Issues, Etc.™

Behind the Music
The REAL Worship War
by Todd Wilken

Wittenberg Trail:
From Muslim Extremist
to Follower of Jesus
by Hicham Chehab

Fall, 2012

www.issuesetc.org
Dear Issues, Etc. Journal Reader,

Greetings in the name of Jesus.

In this edition of the Journal, I attempt to clear up the biggest misconception about the Worship Wars. Most of the arguments about church music, instruments, organs and praise bands are really arguments about something else, something more important.

Our Wittenberg Trail feature is from Pastor Hicham Chehab, a former Muslim and enemy of Christians. His story demonstrates the power of God’s Grace in Jesus Christ to penetrate one of the darkest ideologies in the world today, violent Islamic extremism.

You’ll also find a list of the many congregations of the Issues, Etc. 300 in the Find a Church section at the end of the Journal.

Enjoy this Journal.

Wir sind alle Bettler,

Todd Wilken, host
Issues, Etc.

www.issuesetc.org
From the producers of Issues, Etc.

LUTHERAN
PUBLIC RADIO
Sacred Music for the World

Listen to
the Music of the Church
anytime at

LUTHERANPUBLICRADIO.ORG

Download a bulletin insert under the Support page at lutheranpublicradio.org
Behind the Music
The REAL Worship War
by Todd Wilken

Music. That is what the “Worship War” is all about, right? Here are two observations, one from Christian pollster George Barna, the other from a pastor in the heart of American Evangelicalism:

Presently, 40% of adults say they attend a service that uses traditional music (e.g., a choir, hymns, organ). The next most common styles are "blended" music (used in the services frequented by 12% of adults); gospel (11%); praise and worship (10%); and contemporary Christian (i.e., CCM) or Christian rock (9%). One out of every eight attenders (13%) said they don't know what the style of music is at their services.¹

Worship music has always been changing, and always will be. Controversy in worship music has always been and, is always lurking. Personal opinions about worship music can have a paralyzing, divisive effect on the church. How long will we continue to allow it to rob us of our joy in worship? How long will we continue to allow it to render His church much less effective than it should be?²

Traditional music, blended music, gospel music, praise and worship music, contemporary music or Christian rock music. These are the battle lines of the worship war, aren’t they?

Before you read another word, there is one thing you need to understand: The worship war is not about music.

“Yes it is,” you say.

“My congregation was torn apart when we changed the music.”

“It all started when they replaced the organ with the praise band.”

“That happy-clappy music has ruined my church.”

www.issuesetc.org
I know; there are thousands of stories just like these. But trust me, the worship war is not about music.

**Music is a causality of the worship war, not the cause.** So, regardless of what almost everyone thinks. We aren’t fighting about music in the Church. Most of the arguments about church music, instruments, organs and praise bands are really arguments about something else, something more important.

**A Riddle**

I call it the Wilken Worship Riddle. I wrote it after many battles in the Lutheran worship war. And, even though you may not be Lutheran, I think it explains what the worship war is really about. Here it is:

Pentecostals worship like Pentecostals because they **believe** what Pentecostals believe.

Baptists worship like Baptists because they **believe** what Baptists believe.

Methodists worship like Methodists because they **believe** what Methodists believe.

**Riddle:** Why do some **Lutherans** worship like Pentecostals, Baptists and Methodists? [3]

I admit, it isn’t much of a riddle. The answer is obvious, or at least it should be.

Some Lutherans **worship** like Pentecostals, Baptists and Methodists because they **believe** what Pentecostals, Baptists and Methodists believe. It is that simple. Certainly, these Lutherans will never admit it, but the truth is, they **worship** like they do because they believe what they do. They **no longer believe** what Lutherans believe.

[3]
I think my riddle reveals what the worship war is really about. The worship war has never been about music, hymns, instruments, style or culture. The worship war has always been about only one thing: Doctrine, what you believe. A church worships the way it does because that church believes what it does. Another Lutheran, David Jay Webber has observed the same thing.

*Lutheran pastors who look with envying eyes upon the large numbers in attendance at the heterodox churches of our land, and who think that their own attendance will increase if they imitate the worship practices of those churches, need to realize that such churches worship the way they do because they believe the way they do.* The theology of Arminian churches in particular requires them to devise techniques of persuading and enticing people to make a “decision” to turn their hearts toward God, and to follow Christ. The praise songs that one finds in such churches, which “market” God as one who is available and able to satisfy the felt needs of religious seekers, fit exactly with the false doctrine of such churches. How can Lutherans imitate any of that, and still remain Lutheran? 

It is a good question. The answer is obvious: they can’t. They haven’t. Decades of Pentecostal and Revivalist worship in Lutheran congregations have produced congregations that are effectively Pentecostal and Revivalist, not Lutheran. These congregations may still carry the Lutheran logo, but Sunday after Sunday they are practicing Pentecostal Revivalists. Your church’s logo may be different, but I bet the results have been the same.

