

+The Office of Matins+

The Eighth Sunday after Pentecost | July 23, 2023 | 9am



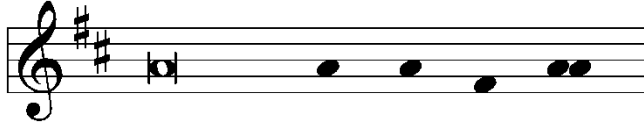
The Parable of the Wheat and the Weeds

The Office of Matins

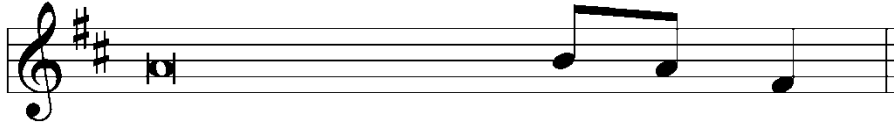
When the bells ring, please stand and face the cross.

Processional Hymn | 646 Church of God, Elect and Glorious

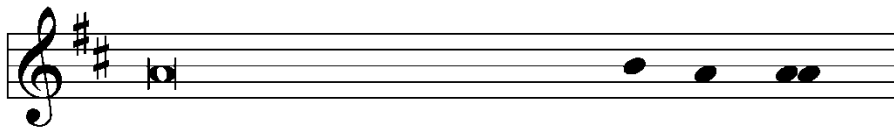
The Opening Versicles



L O Lord, o - pen my lips,



C and my mouth will de - clare Your praise.



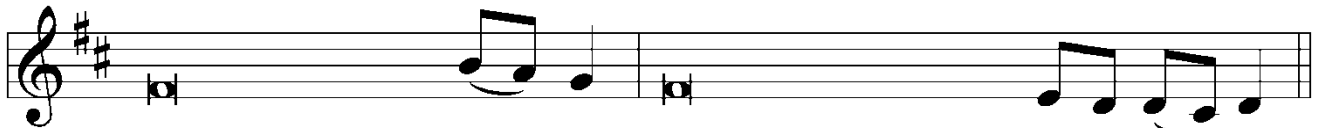
L Make haste, O God, to de - liv - er me;



C make haste to help me, O Lord.



C Glo-ry be to the Father and to the Son and to the Holy Spir - it;



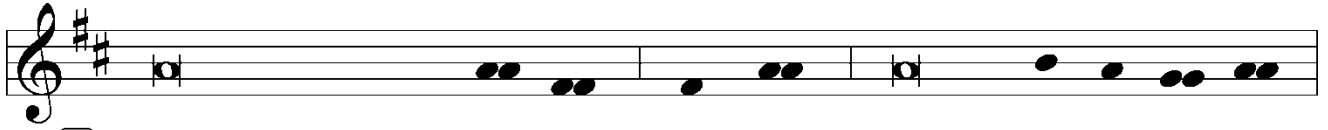
as it was in the be - gin - ning, is now, and will be for - ev - er. A - men.



Praise to You, O Christ. Al - le - lu - ia.



The Psalmody



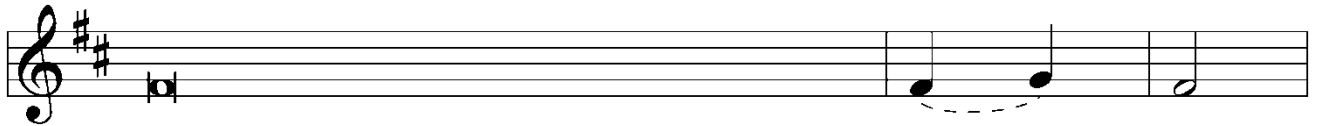
L Blessed be God, the Fa - ther, the Son, and the Ho - ly Spir - it.



