

Issues, Etc.

JOURNAL



Confessions of a Well-Intentioned Preacher

by Todd Wilken

Wittenberg Trail:
From Despair to the Real Presence of God

by Lyman Stone

Spring—2018

A man with glasses and a clerical collar is speaking into a red microphone. He is looking down at some papers in front of him. The background is slightly blurred, showing what appears to be a stage or a podium area.

Dear **Issues, Etc. Journal** Reader,

Greetings in the name of Jesus.

In this edition of the **Journal**, I confess how, for years as a Lutheran preacher, I ignored or explained away entire verses, paragraphs and chapters of Scripture. Why did I do this? I thought I was protecting my hearers from legalism. I was wrong.

This edition's Wittenberg Trail feature is from Lyman Stone. It is his story of growing up in the Christian faith, yet without a clear object of that faith, found only in the presence of Christ in His Word and Sacraments.

You'll also find a list of our generous sponsoring congregations at the end of the **Journal**.

Enjoy this edition of the **Journal**.

Wir sind alle Bettler,

Todd Wilken, host
Issues, Etc.

A large, stylized handwritten signature in black ink, which appears to read "Todd Wilken".

Todd Wilken

Issues, Etc.

Making the Case

CONFERENCE 2018



The Premier Conference for Lutheran Laity

Friday, June 8, and Saturday, June 9, 2018

Good Shepherd Lutheran Church

in Collinsville, IL (15 miles east of St. Louis)

Featuring:

Hank Hanegraaff

"The Bible Answer Man"

Rev. Will Weedon

LCMS Worship

Scott Klusendorf

Life Training Institute

Rev. Hans Fiene

"Lutheran Satire"

Dr. Angus Menuge

Concordia University Wisconsin

Craig Parton

International Academy of Apologetics,
Evangelism and Human Rights

Rev. Jonathan Fisk

"Broken: Seven 'Christian' Rules That
Every Christian Ought to Break as Often as Possible"

Cost is \$120 and includes three meals.

Attendance is limited to 400.

Register at www.issuesetc.org

or call (618) 223-8385



Confessions of a Well-Intentioned Preacher

by Todd Wilken

We teach not only how the Law can be observed, but also how God is pleased if anything be done, namely, not because we render satisfaction to the Law, but because we are in Christ.

—Apology of the Augsburg Confession, III, 19

For many years, I have been fond of saying, “The reason I love being a Lutheran is that I don’t have to ignore or explain away a single syllable of Scripture.” But for the first 15 to 20 years of my ministry as a Lutheran pastor I did that very thing almost every time I stepped into the pulpit.

I can cite hundreds of sermons from the first half of my ministry that ignored or explained away entire verses, paragraphs and chapters of Scripture. I ignored those verses, paragraphs and chapters, because they said things I thought my people didn’t need to hear. I explained them away, because they said things I thought might be harmful to my people’s faith. I ignored or explained them away, because they contained the instruction and guidance of the Law.

It’s not that I had no use for God’s Law in my preaching, but I had an extremely limited use for it. Simply put, I was intentionally limiting my preaching of the Law to the Law’s accusations, and intentionally avoiding preaching the instruction and guidance of the Law.

I had what I thought were two super-Lutheran reasons for preaching this way. The first reason went like this: The Law can tell a person what to do but

cannot give him the power to do it. Only the Gospel can produce good works in a Christian. Therefore I reasoned, for the Christian, the instruction and guidance of the Law is unnecessary.

The second reason went like this: As a Christian, I am both saint and sinner. The saint needs no instruction or guidance from the Law. The sinner cannot be instructed or guided by the Law. Therefore I reasoned, the instruction and guidance of the Law is unnecessary for the Christian.

Moreover, I reasoned, such instruction and guidance might actually be dangerous. It might give the impression that Christians are saved by faith in Jesus plus their good works. Therefore I reasoned, I should avoid preaching the instruction and guidance of the Law.

And that's exactly what I did. I rigorously avoided anything that would even hint at the Law's guidance or instruction.

This was really very foolish of me. I knew that I had no control over how the Holy Spirit uses His Law in preaching, but that didn't stop me from trying!

I had good intentions. I also knew exactly what I was doing. I knew that Scripture was full of the Law's instruction and guidance for the Christian, strongly indicating that Christians still need such preaching of the Law—not to produce good works but to guide them. I also knew that the Lutheran Confessions clearly taught that Christians do need such application of the Law: "We teach not only how the Law can be observed, but also how God is pleased if anything be done, namely, not because we render satisfaction to the Law, but because we are in Christ." (Apology of the Augsburg Confession, III, 19)

We unanimously believe, teach, and confess that although the truly believing and truly converted to God and justified Christians are liberated and made free from the curse of the Law, yet they should daily exercise themselves in

the Law of the Lord, as it is written, Ps. 1:2;119:1: Blessed is the man whose delight is in the Law of the Lord, and in His Law doth he meditate day and night. For the Law is a mirror in which the will of God, and what pleases Him, are exactly portrayed, and which should [therefore] be constantly held up to the believers and be diligently urged upon them without ceasing. (Solid Declaration, VI, 5)

I also knew that the Lutheran Confessions describe instruction and guidance in good works as part of the preaching of the Gospel in the broad sense:

The sum of the preaching of the Gospel is this, namely, to convict of sin, and to offer for Christ's sake the remission of sins and righteousness, and the Holy Ghost, and eternal life, and that as regenerate men we should do good works. (Apol. VII, 29)¹

I knew that the Christians need the instruction and guidance precisely because they are both saint and sinner. The saint delights in the instruction and guidance of the Law, and the sinner needs such instruction and guidance to restrain him:

Because so far as they have been born anew according to the inner man, they do what is pleasing to God, not by coercion of the Law, but by the renewing of the Holy Ghost, voluntarily and spontaneously from their hearts; however, they maintain nevertheless a constant struggle against the old Adam. For the old Adam, as an intractable, refractory ass, is still a part of them, which must be coerced to the obedience of Christ, not only by the teaching, admonition, force and threatening of the Law, but also oftentimes by the club of punishments and troubles (S.D., VI, 23-24)

I also knew that both Scripture and the Confessions teach that the Holy Spirit produces good works and new obedience to God's Law in the Christian. Scripture never avoids the Law's instruction and guidance for the Christian, and the Lutheran Confession speak positively about it.

I knew all these things, but I also thought I knew better. I was convinced that the instruction and guidance of the Law was unnecessary and probably dangerous for Christians. I was determined to avoid it at all costs.

So I preached as though the one and only purpose of the Law in Christian preaching was to accuse the hearers of sin.

Now the Lutheran Confessions do teach that God's Law always accuses sinners, but I was taking this a step further. I was preaching as though God's Law only accuses, and nothing more.

Granted, it was often difficult to explain why the Scriptures and Confessions described the Law not only as an accuser, but also as a guide and teacher. It was difficult to explain why the Scriptures and Confessions described the new obedience produced in Christians by the Holy Spirit. It was difficult to explain why the Scriptures and Confessions constantly urged Christians to obedience, offering the constant teaching or guidance of the Law. I couldn't offer an explanation for any of this, so I just ignored it.

I did the same thing from the pulpit. When the sermon text had any kind of teaching or guidance of a moral nature, I usually ignored it. Sometimes I explained it away. For example, when confronted with the fact that the Apostle Paul regularly gave moral instruction to his Christian readers, I would dismiss it, saying, "Paul wrote that only to show us that we can't obey any of it." I turned what was clearly teaching or guidance into only accusation.

