

# Issues, Etc.

## JOURNAL



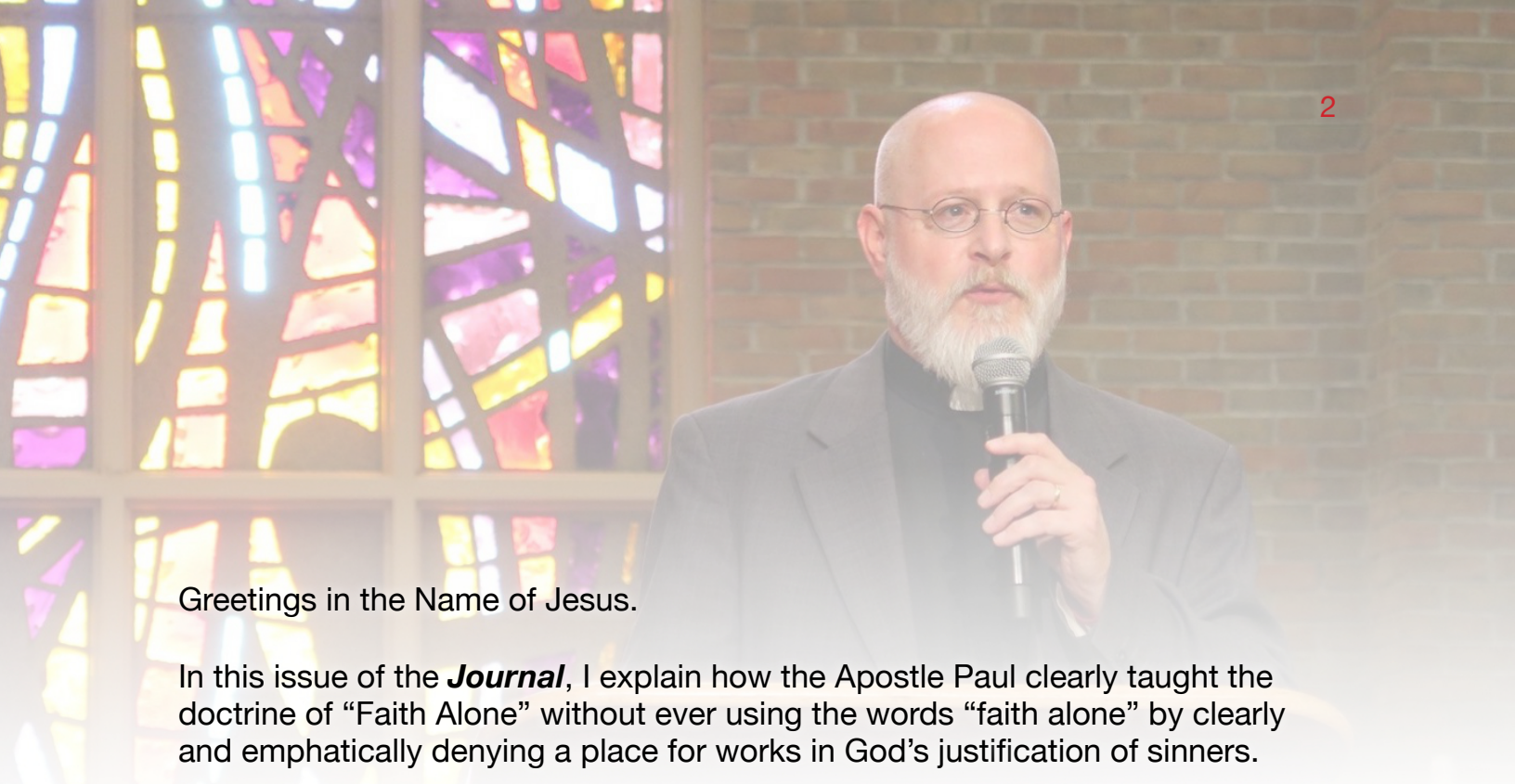
*How the Apostle Paul  
Said, “Faith Alone”*

by Todd Wilken

Wittenberg Trail:  
Confessions: My Journey from Roman  
Catholicism to Confessional Lutheranism

by Katey Price Vogel

Winter—2021



Greetings in the Name of Jesus.

In this issue of the **Journal**, I explain how the Apostle Paul clearly taught the doctrine of “Faith Alone” without ever using the words “faith alone” by clearly and emphatically denying a place for works in God’s justification of sinners.

Katey Price Vogel has written our Wittenberg Trail feature. She recounts her life as a mass-going cradle Roman Catholic, and how she could not shake the spiritual restlessness produced by its false assurance of works. Read about her path to the true assurance of Jesus’ accomplished work in the Lutheran Confession.

