

# Issues, Etc.

## JOURNAL



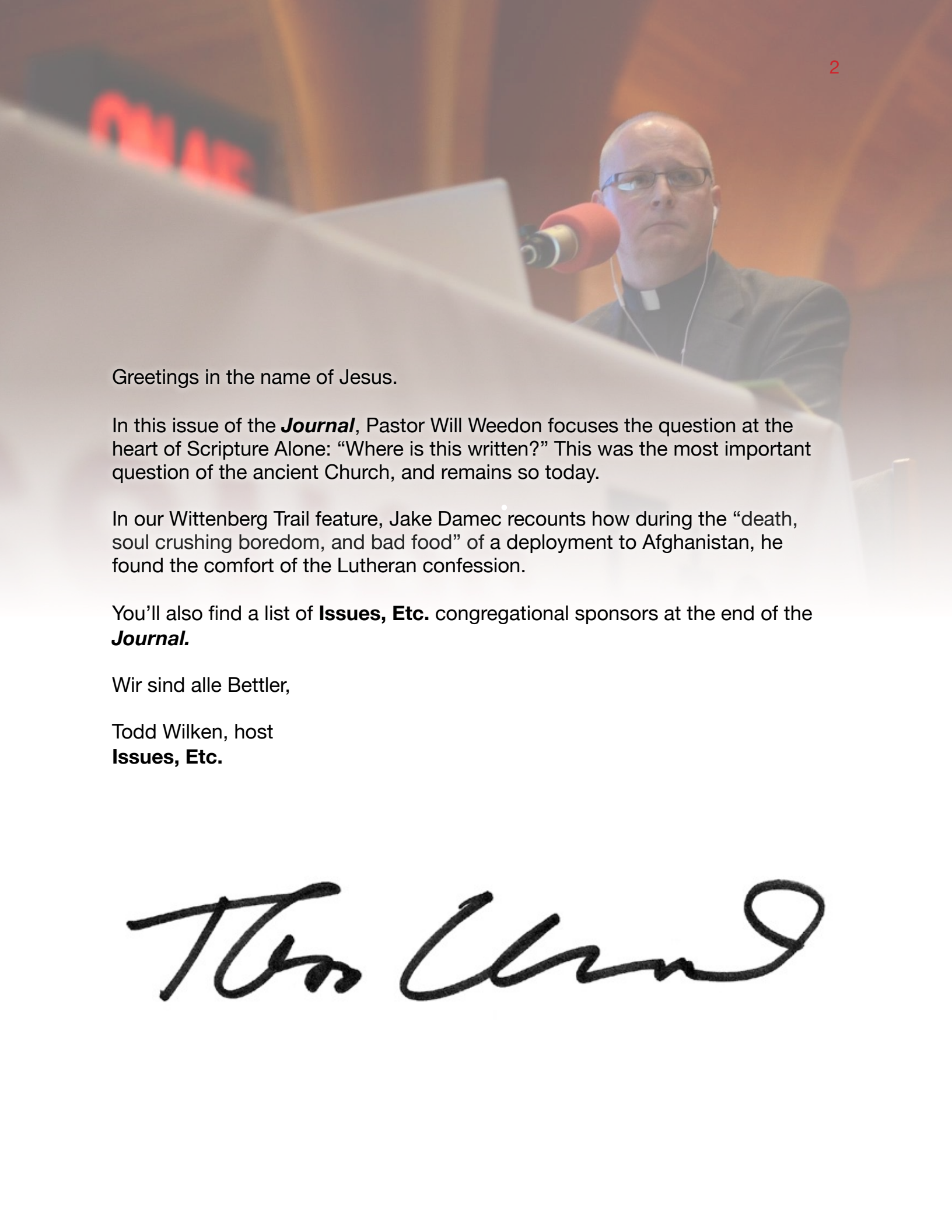
*Wo Steht Das Geschrieben?*  
*Where Is This Written?*

by Will Weedon

Wittenberg Trail:  
From the Battlefield to Christ's Altar.  
My Journey to Confessional Lutheranism

by Jake Damec

Fall—2021



Greetings in the name of Jesus.

In this issue of the **Journal**, Pastor Will Weedon focuses the question at the heart of Scripture Alone: “Where is this written?” This was the most important question of the ancient Church, and remains so today.

In our Wittenberg Trail feature, Jake Damec recounts how during the “death, soul crushing boredom, and bad food” of a deployment to Afghanistan, he found the comfort of the Lutheran confession.

You’ll also find a list of **Issues, Etc.** congregational sponsors at the end of the **Journal**.