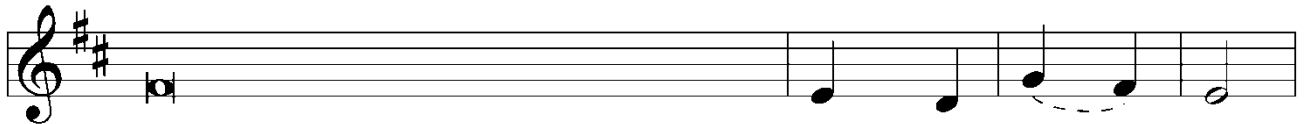
C O come, let us wor - ship Him.

The Venite

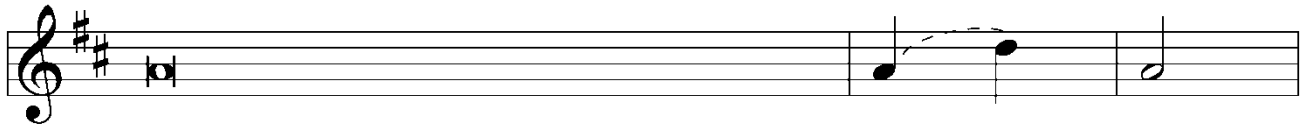
LSB 220



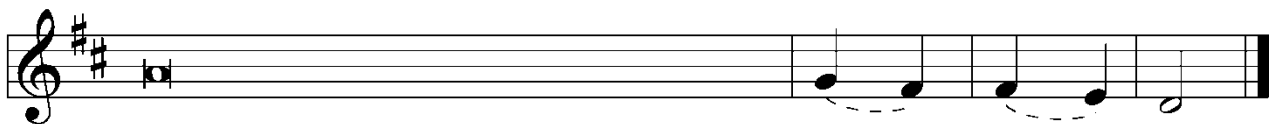
C 1 O come, let us sing to the Lord,
 2 For the Lord is a great God
 3 The sea is His, for He made it,
 5 Glory be to the Father and to the Son



1 let us make a joyful noise to the rock of our sal - va - tion.
 2 and a great king a - bove all gods.
 3 and His hand formed the dry land.
 5 and to the Ho - ly Spir - it;



1 Let us come into His presence with thanks - giv - ing,
 2 The deep places of the earth are in His hand;
 3 O come, let us worship and bow down,
 4 For He is our God,
 5 as it was in the be - gin - ning,



1 let us make a joyful noise to Him with songs of praise.
 2 the strength of the hills is His al - so.
 3 let us kneel before the Lord, our mak - er.
 4 and we are the people of His pasture and the sheep of His hand.
 5 is now, and will be for - ev - er. A - men.



L Blessed be God, the Fa - ther, the Son, and the Ho - ly Spir - it.



C O come, let us wor - ship Him.

Additional Psalms

Psalm 119:57–64; antiphon: v. 89

HETH

⁵⁷The LORD is my portion;

I promise to keep your words.

⁵⁸**I entreat your favor with all my heart;**

be gracious to me according to your promise.

⁵⁹When I think on my ways,

I turn my feet to your testimonies;

⁶⁰**I hasten and do not delay**

to keep your commandments.

⁶¹Though the cords of the wicked ensnare me,

I do not forget your law.

⁶²**At midnight I rise to praise you,**

because of your just and righteous decrees.

⁶³I am a companion of all who fear you,

of those who keep your precepts.

⁶⁴**The earth, O LORD, is full of your steadfast love;**

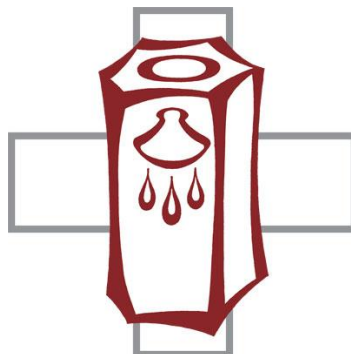
teach me your statutes!

Glory be to the Father and to the Son

And to the Holy Spirit;

As it was in the beginning, is now,

And will be forever. Amen.