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Wir sind alle Bettler,

Todd Wilken, host  
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## II



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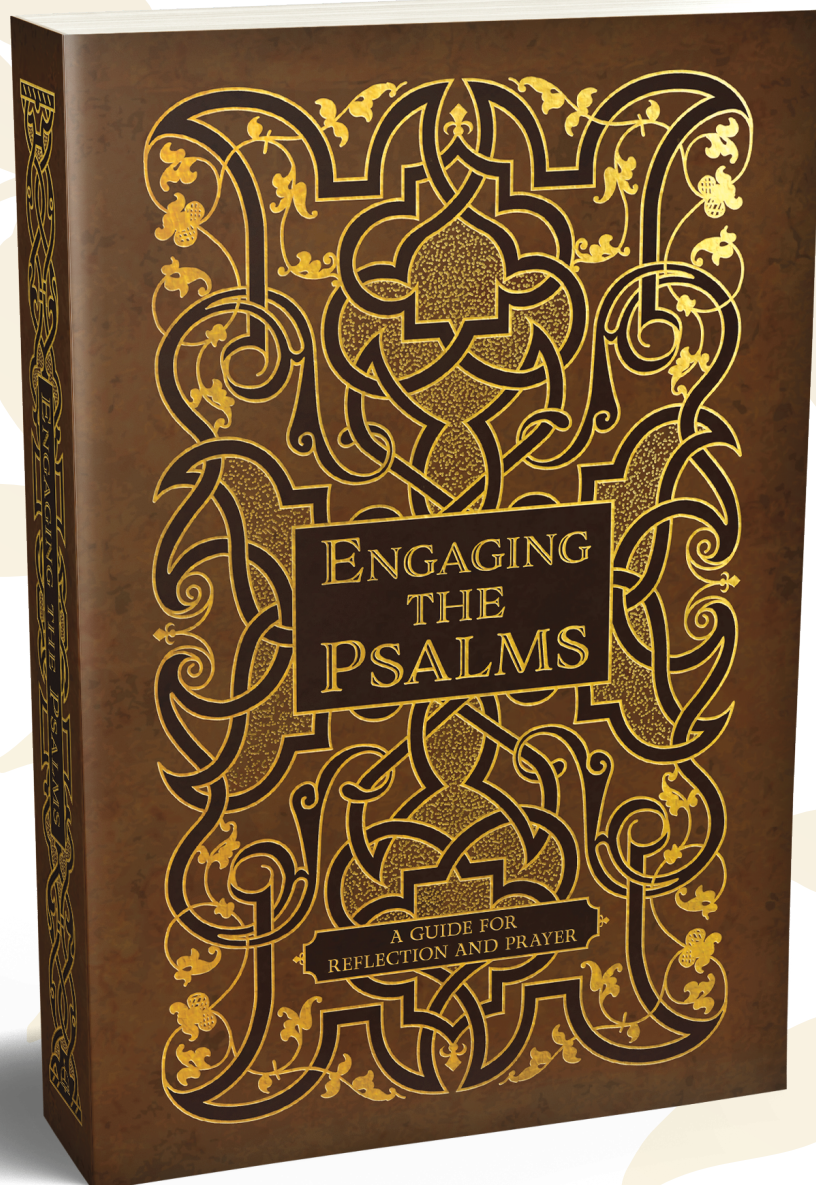
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## *How the Apostle Paul Said, “Faith Alone”*

by Todd Wilken

*Men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ’s sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ’s sake, who, by His death, has made satisfaction for our sins. This faith God imputes for righteousness in His sight.*  
(Augsburg Confession, VI, 1-3)

“Faith Alone” is one of the great Solas of the Reformation. The phrase “Faith Alone” occurs countless times in the Lutheran Confessions and the other writings of the Reformation. Protestant Christians around the world embrace “Faith Alone” as a cornerstone of their understanding of the doctrine of Justification.

But the Bible never uses the phrase “Faith Alone.” You can search your concordance or your Bible software and you won’t find it. So why is “Faith Alone” even one of the *Solas* of the Reformation?

The question is as old as the Reformation — older, in fact. It goes all the way back to the Apostle Paul himself. Paul didn’t use the phrase “Faith Alone,” but that is exactly what Paul’s critics accused him of teaching. In the book of Romans, Paul actually answers the questions of his critics accusing him of teaching “Faith Alone.”

Why would Paul’s critics accuse him of teaching “Faith Alone” if he never used the phrase? Because that is exactly what Paul taught. Here are the primary passages where Paul taught “Faith Alone” without ever using the phrase itself.

### **Romans 3:28**

***We conclude that a man is justified by faith apart from the deeds of the law.***

Paul is contrasting faith with works as the means by which we are declared righteous before God. It is very important to note that for Paul, faith and works are mutually exclusive as the means of justification. For Paul, we are declared righteous before God either by faith alone or by works alone. He explains this either/or framework by describing how the Old Testament patriarch Abraham was justified:

*If Abraham was justified by works, he has something to boast about, but not before God. For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness." Now to him who works, the wages are not counted as grace but as debt. But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness. (Rom. 4:2-5)*

Paul has previously stated that "all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus." (Rom. 3:23-24) If God justifies freely, He cannot justify based on works. This is why Paul then mentions David: "just as David also describes the blessedness of the man to whom God imputes righteousness apart from works." If works and faith are mutually exclusive as means of justification, then God justifies through faith alone.

