Jamie Lambin 24 Mandolyn
Davila 25 Griffin Marckese 27 Kristy Rodgers



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 Jorgensen Linda Lundquist
DeFauw John Erdman Betty Mary Jayne Nash Aaron
Firch Marcia Helke Raschke Drew Schillinger
Jessica Johnson Rosalie Carolyn Werner Carolyn

Wildermuth Denise Winchell
Marilyn Woods
Larry Kane

Jon/Anita Clausing (missionaries in Kenya) **Marty Cavato** (cousin of Mary Jo Gehn) **Jodi Martins** (daughter of Gary/Darla Johns) **Loyall Talarico** (niece of Mary Jo Gehn) **Justin Rittenhouse** (grandson of John/Nancy Wickwire) **Ralph Boney** (uncle of Larry Hock) **Ellen Bauer** (grandmother of Joel Werling) **Joline Parrish** (sister of Gayla Kroll) **Ann Behrendt** (daughter of Carolyn Wildermuth) **Cindy Davenport** (cousin of Terri Hock) **Chad Gehn** (nephew of Brad Gehn) **Jeff Schreck** (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:

Karl & Hannah Flynn (son and daughter-in-law of Mr/Mrs Paul Flynn)

Rylie Hallendorff (grand-daughter of Carolyn & Dan Werner)

Chase Werling (nephew of Joel Werling)

Carter Martwig (nephew of Joel Werling)

THANK YOUS!!

Dear St. John's Congregation,

My name is Daniel Sommerer. I am a member at Mt. Calvary Lutheran Church in Galesburg, IL. I will be attending Concordia University in Seward, NE this upcoming school year to begin my pre-seminary studies in preparation to become a pastor. I am deeply honored that you have even considered me for your scholarship program. It was truly overwhelming to see how kind and generous your offer was. I will be heading out to Seward for school on August 19th. I will keep this congregation updated as I start my journey through college, seminary and eventually the ministry. I really appreciate all the prayers and support. It means a lot knowing I have a group of fellow believers supporting me in my mission.

God bless, Daniel Sommerer.

With all our thanks We want you to know that we're grateful for your kind and considerate way, and we thank you for being so special. It means more than we ever could say.

The Saint Paul Family is so very grateful for your kind gift. Thank you for being a blessing. (Just as a reminder, we collected gifts in February from our congregation and added matching funds from Karna Hollatz estate to help St. Paul rebuild their sanctuary and part of their school after a fire this past January).



NEWS YOU CAN USE AUGUST 2026

Celebrate Deaf Ministry

Our Synod's Gospel outreach to deaf and hard of hearing people in Jacksonville began in 1901. Some 125 years later, Deaf Ministry in our midst continues via a District-wide deaf parish, Central Illinois Lutheran Deaf Outreach.

CID's 2025 convention encouraged our congregations to celebrate this Deaf Ministry anniversary on August 23. The one-year Gospel that day is the story of Jesus healing a deaf man with His Word "be opened" (*ephphatha*).

In a larger sense, sinners are born deaf to God's Good News. He opens our ears by His Word. The three year series A Gospel for the same day recounts Jesus telling Peter that none less than the Father had revealed to him that Jesus is the Christ.

Lord, open now my heart to hear, and through Your Word to me draw near.

Let me your Word e'er pure retain; let me Your child and heir remain.

Ken Schurb, CID staff

Pray for Our Central Illinois District Missions, supported by your church's regular contributions to the District.

Please remember in your prayers our District's mission work in central Illinois prisons. Pastors David Dunlop, Pablo Dominguez, Paul Weber, Rodney Blomquist (District Prison Ministry Coordinator), and others eagerly tell the Good News of Jesus Christ to those who are incarcerated. And pray for more people to help in Prison Ministry!

Please remember in your prayers all our CID campus ministries, especially Pastor Chris Hull and Immanuel Lutheran Church & Student Center in Macomb, serving students, faculty, and staff at Western Illinois University. And pray for the “Keeping Christ on Campus” campaign, building endowments to help CID support our campus ministries.

CID Youth Event – Save the Date:

Date: November 7th

Location: Camp CILCA

More information and registration will be released later this month

Dollar for Mission Program

Apply for Dollar for Mission (Due Date: September 1st each year)

DFM funds are to be used for well-conceived projects in the following order of priority: ◦ **New church starts** –

A new church start is a) an intentionally organized gathering b) meeting on a regular basis for church services and/or Bible study c) that is prayerfully intended eventually to become a congregation of the LCMS;

- **Mission-focused augmentations to existing ministries** (e.g., adding a new ethnic ministry to a present congregation);
- **Established CID missions** (e.g., Ministry in Spanish, Campus Ministry, Deaf Ministry, Prison Ministry)

Forms to apply for DFM funds are available on the District website under the Ministry tab or

<https://www.cidlcms.org/ministry-dfm-apply.html>

For additional information or questions, please reach out to Rev. Patrick Gumz at 217-793-1802 or

pgumz@cidlcms.org

Our Redeemer Lutheran Church 50th anniversary

Sunday, November 1st, 2026

Come celebrate with us! Communion Service at 9:00 am at Our Redeemer - 405 Massey Lane, Jacksonville. Following the service, a feast at Hamilton's Fireside Room (110 N. East St., Jacksonville) RSVP by October 1 at sec1975orlc@yahoo.com (Cost \$30 per adult and \$15 per kid (age 6-12); under 5 are free.