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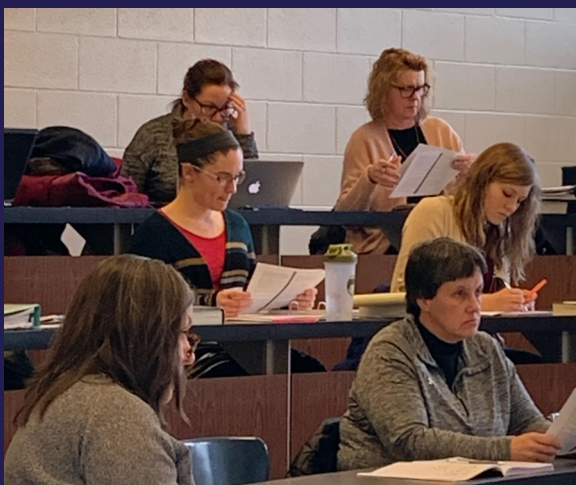
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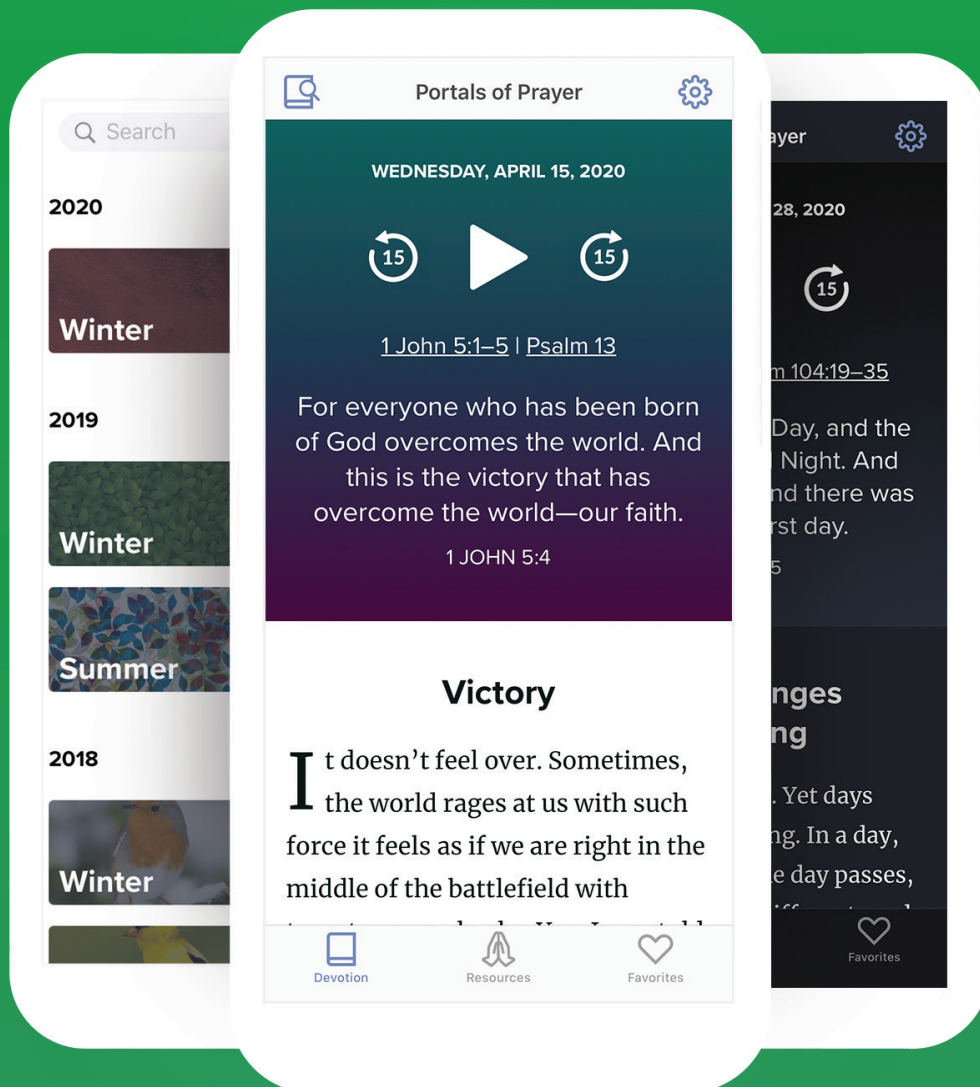
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# *Wo Steht Das Geschrieben?*

## *Where Is This Written?*

by Will Weedon

It was in the aftermath of the delivery of the Augsburg Confession to the Imperial Diet that an interesting conversation took place. Duke William of Bavaria declared: “Never before has this matter and doctrine been presented to me in this manner.” Dr. Johann Eck, a fierce critic of Martin Luther, hastened to assure the good Duke that he could and would refute the Lutheran doctrine and do so from the Fathers, but not (alas) from the Scriptures. To this, the Duke is reported to have exclaimed:

“Then if I’m hearing you correctly, the Lutherans are sitting within the Scriptures and we of the pope’s church are sitting alongside them?” (“So hoer’ ich wohl, die Lutherischen sitzen in der Schrift and wir Pontificci daneben!”, see Triglotta p. 19).

That little exchange is enormously important. To this very day the doctrine of the Lutheran Church has never been refuted from the Scriptures. So it becomes essential in anti-Lutheran polemics, especially as practiced by wooing Orthodox and Roman Catholic polemicists, to first destroy in a man the belief in sola Scriptura. Polemicists believe the one question man must never be allowed to ask is simply the Catechism question we teach all our children: Wo steht das geschrieben? that is, Where is this written?

In many ways that question is the sword that slices clean through the Gordian Knot of the conflicting writings of the Fathers and medieval theologians. It simply goes to the heart of the matter. What I find absolutely fascinating is that the question is not actually unique to the Lutheran Reformation. It's not as though, for some odd reason, a strange monk who happened to be a doctor of Holy Writ came up with the notion that this question was THE question to ask. No, believe it or not, it is a question that comes clear in the very writings of those earlier Fathers themselves, and in this article we want to hear a bit of their testimony about it.

### **St. John Chrysostom—(d. 401) Patriarch of Antioch and later of Constantinople, and a famous expositor of the Scriptures**

Let's start with St. Chrysostom's sermons on Acts. There we read in Homily 33:

There comes a heathen and says, "I wish to become a Christian, but I know not whom to join: there is much fighting and faction among you, much confusion: which doctrine am I to choose?"

HA! Sound familiar?

How shall we answer him? "Each of you" (says he) "asserts, 'I speak the truth.'"

Hard to believe he wrote that back in the fourth century!]

No doubt: this is in our favor. For if we told you to be persuaded by arguments, you might well be perplexed: but if we bid you believe the Scriptures, and these are simple and true, the decision is easy for you. If any agree with the Scriptures, he is the Christian; if any fight against them, he is far from this rule. (Homily 33 in Acts of the Apostles [*Nicene and Post Nicene Fathers* 1,11:210-11; PG 60.243-44])

So yes, St. John Chrysostom actually proposes that those who are considering becoming Christians must decide whom to join on the basis of whose teaching is simply and truly that of the sacred Scriptures! Find the Scriptures being taught straight, and you've found the Christian Church. Anyone who is fighting against them (that is, disagreeing with them by either denying what they do teach, or teaching what they do not mention) is "far from this rule." The "rule" then is: "How does that jive with the Scriptures?" or in Lutheran parlance, "Where is this written?"