### **Galatians 2:16**

***...a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.***

Three times in this single verse Paul excludes works from justification. Again, the contrast between faith and works as means of justification is key. It must be one or the other. Whereas in Romans Paul seems to leave open the possibility of a some kind of justification by works (*If Abraham was justified by*



*works...*), here he rules out the possibility altogether, saying, “by the works of the law no flesh shall be justified.”

If works not only do not, but also cannot justify, the reader is left with only one conclusion: a man is justified by God through faith alone.

Three times in this single verse Paul also emphasizes the object of justifying faith: Jesus Christ. This connects the *Sola* of Faith Alone to the *Sola* of Christ Alone. One cannot deny the former without denying the latter. To include works in justification is to exclude Christ from justification.

This is why Paul accuses the Galatians of “turning away so soon from Him who called you in the grace of Christ” by attempting to include the work of circumcision in justification, saying that they are “estranged from Christ.” He concludes, “for if righteousness *comes* through the law, then Christ died in vain.” (Gal. 1:6; 5:4; 2:21) Just as we are declared righteous for Christ’s sake alone, so we are declared righteous through faith alone.

### **Galatians 3:10**

***That no one is justified by the law in the sight of God is evident, for “the just shall live by faith.”***

Paul is citing a verse he used in his epistle to the Romans to establish faith as the universal instrument by which God distributes Christ’s salvation to all:

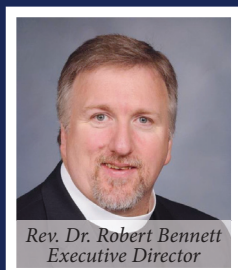
*I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, “The just shall live by faith.” (Rom.1:16-17)*

Here in Galatians, Paul is making a similar argument about the Gentiles sharing in a common salvation with the descendants of Abraham. He writes:

*And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, “In you all the nations shall be blessed.” So then those who are of faith are blessed with believing Abraham. (Gal. 3:8-9)*

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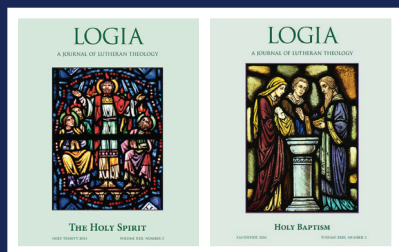
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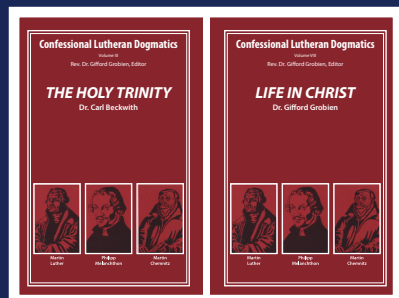
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Paul asserts here that the statement “the just shall live by faith” excludes the possibility of one being justified by works. This leaves faith alone as the only possible means of justification before God for both Jews and Gentiles.

### **Ephesians 2:8-9**

***For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.***

Paul contrasts the phrase “not of works” with “through faith.” Again, the two are exclusive of one another. And even the faith itself which appropriates salvation is a divine gift “not of yourselves,” ruling out the possibility that such faith may be seen as a work.

Paul’s mention of boasting bears some mention. Already in Romans, Paul has connected boasting to justification by works: “If Abraham was justified by works, he has something to boast about, but not before God.” (Rom. 4:2) A justification by works results in boasting. This helps us understand Paul elsewhere in Romans when he says, “Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith.” If justification by works results in boasting, justification by faith excludes boasting precisely because justification by faith excludes all works.

This verse is perhaps Paul’s clearest and fullest expression of the role of how sinners are justified. It is the source of the classic formula for justification articulated during the Reformation in the Lutheran *Book of Concord*:

*Men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ’s sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ’s sake, who, by His death, has made satisfaction for our sins. This faith God imputes for righteousness in His sight. (AC, VI, 1-3)*

This formula is expanded later in the Confessions. Notice how carefully the reformers were to exclude any hint of works from justification:



*...that poor sinful man is justified before God, that is, absolved and declared free and exempt from all his sins, and from the sentence of well-deserved condemnation, and adopted into sonship and heirship of eternal life, without any merit or worth of our own, also without any preceding, present, or any subsequent works, out of pure grace, because of the sole merit, complete obedience, bitter suffering, death, and resurrection of our Lord Christ alone, whose obedience is reckoned to us for righteousness. These treasures are offered us by the Holy Ghost in the promise of the holy Gospel; and faith alone is the only means by which we lay hold upon, accept, and apply, and appropriate them to ourselves. (SD, III, 9-10)*

The reformers were at pains to cut off every conceivable avenue by which works could be introduced into justification. And yet, there is nothing in this expanded formula that isn't found in Paul's writings themselves.