**The First Thing to Go**

For every “contemporary-music-ruined-my-church” story, there is an often-untold prologue. Before the music changed, something else changed.

*What was the first thing that disappeared?* Was it the Trinitarian invocation? Was it the Confession of Sins and Absolution? Was it the Scripture readings?
What was put in its place? Was it announcements, mood music, a devotional video, or a “and-the-moral-of-the-story is” drama or skit?

Often, in Lutheran circles, the first thing to go has been the Creed. Lutherans have been confessing one of the three ecumenical Creeds (the Apostles’, Nicene and Athanasian) every Sunday since the sixteenth century. In fact, these Creeds are the first, and most essential statements in the Lutheran Confessions. Every confessional Lutheran pastor and congregation subscribes unconditionally to these Creeds. Yet, the Creeds are often the first to fall in the worship war.

It starts with tinkering. The pastor paraphrases or punches-up the language of the Creed on a Sunday or two. Later, he might compose one of his own; a “special” creed for a special occasion.

These changes are well-intentioned, but ill conceived. They seem minor and inconsequential, but they aren’t. With the first change, the Creed itself --the historic, universal, ecumenical Creed-- is already gone. Even if the pastor brings the “old” Creed back next Sunday, the deed is done. He has already taught his congregation that his “new” creed will do just as well as (if not better than) the original.

It is surprising how easy it is. It is surprising how quickly congregations surrender, sometimes without a fight at all. If the pastor were to propose a new wording, or a substitute reading for the United States Pledge of Allegiance, the congregation would run him out of town on a rail.
But, change the words of the Christian Creeds, and the congregation humors him. After all, the pastor is just being creative.

It isn’t surprising that the Creeds are often the first target of the worship warriors. Remember, the worship war is about Doctrine. The Church’s first line of defense against doctrinal change and innovation are the Creeds. Any good soldier knows that you strike the most important targets first.

In the privacy of his study, with a few key strokes on his laptop, a pastor can replace the Creed, while two thousand years of Christians roll over in their graves.

Whether he knows it or not, this pastor has fired the first salvo of the worship war into his own congregation. He has declared war. His sanctuary and chancel are now his field of battle. The parishioners may prove to be his allies, they may prove to be his foes, but either way, there’s a war on. Sadly, most of the congregation won’t even notice that they’ve been conscripted until the fog of war has rolled in around them. But by that time, it will be too late. You’re in the army now.

Before it is over, the Creed will be gone altogether, along with many other things once considered essential to Sunday morning. Few will remember what Sunday worship used to be. Within a generation, no one will.

**The Red Herrings**

If the worship war is really about doctrine, why doesn’t the debate focus on doctrine? Why does the debate so often focus on everything except doctrine?
Red Herrings abound in the worship war. A Red Herring is a subject introduced to a debate that distracts from the main issue. It may be a true statement, it may be a false statement, it doesn’t matter, it is a distraction.

The speaker introduces a new subject into the discussion that has a superficial similarity to the topic under discussion. The new subject is so emotionally charged that people cannot resist arguing about it, even though it is off the original subject. Raising the new topic does not really serve the goal of bringing the original subject to a conclusion. Rather, it distracts attention away from the original subject, preventing either side from supporting its conclusion.6

In the worship war, there are Red Herrings that focus on music:

• The organ isn’t the only instrument useful for worship.
• Contemporary music isn’t bad; every hymn was contemporary when it was written.
• You only want to use hymns from the 16th century.
• The hymnal isn’t the only way to worship.
• Non-Lutherans have written some great hymns/songs.

There are Red Herrings that focus on the liturgy:

• The liturgy is just human tradition/ruled/ideas.
• There are no rules for worship in Scripture.

There are Red Herrings that focus on the opponent. These are really personal attacks posing as arguments and have nothing to do with worship, much less doctrine:

• You are just afraid of change.
• You are just insisting on your own way.
• You trust in ceremonies and human tradition rather than the Word of God.
• You are sectarian.
• You think only Lutherans are Christians/go to heaven.
• You’re just like those Lutherans in the past who insisted on using German.
• We should stop arguing about worship; it only makes the devil happy.
• We should stop arguing about worship; there are lost souls going to hell.

Finally, there are what I call “Double Red Herrings.” They not only distract from the main issue, but also deny that there is reason to debate in the first place:

• We already agree on what worship is, the real question is how to best reach people with the Gospel.
• Our disagreements are over practice, not doctrine.
• We’re just arguing about *adiaphora* (indifferent issues).

Countless conversations about worship have been derailed by these Red Herrings. Learn to recognize them. Learn to ignore them. Stick to the real issue: Doctrine.

**The Real Issue**

What is the best way to stick to the Doctrinal issue? When staring up the barrel of worship war artillery, those countless and relentless changes and innovations to Sunday morning worship, just ask a simple question: *What does this confess?*

The worship war is about doctrine. Doctrine is teaching. So, what does the pastor’s latest new idea for worship *teach*? What does it *confess*? What is the new idea’s, the new practice’s *Doctrine*? What will we be teaching and confessing if we do this?