That is not the only passage from St. John Chrysostom to take under consideration. Delivering a homily on repentance, he tells his hearers:

Regarding the things I say, I should supply even the proofs, so I will not seem to rely on my own opinions, but rather, prove them with Scripture, so that the matter will remain certain and steadfast. (Homily 8 On Repentance and the Church, *The Fathers of the Church* vol. 96, p. 118)

Once again, it is manifestly clear that to St. Chrysostom, his own opinions could not stand on their own. He needed to prove everything he was saying from the divine Scriptures. That was the only way that what he was teaching "will remain certain and steadfast." Unshakable!

### **The Cappadocian Fathers Saints Gregory of Nyssa and Basil, Defenders of the Doctrine of the Holy Trinity**

Heading over into Asia Minor, we hear a similar concern resounding through the Cappadocian Fathers, Saints Gregory of Nyssa and Basil. These are the men who stood up for true Nicene orthodoxy against the perversions of both those who denied the full deity of the Son, and those who denied the same of the Holy Spirit.

In his little work on the doctrine of the Holy Trinity, Gregory issued his

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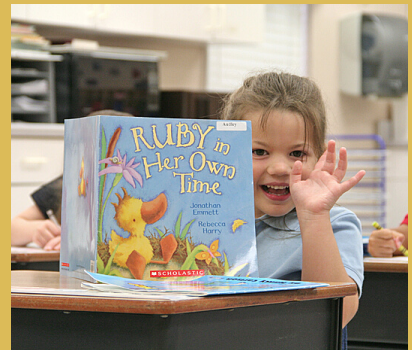
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Trinity-denying opponents a challenge:

Let the inspired Scriptures then be our umpire, and the vote of truth will be given to those whose dogmas are found to agree with the Divine words.” (On the Holy Trinity, *Nicene and Post Nicene Fathers*, p. 327).

This is not the only place we encounter this persuasion. Consider also his words in the little treatise *On the Soul and the Resurrection*:

We are not entitled to such license, I mean that of affirming what we please; we make the Holy Scriptures the rule and the measure of every tenet; we necessarily fix our eyes upon that, and approve that alone which may be made to harmonize with the intention of those writings. (*Nicene and Post Nicene Fathers* Series II, vol. V., p. 439)

For St. Gregory, the Holy Scriptures are the rule and the measure against which everything that is taught in the Church is to be brought to see if it “measures up;” if it actually harmonizes with what those inspired writings teach.

In this he is at one with his brother, St. Basil. Interestingly, polemicists often turn to Basil’s little treatise *On the Holy Spirit*, where the great Father says:

Concerning the teachings of the Church, whether publicly proclaimed or reserved to the household of faith, we have received some from written sources, while others have been given to us secretly, through apostolic tradition. Both sources have equal force in true religion. No one would deny either source—no one, at any rate, who is even slightly familiar with the ordinances of the Church. If we attacked unwritten customs, claiming them to be of little importance, we would fatally mutilate the Gospel, no matter what our intentions—or rather, we would reduce the Gospel teachings to bare words. (*On the Holy Spirit*, chapter 27, par. 66).

This is pointed to in order to deduce that the question, “where is this written?” is off-base. If this were the only thing we had from St. Basil on the question, you might want to conclude that, but he’s clearly dealing with teachings about customs, liturgical things like the sign of the cross, and orientation in prayer, and the words of the prayer of Thanksgiving in the Eucharist. Lutherans don’t devalue those things, and we are grateful and learn from the liturgical customs handed down through the generations, but we draw a line when dogma is being taught. And so did St. Basil himself! Consider:

What is the mark of a faithful soul? To be in these dispositions of full acceptance on the authority of the words of Scripture, not venturing to reject anything nor making additions. For, if “all that is not of faith is sin” as the Apostle says, and “faith cometh by hearing and hearing by the Word of God,” everything outside Holy Scripture, not being of faith, is sin. (The Morals, The Fathers of the Church, vol. 9, p. 204).

In the same work, St. Basil additionally notes:

“Concerning the hearers: that those hearers who are instructed in the Scriptures should examine what is said by the teachers, receiving what is in conformity with the Scriptures and rejecting what is opposed to them; and that those who persist in teaching such doctrines should be strictly avoided.”

Hmm. That certainly SOUNDS very much like “Where is this written?” Does it not?

### **St. Cyril of Jerusalem, Famous Catechist**

Let’s go a bit farther south and see what’s being taught in Jerusalem during roughly the same time period. Here are the words of St. Cyril of Jerusalem to his catechumens:

For concerning the divine and holy mysteries of the Faith, not even a casual statement must be delivered without the Holy Scriptures; nor must we be drawn aside by mere plausibility and artifices of speech. Even to me, who tell you these things, give not absolute credence, unless you receive the proof of the things which I announce from the Divine Scriptures. For this salvation which we believe depends not on ingenious reasoning, but on demonstration of the Holy Scriptures. (Catechetical Lectures, IV:17, in *Nicene and Post Nicene Fathers*, Volume VII, p. 23.)

“Even to me,” says he, “give not absolute credence, unless you receive the proof...from the Sacred Scriptures.” Catechumens, folks! He tells the Christian newbies how they are to check out their teacher’s doctrine, and it chimes exactly with all we’ve heard before. No proof from the Scriptures, then it is not something that they have to believe.

### **St. Augustine of Hippo, Greatest of the Fathers in the Patristic Flowering**

If we chase further around the Mediterranean basin, and head over to St. Augustine in Hippo (modern day Algeria), it becomes clearer than ever. St. Jerome had taken umbrage with St. Augustine’s disagreeing with him on a given point, and St. Augustine writes back to him these remarkably telling words:

Only those books of Scripture which are called canonical have I learned to hold in such honor as to believe their authors have not erred in any way in writing them. But other authors I so read as not to deem everything in their works to be true, merely on account of their having so thought and written, whatever may have been their holiness and learning. (Letter 82 to Jerome)

He’s not being disrespectful to St. Jerome, but making clear that only the writings of Sacred Scripture present to us an absolute standard



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of themselves for the  
preaching of the Truth.”