I believed that if I told my hearers about the work of the Holy Spirit to begin obedience in them, and that God's Law continued to guide and instruct them in this new obedience, I would be taking their eyes off of Jesus' perfect obedience. I



believed that if I mentioned the obedience produced in Christians by the Holy Spirit from the pulpit, I would turn my people into Pharisees. In short, I believed that I had to ignore or explain away parts of the Bible for the good of my hearers and for the sake of the Gospel.

And, then there were the legalists.

I think that I realized even then that explaining away parts of the Bible and ignoring parts of the Lutheran Confessions wasn't the answer. I knew my reasons for doing so were weak and indefensible. So what did I do? I went on the offense! Not only did I avoid anything that would even hint at the Law's guidance or instruction in my own preaching, I branded any sermon containing such things as the product of legalism. I made little, if any distinction between Rick Warren preaching nothing but practical principles for living and a fellow Lutheran pastor preaching Law and Gospel and instructing his people in good works. Both were legalists in my book.

Another category of legalists I often decried were preachers who warned Christians not to abuse God's grace; preachers who were concerned that the freedom of the Gospel be abused as an opportunity for sin. I regarded these preachers as timid, moralists and closet pietists who were scared of God's grace and of Christian liberty.

Did I know that the Apostle Paul himself often warned Christians not to abuse God's grace, and not to misuse the freedom of the Gospel as an opportunity for sin? Yes, but I ignored that. Did I know that the Lutheran Confessions did the same? Yes, but I ignored that too. Why? These facts did not fit into my idea of what Lutheran preaching was supposed to be.

My occasional crusade against legalism distracted me from my increasing alienation from the Scriptures I was supposed to be preaching and the Confessions

I was supposed to be upholding and practicing. It was far easier to criticize someone else's preaching than to diagnose the problems with my own. I continued to regard myself as a thoroughly confessional Lutheran preacher.

Did I mean well? Maybe I did, or maybe I didn't. I sincerely wanted to keep my hearers eyes on Jesus. But in order to do that, I was willing to ignore and explain away parts of the text. I was willing to violate my ordination vow to teach and preach according to the Lutheran Confessions.

I often justified this by telling myself that I was "erring on the side of the Gospel." I wasn't. I was just ignoring what the text said, what the Scriptures teach and what I had promised to do at my ordination vow. I had promised that all my preaching and teaching would conform to Scripture and the Confessions. It didn't. Instead, I was second-guessing Scripture and the Confessions.

Did my preaching send anyone to hell? I sincerely hope not. But, here's what Martin Luther himself had to say about preachers like me:

That is what my antinomians, too, are doing today, who are preaching beautifully and, as I cannot but think, with real sincerity about Christ's grace, about the forgiveness of sin and whatever else can be said about the doctrine of redemption. But they flee as if it were the very devil the consequence that they should tell the people about the third article, of sanctification, that is, of the new life in Christ. They think one should not frighten or trouble the people, but rather always preach comfortingly about grace and the forgiveness of sins in Christ, and under no circumstances use these or similar words, "Listen! You want to be a Christian and at the same time remain an adulterer, a whoremonger, a drunken swine, arrogant, covetous, a usurer, envious, vindictive, malicious, etc.!" Instead they say, "Listen! Though you are an adulterer, a whoremonger, a miser, or other kind of sinner, if you but believe, you are saved, and you need not fear the law. Christ has fulfilled it all!" (Martin Luther, On The Councils And The Church, AE, 41:114-116)

Was Luther, who championed salvation through faith alone apart from works, now adding works back into salvation? Not at all. Rather, he is saying that such preaching preaches a *false* Christ:

*For there is no such Christ that died for sinners who do not, after the forgiveness of sins, desist from sins and lead a new life... They may be fine Easter preachers, but they are very poor Pentecost preachers, for they do not preach about the sanctification by the Holy Spirit, but solely about the redemption of Jesus Christ, although Christ, whom they extoll so highly, and rightly so, is Christ, that is, he has purchased redemption from sin and death so that the Holy Spirit might transform us out of the old Adam into new men — we die unto sin and live unto righteousness, beginning and growing here on earth and perfecting it beyond, as St. Paul teaches. Christ did not earn only grace, for us, but also the gift of the Holy Spirit, so that we might have not only forgiveness of, but also cessation of, sin. (Martin Luther, *On The Councils And The Church*, AE, 41:114-116)*

If Luther was right, by avoiding “as if it were the very devil” any instruction or guidance of God’s Law in my preaching, I was preaching a Christ *who doesn’t exist*.

If Luther is right, I was withholding one of Christ’s gifts from my hearers. Every time I ignored or explained away some passage for Scripture, thinking that I was protecting my hearers, I was actually robbing my hearers of God’s Word.

The legalist and the antinomian operate with the same premise: There is something in God’s Word that is dangerous to a Christian’s salvation. For the legalist it is the Gospel. For the Antinomian it is the Law. There is nothing in God’s Word that is dangerous to a Christian’s salvation.

Can God’s Word be misapplied? Of course. Can that misapplication of God’s Word endanger salvation? Of course. Was ignoring and explaining away parts of God’s Word the way to protect against that danger? No.

By ignoring and explaining away parts of God's Word in my preaching, I was teaching my hearers to read the Bible that way too. I was teaching them to ignore and explain away God's Word. In retrospect, I can think of few things more harmful I

could have done to my hearers than that. Despite what I thought were my super-Lutheran reasons for what I did, there was no excuse for that.

As I said, it was foolish of me to think that I could control how the Holy Spirit used His Law. And, thank God, as hard as I tried, I never managed to do it. The Holy Spirit was in control of His Law and His Gospel all along, despite my efforts to improve on His work.

The Apostle Paul writes to the Philippians words that applied to me as a preacher:

Some indeed preach Christ from envy and rivalry, but others from good will. The latter do it out of love, knowing that I am put here for the defense of the gospel. The former proclaim Christ out of selfish ambition, not sincerely but thinking to afflict me in my imprisonment. What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed, and in that I rejoice. (Philippians 1:15-18)

I preached Law and Gospel in the narrowest sense possible, out of a conviction that those verses, paragraphs and chapters of Scripture that I was ignoring weren't necessary for my hearers to hear. I preached out of a needless fear that the parts of Scripture I was glibly explaining away would be harmful to my hearers. I preached to spite the legalists, real and imagined.

What finally changed my mind and my preaching? The patient correction of fellow pastors, who didn't buy my allegedly Lutheran self-justifications, who held me



to my promise to conform all my preaching and teaching to Scripture and the Lutheran Confessions, and who showed me a better, more faithful way found in that very Scripture and those very Confessions.

Moreover, the very Jesus Whom I wanted so earnestly to preach was patient with this poor, unfaithful preacher. He didn't let me ignore His Word for good. Through that Word He showed me what I was withholding from my hearers and myself. And His Gospel was there for me.