Before the lead singer steps into the spotlight, before the guitar sounds its first power-chord, the question must be asked. What does this confess? Before the house lights dim or the video splash screen rolls, ask: *What does this teach?* Before we lift our eyes to the big screens or our voices in another Hillsong or Casting Crowns chorus, ask: *What are we teaching and confessing with this?*
Everything in worship confesses something. Putting the preaching of the Word and Sacraments front and center says something about what we believe. What does putting the praise band front and center say? The preaching of Sin and Grace says something about what we believe. What does life-coaching and how-to preaching say? Reciting the Creed says a lot about what we believe. What does omitting it say? Following the historic liturgy, with its unmistakable emphasis on the forgiveness of sins and the presence of Jesus in the sacrament, says something about what we believe. What does abandoning the liturgy say?

The Real Aggressor

While reading this, you may have noticed something. I have not described the worship war in the typical way. Ordinarily, the worship war is described as a bilateral conflict. Both sides are usually considered mutual aggressors. Both sides are usually described as trying to gain ground against the other. That description is false. It is actually worship war propaganda. It has been advanced by both sides for their own reasons, and proven a most effective weapon. But, it is time for the truth: The worship war is not a bilateral conflict.

The worship war is a unilateral act of aggression. One side in this conflict has consistently adopted an aggressive posture; the other side, a defensive one. One side has pushed, advanced and taken few prisoners; the
other side has fallen back and retreated. In fact, the conflict has been less like a worship war, and more like a worship invasion.

Wrong has been done on both sides, but there is no denying the fact that the worship war is a unilateral act of aggression planned and pursued by those insisting on change, innovation and often the wholesale abandonment of historic Christian worship. Very few worship warriors on that side realize or admit this, but it is the proven track record of their side for the last half-century.

You might object: “Wilken, you are simply demonizing your opponents in the worship war.”

I respond: I believe the opponents of historic Christian worship have the best intentions and the noblest motives. They sincerely believe that the war they have waged has been to advance the Kingdom of God and spread the Gospel. They have been aggressive, yes; but they would say, only in pursuit of their goal of reaching the lost. No, I do not question their motives, intentions or character; I question their results.

Have the practices they have promoted and established resulted in worship more or less centered on Christ and his saving work on the Cross for sinners? Has the result been more or less focus on God’s divine means of Grace -- Baptism, Absolution, the Lord’s Supper? Has the result been more or less proclamation of the essential Christian message -- repentance and the forgiveness of sins in Christ’s name?

In other words, have 50 years of worship war advances resulted in a clearer confession of the Gospel on Sunday Morning? I don’t believe they have.
It is often observed that the worship war has divided the Church. This is true. Yet it is often the *defenders* of historic Christian worship who bear the blame for causing this division. This isn’t true. The burden of blame for the present division in the church over worship rest upon the aggressors in the worship war.

Is this division caused by new or different worship practices? No. New or different worship practices have never been a necessary cause of division. New or different worship practices can foster unity IF they confess the same Scriptural doctrine as the old worship practices. But by and large, that hasn’t been the case in the worship war. In many cases, the new and different worship practices have brought with them new and different doctrine.

**Why then, Music?**

If the worship war isn’t about music, then why are so many convinced that it is?

I have a theory. I think most Christians think the worship war is about music because, after 50 years of the worship war, music is all that is left. Where the worship warriors have made their most successful advances, they have managed to eliminate or empty of its meaning every element of historic Christian worship. In worship warrior-held territory, the historic liturgy and all of its parts are gone. Law and Gospel proclamation are almost literally unheard of. The sacraments are reduced to mere rituals, retained because... well, no one is really sure why, except that the Bible commands that they be performed.
What’s left? Music. It is the only thing both sides of the worship war still have in common, if only superficially. Proof of my theory are the hundreds of essays, articles, blog-posts and books about “worship” that are really essays, articles, blog-posts and books about music. Proof of my theory is that most of American Evangelicals think of worship *almost exclusively* in terms of music. Moreover, they seem unable to conceive of worship music outside the narrow genre of contemporary Christian pop music.\(^8\)

This also explains why the rank and file of the worship war think that worship is a matter of preference. If worship is music, then we are only debating aesthetics, and who is to say whether your music/worship is any better than my music/worship?

I suspect that if we could go back to the beginning of the worship war, we might find something very different. We might find Christians, in the first battles, actually arguing about doctrine, thinking doctrinally about worship, about preaching, about the Sacraments, and yes, even about music. Those days are gone.

That is the most tragic result of the worship war. Where worship warriors have gained ground, they have systematically robbed Christians of the ability to think of worship (and thus to argue about worship) in doctrinal terms. What is worship? What isn’t worship? Is worship what man does for God, or what God does for man? What is the purpose of worship? What are the benefits of worship? Those are all doctrinal questions.

