

Issues, Etc.

JOURNAL



A Lutheran Letter to Ex-Evangelicals

by Todd Wilken

Wittenberg Trail:
My Journey to the
Lutheran Christian Tradition

by Rob Kieselowsky

Wittenberg Trail:
Sixteenth Century Strasbourg

by Ken Schurb

Winter—2017

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

Greetings in the name of Jesus.

In this edition of the **Journal**, I have written a letter to ex-Evangelicals as they enter Lutheranism. Sadly, much of Evangelicalism is Christianity without history, creeds, Sacraments, and liturgy. Lutheranism can be a big change from that. Ex-Evangelicals need to know what they are getting themselves into.

We have two Wittenberg Trail features. First, Pr. Rob Kieselowsky tells us about the deep doubt created in him by the hodgepodge of American Christianity and the comfort and certainty found in the Lutheran confession. Second, Dr. Ken Schurb offers the story of Strasbourg, and an entire city's journey to the Reformation.

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.





Thank, Praise, Serve, and Obey

*Recover the
Joys of Piety*

WILLIAM WEEDON

Piety is a good thing.

Yes, you read that right. Piety isn't about doing better or doing more. It's about becoming more godly.

A Lutheran Letter to Ex-Evangelicals

by Todd Wilken

Dear Ex-Evangelicals,

Welcome to Lutheranism.

I know that Evangelicalism has hurt you. I know you're sick of it.

But please don't make Lutheranism your rebound religion. Don't become Lutheran to spite your Evangelical past. Yes, Lutheranism isn't Evangelicalism. But don't embrace Lutheranism for what it isn't; embrace Lutheranism for what it is.

So, let's talk about why you're here.

If you're here for the beer, you're here for the wrong reason. Yes, many Lutherans drink beer. But if you want beer, you're looking for a bar, or a brewery, or your brother-in-law's cookout.

If you're here because you heard being a Lutheran is easier than being an evangelical, you're here for the wrong reason. Lutheranism is hard. Maybe you heard that Lutherans don't take sin very seriously. You heard wrong. Lutherans are deadly serious about sin; it's the evangelicals who are soft on it. Maybe you heard that Lutherans only care about the Gospel and the other teachings of Scripture aren't that important. You heard wrong. Lutherans care about everything Scripture teaches precisely because they care so much about the Gospel.

Maybe you're here because of that one or two things about Lutheran doctrine (Law and Gospel, the theology of the cross, etc.) that you really, really like, but the rest doesn't interest you. If so, you're here for the wrong reason. Lutheranism isn't just one or two things. I know that picking and choosing your doctrines in Evangelicalism was normal. It isn't here.

And if you're here to teach us life-long Lutherans a thing or two from your adventures in Evangelicalism, you're here for the wrong reason. Yes, there's certainly a lot we life-long Lutherans can learn from ex-evangelicals like you, but Lutheranism doesn't need you (or us) to fix it.

So, if you're here for the beer, for something easier than Evangelicalism, for that one doctrine you like, or to repair the Reformation, you came for the wrong reason. You're still welcome to stay, and, if you're serious about Lutheranism, you need to know what you're getting yourself into.

To do that you need to come in with your eyes wide open. You learned as an Evangelical that the first person to come up and shake your hand at a new church usually turned out to be trouble. The same thing is true here. There are some who hang out on the fringes of Lutheranism. They specialize in ex-evangelicals like you. They'll meet you on the way in, ply you with a few Luther quotes, and try to convince you to follow them. They aren't likely to tell you what I'm about to tell you. Either they don't believe it, or they think it will scare you away. Maybe it will. But you still need to hear it.

So, if you're not here for the beer, for something easier than Evangelicalism, for that one doctrine you like, or to fix the Reformation, why should you be here?

History

The church or churches you belonged to in Evangelicalism probably didn't have much of a history. If it was a non-denominational congregation, its history may have gone back fewer than 50 years. By comparison, Lutheranism is old, 500 years old as of this writing, in fact. And because Lutheranism treasures the wisdom of the Church from the first day onward, Lutheran congregations say, do, and sing some things that take you all the way back to the apostles. While Evangelicalism seems to have a case of historical amnesia, Lutherans want to hold on to whatever is true, no matter how old it is.

Evangelicalism is essentially evolutionary. It survives by changing and moving away from the past. Lutheranism is historical. It survives by returning to and remaining faithful to what has come before.



Being Lutheran means embracing history, not just as a subject, but as a precedent. This is history as the ongoing story of the Church and her confession. Lutherans don't believe in reinventing the wheel with each generation.

Lutherans believe that what was confessed and practiced by those who came before us should be confessed and practiced by us today. We believe that our ancestors in the faith were almost always wiser than we are today. The

Reformation continues, not by leaving behind what came before us, but by returning to it and remaining in it.

Lutheranism itself is a matter of history. Lutheranism is what it is today because it was what it was in history. The past isn't mere prologue to us; it is who we are today.

This is why so much of what you will encounter in Lutheranism is really, really old: our worship, our prayers, our songs, our creeds and confessions. Lutherans allow history, not the present moment, to shape what we believe, teach, and confess.