The **Issues**, Etc.
MAKING the CASE
CONFERENCE

June 8 & 9 in Collinsville, IL



¹ See also: "It is written in the prophet, Jer. 31:33: 'I will put My Law in their inward parts, and write it in their hearts.' And in Rom. 3:31, Paul says: 'Do we, then, make void the Law through faith? God forbid! Yea, we establish the Law.' And Christ says, Matt. 19:17: 'If thou wilt enter into life, keep the commandments.' Likewise, 1 Cor. 13:3: 'If I have not charity, it profiteth me nothing.' These and similar sentences testify that the Law ought to be begun in us, and be kept by us more and more that we are to keep the Law when we have been justified by faith, and thus increase more and more in the Spirit." (Apol. III, 2-3) "Therefore it is given for a daily pasture and sustenance, that faith may refresh and strengthen itself so as not to fall back in such a battle, but become ever stronger and stronger. For the new life must be so regulated that it continually increase and progress" (LC, Sacrament of the Altar, 24) "Because, indeed, faith brings the Holy Ghost, and produces in hearts a new life, it is necessary that it should produce spiritual movements in hearts. And what these movements are, the prophet, Jer. 31:33 shows, when he says: I will put My Law into their inward parts, and write it in their hearts. Therefore, when we have been justified by faith and regenerated, we begin to fear and love God, to pray to Him, to expect from Him aid, to give thanks and praise Him, and to obey Him in afflictions. We begin also to love our neighbors, because our hearts have spiritual and holy movements there is now, through the Spirit of Christ a new heart, mind, and spirit within." (Apol. III, 4) "For Christ has overcome the devil, and has given to us the promise and the Holy Ghost, in order that, by divine aid, we ourselves also may overcome. And 1 John 3:8: For this purpose the Son of God was manifested, that He might destroy the works of the devil. Again, we teach not only how the Law can be observed, but also how God is pleased if anything be done, namely, not because we render satisfaction to the Law, but because we are in Christ." (Apol. III, 18-19) "Man observes the Law however, when he hears that for Christ's sake God is reconciled to us, even though we cannot satisfy the Law. When, by this faith Christ is apprehended as Mediator, the heart finds rest, and begins to love God and observe the Law, and knows that now, because of Christ as Mediator, it is pleasing to God, even though the inchoate fulfilling of the Law be far from perfection and be very impure." (Apol. III, 149-50) "Christ often connects the promise of the remission of sins to good works, not because He means that good works are a propitiation, for they follow reconciliation; but for two reasons. One is, because good fruits must necessarily follow. Therefore He reminds us that, if good fruits do not follow, the repentance is hypocritical and feigned. The other reason is, because we have need of external signs of so great a promise, because a conscience full of fear has need of manifold consolation. As, therefore, Baptism and the Lord's Supper are signs that continually admonish, cheer, and encourage desponding minds to believe the more firmly that their sins are forgiven, so the same promise is written and portrayed in good works, in order that these works may admonish us to believe the more firmly. And those who produce no good works do not excite themselves to believe, but despise these promises. The godly on the other hand, embrace them, and rejoice that they have the signs and testimonies of so great a promise. Accordingly, they exercise themselves in these signs and testimonies." (Apol. III, 154-55) "Therefore we must by faith accept the remission of sins before we do the works of the Law; although, as has been said above, love follows faith, because the regenerate receive the Holy Ghost, and accordingly begin to become friendly to the Law and to do the works of the Law." Apol. XII, 82

RELIGION on TRIAL

*Cross-Examining
Religious Truth Claims*

CRAIG A.
PARTON

With
eternity
at stake,
there's
no room
for error.

See how Christianity stacks up against other
religions at cph.org/religionontrial



1.800.325.3040

© 2018 Concordia Publishing House

YOU CAN HELP

RESTORE • RECOVER • REBUILD

WHETHER
YOU HAVE A
DAY, A WEEK
OR LONGER,
A VARIETY OF
VOLUNTEER
OPPORTUNITIES
ARE AVAILABLE
FOR GROUPS AND
INDIVIDUALS.



#HURRICANEHARVEY
SIGN UP! [THELC.MS/TXVOLUNTEER](https://thelc.ms/txvolunteer)

Wittenberg Trail: From Despair to the Real Presence of God

by Lyman Stone

Reflecting on his faith when he was my age (mid 20s), Martin Luther said that he had “Lost touch with Christ the Savior and Comforter, and made of him the jailer and hangman of my poor soul.” I keep that in mind when I consider how to tell my own story: how different might this story look told fifteen years from now versus the way I will tell it today? But it is fitting to begin there, because my story, though it may sound presumptuous, begins in a similar place as Luther’s: despair.

I was born into a family of living and vibrant faith. My father is ordained in the United Methodist church and teaches Old Testament at Asbury Seminary. My grandfather at age 90 is still a globe-trotting evangelist and preacher who packs stadiums when he speaks. My mother is the most passionately and faithfully confessing person I have ever known, and my grandmother was, before she went home, the finest model of Christian service and humility a person can hope to have. I have been, from birth to the present day, spoiled with rigorous and winsome examples in the faith. I was raised in an environment where conversancy in theology was necessary for dinner-table conversations and the bookshelves had books in at least three dead languages on them; but where we also spent some of our holidays serving homeless people instead of decking out our table, where we read mission support letters together nightly at dinner, and the quiet liturgies of prayer and study in the home were given first priority. The town I grew up in was, and remains today, packed with similar families; it is a living, breathing community of faith that I genuinely believe has few equals on the earth (that may be my local patriotism

showing). Over the course of my school years I had the normal teenage doubts, skepticisms, rejections, and returns. But, at the end of the day, my upbringing gave me no inspiring target for rebellion. I could not rage against inconsiderate parents, or unkind siblings, or corrupt church politics. I attended a nondenominational megachurch for my formative years, and, truth be told, was well-formed as a result, schooled in good theology by my parents, and urged on to faithful vocation by my pastors.

And yet, when I look back on those days, I see despair. Not despair as just emotional anguish, but despair as my favorite faithful believing Lutheran from the past, Soren Kierkegaard, described it: “Wanting in despair to be oneself.” That is, I wanted desperately to be “truly myself,” and yet resisted actually having that as well, because, as Kierkegaard realized, “becoming a self” is not actually about self-actualization. It is about “relating to the infinite,” that is, receiving a new self, a call to renewed identity and humanity in Christ. I wasn’t ready to give up being who I wanted to be, in order to become something, someone, I did not truly understand.

The trouble was that although I had a good theological education, although I knew that I was justified by grace through faith, and although I could recite councils and creeds and Bible verses, I could not have told you where my faith, where my actual identity, really rested. If asked, “How do you know that you are saved?” I would have given you a rhetorically satisfying answer that, on reflection, you would have realized boils down to, “Because I feel saved,” or, perhaps, “Because I feel that I ought to feel saved.” I had numerous facts about faith, and beyond that I had passionate feelings about faith, I burned with fire and zeal, but when I look back, I wonder what it was I thought I had faith in. It was not my baptism. It was not communion. It was not prayer. It was not even scripture: yes, I believed it was an inerrant and inspired book, God’s Word even, and I could perhaps have described

broadly what that meant. But did I have any real grasp of the incarnate Word, what it actually means to have that Word given to us in a form we can read and understand? Hardly.

And so even though I have no doubt today that the Holy Spirit had already worked faith in me through the Word in a valid Trinitarian baptism, orthodox preaching, and exposure to scripture, at the center of my faith was a hazy, ethereal emptiness. The final ground of my faith amounted to some degree of hand-waving away the basic problem: I could not even begin to venture an explanation of how God comes to man, how He meets us, how He works in our life, and what that means for our broken lives. I could not see the Cross.