Without doctrinal, Scriptural answers to those questions, Christians living in occupied worship war territory are left with nothing but their feelings, preferences and subjective opinions. Did it feel right? Did it make me feel better? Did I like it? Did it move me? When your criteria for deciding
whether the worship was good is the same used to decide whether your U2 concert tickets were worth the $250 you paid for them, something is wrong.

You Aren’t Helping, Wilken

I know what you are thinking, even my allies in the worship war. You are thinking that by writing this, I have only made matters worse.

I disagree. The Church has wasted decades in the worship war arguing over the wrong things. Congregations, even entire denominations have been divided. Christians have become refugees from their own churches. The no-man’s land between the two sides has only grown.

I know many will read this and think that I’m beating the drums of war. I’m not. I’m calling for a truce and honest talk about the real conflict in the worship war. Let’s put our respective practices and their doctrines on the table and see what they are.

Am I saying that if we stopped arguing about music, instruments, hymnals and composers, we would discover we really agree after all? Not likely. Am I saying that if we stopped arguing about all these things, we would find common ground? I doubt it. We’ll probably discover that we disagree even more than we thought. But at least we will be disagreeing about the real issues that divide us.

Do we want to carry on as we have been, with no end in sight? Do we settle for an uneasy truce, détente, a cold worship war? Do we surrender?
I keep coming back to that question: *What does this confess?* Is it unrealistic to hope that both sides of the worship war could honestly answer that question? What do those pushing for Pentecostal/Revivalist worship want their worship to confess? What do those defending historic Christian worship want their worship to confess? If we are honest, I think we will see that the two sides will give two very different answers. And, that would be a big step in the right direction. At least we would know what we are really fighting about.

Doesn’t everyone agree that this has gone on long enough? If we continue to be distracted by side issues, the real issue dividing us will remain. If we keep arguing about music, we will never answer the question, and we will never address the real issue: Different doctrine is driving our different worship practices. Neither side’s worship practices are doctrinally neutral. Let’s be honest. Let’s admit what that doctrine is.

If we don’t recognize and finally admit what the worship war is really about, how can we ever hope to have worship peace?

3 Please Note: This riddle says *nothing* about music, musical style, musical instruments, authors, sources, date of composition or hymnals.
5 The Formula of Concord describes the Creeds as “symbols, i. e., brief, succinct [categorical] 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.” Also, “Since of old the true Christian doctrine, in a pure, sound sense, was collected from God’s Word into brief articles or chapters against the corruption of heretics, we confess, in the second place, the three Ecumenical Creeds, namely, the Apostles’, the Nicene, and the Athanasian, as glorious confessions of the faith, brief, devout, and founded upon God’s Word, in which all the heresies which at that time had arisen in the Christian Church are clearly and unanswerably refuted.” Ep. 3; SD, 4
For convenience, I date the beginning of the Worship War at 1965 and the founding of Calvary Chapel in Costa Mesa, CA.

T. David Gordon writes, “We are surrounded by nearly ubiquitous pop music—so much so that nothing else really registers in our consciousness as music. If it is not accompanied by a guitar, if it is not accompanied by the predictable melodies and rhythms of pop culture, it just doesn't seem like music.” And, “Johnny hasn’t been persuaded that hymn-singing is wrong; Johnny simply cannot relate to anything that doesn’t sound contemporary. He cannot shed his cultural skin, the skin of contemporaneity, of triviality, of paedocentrism. He thinks he prefers contemporary worship music forms to other forms, but in reality he prefers contemporaneity as a trout prefers water; it is the only environment he knows.” (T. David Gordon, Why Johnny Can't Sing Hymns: How Pop Culture Rewrote the Hymnal, Phillipsburg, New Jersey: P & R Publishing, 2010, pp. 14, 173)
The *Lutheranism 101* family of resources not only provides overviews of what Lutherans believe, teach, and confess, but also answers the *why* questions.

Dig deeper into the distinctive Lutheran teaching on the Lord’s Supper with this new addition to the series. As you examine what Scripture and the Confessions say about Jesus’ gift of His true body to eat and His true blood to drink, you will discover anew the life-giving blessing that God has given the Church through this meal.

For new and seasoned readers, this addition to the series uses the same conversational style, format, and Agnus Day cartoons as the original.

Paperback, 164 pages  Item: 12-4396LMO  $9.99

**Coming Summer 2013!**

*Lutheranism 101: Holy Baptism* and  
*Lutheranism 101: Worship*

Call 1-800-325-3040 or visit  
lutheranism101.com for more information  
or to order these books today.
I was born in 1960, in the city of Beirut, Lebanon. At an early age I became aware that my country was divided along sectarian lines, between Christians and Muslims.

This conflict trickled down to kids playing in the streets and fields. I was playing marbles in a field next to our home, when Pierre appeared from nowhere and banged me on the head with a piece of wood that had a protruding nail, and ran away. Blood trickled down into my eyes and my cheeks. I was seven then, and did not understand the reasons behind the animosity between Muslims and Christians, but I still have the scar of that attack on my forehead.