The Readings

Reading

Isaiah 44:6-8

L A reading from Isaiah, chapter 44.

⁶Thus says the LORD, the King of Israel
and his Redeemer, the LORD of hosts:

“I am the first and I am the last;
besides me there is no god.

⁷Who is like me? Let him proclaim it.
Let him declare and set it before me,
since I appointed an ancient people.

Let them declare what is to come, and what will happen.

⁸Fear not, nor be afraid;
have I not told you from of old and declared it?
And you are my witnesses!

Is there a God besides me?
There is no Rock; I know not any.”

L O Lord, have mercy on us.

C Thanks be to God.

Reading

Romans 8:18–27

L A reading from Romans, chapter 8.

¹⁸For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. ¹⁹For the creation waits with eager longing for the revealing of the sons of God. ²⁰For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope ²¹that the creation itself will be set free from its bondage to decay and obtain the freedom of the glory of the children of God. ²²For we know that the whole creation has been groaning together in the pains of childbirth until now. ²³And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.

²⁴For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? ²⁵But if we hope for what we do not see, we wait for it with patience.

²⁶Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words.

²⁷And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

L O Lord, have mercy on us.

C Thanks be to God.

Reading

Matthew 13:24–30, 36–43

L A reading from Matthew, chapter 13.

²⁴[Jesus] put another parable before them, saying, “The kingdom of heaven may be compared to a man who sowed good seed in his field, ²⁵but while his men were sleeping, his enemy came and sowed weeds among the wheat and went away. ²⁶So when the plants came up and bore grain, then the weeds appeared also. ²⁷And the servants of the master of the house came and said to him, ‘Master, did you not sow good seed in your field? How then does it have weeds?’ ²⁸He said to them, ‘An enemy has done this.’ So the servants said to him, ‘Then do you want us to go and gather them?’ ²⁹But he said, ‘No, lest in gathering the weeds you root up the wheat along with them. ³⁰Let both grow together until the harvest, and at harvest time I will tell the reapers, Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.’” . . .

³⁶Then he left the crowds and went into the house. And his disciples came to him, saying, “Explain to us the parable of the weeds of the field.” ³⁷He answered, “The one who sows the good seed is the Son of Man. ³⁸The field is the world, and the good seed is the children of the kingdom. The weeds are the sons of the evil one, ³⁹and the enemy who sowed them is the devil. The harvest is the close of the age, and the reapers are angels. ⁴⁰Just as the weeds are gathered and burned with fire, so will it be at the close of the age. ⁴¹The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin and all law-breakers, ⁴²and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth. ⁴³Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.”

L O Lord, have mercy on us.

C Thanks be to God.

Responsory

LSB 221



To Refrain

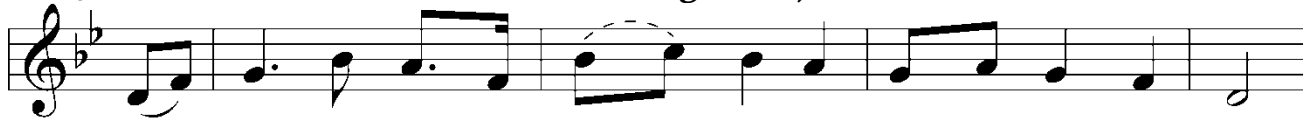
L 1 Forever, O Lord, Your Word is firmly set in the heavens.
2 Blessed are those who hear the Word of God and keep— it.
3 Glory be to the Father and to the Son and to the Holy Spir - it.



C Lord, I love the habitation of Your house and the place where Your glo-ry dwells.

Canticle

Te Deum | 941 We Praise You and Acknowledge You, O God



1 We praise You and ac-knowl-edge You, O God, to be the Lord,
2 The band of the a-pos-tles in glo-ry sing Your praise;
3 You, Christ, are King of glo-ry, the ev-er-last-ing Son,
4 You sit in splen-did glo-ry, en-throned at God's right hand,



The Fa-ther ev-er-last-ing, by all the earth a-dored.
The fel-low-ship of proph-ets their death-less voic-es raise.
Yet You, with bound-less love, sought to res-cue ev-'ry-one:
Up-hold-ing earth and heav-en by forc-es You com-mand.