And while Paul excludes works of the law entirely from our justification before God, he properly includes works in the life that results from justification through faith alone. The statement (attributed to Martin Luther or John Calvin, depending on whom you ask), "We are saved by faith alone, but the faith that saves is never alone" is true. Works have their place following justification. Paul concludes in verse 10: "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them."

### **Faith Alone... By Any Other Name**

It is true that the Apostle Paul does not use the phrase "Faith Alone." He doesn't need to. In fact, in just this small sampling of verses, Paul uses the strongest *possible* language to exclude works from justification: "apart from the deeds of the law...apart from works...not by the works of the law...not of works...by the works of the law no flesh shall be justified...no one is justified by the law in the sight of God." This is how Paul says, "Faith Alone." It is difficult to imagine what stronger terms Paul could have used to deny a place for works in God's justification of sinners. And since for Paul, faith and works are mutually exclusive as means of justification, excluding works —denying even the

possibility of justifying works— leaves only one possibility: Faith alone justifies.  
Or as the Lutheran Confessions put it:

*We wish first to show this, that faith alone makes of an unjust, a just man, i.e., receives remission of sins. The particle “alone” offends some, although even Paul says, Rom. 3:28: “We conclude that a man is justified by faith, without the deeds of the Law.” Again, Eph. 2:8: “It is the gift of God; not of works, lest any man should boast.” Again, Rom. 3:24: “Being justified freely.” If the exclusive “alone” displeases, let them remove from Paul also the exclusives freely, not of works, it is the gift, etc. For these also are very strong exclusives. (Ap. VI, 73)*



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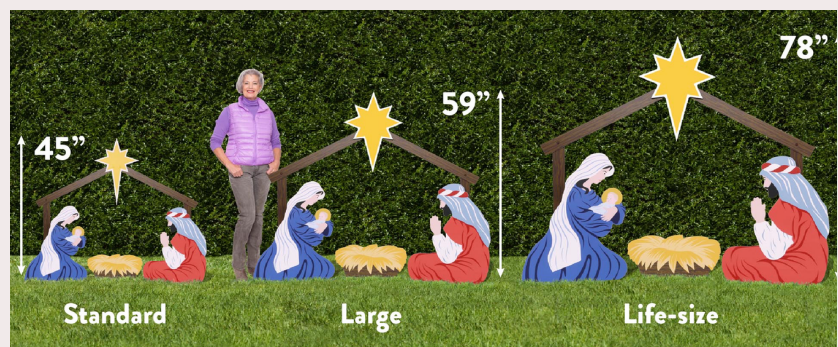
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# Wittenberg Trail: Confessions: My Journey from Roman Catholicism to Confessional Lutheranism

by Katey Price Vogel

St. Augustine wrote in his *Confessions* that, “You have made us for yourself, O God, and our hearts are restless until they rest in you.” While I did not have quite the spirited past of St. Augustine, I certainly questioned my faith regularly, and ran in and out of my Roman Catholic faith until finding my way to confessional Lutheranism in 2018.

I was raised in Western Pennsylvania as a “cradle Catholic,” meaning I was baptized and brought to the Roman Catholic faith from birth. Growing up in a small town, Catholicism was all I knew. I went to Catholic grade school and all my friends attended my parish on Sundays. The families I saw in Mass at 8:30 a.m. were the same families I saw at the swimming pool that Sunday afternoon. It was very idyllic small-town living.

When I went to a large university, my mind was opened to other denominations and Christian worldviews. I was exposed to many different forms of Protestantism and Evangelical Christianity. I regularly went to Catholic Mass at our Newman Center, but there was something missing—something which had been eluding me for a while. I was going to Mass every week, but I wasn’t *feeling* anything.

Ever restless, I began attending Campus Crusade for Christ each week—a large gathering of hundreds of students giving their lives for Christ. The music was contemporary with hands flying in the air, and I felt as if I were living two lives: one on Sunday ordered by the ancient hum of the liturgy and the Sacraments, and the other on Thursday as Spirit-filled and wild as the student leader wanted it to be that evening.

In the end, I chose feeling over substance, as I felt “called” to attend an Evangelical law school. I told myself and others that it was because of the constitutional law and religious liberties programs. But the truth is I felt as if the Holy Spirit were leading me to a place where my faith would be opened wide to possibilities.

To the contrary, once exposed to even more Christian denominations, my restless heart dug in to what I knew: Catholicism. For the next 12 years, I became more firmly entrenched in my Catholic faith. I studied Catholic apologetics, joined Bible studies, prayed the rosary as often as I could, did a weekly Holy Hour (praying before the exposed Eucharistic host), and went to Daily Mass several times each week. I knew each saint for every day, for every need. Lost my keys? I prayed to St. Anthony. When I studied for the bar exam, I lit candles nearly every day at a statue of St. Thomas More, the patron saint of lawyers. In short, I was doing everything I could to work my way into heaven. It was all about doing “more,” and there was never enough I could do to ensure I would land in heaven. Looking back, I realize that my focus was not on what Jesus did for me but on myself.