This also means that unlike Evangelicalism, you're not allowed to make Lutheranism into whatever you want it to be. You may have been a self-styled evangelical, but that isn't possible in Lutheranism. Many have tried; all have failed. Unlike Evangelicalism, Lutheranism isn't yours to do with as you please. It belongs to you and to everyone who came before you.

Lutheranism is old, but it claims a history going back much more than 500 years. Lutheranism claims more than the history of the Reformation; it claims the whole history of the Church. The confessional book of Lutheranism, the *Book of Concord*, begins with the ancient Christian creeds: the Apostles', Nicene, and Athanasian. These creeds and confessions are still more reasons you should be here.

Creeds

In Evangelicalism, you probably didn't memorize, learn, or recite the creeds of Christianity. You may have rejected the very idea of creeds as unchristian. "No creed but the Bible!" may have been your... creed.

But a creed is nothing more than a statement of what you believe. If your former Evangelical church had a "statement of faith" on its website, that was its creed—for good or bad. It's likely that few knew what it said. It's likely that everyone just held to his own private set of beliefs. Those were creeds too—not necessarily good creeds, but creeds nonetheless. The question isn't whether or not a Christian has a creed. Everyone has a creed. The question is whether or not the creed they have is Christian.

Lutheranism loves and treasures the historic creeds of Christianity. Lutherans believe that these creeds are vital for teaching and understanding the Bible and the Christian faith. These creeds have been carefully crafted, time-tested, and proven in battle. And these creeds are undoubtedly, most certainly Christian. Here's how the *Book of Concord* describes it:

Directly after the times of the apostles, and even while they were still living, false teachers and heretics arose, and symbols, i.e., brief, succinct confessions, were composed against them in the early Church, which were regarded as the unanimous, universal Christian faith and confession of the orthodox and true Church, namely, the Apostles' Creed, the Nicene Creed, and the Athanasian Creed, we pledge ourselves to them, and hereby reject all heresies and dogmas which, contrary to them, have been introduced into the Church of God. (Ep. 3)

The first Lutherans started with the ancient creeds as their confession and standard of what Scripture teaches. From these creeds, the first Lutherans continued to confess the biblical faith. Along with the history I mentioned before came further confessions of the faith with strange sounding names: the Augsburg Confession, the Apology to the Augsburg Confession, the Smalcald Articles, the Treatise on the Power and Primacy of the Pope, the Small and Large Catechisms, and the Formula of Concord. All these confessions were published in 1580 in the *Book of Concord*.



There's a myth that Lutherans follow Martin Luther. We don't. You've probably had Luther quoted to you during your time as an evangelical. Maybe it's part of the reason you first considered coming to Lutheranism. But Lutheranism is far more than a collection of Luther quotes.

Luther wrote and said a lot of things; he is among the greatest teachers in Church history. But some of what Luther wrote wasn't even remotely Lutheran. This is why Luther can't be the standard of Lutheran theology. The Lutheran Confessions are the standard. Lutherans follow what is taught in the Bible as confessed in the *Book of Concord*. This is what makes every Lutheran a Lutheran. This is what will make you a Lutheran.

The point is that creeds are a good thing. Having a set, written standard of belief, doctrine, and confession is a good thing. The creeds and confessions are "the Faith once for all delivered to the saints."

Most ex-Evangelicals quickly understand why Lutheranism is creedal. What puzzles many, and may still puzzle you is why Lutherans make such a big deal of the Sacraments.

Sacraments

Yes, this is often the highest hurdle for ex-Evangelicals coming into Lutheranism. You're on board with Lutheranism and you love its teaching on grace and forgiveness, but the Sacraments may seem to be a bridge too far. But the truth is that apart from the Sacraments, there is no Lutheranism.

If you only dabble in Lutheranism, you might be able to avoid the Sacraments. But sooner or later you're going to bump into Baptism, Absolution, and the Lord's Supper. The Sacraments aren't incidental or peripheral to Lutheranism. They are right at the heart of the thing.

Lutherans are known for taking Scripture seriously—and no where more so than when it comes to the Sacraments. The Bible says that Baptism saves. It washes away sins, clothes you with Christ, buries you with Christ, makes you an heir of salvation, and a child of God. The Bible says that God has given His Church

the authority to forgive sins in Jesus's name. This forgiveness is as real as if God Himself were to speak it. The Bible says that the bread and wine of the Lord's Supper are the body and blood of Jesus. To eat and drink them believing this is to have forgiveness, life, and salvation.

The Sacraments are the best kept secret of Lutheranism. Many ex-evangelicals are shocked to hear that Lutherans actually believe such things. But we do.

The very reason so many ex-evangelicals are attracted to Lutheranism—our emphasis on grace and forgiveness in Jesus Christ—is the very reason Lutherans believe what they do about the Sacraments. Jesus gives us His grace and forgiveness through the Sacraments He instituted. The Sacraments are nothing less than the Gospel in action. And this explains why Lutherans call the Sacraments “the means of Grace.”

Lutherans believe that it is in these Sacraments that Jesus is present to forgive our sins. And, this explains why Lutherans worship the way they do.