To You all an-gel pow-ers cry a-loud, the heav-ens sing,
The mar-tyrs of Your king-dom, a great and no-ble throng,
You laid a-side Your glo-ry, were born of vir-gin's womb,
We know that You will come as our Judge that fi-nal day,



The cher-u-bim and ser-a-phim their prais-es to You bring:
Sing with the ho-ly Church through-out all the world this song:
Were cru-ci-fied for us and were placed in-to a tomb;
So help Your ser-vants You have re-deemed by blood, we pray;



“O ho-ly, ho-ly, ho-ly Lord God of Sab-a-oth;
“O all-ma-jes-tic Fa-ther, Your true and on-ly Son,
Then by Your res-ur-rec-tion You won for us re-prieve—
May we with saints be num-bered where prais-es nev-er end,



Your maj-es-ty and glo-ry fill the heav-ens and the earth!”
And Ho-ly Spir-it, Com-fort-er— for-ev-er Three in One!”
You o-pened heav-en's king-dom to all who would be-lieve.
In glo-ry ev-er-last-ing. A-men, O Lord, a-men!

Sit

Before the Prayer of the Church, the pastor and Sunday School Superintendent pass out Sunday School materials to students. Those who were in Kindergarten during the 22-23 academic year receive a Storybook Bible, 2nd graders receive a Study Bible, 4th graders receive a LSB Hymnal, and 6th graders receive a Catechism.

Prayer

Pastor speaks the Announcements of the Church and Prayer of the Church here.
Then shall be sung:

The Kyrie

LSB 227



C Lord, have mer-cy; Christ, have mer-cy; Lord, have mer-cy.

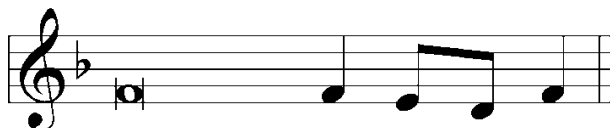
Lord's Prayer

C Our Father who art in heaven,
hallowed be Thy name,
Thy kingdom come,
Thy will be done on earth
as it is in heaven;
give us this day our daily bread;
and forgive us our trespasses
as we forgive those
who trespass against us;
and lead us not into temptation,
but deliver us from evil.

For Thine is the kingdom
and the power and the glory
forever and ever. Amen.



L O Lord, hear my prayer.

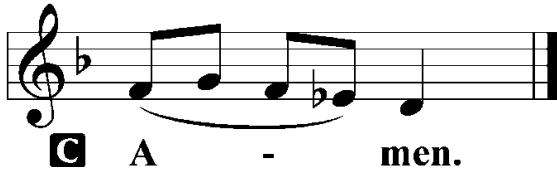


C And let my cry come to You.

Collect of the Day

P Let us pray.

O God, so rule and govern our hearts and minds by Your Holy Spirit that, ever mindful of Your final judgment, we may be stirred up to holiness of living here and dwell with You in perfect joy hereafter; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



Collect of General Intercession

Almighty and everlasting God, who are worthy to be had in reverence by all the children of men, we give You most humble and hearty thanks for the innumerable blessings, both temporal and spiritual, which, without any merit or worthiness on our part, You have bestowed upon us.

We praise you especially that you have preserved unto us in their purity your saving Word and the sacred ordinances of your house. We beseech you, O Lord, to preserve and extend Your Kingdom of Grace and to grant unto Your holy Church throughout the world purity of doctrine and faithful pastors, who shall preach your Word with power; and help all who hear rightly to understand and truly to believe it.