Two years before the Lebanese civil war broke out in 1975, at age thirteen, the Muslim Brotherhood recruited me. My older brother (who was 14) and I were first attracted by the teenagers studying the Qur'an in a nearby mosque. We were asked to read books written by Sayyed Qutub (Osama bin Laden’s master philosopher). We understood from reading Qutub's works that the world is divided into two realms: The realm of Islam and the realm of unbelief. International borders are set up only to keep the Muslims divided, we were told. Muslims, if they were real Muslims, had to work for the foundation of a global Muslim State. Christians were "unclean infidels.”
My brother and I were invited to train in military training camps. We thought that we were following the path of Muhammad. We were transported in old, rusty buses, singing and shouting Islamic songs with great zeal:

*China is ours, India is ours, Islam is our religion, The world is our homeland... Muslims. Muslims. Muslims. Wherever there is Justice and Right, you find us. We prefer death to humiliation. Sweet is death in the Cause of Allah.*

We learned how to use rocket launchers, mortars, and rifles. We were told, "If you want to shoot straight, imagine that there is a Christian in your sight." Verses from the Qur'an were often invoked to prove that Jihad was an obligation.

In 1975 the bloody seventeen-year civil war of Lebanon broke out. Prepared, I actively participated in most of the aspects of the war, from shelling Christian neighborhoods to laying in ambush for Christian militias.

One day, I was using a mortar canon to shell the largest Christian neighborhood in Beirut. After the third shell, I felt that what I was doing was wrong, because I signed up to defend the Muslim community against Christian “crusaders,” not to attack civilians.

The next time I met the head of the Brotherhood, I voiced my concern about shelling civilians.

He asked, “Who is your example (as a Muslim) in life?”

I responded: “Muhammad, the prophet of Islam.”

He then told me that this was the best answer that justifies what we were doing. The head of the Brotherhood explained that Muhammad did the same thing when he shelled his enemies with catapults.
The head of the Brotherhood remarked that I was a good thinker, and the Brotherhood needed new preachers. The next thing was to have a mentor. I agreed. After six months, I was ready to give my first Friday sermon.

Just a few days before I was supposed to give that Friday sermon, I had a car accident and broke my legs. It was a compound fracture. I was hospitalized for 50 days and bedridden for a year.

My long recovery gave me time to reconsider what I wanted to do in life. Impressed by the medical professionals, I decided to study medicine. Fluency in English was a requirement. To learn more English, I started reading comics and novels printed in English, with the help of a dictionary. I stumbled over a Western novel by Louis L'Amour who had written around a 120 novels. I read them all. My comprehension of the English language improved, and fortunately I passed the American University of Beirut English entrance exam.

A horrible tragedy took place during my first semester at the American University of Beirut in 1980. My only brother and sibling, by this time a militia captain, was killed by a Christian militia while he was trying to negotiate a truce. Two of my brother’s comrades and I vowed to kill all our enemies. I purchased a silencer and two pistols, and I started stalking my enemies by night in the streets. Some of them were my classmates. My plan was to befriend them, learn their movements, and later ambush them.
I had to take a course in cultural studies, for which I had to read selections from the Bible. The course included the Qur'an and the Bible. I had memorized the Qur'an by heart, but the Bible was a new thing to me. I read the Sermon on the Mount at the climax of my hate and thirst for vengeance. Christ's exhortation: "Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven" (Matthew 5:45) struck me with full force. I felt that I heard the voice of God in stereo. I knew what an enemy was, I sought to kill my enemies, but I felt that Jesus' exhortation was superhuman and could not emanate from an ordinary human being, but from a divine source. Even though I was taught by Muslim clerics that the Bible was distorted by rabbis and bishops, Christ's words "Love God from all your heart, and love your neighbor" sounded authentically divine. Though I deeply mourned the loss of my brother, I thought: "There is another way, a way of forgiveness."

In 2001, I met a retired Lutheran pastor who became my best friend in Beirut. Dr. Bernhard Lutz was a missionary serving with Lutheran Hour Ministries. He and his wife had been assigned to Lebanon for four years. I had stepped into an elevator going up to my credit card company when I saw a friendly face. The gray-haired man shook my hand and gave me his business card. As soon as I arrived home that afternoon I called him, and by that evening we were visiting together and planning a Bible study.

After I was called to faith in Jesus Christ, I had experienced some Christian churches, and discovered loopholes that could not be "patched." Some of the major problems that those churches had were decision-
theology, millennialism, support for Israel and a mythical belief in the intercession of saints that is close to idolatry.

On the other hand I discovered that Lutheran theology sounded objective, because of the *Sola Scriptura* (Scripture Alone) doctrine, as well as realistic, because of the *Sola Fide* (Faith Alone) theology, in addition, to the belief that we are both saints and sinners. Most simply, the Lutheran emphasis on Justification by Grace through Faith gives Jesus sole credit for taking the initiative to redeem humankind. And this doctrine of Justification is the grammar which guides our Lutheran theology. The more I read St. Paul, the more I felt fortunate because I met Bernie Lutz in that elevator in Lebanon.