When I went to college, two providential interventions bent my path towards confessional Lutheranism. The first was that I went to a college where there were very few Christians of any kind, and indeed a large amount of active antagonism towards Christians. The pressure-cooker environment where my outspoken beliefs could earn me, at best, respectful disagreement and, at worst, actual violence, forced me to take stock of myself. How far was I willing to go? What sacrifices were worth making? I had nowhere to turn to besides Scripture. My church was great in many ways, but seemed more focused on winning over the culture than on helping me survive its onslaught. My family was always supportive, but a college student (and indeed any adult) cannot just run home every weekend for relief. Our Christian fellowship group was invaluable, but I was too-rapidly placed in leadership, when above all else I felt that I needed to be led, and, what's more, to be fed, rather than asked to lead others. As a result, I poured my energies into scripture, reading and re-reading the Psalms and Prophets every day.

Jeremiah 15:15-18 became my lonely prayer:

*You who know, O Lord,
Remember me, take notice of me,
And take vengeance for me on my persecutors.
Do not, in view of Your patience, take me away;
Know that for Your sake I endure reproach.
Your words were found and I ate them,
And Your words became for me a joy and the delight of my heart;
For I have been called by Your name,
O Lord God of hosts.
I did not sit in the circle of merrymakers,
Nor did I exult.
Because of Your hand upon me I sat alone,
For You filled me with indignation.
Why has my pain been perpetual
And my wound incurable, refusing to be healed?
Will You indeed be to me like a deceptive stream
With water that is unreliable?*

As I saw possible friendships wither, a romantic relationship end, and my life narrow to a small circle of faithful companions, all because of this strange mystery of faith, I could barely even articulate, this prayer became my encouragement. I had no rock left except the Rock. I was forced to see that there were several ways my life could go: I could acculturate, despairing of any hope for Christian vocation in my life, or else, I could accept what was, in hindsight, not actually a terribly heavy cross to bear: I could despair of the admiration of my peers. I could cease the striving-in-despair to be who I wanted to be, and allow God to form me in the vocation into which He was calling me.

A second providence made my college years truly productive: I met my wife! She was the only Lutheran at my university. I wasn't Lutheran, but I had read quite a bit of Luther (an irritating side effect of being raised by a theologian), and so I would torment my then-friend Ruth by playing "Luther vs. Lutherans." I'd look up the faith statements of the Lutheran Church-Missouri Synod, then find quotes from Luther's

writings or table talks which seemed to contradict those statements. While this frustrated my eventual-wife to no end (I have continued to be endlessly frustrating), in hindsight I realize that I was accidentally taking a catechism class. I was finding Lutheran confessions or Luther's writings, and asking that simple, but dangerous-to-the-skeptic, question of the catechism, "What does this mean?"

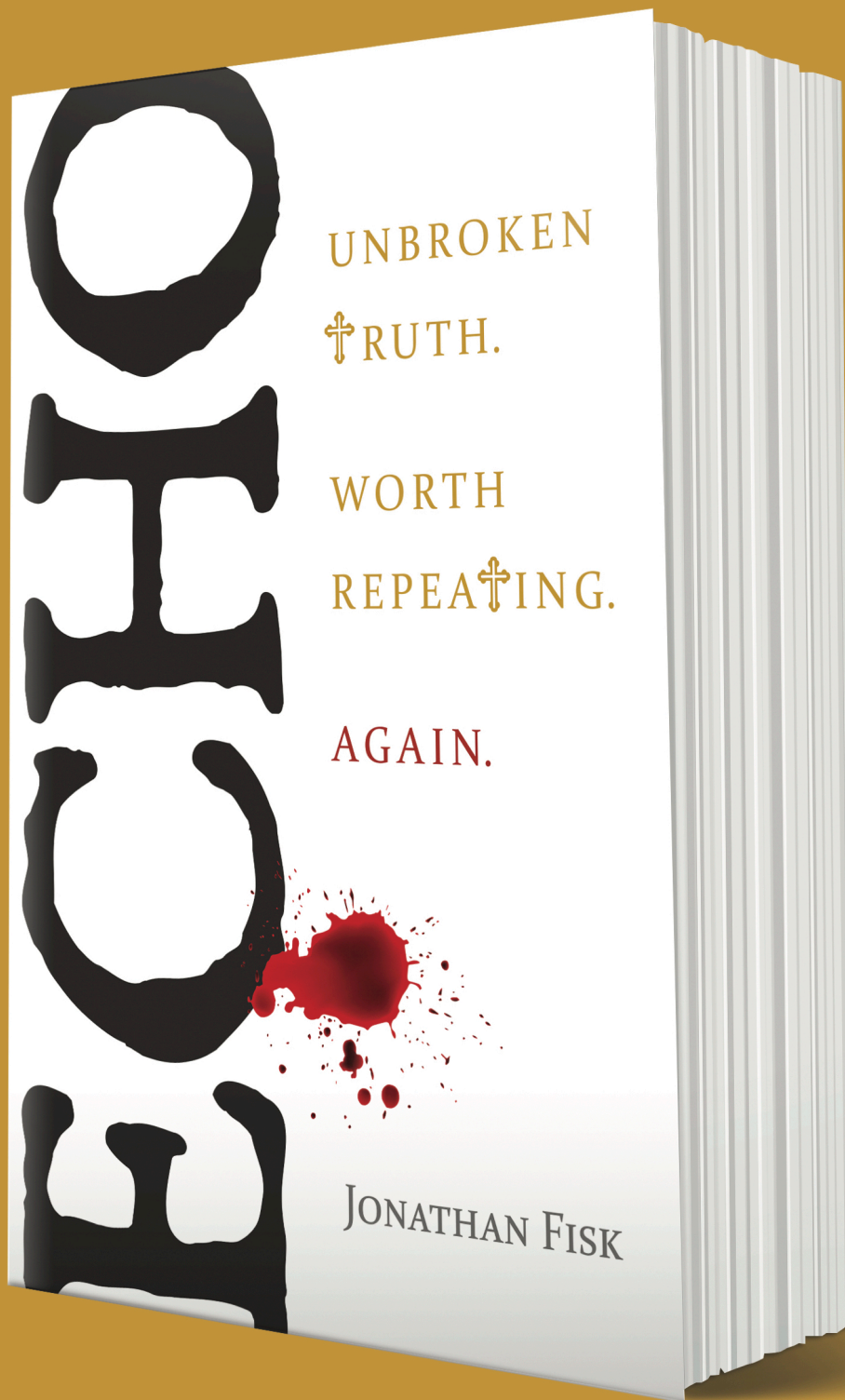
And as I, in despair of finding solid ground on which to stand, tormented my Lutheran interlocutor, one fact came up again and again: while she did not always have the answers to my questions, she knew with a mighty assurance what her faith was in. It was in her baptism, which was the Word in the water. Her faith was in the fact that Christ said, "This IS my body," and she took Him at His plain word, and received communion on that basis. I was intrigued, even unsettled, by the plain solidity of this faith. In time, as I read and studied more and more, I was more than intrigued. I became convinced of Lutheranism, but not because I was argued into the faith, nor because I was rebelling against the faith of my upbringing. Truth be told, I think I "won" most of the theological arguments my wife and I had (she may disagree), and to this day I see continuity between the faith of my childhood and my Lutheran confession, not contradiction. Rather, I came to see the truth of the Lutheran Confessions, because they were the only firm ground I could find in a culture cracking at the seams, because they were the only thing that could change that uncertain object of faith into certain, objective means, which in their humble appearances masking the Real Presence of God, situated all the power and humility of the Incarnation at exactly the place I needed it to encourage me in my daily vocation.