Bestow Your grace upon all the nations of the earth. Especially do we entreat You to bless our land and all its inhabitants and all who are in authority. Cause Your glory to dwell among us and let mercy and truth, righteousness and peace, everywhere prevail. To this end we commend to Your care all our schools and pray You to make them nurseries of useful knowledge and Christian virtues, that they may bring forth the wholesome fruits of life.

Graciously defend us from all calamities by fire and water, from war and pestilence, from scarcity and famine. Protect and prosper everyone in his appropriate calling, and cause all useful arts to flourish among us. Be the God and Father of the widow and the fatherless, the helper of the sick and needy, and the comforter of the forsaken and distressed.

And, as we are strangers and pilgrims on earth, help us by true faith and a godly life to prepare for the world to come; doing the work You have given us to do while it is day; before the night comes when no man can work. And when our last hour shall come, support us by Your power and receive us into Your everlasting kingdom, through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C A - men.

Collect for Grace

L O Lord, our heavenly Father, almighty and everlasting God, You have safely brought us to the beginning of this day. Defend us in the same with Your mighty power and grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings, being ordered by Your governance, may be righteous in Your sight; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C A - men.

Benedicamus

LSB 228

L Let us bless the Lord.

C Thanks be to God.

Benediction

LSB 228

P The grace of our Lord ✠ Je - sus Christ and the love of God

and the communion of the Holy Spir - it be with you all.

C A - men.

Hymn to Depart | 923 Almighty Father, Bless the Word

The Parable of the Wheat and the Weeds

A Meditation on the Word of God | Matthew 13:24-30, 36-43

Where did the weeds come from? Why is there evil in the world? The master answers very simply, “*An enemy has done this.*” As Christians, we can give at least a partial answer to the question, why is there evil in the world? The answer is that evil entered the world through the free choice of the devil and Adam and Eve to disobey God. In the Garden of Eden, God gave Adam and Eve a choice. They could choose to either obey or disobey God. God gave them this free will, because God wanted them to love him freely and without constraint. But when they used their freedom to turn away from God, evil entered the world—sin entered the world, and through sin came death. So that’s the origin of evil: the Fall into Sin. Why does evil exist? Why are there weeds in God’s good field? “*An enemy has done this.*”

But still, it doesn’t answer the question why God allows evil to *continue* to exist. If you have a garden—and I know most of you probably do—you spend a lot of time pulling weeds. You do this because you don’t want the weeds to compete with the good crops for moisture and sunlight. So you take them out. Therefore, it’s a perfectly natural question that the men, the servants, to ask the master. ‘*Do you want us to go and gather the weeds? We could purify your garden. We could give you a perfectly manicured field without spot or blemish. Wouldn’t that be best? Don’t you want that?*’ And here’s the surprise. The master says ‘No. Leave the weeds. Leave the weeds together with the wheat until the harvest.’ What does that mean? On the one hand it means that Christians should never try to force people into the faith. The Holy Christian Church does not go to war with those who don’t believe. Think about the time of Jesus. What kind of Messiah was everyone expecting? A political Messiah, a Messiah who would go to war with the Romans, and cleanse Israel of pagan idolatry, a Messiah who would bring the kingdom of God by force. That’s not the kind of Messiah they got in Jesus.

In Jesus they got a Messiah who said, *my kingdom is not of this world*. If it was, my servants would’ve been fighting. But to Peter, Jesus says, put away your sword. That’s not how my kingdom comes. This is a fundamental difference between Islam and Christianity. The god of Islam rejoices in the death of infidels, and tells his servants to wage war, to go on a religious jihad to bring the kingdom, heaven on earth. But the Christian God says, ‘Leave the weeds. Do not destroy them. Wait until harvest.’