Dr. Lutz and I worked together as if we had known each other for ages. By that time, I was a journalist and adjunct professor at the American University of Beirut, but Lutz noticed that I wished to work full-time in the Kingdom, and promised to help me find a way.

Dr. Lutz called me in October 2004 and told me that there is no way the Lutheran church could help me in Lebanon, and that the only way to preparing for the Lutheran ministry was to come to America. The Lutheran Church-Missouri Synod could use someone fluent in Arabic and English, he added. I responded: Even though it means that I have to be uprooted from my homeland, so be it. I told Dr. Lutz that I was ready to serve God, whether it is in America or Afghanistan.

Above all, I was excited about going to Concordia Theological Seminary in Fort Wayne, Indiana to study theology and become an ordained pastor. I started my intensive course at Concordia in June 2005, and worked as a missionary to Muslims in Dearborn, MI.
In summer 2006, I was called to replace a missionary for People of the Book Lutheran Outreach (POBLO) who had retired in Chicago. I started commuting from Ann Arbor, Michigan, to the Chicago area twice a month, driving my minivan and staying in different places, testing the mission field. It was Thanksgiving 2006 when I decided to move my family from Michigan to Illinois, after a parsonage became available there. I put my furniture in a U-haul and towed my car behind and headed for the unknown. Glued to my map, all through this long haul from Michigan and with the rain pounding on my windshield and bad weather and road conditions I thought: “I am a stranger called to plant an Arabic church in a strange land where I can barely drive the highways. This is a Mission IMPOSSIBLE.” But, “What is impossible with men is possible with God” (Luke 18: 27).

In Easter of 2007, I met a woman who had lived most of her life in Lebanon. She was like the Samaritan woman Jesus met at the well who connected Jesus with her whole town. She introduced me to the Arab neighborhood of Chicago. In less than two months we began an Arabic Bible study in an apartment in Wheaton, Illinois. In summer 2007, I witnessed seven baptisms of people from Iraq and Iran. That fall, we started meeting in an Arabic fellowship that worshipped together at different locations in the western suburbs of Chicago. In March 2008, we officially launched the first Arabic worship service in Chicago in Lombard, Illinois. It was the first of its kind made up of Muslim converts. We began with 40 people from five different Arab countries and Iran.

Salam Arabic Church is an evangelistic ministry to Middle Eastern immigrants in the greater Chicago area. I named the church Salam Arabic Church, because Salam means peace in Arabic, and only the Prince of Peace could bring together sworn enemies to the same church, Iraqis and Iranians, who fought each other for a decade in the 1980s. At Salam, we read the
scriptures in both Arabic and Farsi, and I preach and lead the liturgy in Arabic. Attendees experience a unique Arabic church that preaches Christ crucified and speaks the Gospel of Jesus to an Islamic culture.

Pastor Hicham Chehab is a graduate of Concordia Theological Seminary-Ft. Wayne, IN and pastor of Salam Arabic Fellowship in Lombard, IL.
Dear Issues, Etc. Listener:

In the name of Jesus, greetings.

Issues, Etc. is listener supported. One of the best ways you can support Issues, Etc. is by joining the Issues, Etc. Reformation Club, our monthly or annual giving club.

The Issues, Etc. Reformation Club has four levels of giving:

**CONFESSOR**
($25/month, $250/year)
“"I Have Issues” t-shirt
Signed copy of “Christ Have Mercy” by Pastor Matt Harrison

**APOLOGIST**
($50/month, $500/year)
“"I Have Issues” t-shirt
Signed copy of “Christ Have Mercy”
2 Issues, Etc. Books of the Month

**REFORMER**
($100/month, $1,000/year)
“"I Have Issues” t-shirt
Signed copy of “Christ Have Mercy”
4 Issues, Etc. Books of the Month
Your Church’s contact information posted at our website (IE 300)

**PATRON**
($200/month, $2,000/year)
“"I Have Issues” t-shirt
Signed copy of “Christ Have Mercy”
6 Issues, Etc. Books of the Month
Your Church’s contact Information posted at our website (IE 300)
Bi-monthly written transcript of an IE broadcast

If you want to join the Issues, Etc. Reformation Club, please send an email to craig@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,

[Signature]