— Athanasius (A.D. 293-373)

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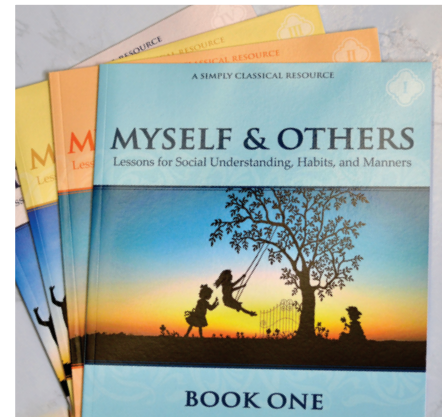
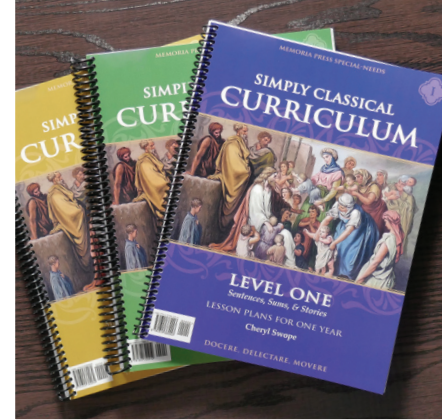
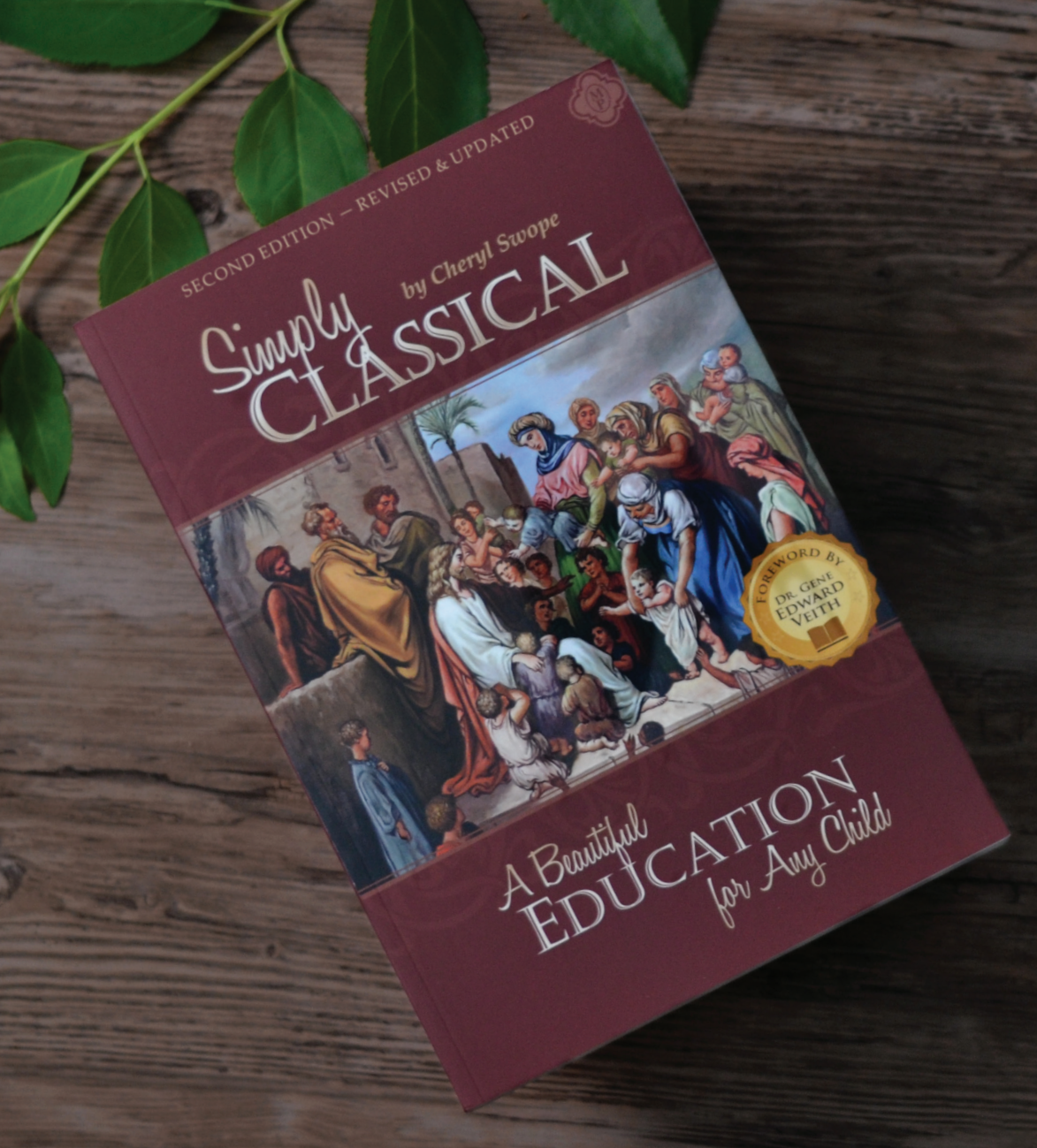
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by which we can test out the truthfulness of what is being declared. Yes, in other words, for everything else we ought to ask: “Where is this written?”

Significantly, in his massive *Summa*, St. Thomas Aquinas (writing in the eleventh century) concluded:

Nevertheless, sacred doctrine makes use of these authorities as extrinsic and probable arguments; but properly uses the authority of the canonical Scriptures as an incontrovertible proof, and the authority of the doctors of the Church as one that may properly be used, yet merely as probable. For our faith rests upon the revelation made to the apostles and prophets who wrote the canonical books, and not on the revelations (if any such there are) made to other doctors. (St. Thomas Aquinas, *Summa Theologia*, Part 1, Question 1, Article 8; emphasis added).