We ask, why does the master want the weeds left in the field? The answer is God’s grace. Because he wants the weeds to become wheat. Our Lord wants his Christians not to be clumped together in some monastery, but to be spread out through the world as salt and light. He wants his saints to be mixed together with the unrighteous until the Last Day, why? So the unrighteous might be influenced by us, might hear our faith and see our good works, and come to believe with us, in the God who justifies the ungodly through the blood of his Son. **He wants the weeds to become wheat.** And he is patient that they should become wheat. And he doesn’t want any potential wheat to be cleared out with the weeds. So he says ‘wait, wait until the harvest.’ This is God’s patience with us. This is his grace. This is the God who takes no pleasure in the death of the wicked but desires that all men should be saved and come to the knowledge of the truth.

QOTW QORNER

“Today’s weeds might become tomorrow’s wheat.”

-St. Augustine

Why Do We Have A Gospel Procession?

In recent years, it has been our custom at St. Paul, Preble to have a *Gospel procession* during the Divine Service. What is a *Gospel procession*? At the singing of the *Alleluia*, the acolyte (crucifer), field worker, and pastor move into the center of the nave. When the *Verse* is over, pastor reads the Gospel in the middle of the sanctuary. Why do we practice this ceremony?

We give special honor to the Gospel reading because these are the very words of the Incarnate Word, Jesus Christ himself. During the reading of the Gospel, the congregation stands in reverence, and there are special acclaims of praise when the Gospel is announced: “*Glory be to Thee, O Lord,*” *Praise be to Thee, O Christ.*” We stand and sing these special words of praise because we are about to hear the very words of Jesus. We want to listen to him as God the Father commands us (Matthew 17:5) and give his words the highest honor.

[In Matins and Vespers, the ceremony is different. In these daily Offices, the readings are all taken seated because these Offices are *teaching* services and do not hold the central, primary place in the life of the Church that the Divine Service does. Because the Divine Service is our chief and highest service, the ceremonies at the Divine Services are more elaborate. For Lent, when the mood is more somber and restrained, the Gospel procession is withheld.]

The Gospel procession symbolizes two things: First, the Gospel procession symbolizes **the Gospel being taken into the world** as it is brought nearer to the people. Second, the Gospel procession symbolizes **the Incarnation**: just as Jesus Christ came down from heaven to earth to save his people from their sins, so now does Jesus Christ come into our midst through his Word. In worship, we don’t climb up to heaven. The God of heaven comes to us!

The Gospel procession is a *ceremony* of the Church. Ceremonies are not commanded in Scripture and therefore, congregations have the freedom to use or not use them. Other Lutheran Churches might not practice the Gospel procession and they have the freedom not to do so.

With all ceremonies, we want to ask this important question: does it exalt and magnify Christ and his Word? Think of ceremonies like a ring in which a diamond is set. The ring is a setting for diamond. It exists to hold up and exalt the diamond, so that it shines, and so that people can see it more clearly. If we have a Gospel procession, the purpose is to magnify the Word of Christ. No ceremony of the Church is meant to be showy—we are not putting on a parade to exalt ourselves. **We want to teach the people, and especially the little children, that in worship, Christ himself is here present to bless us.** The Gospel procession is an ancient ceremony of the Church—one of many!—that helps us to do this, so that people can see and hear Jesus. And so it is for every ceremony of the Church—it’s all about Jesus!

Worship Calls for Reverence

Often I will tell the confirmands about the time I toured the Royal Palace in Madrid, Spain. I remember standing in the throne room of the king and queen—it was an awe-inspiring room to say the least. The room was fashioned hundreds of years ago, at a time when all was done in the ‘over-the-top’ rococo style: ornate finishes, gold-leafed everything, red velvet cushions, and the like. Clearly, the room was fashioned this way to inspire awe in the hearts of every visitor. The architects wanted to remind people that the person they were about to meet was very great indeed. Then I will ask the confirmands what they think it would be like to visit a great king.

How would you behave in front of a king? What are some of the things you would do?