Liturgy

Evangelicals are all about worship. As an ex-Evangelical, you know this. I'm convinced that evangelicals are desperately looking for something on Sunday morning that their anemic form of worship simply cannot deliver. They are looking for the history, doctrinal substance, and reverence that can only be found in the historic liturgy of the Church.

There's no getting around it. Lutheranism and the liturgy go together; they always have. If you could have walked into a Lutheran service in the sixteenth century, you would have seen and heard something that looked very Roman

Catholic by today's standards. The reformers themselves regarded this as a badge of honor:

We do not abolish the Mass, but religiously maintain and defend it. For among us masses are celebrated every Lord's Day and on the other festivals, in which the Sacrament is offered to those who wish to use it, after they have been examined and absolved. And the usual public ceremonies are observed, the series of lessons, of prayers, vestments, and other like things. (AC, 24, 1)

In the sixteenth century, those abandoning the liturgy weren't the Lutherans; those abandoning the liturgy were the radical reformers that

would eventually degenerate into—you guessed it—American evangelicals. The Lutherans were careful to continue to worship as the Church always had. Just as in their theology, they didn't want to introduce anything new into their worship.



For Lutherans then and now, the liturgy has never been a matter of personal preference, style, or tradition. The historic liturgy is maintained and practiced because, like the historic creeds, it contains and communicates only what the Bible teaches.

Will you find Lutherans who have abandoned the liturgy and worship like the Evangelical church you just left? Sadly, yes. As an ex-evangelical, I'm sure that you can see that for what it is.

So, now that you're here in Lutheranism, learn to embrace the historic liturgy. It will not be easy at first. The learning curve is steep. But the climb is completely worth it. Before you know it, you will find yourself at home in the form of worship as old as the Church.

Lutheranism isn't simply historical, creedal, sacramental, and liturgical. That describes many kinds of Christianity. What sets Lutheranism apart from them?

Jesus

Jesus is the most important thing about Lutheranism. This single-minded emphasis sets Lutheranism apart from all other confessions of faith in Christianity. Lutheranism is finally about the crucified and risen Jesus. It's ultimately about what Jesus has done in His perfect life, sinless suffering and death and resurrection to earn salvation for a world of sinners like you and me. You know this, and that is really why you are here.

Why have I left the most important thing about Lutheranism until last? Why talk about history, creeds, the Sacraments, and the liturgy first? Perhaps you've figured it out already: It is by being historical, creedal, sacramental, and liturgical that Lutheranism is all about Jesus. Lutheranism isn't a free-floating emphasis on Jesus. Lutheranism's emphasis on Jesus is found and expressed in the specifics of history, creeds, Sacraments, and liturgy.

To the degree that Lutheranism loses its historical, creedal, sacramental, or liturgical character, it becomes that much less focused on Jesus. And conversely, the more focused on Jesus Lutheranism is, the more it embraces history, the creeds, the Sacraments, and the liturgy.

During this 500th anniversary year of the Reformation a lot of things have been presented as Lutheran that simply aren't. I'm writing this so that you won't be fooled. I'm also writing this to warn you. If you come into Lutheranism picking and choosing what you like, just like you did in Evangelicalism, you'll end up an ex-Evangelical with a handful of Lutheran ideas—nothing more.

Come on in, but come for the right reasons. Don't come just because you're sick of Evangelicalism; come because you want to be Lutheran.

Coming to Lutheranism has been difficult. Perhaps you've lost friends, even family relationships. You've searched for reliable sources for your theology, and maybe had to relearn everything you've been taught. Don't let that be for nothing. Lutheranism is what you've been looking for all along. And you'll see that it's deeper and richer and more filled with the comfort of the Gospel than you thought.

Where Is Here?

So, welcome to Lutheranism. I'm glad you're here. But where is "here"?

As you already know, you can learn about Lutheranism from books, websites, conferences, or radio shows. But none of these can substitute for the real thing: a Lutheran congregation on Sunday morning. Only in a Lutheran congregation on Sunday morning do the history, creeds, Sacraments, and liturgy of Lutheranism live.

Find yourself a solid, Lutheran congregation. How will you know when you have found one? Look for those things: the history, creeds and confessions, Sacraments, and liturgy. Find a faithful Lutheran pastor. How will you know when you have found one? You'll know because he will embrace *everything* there is to Lutheranism without mental reservation and encourage you to do the same. A faithful Lutheran congregation with a faithful Lutheran pastor are absolutely necessary for your journey into and life in Lutheranism. You cannot be or remain Lutheran without them.

Now, go to church on Sunday morning. You cannot become or remain Lutheran (or Christian) apart from the weekly preaching of God's Word and the gifts of the Sacraments in a Lutheran congregation. This alone is where Jesus is

forgiving your sins and giving you His life and salvation. To think you can do otherwise is to rely on something other than Jesus and the gifts He gives through His Church. To think you can do otherwise is to depend on yourself and your own inner resources. And, haven't you had more than enough of that in Evangelicalism?