I became increasingly worried about my salvation. I was concerned with what purgatory would be like and how long I would have to spend there. I kept wondering if there was some way to know for sure that I would make my way to the pearly gates, but everything from the Catholic Church pointed toward “no”. At the same time, I was growing more disillusioned with the papacy and the leadership at the Vatican. Pope Francis took over the papacy from Pope Benedict XVI and immediately began to sideline conservative voices while issuing vague statements on Catholic doctrine and social teaching. He became the darling of the liberal media, especially with the publication of his 2015 encyclical *Laudato Si* which blasted capitalism and discussed climate change.

In the summer of 2018, I fell into a spiritual darkness. I was bouncing from one Catholic parish to another, and I was again restless. I questioned whether I had a place in the Catholic Church. I struggled to find conservative orthodox parishes practicing the Novus Ordo—the ordinary rite followed after Vatican II. While spiritually and ideologically I aligned more closely with those Catholics attending Latin Mass

churches, I never felt at home with some of their traditions. I lamented to a good friend—a faithful Lutheran and member at Immanuel Lutheran Church in Alexandria, VA—that I was so upset with the state of the Catholic Church and had no idea where to turn. This friend asked me for my address, and the next day an Amazon package appeared on my front doorstep containing three books: *Luther's Small Catechism*, *Why I am Lutheran* by Daniel Preus, and *The Spirituality of the Cross* by Gene Edward Veith. I thanked my friend for these books, but I assured him that I could never become Lutheran and would find a way to stay in the Catholic Church.

Eventually curiosity got the best of me. I devoured these three books and found that Jesus was central to all that I was reading. I felt like the focus on the Lord and the scriptural basis for everything had been missing in my life. I wanted to know more. In addition to reading these three books, I began to read the Bible more frequently.

One Sunday, I decided to attend the Divine Service at Immanuel in Alexandria. I was nervous driving to church, and wondered what I was possibly doing. I had no idea what I would experience and was shocked to find that the liturgy was not so different from Catholic Mass. I found the sermon to have substance and to connect deeply with the Gospel. I enjoyed the beautiful hymnody which had real depth. While my head kept saying “this is just Catholic-lite”, my heart was telling me I just had to come back for another service. I found my way back to Immanuel the following Sunday, and then the next Sunday. At that point, I decided it was time to meet with Immanuel’s senior pastor, the Rev. Christopher Esget.

In my first meeting with Pastor Esget, he gave me a copy of *Luther's Large Catechism*, pointed me toward the *Book of Concord* and a book by Robert Preus entitled *Justification and Rome*. I read through the Augsburg Confession, the Apology, and the Smalcald Articles. I read through both the *Large Catechism* and *Justification and Rome*—twice! (My copy of *Justification and Rome* is well-loved with many passages underlined and flagged.) I asked dozens of questions in person and via email. We spoke about the church fathers and their place in confessional Lutheranism. I was still attending Catholic Mass each Sunday as well as Divine Service, but I was falling in love with the doctrine of justification. At one meeting with Pastor Esget, I

asked him if justification was really that simple—that we are saved by grace through faith alone—and he said “yes.” It was so different from what I learned attending Catholic grade school and growing up in the Catholic Church. I continued to mull over and pray on the beautiful simplicity of justification, specifically Article IV in the Augsburg Confession.

In the winter of 2019, I decided to start catechetical classes for Confirmation at Immanuel, but was unsure if I would ultimately become Lutheran at Easter. At each successive Sunday class, I became more convicted that the Lutheran Church was the place for me. I loved attending the Divine Service and the juxtaposition of Law and Gospel. But mostly, I longed to receive Communion at the altar rail. Every time I came up for a blessing, I yearned to have Jesus fill me with His Body and Blood. I prayed about becoming Lutheran and eventually decided to tell my family that I was leaving the Roman Catholic Church. Those were difficult but necessary conversations to have. My family was mostly supportive of my decision, with my parents and siblings content that I was remaining a Christian.

On Wednesday of Holy Week, I met with Pastor one final time after going to Confession, and asked final questions regarding saints and Mary. Even though I was 99% sure I would become Lutheran, I just had to close the loop on my upbringing as a Roman Catholic. I left feeling firm in my conviction that the Lutheran Church was home for me.

My journey to confessional Lutheranism culminated with my confirmation at the Easter Vigil in April 2019. As part of the confirmation liturgy, Pastor Esget read these verses for me from Ephesians, “For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.” (Ephesians 2:8-10 NKJV) I can think of no better verses to summarize where my focus should be and where I should place my faith and trust in my salvation—in the grace Jesus bought for us. To this day, I often ponder these verses and pray on them in times of need.



My faith today is stronger than before thanks to faithful pastors like Pastors Esget and Noah Rogness at Immanuel and friends from my parish community. In fact, two fellow parishioners introduced me to my now-husband, another Lutheran. We married this past summer, and we support one another in prayer and attend weekly Divine Service together. I am no longer restless in my faith but firmly entrenched in confessional Lutheranism. Like St. Augustine so many centuries ago, I have found my spiritual home.