### **St. John of Damascus, Last Great Systematizer of Orthodox Theology**

One last Father to consider: this one from the East, St. John of Damascus (one of Lutheran reformer Martin Chemnitz’ most frequently cited sources in his massive *Two Natures in Christ*). St. John wrote in his book *On the Orthodox Faith* (Book I, Chapter 2):

It is impossible either to say or fully to understand anything about God beyond what has been divinely proclaimed to us, whether told or revealed, by the sacred declarations of the Old and New Testaments.

### **On the Canon and the Apocrypha**

Now, I must introduce a final question that has perplexed many, and that is the very notion of the canon. It’s fine to agree that the question is “Where is this written?”, but then how do we know that the books to which we appeal are those that can authoritatively answer the question? The Cappadocian Father St. Gregory of Nazianzus, friend of Gregory of Nyssa

and Basil, wrote a poem (see <http://www.bible-researcher.com/gregory.html>) summarizing the canon to which he appealed. He lists out almost all the books of the Old Testament that we would normally include (omitting, however, Esther). He then lists out the New Testament (with the omission of Revelation). The poem concludes: “And if there are any beyond these, they are not genuine” (Εἴ τι δὲ τούτων ἔκτος, οὐκ ἐν γνησίαις).

It is significant that St. Gregory’s list largely coheres with what we find in the Church Father St. Athanasius’ famous Festal Letter 39 for Easter (<https://www.newadvent.org/fathers/2806039.htm>). In it he enumerates basically the canon of the so-called Protestant Old Testament, but lacking Esther, and adding Baruch to Jeremiah. Then for the New Testament, all 27 books. He says of these:

These are fountains of salvation, that they who thirst may be satisfied with the living words they contain. In these alone is proclaimed the doctrine of godliness. Let no man add to these, neither let him take ought from these. For concerning these the Lord put to shame the Sadducees, and said, “You err, not knowing the Scriptures.” And He reproved the Jews, saying, “Search the Scriptures, for these are they that testify of Me.” (Matthew 22:29; John 5:39)

Finally he treats explicitly of some of the Apocrypha:

But for greater exactness I add this also, writing of necessity; that there are other books besides these not indeed included in the Canon, but appointed by the Fathers to be read by those who newly join us, and who wish for instruction in the word of godliness. The Wisdom of Solomon, and the Wisdom of Sirach, and Esther, and Judith, and Tobit, and that which is called the Teaching of the Apostles, and the Shepherd. But the former, my brethren, are included in the Canon, the latter being [merely] read.



St. Augustine evidently operated with a fuller canon that gave recognition to some of the Apocryphal books, but significantly, St. Jerome, the translator of the Vulgate, did not. Here is what he wrote in his preface to the Book of Kings (from about 391):

This preface to the Scriptures may serve as a helmeted [i.e. defensive] introduction to all the books which we turn from Hebrew into Latin, so that we may be assured that what is outside of them must be placed aside among the Apocryphal writings. Wisdom, therefore, which generally bears the name of Solomon, and the book of Jesus the Son of Sirach, and Judith, and Tobias, and the Shepherd [of Hermes?] are not in the canon. The first book of Maccabees is found in Hebrew, but the second is Greek, as can be proved from the very style. (<http://www.bible-researcher.com/jerome.html#note2>)

These writings were always printed in Lutheran Bibles between the Testaments. Luther's famous introduction to them was also included in the original King James Version: "Apocrypha: that is books, that while not to be held like the Holy Scriptures, are still useful and good to read." When he wrote this, he was not innovating in the least. He was expressing the exact opinion of Gregory of Nazianzus, Athanasius, and Jerome, and almost in St. Athanasius' own words. So no, Luther never "took books out of the Bible," the calumny of his opponents notwithstanding!

## **Conclusion**

Quite the contrary to "Where is this written?" being some radical question that arises from a fanatical monk in the 16<sup>th</sup> century, it is actually a question that the greatest teachers of the Church insisted their hearers learn to always ask.

My pastor when I was a teen always concluded every sermon he delivered: "Test my witness to you this day against these words of St. Paul

[or whoever wrote the text he was preaching].” No one in the Church—be he the Pope of Rome, the Patriarch of Constantinople, or even Dr. Martin Luther!—is entitled to be believed simply because that person asserts something by his own authority. Rather, Christians are to demand of their teachers that everything they teach be clearly based and demonstrable from the Sacred Scriptures if it is to be accepted. Such an approach will, of course, dispense with nonsense about indulgences and purgatory and prayer to the saints—and do so in half a heartbeat. And now you see why the question “Where is this written?” is so feared by those who would attack the Lutheran Church, and why it becomes their prime strategy to dislodge it. If it is pried from our people’s hands, the pure doctrine will be lost. If it remains in their hands, then we will be in that blessed position described by the flabbergasted Duke William of Bavaria: we’ll be sitting within the Scriptures. And, people loved by God, there is no safer place to ever be found!



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# Wittenberg Trail

## From the Battlefield to Christ's Altar.

### My Journey to Confessional Lutheranism

by Jake Damec

I wasn't looking for it when it found me. I never expected it would find me in the most unlikely of places— a war. Yet somehow, for some reason known only to Him, God tied my journey to confessional Lutheranism to the Afghan War.

Growing up, I didn't know anything about Lutheranism. I never heard the name, *The Lutheran Church - Missouri Synod*. The extent of my knowledge regarding Lutheranism was that my father had been raised Lutheran, and that Martin Luther nailed 95 theses on a church door, and thus was the father of Protestantism. I naively assumed that Lutherans believed the same as all Protestants: that baptism was an act we did in order to dedicate our lives to Christ; that communion was simply bread and grape juice, not the true body and blood of Christ (that was something *those* Catholics believed!).

Spending my childhood in the melting pot of Dutch Calvinism and American evangelicalism of west Michigan, my church upbringing was adorned with praise bands and catchy sermon slogans. Rick Warren's *A Purpose Driven Life* was all the rage for my parents' church-life group. Church was a communal activity where we demonstrated our worthiness and uprightness to God. Raising one's hands in praise *proved* your devotion to God—unlike the continually growing numbers of the unchurched in our midwest enclave.