Sincerely,

A Lutheran



The **Issues**, Etc.
**MAKING THE CASE
CONFERENCE**
AUDIO DVD

**Planning to march for life?
Get your Eyes of Life gear!**



EyesofLifeStore.org

• signs • hats • t-shirts • and more!

"In him was life, and the life was the light of men." **John 1:4**



Wittenberg Trail: My Journey to the Lutheran Christian Tradition

by Rob Kieselowsky

I do not exaggerate when I say that historic Lutheranism saved me from falling off a precipice of despair at a time when I nearly abandoned the Christian faith. So I love it.

I learned the hard way that American Christianity is a mere approximation of Biblical Christianity, and in the end, not enough to sustain faith. As one who was taught the Lutheran Christian tradition as an adult, this beautifully clear expression of Holy Scripture is what animates my church-planting work in Philadelphia. I am driven with a passion for Christ's Word and His life-giving body and blood graciously bestowed in Holy Communion.

I grew up in a Bible church in which the teaching was relatively haphazard, without a unifying system to understand the Scriptures. I was baptized at 12 years old, after giving a testimony of my conversion in front of the congregation. Then, I spent my freshmen year of college at a Bible institute at a Baptist camp in the Adirondacks where I read the Scriptures all the way through. I was heavily influenced at the time by Calvinist theology. It offered a sense of substance and focus. I transferred to a Bible college near Philadelphia to complete my bachelor's degree and in my junior year I spent a semester abroad, studying in Israel among students from different evangelical colleges from all over America. In Israel, I first began to understand the broader scope of historic Christianity, visiting Presbyterian,

Anglican, Orthodox, and Roman Catholic worship services. And for the first time, I saw a common devotion to the Lord's Supper and the sacraments.

I looked for something of substance when I returned to the States for my final year of college. I joined a large Presbyterian church and eventually studied at Westminster Seminary.

And spiritually, I burned out.

I had returned to a place where there was a tremendous amount of Bible and theological study but little spiritual care. Specifically, the idea that one's spiritual well-being and growth is a matter of biblical and theological knowledge ran its course. Calvinist theology in practice emphasizes the accumulation of Bible knowledge over preaching of Christ crucified and the objective gifts of the Lord's Supper and Holy Baptism. As a result, spiritual maturity becomes learning more stuff. And I had learned a lot of stuff already.

My soul was in bad shape when I received an offer to teach history at a Christian high school in the suburbs of Washington, D.C. I knew I needed something different. I thought for sure that I would have to abandon biblical theology and a foundation of justification by faith alone in Christ alone to worship in a setting that valued historic liturgy. Desperate and willing to try something different, I attended my first Lutheran service at Immanuel Lutheran Church, Alexandria, VA. To my great joy, I found beautiful liturgy and sound biblical theology, along with strong preaching and true pastoral care by Rev Christopher Esget. It seemed too good to be true.

My wife and I had both grown up singing Baptist hymns and were very disillusioned by modern forms of worship. We longed for a church that cherished hymns. It was challenging when we realized that the Lutheran tradition possessed theologically rich liturgy but that most of the hymns were foreign to us. The German

chorales and ancient Latin hymns were a significant culture shock, but they quickly drew us in by the depth of their substance.

I also remember being a little upset with Pastor Esget that I couldn't take Holy Communion right away—I had a degree in theology! After he patiently catechized us over several months, we learned to rejoice in the gift of the Small Catechism. Finally, here was a tool to unify our understanding of the Scriptures. With the catechism as a guide and a beautiful Divine Service to heal our souls, my wife and I were confirmed on Easter 2003.

A few years later, with great confidence bestowed by the Lutheran tradition, I had to sit my wife down and tell her that I thought I needed to go to seminary again.

Now the Lord has seen fit to call me to serve in Philadelphia. I currently care for a congregation just west of the city and also am cultivating a new congregation within the heart of the city. Logos Lutheran is the first-ever LCMS congregation in Center City. Regionally, there are 6 million people, and it is the most underserved city in our synod. We gather each week for Holy Communion because the tools we use to win people to the faith should be the same things that will sustain their faith. There is no gimmick or marketing strategy that can create and sustain truth faith in Christ like being instructed by means of the Small Catechism and, in real repentance, joining true communion with the Savior of the world.

Christians down through the ages have prayed the words of John 1:14 at Communion: “And the Word (*logos*) became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.” When we began meeting in the heart of Philadelphia, we chose the name Logos Lutheran as the name of the church. The aim is to proclaim Christ crucified, the Word made flesh, distinctly and unapologetically from the Lutheran perspective. I am thoroughly convinced that our great Lutheran theological heritage is a gift to be

treasured. Though many new churches in Philadelphia avoid a clear affiliation with a theological tradition in an attempt to quickly increase membership, we remain convinced that Lutheran teaching and identity will be the bedrock of a congregation that will endure.

We seek a faith that clings to the Word that took on flesh to suffer and die, to shed His precious blood for the entirety of humanity. This new church has formed in order that many might hear the Word, truly believe in the Christ, and receive His body and blood given for the forgiveness of sins. The confessional Lutheran tradition excels at cultivating a humble spirit that clings to Christ alone and His gifts to carry redeemed sinners through this life.