Certainly they wouldn’t behave in front of a king like they behave in their living rooms, while playing video games. There is nothing wrong with video games, per se, but in a throne-room, before a great king, the time for lounging and goofing off is over. Simply, a visit with a king would call for our very best. How would you behave in front of a king? Well, have you ever seen a soldier in front of his general, president, or king? How do they behave? Eyes up, standing full attention, a firm salute, bowing at the waist, maybe even tiptoeing around the presence. However we would behave before a King, there would be nothing casual about it.

The New Testament has a word for this kind of behavior. The word is *reverence*. Hebrews calls for worship that is done with “*reverence and awe*,” (12:28). The word ‘*reverence*’ in Greek is related to other English words like modesty, caution, discretion—the opposite of behaving shamefully, carelessly, or casually.

Many people, I think, fail to put on their spiritual eyes when coming to Church. We should imagine, when walking up the center aisle to our pew, that we are approaching the throne of a Great King. That’s what the Altar is: Jesus’ throne. We would never put a coffee mug on Jesus’ throne, or set our car keys on Jesus’ throne. And why? Because Jesus is there, and he is worthy of honor. What do we do with Jesus’ throne? We reverence it. We behave reverently around it. This is why your parents taught you to bow, kneel, fold your hands, and all the rest.

Also, let us remember who Jesus is. Something I think we forget this—particularly we Americans, egalitarians that we are. Jesus is not our best-buddy whom we have an ice cream cone with over at Zesto. He’s our Great King. Master. Lord. Don’t get me wrong. He’s a friend too, who loves us totally. We can trust him and needn’t be afraid of him. But he is worthy of honor and deserves our respect and reverence—the best we have to offer him. To take a casual attitude in front of King Jesus would not befit the honor due his name.

Other Churches might offer casual services, but let us aim for worship with *reverence*.

Jesus is here. Honor the King! –Pastor Yeager

Announcements

St. Paul

Save the Date. The 150th Anniversary of St. Paul, Preble will be celebrated with a Service of Vespers at 4PM and also a catered Supper and Presentation at 6PM (Zion, Friedheim Parish Hall) on **Saturday, August 19, 2023**. August 19th is the *actual* 150th anniversary date. To celebrate, we will host the unveiling of our new stained glass design during the service. At the Supper and Reception, we will have a presentation by Rev. Dr. Cameron MacKenzie of CTS-Ft. Wayne on Lutheran pastor and missionary, F.C.D. Wyneken. We are in the process of making tickets for the Supper, which will be sold at \$10/ticket. Please save the date on your calendars!

Tickets are available for the 150th Anniversary Supper, August 19th, 2023. They are \$10/each. Talk to Pr. Yeager if you would like to buy tickets. Some have asked why there is a cost to our members for this meal. The answer is: to cover the cost of food, which is being provided by Norm Schueler. We hope you will join us for an evening of fellowship! **We would like to establish a cut-off date for ticket sales at Sunday, July 30th**. Please purchase tickets by then.

Pastor Yeager has received the Divine Call to serve Martini Lutheran Church in Baltimore, Md. Thank you for your prayers as Pastor deliberates this Call.

Sunday School materials will be passed out to those who are just coming out of Kindergarten, 2nd, 4th, and 6th grade from the 22-23 academic year on **Sunday, July 23, 2023**. Please have your children ready to receive their Sunday School materials: Storybook Bibles, Study Bibles, Hymnals, and Catechisms on the 23rd. Thank you.

We give thanks to God for the 40-year ministry of **Pastor Dan Dahling** at Zion, Friedheim. Pr. Dahling has just retired from the ministry and **Pastor Brege** will be serving as the vacancy pastor at Zion until a new pastor is installed at Friedheim. Please join me in giving thanks to God for the years of service Pr. Dahling has given to Zion and Wyneken, and please also join me in prayer that Zion, Friedheim receives a faithful pastor speedily. –Pastor Yeager

New members. If you would like to update your Church directories with the info of our new members, here you go: Allen and Sue Gaines are at 2486 Deerfield Court, Decatur, IN 46733. Brady and Elizabeth Huff are at 6241 N 400 W, Decatur, IN 46733.