*Katey Price Vogel is the Executive Director of the Terri Schiavo Life & Hope Network and a member at Immanuel Lutheran Church in Alexandria, VA. Her career has been focused at the intersection of policy, politics, and the law. In addition to her work with the Life & Hope Network, she is a Charlotte Lozier Institute Associate Scholar. She is a happy wife, both a proud Buckeye and Yinzer, and an ice cream connoisseur.*

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Rev. Dr. Mark Moreno  
4541 N. Wickham Road  
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321-622-6126

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

Immanuel Lutheran Church  
Rev. Randy Blankschaen  
24 W. Wright Street  
Pensacola, FL 32501  
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Zion Lutheran Church  
Rev Roberto Rojas  
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Winter Garden, FL 34787  
407-743-5533

## GEORGIA

Christ the Shepherd Lutheran  
Rev. Kevin Elseroad  
Rev. Aaron Sterling  
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770-475-0640

Living Faith Lutheran  
Rev. Timothy Droegemueller  
Rev. Aaron Simms  
1171 Atlanta Hwy  
Cumming, GA 30040  
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## IDAHO

Good Shepherd Lutheran  
Rev. Tim Pauls  
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Boise, ID 83705  
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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  
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## ILLINOIS

Bethlehem Lutheran  
Rev. Marcus Manley  
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618-483-6756

St. John Lutheran  
Rev. Jeff Caithamer  
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First Bethlehem Lutheran  
Rev. James Kellerman  
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Good Shepherd Lutheran  
Rev. Michael Walther  
Rev. Scott Adle  
1300 Belt Line Road  
Collinsville, IL 62234  
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Calvary Lutheran  
Rev. Mark Bestul  
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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  
Rev. Bruce Keseman  
612 N. State Street  
Freeburg, IL 62243  
618-539-5664

Concordia Lutheran  
Rev. Stephen Mueller  
316 S. Oakwood Avenue  
Geneseo, IL 61254  
309-944-3993

Hope Lutheran  
Rev. Em. David Fielding  
Rev. Alan Beuster  
3715 Wabash Avenue  
Granite City, IL 62040  
618-876-7568

Hope Lutheran  
Rev. Scott Busaker  
2745 Broadway  
Highland, IL 62249  
618-654-7891

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

St Paul Lutheran  
Rev. Christopher Antonetti  
1500 S. Briggs St.  
Lockport, IL 60441  
815-838-1832

Zion Lutheran  
Rev. Kirk Clayton  
101 S. Railway St.  
Mascoutah, IL 62258  
618-566-7345

Our Savior Lutheran  
Rev. Doug Minton  
209 W. Jones St.  
Milford, IL 60953  
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Trinity Lutheran  
Rev. Peter Ill  
Rev. Todd Wilken  
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Holy Cross Lutheran  
Rev. Wilfred Karsten  
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Bethany Lutheran  
Rev. Seth Clemmer  
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St. John's Lutheran  
Rev. David Benning  
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Christ Lutheran  
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Zion Lutheran  
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Rev. Paul Mumme  
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Redeemer Lutheran  
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Rev. Michael Frese  
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Calvary Lutheran  
Rev. Kurt Ebert  
Rev. Josh Reifsteck  
Rev. Udhayanesan Raji  
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St Paul's Lutheran  
Rev. David Shadday  
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St Peter Lutheran  
Rev. Seth Mierow  
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St Paul Lutheran  
Rev. Peter Speckhard  
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St Paul Lutheran  
Rev. Michael Blodgett  
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Emmaus Lutheran  
Rev. Dr. Richard Stuckwisch  
Rev. David Seyboldt  
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Rev. Jacob Sutton  
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Trinity Lutheran  
Rev. Jordan McKinley  
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Our Redeemer Lutheran  
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Our Redeemer Lutheran  
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Rev. Jesse Cearlock  
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St. John Lutheran  
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Rev Daniel Krueger  
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Redeemer Lutheran  
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Immanuel Lutheran  
Rev. J.R. Wheeler  
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Faith Lutheran  
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Augsburg Lutheran  
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Bethlehem Lutheran  
Rev. Christopher Craig  
308 N. Indiana Avenue  
Sylvan Grove, KS 67481  
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St John's Lutheran  
Rev. Jon Bruss  
Rev. D.M. Kerns  
Rev. Roger Goetz  
901 S.W. Fillmore Street  
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Grace Lutheran Church  
Rev. Geoffrey Boyle  
Rev. Daniel Metzger  
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Wichita, KS 67218  
316-685-6781

Trinity Lutheran Church  
Rev. Geoffrey Boyle  
Rev. Daniel Metzger  
611 S. Erie Street  
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Our Redeemer Lutheran  
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Our Savior Lutheran  
Rev. Joshua Cook  
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Louisville, KY 40222  
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## LOUISIANA

Redeemer Lutheran Church  
Rev. John Drosendahl  
22531 Hwy 1088  
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985-674-0377