The Word continues to rescue my soul and the souls of those in my care. Christ continues to come to us, forgive us, and lead us so that we might delight in His will and walk in His ways. And I still love it.



Rev. Rob Kieselowsky is Executive Director of [Philadelphia Lutheran Ministries](#).

LW

THE LUTHERAN WITNESS



CONCRETE ANSWERS for the CURIOUS CHRISTIAN



SUBSCRIBE to
The Lutheran Witness



Special rate: \$6.99 for 6 issues

Visit: witness.lcms.org | cph.org/trylutheranwitness

Contact: 1.800.325.3040 | lwsubscriptions@cph.org

The Wittenberg Trail: Sixteenth-Century Strasbourg

by Ken Schurb

Usually “Wittenberg Trail” features follow the pilgrimage toward Lutheranism by various individuals in the present or the recent past. This article, however, focuses on an entire city in days long gone by. As we celebrate the 500th anniversary year for the sixteenth-century Reformation, here is a peek at how the Wittenberg Trail looked back then.

Our spotlight shines on the free imperial city of Strasbourg, which subscribed the Formula of Concord in 1598.¹ After that, Strasbourg was called home by post-Reformation Lutheran theologians such as John Dorsch, Sebastian Schmidt, and the redoubtable John Conrad Dannhauer. Through the sixteenth century, Strasbourg had turned into one of the seats of Lutheran orthodoxy.

This development might have been surprising, though. Located at a crossroads of trade and on the Rhine River, Reformation-era Strasbourg played host, for greater and lesser periods of time, to a wide variety of people including theological partisans of various stripes—from Andreas Bodenstein von Karlstadt (after he left Wittenberg) and Kaspar von Schwenckfeld to the Gnesio-Lutherans Tilemann Hesshus and Matthias Flacius. The most famous theologian to enjoy a billet in Strasbourg was John Calvin, who spent three important years (1538-1541)

there during his “exile” from Geneva. With all these disparate influences, how did this city wind up on the Wittenberg Trail?

The Reformation in Strasbourg did not begin under Wittenberg auspices. It had been pioneered by the cathedral preacher Matthias Zell. Attracted to Luther’s teachings, Zell started his own series of sermons on Romans in Strasbourg after the Diet of Worms in 1521. He soon recruited for the cause the Hebraist Wolfgang Capito and a former Dominican who was fleeing persecution, Martin Bucer. Bucer and Capito guided the Reformation in Strasbourg for years. These men turned out to be Zwinglians regarding the Lord’s Supper. They thought a bodily presence of Christ in the Supper was unnecessary. Bucer even sat on the same side with Zwingli, opposite Luther, at the Marburg Colloquy in 1529. Largely because of this doctrinal difference, the Lutheran princes would not let representatives from Strasbourg sign the Augsburg Confession the following year. So Strasbourg joined three other cities in submitting to the emperor an alternative confession, the *Confessio Tetrapolitana*. Strasbourg has been characterized as “the birthplace of what today is called ‘Protestantism’, as something transcending Lutheranism and Zwinglianism.”²

Even after the Diet of Augsburg, though, Strasbourg retained a desire to cultivate good relations with Luther and his followers. The city’s politicians had their reasons, particularly security. So did the theologians. Bucer, for one, underestimated the difference between Luther and Zwingli and held out high hopes for what might be achieved through negotiation. He saw his hopes somewhat realized in the Wittenberg Concord of 1536, where Luther came to terms with Bucer and other Strasbourgers on a “mild formulation of [Luther’s] doctrine.”³ Yet Luther continued to watch Bucer like a hawk thereafter, which turned out to be wise in 1537 when Bucer did not sign Luther’s Schmalkald Articles. Nevertheless, a

certain cordiality settled in. Capito suggested that one of Luther's sons study with Bucer and himself in Strasbourg. For their part, Bucer and Capito sent to Wittenberg one of their students, a man whose doctoral disputation Luther chaired in 1543: Johannes Marbach.

Marbach's 35-year career in Strasbourg (1546-1581) marks the city's most important move along the Wittenberg Trail. He had been called to serve as pastor of a church in the city and as a professor in the theology faculty of Strasbourg's Academy. Although a learned man, Marbach was neither by inclination nor his own intention an original thinker. His lectures on John, begun shortly after he arrived in Strasbourg, in form resembled Philip Melanchthon's biblical commentaries. Marbach mined the text for doctrinal topics, or loci. He was a very intentional Lutheran, and carried on an active correspondence with others of like mind. When Marbach was chosen to be president of Strasbourg's Company of Pastors in 1552, he applied to himself a typical Lutheran term, "superintendent." The next year, he composed an "Agenda" which elaborated on and refined the city's church order of 1534.

Marbach also proposed a visitation of parishes not only in the countryside but also of those within Strasbourg. Tactfully, he wrote that while in the city nothing was lacking regarding preaching and administration of the sacraments, problems could still arise from a lack of uniformity in certain church ceremonies. One of the potential problem areas he identified was catechism instruction. (Capito's Reformed catechism remained in use.) The authorities approved the visitation in the city, although it occurred only once, in 1554. From then on, regular meetings of the Company of Pastors basically took the place of urban visitation. Visitation continued in the country, though, and by the early 1560s it could be reported that all the rural parishes had their own pastors.