In time, after Ruth and I moved to Washington, DC, we were fortunate enough to attend Immanuel Lutheran Church, where, with enough remedial coursework and a very patient pastor, I was able to, as I explained to my family,

“Get Lutheranized.” We strive to fill our home today with liturgies oriented towards the substance of faith: morning canticles and hymnody, bible study with friends, and hospitality for all comers. And now, God has called us to another change in circumstances. While Ruth and I love our church, our jobs, and our home in DC, we will move to Hong Kong this summer to serve as missionaries in the local Lutheran school system. While we are sad to leave, we are excited to go, and would encourage readers to keep the Lutheran Church-Hong Kong Synod, and our work there, in their prayers.



Lyman Stone is an economist who specializes in population and regional economic forecasting. He writes for *The Federalist*, *Vox*, and the *Institute for Family Studies*, with bylines also in the *New York Times*, *The Atlantic*, and elsewhere. He is an Advisor at Demographic Intelligence, a consultancy, and an agricultural market forecaster for the US Department of Agriculture. He is married to fellow Kentuckian Ruth, and they live in Washington, DC, where they attend Immanuel Lutheran Church.



**Christianity
is more
than just
memorization.**

It is Truth.

Hear the Christian Echo at cph.org/echo



1.800.325.3040

© 2018 Concordia Publishing House

Find a Church

ALABAMA

Hope Lutheran Church
Rev. R. Daniel Carlson
4800 Montevallo Rd
Birmingham, AL 35210
205-956-1930

St. Paul Lutheran Church
Rev. John Bussman
513 4th Ave SE
Cullman, AL 35055
256-734-3575

Redeemer Lutheran Church
Rev. William Parsons III
200 S Section St
Fairhope, AL 36532
251-928-8397

ARIZONA

Atonement Lutheran
Rev David Haught
4001 W Beardsley Rd
Glendale AZ 85308
623-582-8785

Catalina Lutheran
Rev. Michael Morehouse
15855 N. Twin Lakes Dr.
Tucson, AZ 85739
520-825-9255

CALIFORNIA

Faith Lutheran
Rev. Ronald Hodel
Rev. Jeremy Rhode
34381 Calle Portola
Capistrano Beach, CA 92624
949-496-1901

Redeemer Evangelical Lutheran
Rev. Donald Jordan
750 Moss Ave
Chico, CA 95926
530-342-6085

Lutheran Church of Our Savior
Rev. Dennis Bestul
Rev. John Bestul
5825 Bollinger Rd
Cupertino, CA 95014
408-252-0345

Gloria Dei Lutheran
Rev Jeffrey Horn
1087 W Country Club Ln
Escondido CA 92026
760-743-2478

Hope Lutheran
Rev John Berg
Rev Freeman Li
3800 Beard Rd
Fremont CA 94555
510-793-8691

Peace Lutheran
Rev. Gregory Young
4672 North Cedar Ave
Fresno, CA 93726
559-222-2320

The Good Shepherd Lutheran
Rev. Bruce von Hindenburg
902 Maple St
Inglewood, CA 90301
310-671-7644

St. Paul's Lutheran
Rev. Brandon Jones
2283 Palo Verde Ave
Long Beach, CA 90815
562-596-4409

Christ the King Lutheran
Rev Wiley Smith
1505 Ford St
Redlands CA 92373
909-793-5703

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

Holy Cross Lutheran
Rev Todd Peperkorn
4701 Grove St
Rocklin CA 95667
916-624-8185

Good Shepherd Lutheran
Rev. Gregory Stenzel
4335 Van Dyke Ave
San Diego, CA 92105
619-284-7228

Prince of Peace Lutheran
Rev. Paul Willweber
6801 Easton Ct
San Diego, CA 92120
619-583-1436

Trinity Lutheran
Rev. Matthew Payne
922 San Dimas Ave
San Dimas CA 91773
909-394-4555

COLORADO

Risen Christ Lutheran
Rev. Dwight Hellmers
14850 W 72nd Ave
Arvada, CO 80007
303-421-5872

Mount Zion Lutheran
Rev Carlton Hein
750 Cantril St
Castle Rock CO 80104
303-688-9550

University Hills Lutheran
Rev. David Vanderhyde
4949 E. Eastman Ave.
Denver, CO 80222
303-759-0161

Christ Our Savior Lutheran
Rev. Geoffrey Wagner
4022 Park Ln
Elizabeth, CO 80107
303-646-1378

Peace with Christ Lutheran
Rev. David Magruder
1412 W. Swallow Rd.
Fort Collins, CO 80526
970-226-4721

Calvary Lutheran
Rev. Timothy Davis
518 Dexter St.
Wray, CO 80758
970-332-4630

FLORIDA

Gloria Dei Lutheran Church
Rev George Poulos Jr
7601 SW 39th Street
Davie, FL 33328
954-475-0683

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

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

GEORGIA

Trinity Lutheran Church
12391 Mercy Blvd
Savannah GA 31419
912-925-4839

IDAHO

Good Shepherd Lutheran
Rev. Tim Pauls
5009 Cassia St.
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 St. PO Box 33
Filer, ID 83328
208-326-5450

Shepherd of the Hills Lutheran

Rev. Neil Bloom
13541 W Highway 53
Rathdrum, ID 83858
208-687-1809

ILLINOISSt. John Lutheran

Rev. Jeff Caithamer
509 S Mattis Ave
Champaign, IL 61821
217-359-1123

First Bethlehem Lutheran

Rev. James Kellerman
1649 West Le Moyne St
Chicago, IL 60622
773-276-2338

Good Shepherd Lutheran

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

Calvary Lutheran

Rev. Mark Bestul
535 N McLean Blvd
Elgin, IL 60123
847-741-5433

Bethany Lutheran

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

Christ Our Savior Lutheran

Rev. Bruce Keseman
612 N. State St.
Freeburg, IL 62243
618-539-5664

Concordia Lutheran

Rev. Stephen Mueller
316 S Oakwood Ave
Geneseo, IL 61254
(309) 944-3993

Hope Lutheran

Rev. Em. David Fielding
Rev. Alan Beuster
3715 Wabash Ave
Granite City, IL 62040
(618) 876-7568

St. Paul Lutheran

Rev. Ben Ball
6969 W. Frontage Rd
Worden, IL 62097
P.O. Box 247
Hamel, IL 62046
618-633-2209

Messiah Lutheran

Rev. Karl Gregory
801 N Madison St
Lebanon, IL 62254
618-537-2300

Zion Lutheran

Rev. Kirk Clayton
Rev. Ryan Buchmueller
101 South Railway
Mascoutah, IL 62258
618 566-7345

Trinity Lutheran

Rev. Peter Ill
Rev. Todd Wilken
503 E Washington St
Millstadt, IL 62260
618-476-3101

Holy Cross Lutheran

Rev. Wilfred Karsten
4107 21st Ave
Moline, IL 61265
309-764-9720

Bethany Lutheran

Rev. Seth Clemmer
Rev. Stephen Schumacher
1550 Modaff Rd
Naperville, IL 60565
630-355-2198

St. John's Lutheran

Rev. David Benning
300 E. Gibson St.
New Berlin, IL 62670
217-448-3190

Christ Lutheran

Rev. Jonathan Huehn
311 N. Hershey Rd.
Normal, IL 61761
309-452-5609

Zion Lutheran

Rev Donald Pritchard
525 N. Cartwright
Pleasant Plains IL 62677
217-626-1282

Good Shepherd Lutheran

Rev. Michael Schuermann
500 South Sherman Blvd
Sherman, IL 62684
217-496-3149

Trinity Lutheran

Rev Paul Hemenway
Rev Jonathan Holmes
220 S Second St
Springfield IL 62701
217-522-8151