Payments by check to the church office by October 1st or pay online at

<https://www.paypal.com/ncp/payment/UMVURENVXJY94>

CAMP CILCA Fall Events

Work Day- Saturday, November 7, 2026

FALL Work Day at Camp CILCA will be on Saturday, November 7, 2026. On that day, we will turn the water off and prepare the camp for the winter by doing many chores, including raking leaves, cleaning buildings, moving picnic tables, and moving other items into storage, such as fire extinguishers. We will begin the day at 8:30 am. You are welcome to come anytime. Lunch is provided. Typically, we are finished working after lunch. We hope to see you there!

Email director@cilca.org to let us know you are coming.

Scrapbooking Retreat hosted by Camp Cilca- November 13-15, 2026.

Cost is \$100 for your shared room and meals. (Private rooms are available upon request for

\$130.) More information at <https://www.cilca.org/home>

ANNUAL FALL RETREAT of CID LLL

The topic for this year's Annual Fall Retreat of CID LLL District is “Life Issues.” We will have the Biblical Perspective, CID LCMS Perspective, and the Illinois Right to Life Perspective. We will be discussing the preborn issues, as well as end of life issues. This will be Saturday, September 12th, at Camp Cilca with doors opening at 8:30. Retreat will be from 9:00 am to 3:00 pm. Registration is \$25.00 which includes lunch; deadline is September 7th. Mail registration to: Deloris Blessman, 24204 CR 1850N, Topeka, IL 61567. For more information contact Deloris at delorisblessman@yahoo.com or 309-361-1461.

SPECIAL OFFERING OPPORTUNITY

Here at St. John's, we will be collecting your gifts for the National Offering which is designated at each Synodical Convention every three years. An offering plate will be available Sept. 6-20. More information on how these monies are spent is found below. Make all checks out to: ***St. John's Lutheran Church*** (memo line please write: ***National Offering***).

Christ Is Risen! Tell the Next Generation'



The theme for 2026–2029 National Offering reflects the church's call to share the message of Christ's resurrection far and wide, across space and time: "Christ Is Risen! Tell the Next Generation." It draws upon the theme of the 69th Regular Convention of the LCMS, under the theme "Christ Is Risen Indeed," based on 1 Corinthians 15:20–22.

The National Offering theme is based on Psalm 78:4: "We will not hide them from their children, but tell to the coming generation the glorious deeds of the Lord, and His might, and the wonders that He has done." The National Offering, which spans the years between conventions, provides an opportunity for congregations, districts, circuits, individuals or other groups to support the work of the LCMS vigorously to make known the Good News of Jesus Christ, that all might rejoice and give thanks to our heavenly Father. Gifts to the 2026–2029 National Offering will directly benefit ongoing domestic work carried out at the local level by LCMS congregations, districts and others, and supported by LCMS Family Ministry, Youth Ministry, Campus Ministry and School Ministry.

In future weeks and months, additional information will be made available, including information about grant opportunities for LCMS congregations, districts and RSOs to take part in spreading the Good News of Jesus Christ to the next generation.

For more information, contact mission.advancement@lcms.org.



*The labor of the
righteous
leads to life.*

(Proverbs 10:16)

LABOR DAY PRAYER

Heavenly Father,
In the name of Jesus,
I come before You with gratitude for the
work You have given me.

Thank You for the skills, opportunities,
and resources that allow me to contribute
meaningfully.

"Whatever you do, work at it with all
your heart, as working for the Lord, not
for human masters." (Colossians 3:23,
NIV)

I dedicate my labor to You, asking for
Your guidance and strength.
Bless the work of my hands, and help me
to do all things with excellence and
integrity.

For those seeking employment or facing
challenges at work, I pray for Your
provision and favor.

In Jesus' name, Amen.

Amen



September 2026 ST.

JOHN'S LUTHERAN CHURCH

GENESEO IL

815-989-2025

ELDER: MIKE DAHL

Sun Mon Tue Wed Thu Fri Sat

1 2 3 Elders 6 pm

4 5

6 SS/Adult/Youth Bible Study 8:45am Worship/Comm 10 am	7 OFFICE CLOSED	8 <i>Pastor's Day Off</i> LWML 1:30 pm Confirmation 5 pm	9	10 Council meeting 6:30 LWML Fall Rally	11
13 SS/Adult/Youth Bible Study 8:45am Outdoor Worship 10 am	14 Winkel @ Concordia	15 <i>Pastor's Day Off</i> Confirmation 5 pm SS. Teachers 6:30 pm	16	17 Men's Bible Study 6:30 pm	18
20 SS/Adult/Youth Bible Study 8:45am Worship/Comm 10 am Youth 11:30 am	21 <i>Pastor's Day Off</i>	22 Confirmation 5 pm	23	24	25
27 SS/Adult/Youth Bible Study 8:45am Worship 10 am	28 <i>Pastor's Day Off</i>	29 Confirmation 5 pm	30 Life Line Event 8am—5pm		

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH

8948 N 1900 AVE

GENESEO IL 61254-8941





Pastor: Rev. Timothy Nerud
pastor@stjohnsgeneseo.org
churchoffice@stjohnsgeneseo.org
Phone: 815-989-2025

Sunday school/Adult & Youth Bible Class -
8:45am
Worship Services - 10 am
(Holy Communion 1st & 3rd)
Outdoor Worship September 13

Live Streaming each week on Facebook
YouTube: [www.youtube.com/@StJohnsLutheran ChurchGeneseo](https://www.youtube.com/@StJohnsLutheranChurchGeneseo)