Marbach's chief troubles in Strasbourg arose over the city's Academy and its rector Johannes Sturm. Sturm was an experienced and respected humanist educator. He and other Academy faculty members were "generic Protestants" who had pronounced leanings toward Calvin and Reformed teachings. The resulting difficulties only figured to mount up as more and more aspirants to be pastors sought not only certification for ordination but also M.A. degrees. By about 1600, over 70% of the men who were nominated to be pastors in Strasbourg and vicinity held such dual credentials, and most of them were Academy products.

Marbach's struggles with the Academy went through a couple of stages. The first, during the early 1560s, involved theology faculty member Girolamo Zanchi. Marbach had tried to work with Zanchi, but he heard that Zanchi was teaching in the Reformed manner about predestination. He urged Zanchi not to talk about this issue, which turned out to be but the tip of an iceberg that included the Lord's Supper. Zanchi refused to comply, citing in his defense what today would be called academic freedom. He complained that all he heard from the persistent Marbach was "Augsburg Confession, Augsburg Confession!" Zanchi attempted to counter Marbach by appealing to Strasbourg's own confession of 1530, the *Confessio Tetrapolitana*, only to find that the city's political officials wanted to hear nothing more about that document. For Bucer and Capito subscribed the Augsburg Confession when they signed the Wittenberg Concord in 1536. Marbach won this battle. Zanchi departed.⁴

Yet Marbach's challenges with the Academy and with Sturm were not over. In 1569 Sturm went on the offensive, threatening to resign because he said the pastors and the theologians were bringing in "barbarism" via constant disputations on doctrinal matters. Shades of Erasmus' aversion to theological assertions versus Luther's insistence on them some 45 years earlier! This battle concerning the

Academy dragged out over the next several years, but Marbach suffered a setback this time. The government did not want to lose the highly reputed Sturm, who had carefully framed the issue. According to him, it amounted simply to: Who oversaw theological education at the Academy? In effect, Sturm was challenging his supervisors to say whether he was rector or not. When they replied that he was, he pressed his advantage, eventually gaining control also over theological disputations. Marbach ended up being relieved of his position as dean of the theological faculty. Moreover, Strasbourg's governing authorities made sure to inform him that he was the president of the Company of Pastors, not the church "superintendent."

Although Marbach would not live quite long enough in this world to see it, his successor Johann Pappus fought another battle with Sturm, a parallel one, and prevailed. Not long after the Formula of Concord was released in 1577, Pappus held a disputation asking whether one could show due Christian love to false teachers while condemning their teachings. Sturm, who thought not, became enraged. He tried to discipline Pappus, then went on to attack him and other Lutherans in print. Sturm over-reached. He more than implied disrespect for pastors and their calling publicly to teach the truth and reject error. Furthermore, in the process he ran afoul of the Elector of the Palatinate, now a Lutheran. By the end of 1581, Sturm was dismissed from his "life-time" position at the Academy.

Nonetheless, it took until the church order of 1598 for Strasbourg to commit officially to the Formula of Concord. Reluctance came in part from the city fathers, who looked to the Swiss as possible allies against military attack and did not want to anger them. Yet Strasbourg's pastors had subscribed the Formula of Concord years earlier, and they had been using it to judge the teaching of ministerial candidates. When the "new" church order was adopted in 1598, it codified practices long in place. It brought nothing new by way of doctrine.

Sixteenth-century Strasbourg spent quite a while on the Wittenberg Trail. Elements of its journey included learning (albeit imperfectly at the moment) the Lutheran teaching on the Lord's Supper at the time of the Wittenberg Concord; intelligent and faithful leadership by Marbach and Pappus; attention to worship, catechesis, and visitation; building collegiality through shared understandings of doctrine among an increasingly educated cadre of clergy; confronting and dismissing Academy faculty who compromised biblical doctrine; large quantities of patience; and the often-surprising gracious providence of God in everyday events. Not to be overlooked in this mix are the steady, faithful ministrations by many pastors over the years. On that last point, even Martin Bucer provided a fitting word: "Nothing in this life is more sacred or greater . . . than those things that pertain to the sacrosanct evangelical ministry, the ministry of the eternal salvation of humanity itself."⁵



Dr. Ken Schurb is Director Evangelism & Missions, Stewardship, Human Care for the Central Illinois District of the Lutheran Church-Missouri Synod.