Yet like many of my fellow Millennials, by the time I reached high school, the catchy slogans, praise bands, and emotional highs wore off. Soon I found myself sliding into a deistic worldview, marked by the rejection of the historicity of Genesis, and believing that Jesus was more of a wise sage than the incarnate God-man.

By my senior year, however, I found myself walking into the doors of a local mega-church's youth group on the invitation of a friend. I was hooked again on the



self-help theology and emotion-bending praise songs. I recommitted my life to Christ, and determined to perfect my life. I felt immensely better with this newfound zeal. I would often remark to myself throughout that year that I was a “pretty good person.”

As the son of a veteran of the Panama Invasion and First Gulf War, a child who had spent countless family vacations visiting Civil War battlefields, and with the Afghan War raging as the current administration pledged to withdraw troops, I wasn't going to throw away what I believed would be my once-in-a-lifetime opportunity to go to war. So at 17 years old, I made up my mind, convinced my parents to sign a waiver slip, went down to the local recruiters, and enlisted in the United States Army.

A few short weeks after high school graduation I boarded a plane for Fort Benning, Georgia, setting off on the journey that would transform my life and my worldview, and turn my theology upside down.

The Army, especially the infantry, is a life of roughing it. Any slight show of weakness or softness is quickly trampled by your sergeants or fellow recruits. As weeks turned into months, going from infantry training, to Airborne School, to Ranger selection, I found that my evangelical upbringing was not only foolish but it had no place in a rough profession where one's worth is measured by ruthlessness, cunning, and aggression. The self-help sermons I once enjoyed I now found ridiculous, full of ideas that had no legitimacy in my newfound world. By the time I reached my unit, I had stopped attending church altogether. While still considered a Christian guy at the unit, I knew that American evangelicalism and I had reached a breaking point.

I soon found that beer was a far better use of Saturday nights than going to bed early for a Sunday morning dose of self-help that did not align with the world in which I now found myself living. Yet throughout the weeks, my dad would send text messages with links to some podcast called Issues, Etc. I didn't bother listening to them with my busy training schedule and the preparations for my first deployment.

Almost a year to the day after I first left home for the army, I boarded a plane for home on pre-deployment leave: two weeks filled with swimming, friends, bonfires, and beer—lots of beer. The week before I returned to Georgia my dad suggested that I meet with a pastor friend of his for something he called *confession and absolution*.

Himself a combat veteran, he told me it would be good for me *just in case* the worst happened in the coming months.

On an early summer morning I drove into Grand Rapids, passing by the local Reformed seminary, and pulled up in front of an odd, square shaped church. A smiling pastor with stark white hair and dark rimmed glasses cheerfully greeted me as I entered.

We sat down in a small office and introduced ourselves. Over the course of an hour I told him about my training and the coming deployment. He told me how Christ was *the God-man*, fully God and fully man. I told him that I didn't attend church much these days, but I was still a Christian. The pastor smiled and nodded, and talked about how Jesus had come for sinners, sinners just like me.

We then toured the sanctuary, a square room with low ceilings. The walls were lined with a large panel painting. The pastor explained to me that this painting was the "Te Deum," an ancient Christian hymn sung by Christians for thousands of years. He took me by every panel, carefully explaining how each one confessed something about the Christian faith. We finally ended on a panel featuring an army of angels and a knight trampling an angry demonic-looking figure. The pastor quietly yet firmly noted that this picture represented me, that God used men like me to punish and defend the world from evil-doers. He noted, in fact, that the vocation of soldier was one of the highest vocations to which a Christian could be called.

We walked over to the altar where I knelt, confessing a few sins that had troubled me over the previous year, but nothing special or *that* egregious in my mind. After I ended my quick confession the pastor declared, "In the stead and by the command of my Lord Jesus Christ, I forgive you all your sins." It didn't feel magical. I didn't feel the emotional high to which I had been so long accustomed. I thanked the pastor for meeting and showing me the painting. He told me that he'd keep praying for me and that he'd send me a care package while I was deployed.

The day before I returned to Georgia my dad gave me two things: a small blue book with a cross inside a heart, and a dilapidated old pamphlet. Dad told me the blue book was Martin Luther's Small Catechism, and the other was a pamphlet talking

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about the beliefs of the Lutheran Church—Missouri Synod. I read the pamphlet that evening. I liked how the pamphlet talked about Jesus, but more importantly, that it lacked a self-help checklist.

Unbeknownst to me, dad had been quietly attending Wednesday night services for over a year at that same oddly shaped Lutheran church I visited.

Things moved quickly on my return to Georgia. We finished packing our bags with equipment, weapons, and morale items like iPods and Copenhagen. Needing some extra dog tags before departing, I went to the base store to have some made. When the clerk asked me for my religion, I told her, “Lutheran.” I figured it would mean something to Dad who seemed enamored by this *Lutheran* stuff.

As I sat in my barracks room finishing packing my rucksack the evening before departing, I noticed the small blue book on my desk. I stuffed it into the rucksack, thinking nothing much of it. The next morning I reported to the assembly area, boarded a bus to the airfield, and loaded the plane, beginning my first step toward war.

Anyone who has been to war knows that it takes only an instant to sober up. War isn’t what Hollywood sells, or any other ill-conceived notion one’s imagination contrives. All of war—the pain, the death, the destruction, the long periods of quiet and boredom—are sobering beyond comprehension. The Greek historian Thucydides accurately described war as the “thin veneer of civilization torn away.” I began learning firsthand from my front row seat the depths of human depravity. I witnessed this thin veneer pulled away. The notion that all people including myself are good people evaporated within weeks of landing in theater.

When sleeping in between operations, one of the most effective ways to block out the noise of your bunkmates is the music on your iPod. I often would play some of my favorite bands while sleeping, until I discovered that, by some happenstance, three episodes of that podcast dad kept sending me had downloaded on the iPod before I left.