Todd Wilken, Host
Issues, Etc.
Alabama

**Hope Lutheran Church**
Rev Dr. Carl Beckwith
4800 Montevallo Rd
Birmingham AL 35210
205-956-1930

**Trinity Lutheran**
Rev P. J. Moore
1885 Rainbow Dr
Gadsen AL 35901
256-546-1712

Arizona

**Calvary Lutheran**
Rev Michael Joynt
711 7th Ave
Yuma AZ 85364
928-783-3024

California

**Mount Calvary Lutheran**
Rev R. John Perling
436 South Beverly Dr
Beverly Hills CA 90212
310-277-1164

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

**St John Lutheran**
Rev Don Wiley
820 North La Cadena Dr
Colton CA 92324
909-825-2395

**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

**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

**Our Savior's Lutheran**
Rev Dan Kistler
4400 Cabrillo Hwy
Pacifica CA 94044
650-359-1550

**Our Savior Lutheran**
Rev Mark Stenbeck
6404 Pentz Rd
Paradise CA 95969
530-877-7321

**Our Savior's Lutheran**
Rev William Lindemeyer
725 N Fairview St
Ridgecrest CA 93555
706-375-7021

**The Lutheran Church of Our Savior**
Rev Scott Kliemcz
1230 Luther Way
Salinas CA 93901
831-422-6352

**Prince of Peace Lutheran**
Rev Paul Williuber
6801 Easton Ct
San Diego CA 92120
619-583-1436

**Grace Lutheran**
Rev Charles Froh
2825 Alameda De Las Pulgas
San Mateo CA 94403
650-345-9068

Colorado

**Redeemer Lutheran**
Rev Donal Widger
2221 North Wahsatch Ave
Colorado Springs CO 80907
719-633-7661

**University Hills Lutheran**
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 Ralph Patrick
1424 West Swallow Rd
Fort Collins CO 80526
970-226-4721

Gloria Christi Lutheran
Rev John Frahm
1322 31st Ave
Greely CO 80634-6328
970-353-2554

St John's Lutheran
Rev Terrence Buette
405 S Albany St
Yuma CO 80759
970-848-2210