INDIANA

Emanuel Lutheran
Rev Thomas Ludwig
355 Shaffer St
Arcadia, IN 46030
317-984-3651

Grace Lutheran

Rev. John Armstrong
3201 Central Ave
Columbus, IN 47203
812-372-4859

Redeemer Lutheran

Rev. David Petersen
Rev. Michael Frese
202 West Rudisill Blvd
Fort Wayne, IN 46807
260-744-2585

Calvary Lutheran

Rev. Kurt Ebert
Rev. Josh Reifsteck
Rev. Udhayanesan Raji
6111 Shelby St
Indianapolis, IN 46227
317-783-2000

St Paul's Lutheran

Rev. David Shadday
3932 Mi Casa Ave
Indianapolis, IN 46237
317-787-4464

St Peter Lutheran

Rev. Seth Mierow
2525 E 11th St
Indianapolis, IN 46201
317-638-7245

Grace Lutheran

Rev Daniel Mackey
601 N Reserve St
Muncie IN 47303
765-282-2537

St. Paul Lutheran

Rev. Peter Speckhard
8601 Harrison Ave
Munster, IN 46321
219-836-6270

Christ Lutheran

Rev. Adrian Piazza
10055 E 186th St
Noblesville, IN 46060
317-773-3669

Emmaus Ev. Lutheran

Rev. Dr. Don Richard Stuckwisch Jr.
Rev. David Seyboldt
929 Milton Street
South Bend, IN 46613
574-287-4151

Trinity Lutheran

Rev. Jordan McKinley
4413 South State Rd 135
Vallonia, IN 47281
812-358-3225

IOWAHoly Cross Lutheran

Rev. Kevin Johnson
1100 Market St
Carlisle, IA 50047
515-989-3841

Our Redeemer Lutheran

Rev. Michael Knox
904 Bluff St
Cedar Falls, IA 50613
319-266-2509

St Paul Lutheran

Rev. Nathan Dudley
2463 State Hwy 2
Clarinda, IA 51632
712-542-1505

St Paul Lutheran

Rev. Nathan Sherill
Rev. Timothy Frank
239 Frank St.
Council Bluffs, IA 51503
712-322-4729

Zion Lutheran

Rev. Jeffrey Keuning
309 Marshall Street, P.O. Box 127
Dexter, IA 50072
515-729-2977

Our Redeemer Lutheran
Rev. Kristian Kincaid
Rev. Jesse Cearlock
2145 John F Kennedy Rd.
Dubuque, IA 52002
563-588-1247

St. John Lutheran
Rev. Don Erickson
5092 480th St.
Germantown IA 51046
712-418-2637

Redeemer Lutheran
Rev Alexander Post
1600 S Center St
Marshalltown IA 50158
641-753-9565

Immanuel Lutheran
Rev. J.R. Wheeler
101 E View Pl
Osceola, IA 50213
641-342-3121

St John Lutheran
Rev. David Klinge
1956 Durham Ave
State Center, IA 50247
641-483-2578

Faith Lutheran
Rev. David Menet
1555 W Ridgeway Ave
Waterloo IA 50701
319-236-1771

KANSAS

Risen Savior Lutheran
Rev. Robert Weinkauff
14700 Leavenworth Rd
Basehor, KS 66007
913-724-2900

Grace Lutheran
Rev. Dale Dumperth
800 E 1St St
McPherson, KS 67460-3614
620-241-1627

Trinity Lutheran
Rev Kevin Vogts
34868 Block Rd
Paola, KS 66071
913-849-3344

Augsburg Lutheran
Rev. J. W. Watson
13902 W 67th St
Shawnee, KS 66216
785-331-3890

Bethlehem Lutheran
Rev Christopher Craig
308 N Indiana Ave
Sylvan Grove, KS 67481
785-526-7152

St John's Lutheran
Rev. Jon Bruss
Rev. D.M. Kerns
Rev. Roger Goetz
901 SW Fillmore St
Topeka, KS 66606
785-354-7132

Grace Lutheran Church
Rev. Geoffrey Boyle
Rev. Daniel Metzger
3310 E Pawnee St
Wichita, KS 67218
316-685-6781

Trinity Lutheran Church
Rev. Geoffrey Boyle
Rev. Daniel Metzger
611 S Erie St
Wichita, KS 67211
316-685-1571

KENTUCKY

Our Redeemer Lutheran
Rev. Michael Huebner
2255 Eastland Pkwy
Lexington, KY 40505
859-299-9615

Resurrection Lutheran
Rev. Curtis Peters
4205 Gardiner View Ave.
Louisville, KY 40213
502-458-4451

LOUISIANA

Redeemer Lutheran Church
1905 Highway 59
Mandeville, LA 70448
985-674-0377

MARYLAND

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

Calvary Lutheran
2625 E. Northern Parkway
Baltimore, MD 21214
410-426-4301

St. Paul Lutheran
Rev. William Stottlemeyer
3738 Resley Rd
Hancock, MD 21750
301-678-7180

MICHIGAN

Grace Lutheran
Rev Aaron Schian
303 W Ruth St
Auburn, MI 48611
989-662-6161

Ascension of Christ Lutheran
Rev Daniel Grams
16935 W Fourteen Mile Rd
Beverly Hills, MI 48025
248-644-8890

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

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

Redford Lutheran
Rev. Raymond Parent II
22159 Grand River Ave.
Detroit, MI 48219
313-535-3733

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

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

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

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

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

Lutheran Church of the Incarnate Word
c/o Troy Historical Village
Rev Allen Lunneberg
66 W Wattles Rd
Troy, MI 48098
248-930-0173

St. Paul Lutheran
Rev. Steve Stolarczyk
6356 Center Street
Unionville, MI 48767
989-674-8681

MINNESOTA

Immanuel Lutheran
Rev. Donald Klatt
160 210th St. SW
Appleton, MN 56208
320-394-2358

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

St. John's Evangelical Lutheran
Rev. Matthew Moss
Rev. Matthew P. Johnson
Rev. Steven C. Briel (retired)
9141 County Rd 101
Corcoran, MN 55340
763-420-2426

Mount Olive Lutheran

Rev. Robert Franck
2012 E Superior St
Duluth, MN 55812
218-724-2500

Immanuel Lutheran

Rev. Donald Klatt
510 Olivia St
Holloway, MN 56249
320-394-2452

Trinity Lutheran

Rev. Donald Klatt
1746 30th St NW
Holloway, MN 56249
320-394-2308

St. John's Lutheran

Rev David Markworth
60929 110th St
Hutchinson, MN 55350
320-587-4853

St. Paul Lutheran

1324 9th St
International Falls, MN 56649
218-283-8642

Trinity Lutheran

Rev. Gregory Volbrecht
47334 132nd St
Lewisville, MN 56060
507-435-2434

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 Ave E
Rosemount, MN 55068-5929
651-423-2149