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Zion Lutheran  
Rev. James Oester  
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Accident, MD 21520  
301-746-8170

Calvary Lutheran  
Rev. Kevin Barron  
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410-426-4301

St. Paul Lutheran  
Rev. William Stottlmyer  
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301-678-7180

Lutheran Church of the Cross  
Rev. Christopher Harrison  
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## MASSACHUSETTS

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Redemption Lutheran  
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Battle Creek, MI  
269-964-2321

Ascension of Christ Lutheran  
Rev. Daniel Grams  
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Beverly Hills, MI 48025  
248-644-8890

St Paul Lutheran of Good Harbor  
Rev. Robert Wurst Jr  
2943 S. Manitou Trail  
Cedar, MI 49621  
231-228-6888

Emmanuel Lutheran  
Rev. Joel Baseley  
Rev. Paul Wolff  
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Dearborn, MI 48124  
313-565-4002

Zion Lutheran  
Rev. Mark Braden  
4305 Military Street  
Detroit, MI 48210  
313-894-7450

Epiphany Lutheran  
Rev. Ryan Beffrey  
4219 Park Lane  
Dorr, MI 49323  
616-681-0791

Immanuel Lutheran  
Rev Mark Loest  
8220 E Holland Rd (M-46)  
Frankentrost MI 48601  
989-754-0929

Our Savior Lutheran  
Rev. Jeremy Swem  
Rev. David Fleming  
Rev. North Sherrill, Jr.  
2900 Burton Street S.E.  
Grand Rapids, MI 49546  
616-949-0710

St. Paul's Lutheran  
Rev. Lee Johnson  
Rev. Sean Willman  
2551 W. Bacon Rd.  
Hillsdale, MI 49242  
517-437-27625

St. John Lutheran  
246 N. Ridge Road  
Port Sanilac, MI 48469  
810-622-9653

St Michael Lutheran  
Rev. Paul Naumann  
Rev. Jason Toman  
7211 Oakland Dr  
Portage, MI 49024  
269-327-7832

St. John Lutheran  
Rev. Joshua Ball  
62657 North Avenue  
Ray, MI 48096  
586-749-5286

St. Paul Lutheran  
Rev. Steve Stolarczyk  
6356 Center Street  
Unionville, MI 48767  
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#### **MINNESOTA**

Immanuel Lutheran  
Rev. Donald Klatt  
160 210th Street S.W.  
Appleton, MN 56208  
320-394-2358

St. Paul Lutheran  
Rev. Peter Haugen  
128 Filmore Street SE  
Chatfield, MN 55923  
507-867-4604

St. John Lutheran  
Rev. Matthew Moss  
Rev. Matthew Johnson  
9141 Highway 101  
Corcoran, MN 55340  
763-420-2426

Mount Olive Lutheran  
Rev. Robert Franck  
2012 E. Superior Street  
Duluth, MN 55812  
218-724-2500

Immanuel Lutheran  
Rev. Donald Klatt  
510 Olivia Street  
Holloway, MN 56249  
320-394-2452

Trinity Lutheran  
Rev. Donald Klatt  
1746 30th Street N.W.  
Holloway, MN 56249  
320-394-2308

St. John's Lutheran  
Rev. David Markworth  
60929 110th Street  
Hutchinson, MN 55350  
320-587-4853

St. Paul Lutheran  
1324 9th Street  
International Falls, MN 56649  
218-283-8642

Trinity Lutheran  
Rev. Gregory Volbrecht  
47334 132nd Street  
Lewisville, MN 56060  
507-435-2434

Good Shepherd Lutheran  
Rev. James Stefanic  
1600 E. College Drive  
Marshall, MN 56258  
507-532-4857

Glory of Christ Lutheran  
Rev. Jeremiah Johnson  
Rev. Kyle Krueger  
Rev. John Fehrman  
Rev. Dean Weibel  
4040 Hwy 101 N.  
Plymouth, MN 55446  
763-478-6031

St Johns Lutheran  
Rev. Christopher Horton  
14385 Blaine Avenue E.  
Rosemount, MN 55068-5929  
651-423-2149

Redeemer Lutheran  
Rev. Bruce Timm  
2718 3rd Street N.  
St Cloud, MN 56303  
320-252-8171

#### **MISSISSIPPI**

Christ Lutheran  
Rev. Dr. James Holowach  
4423 I-55 North  
Jackson, MS 39206  
601-366-2055

#### **MISSOURI**

Good Shepherd Lutheran  
Rev. Warren Woerth  
2211 Tenbrook Road  
Arnold, MO 63010  
636-296-1292

Lord of Life Lutheran  
Rev. Mark Below  
15750 Baxter Road  
Chesterfield, MO 63017  
636-532-0400

Mount Calvary Lutheran  
Rev. Mark Kranz  
1215 Baldwin Lane  
Excelsior Springs, MO 64024  
816-637-9800

Trinity Lutheran  
Rev. Rick Pettet  
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  
314-993-1834