¹ This article is almost entirely dependent on research by James M. Kittelson, summarized in these articles he contributed to Hans Hillerbrand, ed., *The Oxford Encyclopedia of the Reformation* (New York: Oxford University Press, 1996): “Capito, Wolfgang,” “Marbach, Johannes,” “Pappus, Johann,” and “Strasbourg.” See also the following: James M. Kittelson, “Humanism in the Theological Faculties of Lutheran Universities During the Late Reformation,” *The Harvest of Humanism in Central Europe: Essays in Honor of Lewis W. Spitz*, ed. Manfred P. Fleischer (St. Louis: Concordia Publishing House, 1992), 139-157; James M. Kittelson, “Luther’s Impact on the Universities – and the Reverse,” *Concordia Theological Quarterly* 48 (January 1984): 23-38; James M. Kittelson, “Martin Bucer: Forgotten Man in the Late 16th Century?,” *Martin Bucer and Sixteenth Century Europe*, eds. Christian Krieger and Marc Lienhard (Leiden: E.J. Brill, 1993), 2:705-714; and James M. Kittelson with Ken Schurb, “The Curious Histories of the Wittenberg Concord,” *Concordia Theological Quarterly* 50 (April, 1986): 119-137. Kittelson’s lifetime of work on Strasbourg came to fruition in his book, *Toward an Established Church: Strasbourg from 1500 to the Dawn of the Seventeenth Century* (Mainz: Verlag Philipp von Zabern, 2000).

² Hermann Sasse, *This is My Body* (Adelaide: Lutheran Publishing House, 1977), 160. Of Bucer, “the man of the via media,” Sasse added: “Modern scholarship has discovered that he is not only the father of the conventicles which later became so popular with the Pietists, but, after going to Cambridge, he also became one of the fathers of English Puritanism” (*This is My Body*, 170, 245).

³ Sasse, 251.

⁴ However, Marbach did not take this battle to be simply an academic tournament, let alone an occasion to throw his weight around as president of the Company of Pastors. He saw the problem when Zanchi characterized the Christian as being bound to Christ through two different bonds, claiming that the “external bonds” of word and sacrament were not as reliable as the “internal bond” of predestination. “To the contrary,” Marbach insisted, “we begin in the church from the external word and the ministry of the church and we affirm that the word of the Gospel and the sacraments instituted by Christ are not accidental bonds but truly [dependably] substantial ones” (quoted by Kittelson, *Toward an Established Church*, 105). The church’s ministry and certainty of salvation for Christians lay at stake.

⁵ Quoted in Kittelson, *Toward an Established Church*, 106.



Issues, Etc.

Christ-Centered Cross-Focused Talk Radio

Dear **Issues, Etc.** Listener:

As 2017 draws to a close, **Issues, Etc.** will have been on the air for almost 25 years. In 2018 we will also be celebrating our *10 year anniversary* of broadcasting independently. This has been possible only by the grace of God and the generosity of you, our listeners.

Your support has allowed us to grow, with more than 4.5 million downloads in 2017 alone. Your support has allowed us to branch out with the addition of 24/7 streaming of sacred music and talk stations, and daily chapel services from Kramer Chapel at Concordia Theological Seminary.

For almost 25 years, **Issues, Etc.** has depended on our listeners. We still do.

To make a year-end, tax deductible gift online, click [here](#), email lynn@issuesetc.org, or call (618) 223-8385.

Thank you for your support of **Issues, Etc.**, past, present and future, and thanks for listening.

Wir sind alle Bettler,

Todd Wilken, host
Issues, Etc.

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
251-928-839

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

Messiah Lutheran
Rev. Peter Ledic
2305 Camino Tassajara
Danville, CA 94506
925-736-2270

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. William Lindemeyer
725 N Fairview St
Ridgecrest, CA 93555
706-375-7921

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

Grace Lutheran
Rev. Martin Noland
2825 Alameda De Las Pulgas
San Mateo, CA 94403
650-345-9068

COLORADO

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

Trinity Lutheran
Rev. James Bauer
Rev. Adrian Sherrill
4225 West Yale Ave.
Denver, CO 80219
303-406-3143

University Hills Lutheran
Rev. David Vanderhyde
4949 E. Eastman Ave.
Denver, CO 80222
303-7590161

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

DELAWARE

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

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

GEORGIA

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

IDAHO

Good Shepherd Lutheran
Rev. Tim Paul's
5009 Cassia St.
Boise, ID 83705
208-343-7212

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

Shepherd of the Hills Lutheran

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

ILLINOISSt Paul Lutheran

Rev. Joel Brondos
Rev. Kevin Koester
9035 Grant
Brookfield, IL 60513
708-485-6987

St. John Lutheran

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

St. John Lutheran

Rev. Richard Heinz
4939 West Montrose Ave
Chicago, IL 60641
773-736-1112

Good Shepherd Lutheran

Rev. Michael Walther
Rev. Paul Hemenway
1300 Belt Line Rd
Collinsville, IL 62234
618-344-3151

Zion Lutheran

Rev. Gary Wright
17618 Hubbard Road
East Moline, IL 61244
309-496-2186

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. David Fielding
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. Brian Holle
801 N Madison St
Lebanon, IL 62254
618-537-2300

St. Matthew Lutheran

Rev. Michael Gudel
305 Lemont St.
Lemont, IL 60439
630-257-5000

Zion Lutheran

Rev. Kirk Clayton
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
Rev. James Stuenkel
500 South Sherman Blvd
Sherman, IL 62684
217-496-3149

Holy Cross Lutheran

Rev. Jerry Bagwell
726 W. Filmore St.
Vandalia, IL 62471
618-283-1133

INDIANAEmmanuel 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. 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