Redeemer Lutheran

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

Trinity Lutheran

Rev Jesse Krusemark
29972 570th Ave
Waltham MN 55982
507-567-2272

MISSISSIPPIChrist Lutheran

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

MISSOURIGood Shepherd Lutheran

Rev. Warren Woerth
2211 Tenbrook Rd
Arnold, MO 63010
636-296-1292

Lord of Life Lutheran

Rev. Mark Below
15750 Baxter Rd
Chesterfield, MO 63017
636-532-0400

Trinity Lutheran

Rev. Rick Pettey
601 Kingsbury Blvd
Fredericktown, MO 63645
573-783-2405

Zion Lutheran

Rev. Rick Pettey
601 County Rd 202
Gravelton, MO 63645
573-783-2405

Immanuel Lutheran

4203 Tracy Ave
Kansas City, MO 64110
816-561-0561

Village Lutheran

Rev. Dr. Kevin Golden
Rev. Dr. Matthew Harrison
9237 Clayton Rd
Ladue, MO 63124
314-993-1834

Trinity Lutheran

Rev. David Oberdieck
1300 Kent Dr.
Lebanon, MO 65536
417-532-2717

Trinity Lutheran

Rev. James Thomas
4795 N Hwy 94
Saint Charles, MO 63301
636-250-3350

Hope Lutheran

Rev. Randy Asburry
Rev. Daniel Preus
5218 Neosho St
Saint Louis, MO 63109
314-352-0014

Peace Lutheran

Rev. Dennis Kastens
Rev. Jonathan Fergusen
727 Barracksview Rd.
Saint Louis, MO 63125
314-892-5610

Prince of Peace

Rev. Dr. Mark Smith
8646 New Sappington Rd
Saint Louis, MO 63126
314-843-8448

Concordia Lutheran

Rev. Alan Wollenberg
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

MONTANAChrist The King Lutheran

Rev. Ryan Wendt
759 Newman Ln
Billings, MT 59101-4742
406-252-9250

Trinity Lutheran

Rev. Gerald Paul
1226 1st Ave. N
Great Falls, MT 59401
406-452-2121

NEBRASKATrinity Lutheran

Rev James Moshier
1005 9th St
Arapahoe NE 68922
308-962-7667

Trinity Lutheran

Rev. Jonathan Rathjan
34 Alden Dr
Auburn, NE 68305
402-274-4210

St. Paul's Lutheran

Rev. Allen K. Strawn
506 Main St
Bridgeport, NE 69336
308-262-0424

Immanuel Lutheran

Rev. Scott Porath
1009 G St
Eagle, NE 68347
402-781-2190

Good Shepherd Lutheran

Rev. Clint Poppe
Rev. Christopher Marande
Rev. Luke Russert
3825 Wildbriar Ln
Lincoln, NE 68516
402-423-7639

Redeemer Lutheran

Rev. Mark Ebert
Rev. Michael Brown
510 S 33rd St
Lincoln, NE 68501
402-477-1710

Lamb of God Lutheran

Rev. Philip Houser
1414 South Washington
Papillion NE 68046
402-934-9045

Bethlehem Lutheran

Rev Micah Gaunt
324 Kufus Ave
Ravenna NE 68869
308-452-3685

Zion Lutheran

Rev. Craig Niemeier
1653 Worms Rd
Saint Libory NE 68872
308-687-6314

NEVADA

Grace Lutheran
Rev. Douglas Barnett
2657 W. Horizon Ridge Pkwy
Henderson, NV 89052
702-492-4701

NEW HAMPSHIRE

Immanuel Lutheran
Rev. Donald Colageo
673 Weston Rd
Manchester, NH 03103
603-622-1514

NEW MEXICO

Redeemer Lutheran
Rev Brian Kachelmeier
2000 Diamond Dr
Los Alamos, NM 87544
505-412-9682

NORTH CAROLINA

Our Redeemer Lutheran
Rev. Tod Rappe
1605 Van Buren Ave.
Fayetteville, NC 28303
910-488-6010

Trinity Lutheran
Rev. Thomas Olson
3353 US 176 North
Tryon, NC 28782
828-859-0379

NORTH DAKOTA

Zion Lutheran
Rev Dr Matthew Richard
420 1st St SE
Gwinner SD 58040
701-678-2401

OHIO

Zion Evangelical Lutheran
Rev. Wesley Hromowyk
766 S. Maple Ave
Columbus OH 43206
614-444-3456

Bethlehem Lutheran
Rev. Keith Witte
1240 S Maple Ave
Fairborn OH 45324
937-878-0651

Immanuel Lutheran
Rev. Michael Phillips
2120 Lakewood Ave
Lima, OH 45805
419-222-2541

St. Pauls Lutheran
Rev. Paul Schlueter
7960 State Route 38
Millford Center, OH 43045
937-349-2405

St. John Lutheran
Rev. Stephen Niemann
16035 County Rd U
Napoleon, OH 43505
419-598-896

Bethlehem Lutheran
Rev. Robert Green
7500 State Rd
Parma, OH 44134
440-845-2230

Shepherd of the Valley Lutheran
Rev. John Rutz
13101 Five Point Rd
Perrysburg, OH 43551
419-874-6939

Hope Lutheran
Rev Benjamin Meyer
15370 Meredith State Rd
Sunbury OH 43074
740-965-1685

OKLAHOMA

Trinity Lutheran
Rev. Christian Tiewes
1314 E 6th St
Okmulgee, OK 74447
918-756-6046

Grace Lutheran
Rev. Christopher Hall
2331 E 5th Pl
Tulsa, OK 74104
918-592-2999

OREGON

Holy Cross Lutheran
Rev. Alexander Lange
2515 Queen Ave SE
Albany, OR 97322
541-928-0214

Redeemer Lutheran
Rev. Eric Lange
795 E. Powell Blvd
Gresham, OR 97030
503-665-5414

Reformation Lutheran (ELS)
Rev. Steven Brockdorf
4435 SE Tualatin Valley Hwy
Hillsboro OR 97123
503-648-1393

Faith Lutheran
Rev. Evan Goeglein
8582 Rogue River Hwy.
Rogue River, OR 97537
541-582-0457

PENNSYLVANIA

Prince of Peace Lutheran
Rev. Michael Podeszwa
60 Rochester Rd.
Freedom, PA 15042
724-728-3881

Mt. Calvary Lutheran
Rev. Adam Koontz
308 Petersburg Rd.
Lititz, PA 17543
717-560-6751

Mount Calvary Lutheran
Rev Scott Kuntz
285 Highland Ave
Pittsburgh PA 15229
412-931-4500

St. John Lutheran
Rev. Robert Kieselowsky
25 E. Scenic Rd
Springfield, PA 19064
610-543-3100

Grace Lutheran
Rev. David Young
1169 W Street Rd
Warminster, PA 18974
215-672-8181

SOUTH DAKOTA

Mount Calvary Lutheran
Rev. Matthew Wurm
629 9th Ave.
Brookings, SD 57006
605-692-2678

Peace Lutheran Church
Rev. David Lindenberg
219 E Saint Anne St
Rapid City, SD 57701
605-721-6480

Christ Lutheran
Rev. Matthew Nix
4801 E 6th St
Sioux Falls, SD 57110
605-338-3769

TENNESSEE

Grace Lutheran
Rev. Larry Peters
Rev. Daniel Ulrich
2041 Madison St
Clarksville, TN 37043
931-647-6750

Redeemer Lutheran
Rev. Philip Young
800 Bellevue Rd
Nashville, TN 37221-2702
615-646-3150

St. Paul Lutheran
Rev. Robert Portier
1610 Pullen Rd
Sevierville, TN 37862
865-365-8551