As I prepared to bed down one night, I chose to listen to an episode. The episode was a Sunday School lesson on Isaiah and the throne room of God. I was taken aback listening to the host and guest as I attempted to sleep. They talked about

the cherubim placing the coal on Isaiah's lips as a precursor to something they called sacraments. Isaiah's sins had been absolved because God had declared it to be so. They kept saying that God always used physical means to forgive our sins.

I listened to the next episode the following night. The podcast talked about the Lutheran distinction of the Lord's Supper. I noted that I might very likely have been wrong regarding Communion my entire life. The third episode talked about Baptism, how the flood of Noah was truly a precursor for what Christ does for us in the waters of our own baptisms.

Soon I began reading the small blue book before bed, realizing every time that these Lutherans made a lot of sense. I don't remember how it happened, but at some point in my bunk I finally concluded that if the flood actually happened, if Genesis was indeed true, then God surely could do such miraculous things in the Sacraments.

My weekly ten-minute phone call home to my dad soon turned into ten minutes of me exclaiming in excitement how Christ had forgiven our sins through these physical means, even while my daily life was marked by death, soul crushing boredom, and bad food.

A package arrived a few weeks later from that same pastor at the oddly shaped church. Besides an assortment of Cliff bars, he had put a book called *The Spirituality of the Cross* inside the package. I devoured the book in my bunk in a short time. I was hooked, slowly realizing that I was becoming or had become a Lutheran.

As I boarded the return plane at the deployment's end, I knew the war had changed me. I would never again see humanity the same, I would never see myself the same. Yet on the other hand, the war had given birth to something else. War with all its horror and power had demonstrated the greater power and work of Christ in the midst of a dying, horrid world. I was a young man who didn't know much other than the depths of the world's brokenness as I boarded a C-17 leaving Afghanistan, but I did know one thing: I was a Lutheran.

After returning from deployment, I began attending the local LCMS church near my base, and was confirmed shortly afterward. In high school I thought the real presence was something silly, something backward people believed. But two years



later I, too, was kneeling at the altar, proclaiming that here indeed was where we meet our Lord in the flesh.

The faith our Lord raised up within me almost a decade ago in Afghanistan is the same faith which guides me today. I wasn't raised Lutheran, but somehow, for some reason, Christ decided to use a war, an iPod, and a podcast to bring me onto the Ark of His Church, confident that "He holds the [battle]field forever."



*Jake Damec is a veteran of the Afghan War, Hillsdale College graduate, political staffer, and member of St. Paul's Evangelical Lutheran Church in Hillsdale, Michigan.*

# Find a Church

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Rev. Ival Toepke  
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Scottsboro AL 35769  
256-574-4927

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Glendale, AZ 85308  
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Rev. David Jay Webber  
7670 E. Jomax Road  
Scottsdale, AZ 85266  
480-621-7394

Catalina Lutheran  
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15855 N. Twin Lakes Drive  
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520-825-9255

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Shepherd of Peace Lutheran  
Rev David Vandercook  
449 Millwood Cir.  
Mauumelle AR 72113  
501-851-4546

Trinity Lutheran  
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3802 N. Olive  
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501-753-6824

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Capistrano Beach, CA 92624  
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Lutheran Church of Our Savior  
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Rev. John Bestul  
5825 Bollinger Road  
Cupertino, CA 95014  
408-252-0345

Messiah Lutheran  
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Danville, CA 94526  
925-736-2270

Gloria Dei Lutheran  
Rev. Jeffrey Horn  
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760-743-2478

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902 Maple Street  
Inglewood, CA 90301  
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12500 Sand Canyon Avenue  
Irvine, CA 92618  
949-599-4760

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Rev. Mark Pierson  
2283 Palo Verde Avenue  
Long Beach, CA 90815  
562-596-4409

Our Savior's Lutheran  
Rev. Clinton Hoff  
725 N. Fairview Street  
Ridgecrest, CA 93555  
706-375-7921

Holy Cross Lutheran  
4701 Grove Street  
Rocklin, CA 95677  
916-624-8185

Prince of Peace Lutheran  
Rev. Paul Willweber  
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San Diego, CA 92120  
619-583-1436

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Rev. Matthew Payne  
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San Dimas, CA 91773  
909-394-4555

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Rev. Geoffrey Wagner  
4022 Park Lane  
Elizabeth, CO 80107  
303-646-1378

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Rev. David Magruder  
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Fort Collins, CO 80526  
970-226-4721

## CONNECTICUT

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Rev. Timothy Gordish  
625 Poquonnock Rd  
Groton, CT 06340  
860-445-0483

## DELAWARE

Concordia Lutheran  
Rev. David Kummer  
3003 Silverside Road  
Wilmington, DE 19810  
302-478-3004

## FLORIDA

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Rev. George Poulos Jr.  
7601 SW 39th Street  
Davie, FL 33328  
954-475-0683

Faith Lutheran  
Rev Andrew Sorenson  
1620 Pinehurst Rd  
Dunedin FL 34698  
727-733-2657

Hope Lutheran Church  
Rev. Dr. Mark Moreno  
4541 N. Wickham Road  
Melbourne FL, 32935  
321-622-6126

Grace Lutheran  
Rev. Keith Lingsch  
Rev. Mark Eisold  
860 Banyon Blvd.  
Naples, FL 34102  
239-261-7421

Immanuel Lutheran Church  
Rev. Randy Blankschaen  
24 W. Wright Street  
Pensacola, FL 32501  
850-438-8138

Zion Lutheran Church  
Rev Roberto Rojas  
16161 Marsh Rd  
Winter Garden FL 34787  
407-656-5751

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Rev. Kevin Elseroad  
Rev. Aaron Sterling  
4655 Webb Bridge Rd  
Alpharetta, GA 30005  
770-475-0640

Living Faith Lutheran  
Rev. Timothy Droegemueller  
Rev. Aaron Simms  
1171 Atlanta Hwy  
Cumming, GA 30040  
770-887-0184

## IDAHO

Good Shepherd Lutheran  
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5009 Cassia Street  
Boise, ID 83705  
208-343-7212