Advent Lutheran

Rev. John Fiene
11250 N Michigan Rd
Zionsville, IN 46077
317-873-6318

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
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
Rev. Kristian Kincaid
2145 John F Kennedy Rd.
Dubuque, IA 52002
563-588-1247

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

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

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

Faith Lutheran
Rev Edward Killian
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

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

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

Trinity Lutheran Church
Rev. Geoffrey Boyle
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
Rev. Aaron Stinnett
1905 Highway 59
Mandeville, LA 70448
985-674-0377

MASSACHUSETTS

Trinity Lutheran
Rev. Paul Gramit
117 Chace St.
Clinton, MA 01510
978-365-6888

MARYLAND

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

Calvary Lutheran
Rev. Quentin Poulson
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

Angelica Lutheran
Rev Jonathan Sachs
8400 Park Ave
Allen Park MI 48101
313-381-2080

Emmanuel Lutheran
Rev. Joel Baseley
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

St. Paul Lutheran
Rev. Robert Wurst
2943 SW Manitou Tr.
Good Harbor, MI 49621
231-228-6888

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

St John Lutheran
Rev Leo Thomas
246 N Ridge Rd
Port Sanilac MI 48469
810-622-9653

St. John Lutheran
Rev. Edward Steeh
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. Michael Allen
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 Filmore St SE
Chatfield, MN 55923
507-867-4604

St. John's Evangelical Lutheran

Rev. Steven C. Briel
Rev. Matthew P. Johnson
9141 County Rd 101
Corcoran, MN 55340
763-420-2426

Shepherd of the Lake Lutheran

Rev. Thomas Petersen
10583 US Hwy 169
Garrison, MN 56450
320-692-4581

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. Paul Lutheran

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

Trinity Lutheran
47334 132nd St
Lewisville, MN 56060
507-435-2201

Glory of Christ Lutheran

Rev. John Fehrman
4040 Hwy 101 N
Plymouth, MN 55446
763-478-6031

Christ Lutheran

Rev. Scott Schilbe
2904 20th St SE
Rochester, MN 55904
507-289-0271

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 Kingsbury Blvd
Gravelton, MO 63645
573-783-2405

Immanuel Lutheran

Rev. James Dunn
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

Zion Lutheran

1075 E Urbandale Dr
Moberly, MO 65270
660-263-3256

Immanuel Lutheran

Rev. Thomas Handrick
Rev. Matthew Marks
453 N West St
Perryville, MO 63775
573-547-8317

Trinity Lutheran

Rev. Doug Gaunt
4795 N Hwy 94
Saint Charles, MO 63301
636-250-3350

Peace Lutheran

Rev. Dennis Kastens
Rev. Jonathan Ferguson
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

Hope Lutheran

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

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. 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. Lance Berndt
Rev. Clint Poppe
3825 Wildbriar Ln
Lincoln, NE 68516
402-423-7639

Redeemer Lutheran

Rev. Mark Ebert
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

Zion Lutheran

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

NEVADAGrace 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

OHIO

Zion Evangelical Lutheran
Rev. Wesley Hromowyk
Rev. Larry Kudart
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. Kevin Jud
1285 Main St
Hamilton OH 45013
513-893-6792

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 Niermann
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
2331 E 5th Pl
Tulsa, OK 74104
918-592-2999

OREGON

Holy Cross Lutheran
Rev. Bruce Ley
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)
4435 SE Tualatin Valley Hwy
Hillsboro OR 97123
503-648-1393

Faith Lutheran
Rev. Evan Goeglein
8582 Rogue River Hgwy.
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 CAROLINA

Faith Lutheran
Rev. Ted Crandall
37 Marshellen Drive
Beaufort, SC 29902
843-812-9178

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
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

Our Savior Lutheran

Rev. Dr. Laurence White
Rev. David Vandercook
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. Mark Taylor
Rev. Steve Kieser
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

Mount Calvary Ev. Lutheran

Rev. David Reedy
Rev. Mark Pulliam
308 Mt Calvary Dr.
San Antonio, TX 78209
210-824-8748

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
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

WASHINGTON

Peace Lutheran
Rev. Daniel Freeman
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

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. Alex Ring
120 123rd St S
Tacoma WA 98444
253-537-5492

WISCONSINSt. John's Lutheran

Rev. John Neugebauer
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. Larry Myers
Rev. Eric Skovgaard
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
110 N Whitney Way
Madison WI 53705
608-238-5656

St. John Lutheran

Rev. Allen Kramp
450 Bridge St
Mayville, WI 53050
920-387-3568

Peace Lutheran

Rev. Ricky Schroeder
1228 S Park Ave
Neenah, 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
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. Dr. Ken Wieting
3833 N Maryland Ave
Shorewood, WI 53211
414-332-5732

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

WYOMING

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

Mt. Zion Lutheran
 750 Cantril St
 Castle Rock, WY 80104
 303-688-9550

Zion Lutheran
 Rev. Jacob Berger
 601 S 9th St
 Douglas, WY 82633-2704
 307-358-2810

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
 © 2017, Lutheran Public Radio