TEXAS

Trinity Lutheran
Rev. Paul Harris
1207 W 45th
Austin, TX 78756
512-453-3835

St Paul Lutheran
Rev. Mark Nuckols
3501 Red River St
Austin, TX 78705
512-472-8301

Bethel Lutheran
Rev. Thomas Baden
1701 N Broadway
Ballinger, TX 76821
325-942-9275

Our Redeemer Lutheran

Rev. Brent McGuire
Rev. Adam Douthwaite
7611 Park Lane
Dallas, TX 75225
214-368-1371

Divine Savior Lutheran Church

Rev. Randall Wehmeyer
405 Ingram Road
Devine, Texas 78016
830-663-3735

Grace Lutheran

Rev. Carl Roth
801 W 11th St
Elgin, TX 78621
512-281-3367

Mount Calvary Lutheran

Rev. Thomas Baden
12358 Country Rd 5500
Eola, TX 76937
325-942-9275

Redeemer Lutheran

Rev. David Grassley
4513 Williams Rd
Fort Worth, TX 76116
817-560-0030

Holy Shepherd Lutheran

Rev. Christopher Bramich
1500 FM 156 S
Haslet TX 76052
817-439-2100

Memorial Lutheran Dr Scott Murray

Rev Sagar Pilli
Dr Christopher Ahlman
Rev Ian Pacey
Rev Robert Paul
5800 Westheimer
Houston TX 77057
713-782-6079

Our Savior Lutheran

Rev. Dr. Laurence White
Rev. Robert Hull
Rev. Kelly Krieg
5000 West Tidwell Rd
Houston, TX 77091
713-290-9087

Messiah Lutheran

Rev. Glenn Huebel
Rev. Tom Chryst
1308 Whitley Rd
Keller, TX 76248
817-431-2345

Bethlehem Lutheran

Rev. Randall Smith
5084 Church Ln
North Zulch, TX 77872
936-399-5563

Faith Lutheran

Rev. Thomas Baden
801 1st St
Ozona, TX 76943
325-942-9275

Faith Lutheran

Rev. James Woelmer
Rev. Robert Hill
Rev. Mark Taylor
Rev. Steve Kieser
Rev. Kurt Ulmer
1701 E Park Blvd
Plano, TX 75074
972-423-7447

Lord of Life Lutheran

Rev. Joel Shaltanis
3601 W. 15th St
Plano, TX 75075
972-867-5588

Trinity Lutheran

Rev. Allan Eckert
3536 Lutheran Way
San Angelo, TX 76904
325-944-8660

St. John Lutheran

Rev L. Lynn Lubke
1000 N Crockett St.
San Benito TX 78568
956-399-3422

Hope Lutheran

Rev. Thomas Baden
417 E 2nd St
Sonora, TX 76950
325-942-9275

VIRGINIAImmanuel Lutheran

Rev. Christopher Esget
Rev. Peter Eckardt
1801 Russell Rd
Alexandria, VA 22301
703-549-0155

St. Athanasius Lutheran

Rev. James Douthwaite
114 Kingsley Rd SW
Vienna, VA 22180
703-455-4003

WASHINGTONPeace Lutheran

Rev. Daniel Freeman
Rev. Larry Bergman
2071 Bishop Rd
Chehalis, WA 98532
360-748-4108

Immanuel Lutheran

Rev. Kyle Heck
2531 Lombard Ave
Everett, WA 98201
425-252-7038

Messiah Lutheran

Rev. Kurt Onken
9209 State Ave
Marysville, WA 98270
360-659-4112

Trinity Lutheran

Rev Kevin Schubkegel
301 S 18th St
Mount Vernon WA 98274
360-428-0290

Messiah Lutheran

Rev Trevor Mankin
7050 35th Ave NE
Seattle, WA 98115-5917
206-524-0024

Shepherd of the Hills Lutheran

Rev. Kerry Reese
Rev. Warrens Berger
9225 212th St SE
Snohomish, WA 98296
360-668-7881

Parkland Lutheran (ELS)

Rev. Glenn Obenberger
Rev. Samuel Gullixson
Rev. Steven Sparley
Rev. Alex Ring
120 123rd St S
Tacoma WA 98444
253-537-5492

WISCONSINSt. John's Lutheran

Rev. Christopher Jackson
E 5221 Church Rd
Algoma, WI 54201
920-487-2335

St. Peter's Lutheran

Rev. Christopher Amen
303 Park St.
Arlington, WI 53911
608-635-4825

Zion Lutheran

Rev. Tim Jones
110 E Grand Ave
Chippewa Falls, WI 54729
715-723-6380

Elm Grove Lutheran

Rev. Eric Skovgaard
Rev. Matthew Peters
945 N Terrace Dr
Elm Grove, WI 53122
262-797-2970

Mount Zion Lutheran

Rev. Aaron Koch
3820 W Layton Ave
Greenfield, WI 53221
414-282-4900

Messiah Lutheran

Rev. James Roemke
2026 22nd Ave.
Kenosha, WI 53140
262-551-8182

Mount Olive Lutheran

Rev. Jason Zobel
Rev. Dan Anderson
110 N Whitney Way
Madison WI 53705
608-238-5656

St. John Lutheran

Rev. Bruce Zagel
450 Bridge St
Mayville, WI 53050
920-387-3568

Peace Lutheran

Rev. Ricky Schroeder
1228 S Park Ave
Neeah, WI 54956
920-725-0510

Grace Lutheran
 Rev. Brian Crane
 3700 Washington Ave
 Racine, WI 53405
 262-633-4831

St. John's Lutheran
 Rev. Jacob Gilbert
 Rev. Dan Feldscher
 510 Kewaunee St
 Racine, WI 53402
 262-637-7011

St Jakobi Lutheran
 Rev. Travis Kleinschmidt
 W 8089 County Rd A
 Shawano, WI 54166
 715-524-4347

Luther Memorial Chapel
 Rev. Michael Larson
 3833 N Maryland Ave
 Shorewood, WI 53211
 414-332-5732

Peace Lutheran
 Rev. Peter Bender
 Rev. Gary Gehlbach
 W240 N6145 Maple Ave
 Sussex, WI 53089
 262-246-3200

Our Savior Lutheran Church
 Rev Michael Henrichs
 Dr John Wohlrabe
 6021 N Santa Monica Blvd
 Whitefish Bay WI 53217
 414-332-4458

WYOMING

Trinity Lutheran
 Rev. Jon Olson
 1240 S Missouri Ave
 Casper, WY 82609
 307-234-0568

Trinity Lutheran
 Rev. Jared Tucher
 1001 E 9th St
 Gillette, WY 82717
 307-682-4886

Redeemer Lutheran
 Rev. David Bott
 175 N. Willow St
 Jackson, WY 83001
 307-733-3409

CANADA

St. Matthew Lutheran
 Rev. Michael Keith
 5021 52 Ave
 Stony Plain, AB T7Z1C1
 780-963-2416

Bethel Lutheran
 Rev Jamie Bosma
 264 Wilson St
 Thunder Bay ON P7B1M9
 807-344-8322



Issues, Etc. is a registered trademark of Lutheran Public Radio, 1600 Golfview Dr, Suite 230 Collinsville, IL 62234.
 Studio Line: (877) 623-MYIE
 Comment Line: (618) 223-8382
 Office Line: (618) 223-8385
talkback@issuesetc.org
 Twitter: @IssuesEtc
 © 2018, Lutheran Public Radio