Trinity Lutheran  
Rev. David Oberdieck  
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Trinity Lutheran  
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4798 N Hwy 94  
Saint Charles, MO 63301  
636-250-3350

Zion Lutheran  
Rev. Mark Rouland  
Rev. Michael Fiebertorn  
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Saint Charles, MO 63304  
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Hope Lutheran  
Rev. Randy Asbury  
5218 Neosho  
Saint Louis, MO 63109  
314-352-0014

Peace Lutheran  
Rev. Dr. Jon Furgeson  
Rev. Robert Brown  
Rev. Dr. Dennis Kastens  
737 Barracksview Road  
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Prince of Peace Lutheran  
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Saint Louis, MO 63126  
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Concordia Lutheran  
Rev. Mark Martin  
836 Park Ave.  
Sikeston, MO 63801  
573-471-5842

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

## **MONTANA**

St. John Lutheran  
Rev. Paul Shupe  
301 Vail Avenue  
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  
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406-662-3776

## **NEBRASKA**

Trinity Lutheran  
Rev. Jonathan Rathjen  
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Auburn, NE 68305  
402-274-4210

St Paul Lutheran  
Rev. Allen Strawn  
506 Mail St.  
Bridgeport ,NE 69336  
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Immanuel Lutheran  
Rev. Scott Porath  
1009 G Street  
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Peace Lutheran  
Rev. Michael Gaunt  
906 N. California Avenue  
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Zion Lutheran  
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Good Shepherd Lutheran  
Rev. Clint Poppe  
Rev. Adam Moline  
Rev. Luke Russert  
3825 Wildbriar Lane  
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402-423-7639

Redeemer Lutheran  
Rev. Mark Ebert  
Rev. Joel Dietrich  
510 S. 33rd Street  
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402-477-1710

Lamb of God Lutheran  
Rev. Philip Houser  
1414 South Washington  
Papillion, NE 68046  
402-934-9045

Pacific Hills Lutheran  
Rev. Bryan Drebes  
1110 S. 90th St.  
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Zion Lutheran  
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## **NEVADA**

Grace Lutheran  
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## **NEW HAMPSHIRE**

Immanuel Lutheran  
Rev. Donald Colegeo  
673 Weston Road  
Manchester, NH 03103  
603-622-1514

## **NEW MEXICO**

Redeemer Lutheran  
Rev. Brian Kachelmeier  
2000 Diamond Drive  
Los Alamos, NM 87544  
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## **NEW YORK**

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

Zion Lutheran  
Rev. Timmothy Heath  
3917 Waverly Rd.  
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## **NORTH CAROLINA**

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Trinity Lutheran  
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3353 US 176 North  
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## **NORTH DAKOTA**

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## **OHIO**

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Zion Evangelical Lutheran  
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Bethlehem Lutheran  
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937-878-0651

St. Timothy Lutheran  
Rev. Joel Sutton  
5040 Rye Dr  
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937-233-2443

St. John Lutheran  
Rev. Stephen Niermann  
16035 Country Rd. U  
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419-598-8961

Bethlehem Lutheran  
Rev. Robert Green  
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440-845-2230

Shepherd of the Valley Lutheran  
Rev. John Rutz  
13101 Five Point Road  
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St. John Lutheran  
Rev. James Haugen  
8888 Prospect Road  
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Hope Lutheran  
Rev. Benjamin Meyer  
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Good Shepherd Lutheran  
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## **OKLAHOMA**

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Trinity Lutheran  
Rev. Christian Tiews  
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918-756-6046

## **OREGON**

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795 E. Powell Blvd  
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Reformation Lutheran (ELS)  
Rev. Steven Brockdorf  
4435 S.E. Tualatin Valley Hwy  
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Emmanuel Lutheran  
Rev. Karl Hess  
2175 SW Salmon Ave.  
Redmond, OR 97756  
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Faith Lutheran  
Rev. Evan Goeglein  
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541-582-0457

## **PENNSYLVANIA**

Mt. Calvary Lutheran  
Rev. Christopher Seifferlein  
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Lititz, PA 17543  
717-560-6751

Logos Lutheran  
Rev. Rob Kieselowsky  
628 N. Broad Street  
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215-992-9102

St. John Lutheran  
Rev. Robert Kieselowsky  
25 E. Scenic Road  
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## **SOUTH CAROLINA**

Our Redeemer Lutheran  
Rev. Aaron Stinnett  
54 Dedar Swamp Rd  
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## **SOUTH CAROLINA**

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Rev. Christopher Burger  
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## **SOUTH DAKOTA**

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## **TENNESSEE**

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Concordia Lutheran  
Rev. Eric Rudsenske  
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Praise Lutheran  
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Redeemer Lutheran  
Rev. Philip Young  
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St. Paul Lutheran  
Rev. Robert Portier  
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## TEXAS

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Divine Savior Lutheran Church  
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Immanuel Lutheran  
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Resurrection Lutheran  
Rev Garrett Buvinghausen  
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