New Church Directory. Speaking of new addresses and contact info, it would probably be a good time to update our Church Directory. If you or a member you know has any contact information that has changed, please submit this information to Pastor Yeager.

Constitution/By-Laws. The Voters Assembly is seeking the help of the congregation to update the Constitution and By-Laws of St. Paul. Please take a copy of the proposed changes to the Constitution and By-Laws found in the narthex and submit any additions/corrections to Pastor's desk. At the next Voters meeting, a Final Draft will be presented and voted upon, and we will submit this to the Indiana District LCMS for review.

Wyneken

Class of 2025 Washington DC golf outing will be August 20 at Cross Creek, in Decatur. Get your teams together for \$240 a foursome or \$60 a golfer. We are also looking for businesses and individuals to sponsor our event as well. Not a golfer, no problem, the class will also be selling just meal tickets at \$12 per meal. For questions or to get signed up, contact Catherine Faurote at 260-223-1961.

The Wyneken Association Meeting will be held **July 31 at 7PM** in the Bingen Parish Hall.

The child care program is looking to increase the number of caregivers with part-time positions available. There were a number of departures in the daycare this summer, and we would like to fill these open positions quickly, so that we have adequate staffing throughout the summer months. Even if you can only help part-time or temporarily, we could certainly use your help. Those interested may contact Jennifer Conrad at 260-909-1118.

The Wyneken Board of Education wishes to welcome Mrs. **Janine Albert** who will serve as our new daycare director. Mrs. Albert will work closely with Mrs. **Jennifer Conrad** (Early Childhood Director) to faithfully serve our early childhood families.

New positions. Wyneken Memorial Lutheran School (Decatur, IN) seeks a middle school language arts teacher, early childhood teacher (children ages 3-5), assistant athletic director, and teacher's aide to begin in the 2023-2024 school year. Those interested in any of these positions are asked to submit a resume and cover letter to Principal Andrew Gavrun. For additional information, please contact Mr. Gavrun at 260-639-6177 or principal@wyneken.org.

Youth Group

Middle School Youth Events

+**Sunday, July 23; 1-6 p.m. – Fun Center at Paige's Crossing.** We had great participation in the past for this event. Bring \$10 to Bingen's parking lot at 1 p.m., for fun times.

High School Youth Activities

+**Sunday, July 16 – Wyneken Service and Game Night**

+**Sunday, July 23; 1-6 p.m. – Fun Center at Paige's Crossing** (see above)

+**Sunday, July 30; 3p.m. – Slip-n-Slide Kickball**

Tincaps

Lutheran Night at the Tincaps will be **Tuesday, August 1 at 7:05PM.** Come and pack the stadium with our Lutheran brothers and sisters in Christ. Order forms are in the narthex.

Prayer of the Church

- +**Sick and Recovering:** Joe Nower, Sharon Ewell, Jeff Schueler.
- +**Those who mourn:** family of Susan Melton (mother of Jim), died in Christ 7/10/23.
- +**Wyneken:** our teachers, students, staff, and childcare.
- +**Expectant Mothers:** Samantha Stout, Sara Mesing, Katie Keuneke, Emily Shepard, Zoe Windoloski, Kylee Pearson.
- +**The Homebound:** Edna Mesing; Marge Merriman; Laurna Bulmahn (Woodcrest); Ted Reinhart (with Tom R.); Ken Schueler, Don Haines (home), Ron Selking (Chesterton, IN).
- +**Birthdays:** Walt Nussbaum, Rick Sovine, Kelsey Krauter, Larry Bieberich, Jase Ehlerding, Jeff Smelser, Charlie Faurote, Duane Ehlerding, Todd Kreigh.

Acolyte 7/23

9am

Kord Fuelling

Attendance and stewardship figures will be available in next week's bulletin.



Saint Paul Ev. Lutheran Church—Preble, Indiana

A Congregation of The Lutheran Church—Missouri Synod

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