Our Redeemer Lutheran  
Rev. David Reeder  
407 S. Hayes  
Emmett, ID 83617  
208-365-5231

Peace Lutheran  
Rev. Paul Johnson  
600 Stevens Street  
P.O. Box 33  
Filer, ID 83328  
208-326-5450

Augustana Lutheran  
Rev. Jonathon Krenz  
(Meets at 7th Day Adventist Church)  
1015 West C Street  
Moscow, ID 83843  
208-892-9224

Shepherd of the Hills Lutheran  
Rev. Neil Bloom  
13541 W. Highway 53  
Rathdrum, ID 83858  
208-687-1809

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Altamont, IL 62411  
618-483-6756

St. John Lutheran  
Rev. Jeff Caithamer  
509 S. Mattis Avenue  
Champaign, IL 61821  
217-359-1123

First Bethlehem Lutheran  
Rev. James Kellerman  
1649 West Le Moyne Street  
Chicago, IL 60622  
773-276-2338

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Rev. Michael Walther  
Rev. Scott Adle  
1300 Belt Line Road  
Collinsville, IL 62234  
618-344-3151

Calvary Lutheran  
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535 N. McLean Blvd  
Elgin, IL 60123  
847-741-5433

Bethany Lutheran  
Rev. Jeff Hemmer  
5600 Old Collinsville Road  
Fairview Heights, IL 62208  
618-632-6906

St. John Lutheran  
Rev. Dr. Leonard Payton  
305 Circle Ave.  
Forest Park, IL 60130  
(1.5 miles south of Concordia University Chicago)  
708-366-3226

Christ Our Savior Lutheran  
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612 N. State Street  
Freeburg, IL 62243  
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Concordia Lutheran  
Rev. Stephen Mueller  
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Geneseo, IL 61254  
309-944-3993

Hope Lutheran  
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Hope Lutheran  
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Messiah Lutheran  
Rev. Karl Gregory  
801 N. Madison Street  
Lebanon, IL 62254  
618-537-2300

St Paul Lutheran  
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Lockport, IL 60441  
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Redeemer Lutheran  
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Zion Lutheran  
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Bethany Lutheran  
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New Berlin, IL 62670  
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Topeka, KS 66606  
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Rev. Daniel Metzger  
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Louisville, KY 40222  
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Rev. William Stottlmyer  
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763-420-2426

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Lewisville, MN 56060  
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Glory of Christ Lutheran  
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Rev. Kyle Krueger  
Rev. John Fehrman  
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763-478-6031

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651-423-2149

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320-252-8171

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636-296-1292

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Chesterfield, MO 63017  
636-532-0400

Mount Calvary Lutheran  
Rev. Mark Kranz  
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816-637-9800

Trinity Lutheran  
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601 Kingsbury Blvd  
Fredericktown, MO 63645  
573-783-2405

Zion Lutheran  
Rev. Rick Pettet  
601 County Road 202  
Gravelton, MO 63645  
573-783-2405

Village Lutheran  
Rev. Dr. Kevin Golden  
Rev. Dr. Matthew Harrison  
9237 Clayton Road  
Ladue, MO 63124  
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Trinity Lutheran  
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Trinity Lutheran  
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Zion Lutheran  
Rev. Mark Rouland  
Rev. Michael Fiebertorn  
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Saint Charles, MO 63304  
636-441-7425

Hope Lutheran  
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Peace Lutheran  
Rev. Dr. Jon Furgeson  
Rev. Robert Brown  
Rev. Dr. Dennis Kastens  
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Saint Louis, MO 63125  
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Prince of Peace Lutheran  
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Saint Louis, MO 63126  
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Concordia Lutheran  
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Sikeston, MO 63801  
573-471-5842

St. Paul's Lutheran  
Rev. Steve Riordan  
955 Hwy 109  
Wildwood, MO 63038  
636-273-6239

## **MONTANA**

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Belfry, MT 59008  
406-662-3776

Christ The King Lutheran  
Rev. Ryan Wendt  
759 Newman Lane  
Billings, MT 59101-4742  
406-252-9250

Mount Olive Lutheran  
Rev. Willis McCall  
Rev. Christopher Brandt  
2336 St. Johns Ave.  
Billings, MT 59102  
406-656-6687

St. Paul Lutheran  
Rev. Paul Shupe  
404 S. 3rd Street  
Bridger, MT 59014  
406-662-3776

## **NEBRASKA**

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402-274-4210

St Paul Lutheran  
Rev. Allen Strawn  
506 Mail St.  
Bridgeport, NE 69336  
308-262-0424

Immanuel Lutheran  
Rev. Scott Porath  
1009 G Street  
Eagle, NE 68347  
402-781-2190

Peace Lutheran  
Rev. Michael Gaunt  
906 N. California Avenue  
Hastings, NE 68901  
402-462-9023

Zion Lutheran  
Rev David Kahle  
1305 Broadway  
Imperial NE 69033  
308-882-5655

Good Shepherd Lutheran  
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Rev. Adam Moline  
Rev. Luke Russert  
3825 Wildbriar Lane  
Lincoln, NE 68516  
402-423-7639

Redeemer Lutheran  
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510 S. 33rd Street  
Lincoln, NE 68510  
402-477-1710

Lamb of God Lutheran  
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1414 South Washington  
Papillion, NE 68046  
402-934-9045

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1110 S. 90th St.  
Omaha, NE 68124  
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Zion Lutheran  
Rev. Craig Niemeier  
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Saint Libory, NE 68872  
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Trinity Lutheran  
Rev. Kevin Kohnke  
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## **NEVADA**

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673 Weston Road  
Manchester, NH 03103  
603-622-1514

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Redeemer Lutheran  
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2000 Diamond Drive  
Los Alamos, NM 87544  
505-412-9682

## **NEW YORK**

Lutheran Church of Our Redeemer  
Rev. William Terjesen  
714 Hudson Avenue  
Peekskill, NY 10566  
914-293-0081

Zion Lutheran  
Rev. Timmothy Heath  
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