Florida

**Grace Lutheran Church**
Rev Keith Lingsch
860 Banyan Blvd
Naples FL 34102
239-261-7421

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

Idaho

**Good Shepherd Lutheran**
Rev Tim Pauls
Rev David Hrachovina
5009 Cassia St
Boise ID 83705
208-343-7212

Illinois

**St Paul Lutheran**
Rev Ben Ball
Rev Joel Brondos
Rev Walter Otten
9035 Grant
Brookfield IL 60513
708-485-6987

**St. John Lutheran**
Rev Richard Heinz
4939 West Montrose Ave
Chicago IL 60641
773-736-1112

**Good Shepherd Lutheran**
Rev Michael Walth
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

www.issuesetc.org
<table>
<thead>
<tr>
<th>Church Name</th>
<th>Address</th>
<th>Phone Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calvary Lutheran</td>
<td>535 N McLean Blvd, Elgin IL 60123</td>
<td>847-741-5433</td>
</tr>
<tr>
<td>Christ Our Savior Lutheran</td>
<td>612 N State St, Freeburg IL 62243</td>
<td>618-539-5664</td>
</tr>
<tr>
<td>Hope Lutheran</td>
<td>3715 Wabash Ave, Granite City IL 62040 (618) 876-7568</td>
<td></td>
</tr>
<tr>
<td>St. Paul Lutheran</td>
<td>6969 W. Frontage Rd, Worden IL 62097 P.O. Box 247</td>
<td>618-833-2209</td>
</tr>
<tr>
<td>Messiah Lutheran</td>
<td>801 N Madison St, Lebanon IL 62254 (618) 537-2300</td>
<td></td>
</tr>
<tr>
<td>St. Pauls Lutheran</td>
<td>1500 S Briggs St, Lockport IL 60441 815-838-1832</td>
<td></td>
</tr>
<tr>
<td>Zion Lutheran</td>
<td>101 South Railway, Mascoutah IL 62258 (618) 566-7345</td>
<td></td>
</tr>
<tr>
<td>The Evangelical Lutheran Church of the Apostles</td>
<td>Rev Ralph Tausz, 10429 W Fullerton Ave Melrose Park IL 60164 847-455-0093</td>
<td></td>
</tr>
<tr>
<td>Trinity Lutheran</td>
<td>Rev Michael Kumm, Rev Todd Wilken, 503 E Washington St Milford IL 62260 618-476-3101</td>
<td></td>
</tr>
<tr>
<td>Bethany Lutheran</td>
<td>Rev Timothy Rossow, Rev Stephen Schumacher, Rev Jonathan Fisk, 1550 Modaff Rd Naperville IL 60565 630-355-2198</td>
<td></td>
</tr>
<tr>
<td>Christ Lutheran</td>
<td>Rev Robert Niehus, 607 Harvard St Oak Park IL 60304 708-386-3306</td>
<td></td>
</tr>
<tr>
<td>Zion Lutheran</td>
<td>Rev Donald Pritchard, 525 N. Cartwright Pleasant Plains IL 62677 217-626-1282</td>
<td></td>
</tr>
<tr>
<td>Christ Lutheran</td>
<td>Rev Mark Bestul, 1800 S Rodenburg Rd Schaumburg IL 60193 847-524-9746</td>
<td></td>
</tr>
<tr>
<td>Trinity Lutheran</td>
<td>Rev Craig Meissner, 12 West 34th Place Steger IL 60417 708-754-2345</td>
<td></td>
</tr>
<tr>
<td>Immanuel Lutheran</td>
<td>Rev David Balla, 331 George Street West Chicago IL 60185 630-231-1175</td>
<td></td>
</tr>
<tr>
<td>Zion Lutheran</td>
<td>Rev Mark Bestul, 4413 South State Rd 135 Vallonia, IN 47281 812-358-3225</td>
<td></td>
</tr>
<tr>
<td>Heritage Lutheran</td>
<td>Rev Joseph Ostafinski, 308 Washington St Valparaiso IN 46383 219-464-2810</td>
<td></td>
</tr>
<tr>
<td>Messiah Lutheran</td>
<td>Rev Brian Holle, Lebanon IL 62254 (618) 537-2300</td>
<td></td>
</tr>
<tr>
<td>Faith Lutheran</td>
<td>Rev Todd Riordan, 6000 W State Rd 46 Columbus IN 47201 812-342-3587</td>
<td></td>
</tr>
<tr>
<td>Grace Lutheran</td>
<td>Rev John Armstrong, 3201 Central Ave Columbus IN 47203 812-372-4859</td>
<td></td>
</tr>
<tr>
<td>St John Lutheran</td>
<td>Rev Michael Mueller, 12308 E CR 1160 N Evanston IN 47531 812-547-2007</td>
<td></td>
</tr>
<tr>
<td>Redeemer Lutheran</td>
<td>Rev Michael Knox, 904 Bluff St Cedar Falls IA 50613 319-266-2509</td>
<td></td>
</tr>
<tr>
<td>Holy Cross Lutheran</td>
<td>Rev Kevin Johnson, 1100 Market St Carlisle IA 50047 515-939-3841</td>
<td></td>
</tr>
<tr>
<td>Our Redeemer Lutheran</td>
<td>Rev David Shadday, 3932 Mi Casa Ave Indianapolis IN 46237 317-787-4464</td>
<td></td>
</tr>
<tr>
<td>St Paul’s Lutheran</td>
<td>Rev KC Denning, 430 Ninth St Logansport IN 46947 574-753-4227</td>
<td></td>
</tr>
<tr>
<td>St. Mary Evangelical Lutheran</td>
<td>Rev Jeff Siegel, 505 Euclid Ave Des Moines IA 50313 515-244-4018</td>
<td></td>
</tr>
<tr>
<td>St. James Lutheran</td>
<td>Rev Adrian Piazza, 10055 E 186th St Noblesville IN 46060 317-773-3669</td>
<td></td>
</tr>
<tr>
<td>Christ Lutheran</td>
<td>Rev Andrew Currao, 504 N. Walnut St Seymour IN 47274 812-522-1837</td>
<td></td>
</tr>
<tr>
<td>Redeemer Lutheran</td>
<td>Rev Daniel Lepley, 101 E View Pl Osceola IA 50213 641-342-3121</td>
<td></td>
</tr>
<tr>
<td>Immanuel Lutheran</td>
<td>Rev David Klinger, 1956 Durham Ave State Center IA 50247 641-483-2578</td>
<td></td>
</tr>
<tr>
<td>St John Lutheran</td>
<td>Rev Mark Bestul, 892 E Trapp St Herington KS 67449 785-258-3122</td>
<td></td>
</tr>
</tbody>
</table>

www.issuesetc.org
<table>
<thead>
<tr>
<th>Lutheran Church</th>
<th>Address</th>
<th>City</th>
<th>State</th>
<th>Phone</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grace Lutheran</td>
<td>Rev Dale Dumperth</td>
<td>McPherson</td>
<td>KS</td>
<td>620-241-1627</td>
</tr>
<tr>
<td>Augsburg Lutheran</td>
<td>Rev J W Watson</td>
<td>Shawnee</td>
<td>KS</td>
<td>785-331-3890</td>
</tr>
<tr>
<td>St John's Lutheran</td>
<td>Rev Peter Lange</td>
<td>Topeka</td>
<td>KS</td>
<td>785-354-7132</td>
</tr>
<tr>
<td>Kentucky</td>
<td>Our Redeemer Lutheran</td>
<td>Lexington</td>
<td>KY</td>
<td>859-299-9615</td>
</tr>
<tr>
<td>Louisiana</td>
<td>Redeemer Lutheran Church</td>
<td>Mandeville</td>
<td>LA</td>
<td>985-674-0377</td>
</tr>
<tr>
<td>Zion Lutheran</td>
<td>Rev Robert Riebau</td>
<td>Accident</td>
<td>MD</td>
<td>301-746-8170</td>
</tr>
<tr>
<td>St. Paul Lutheran</td>
<td>Rev William Stottlemeyer</td>
<td>Hancock</td>
<td>MD</td>
<td>301-678-7180</td>
</tr>
<tr>
<td>St. James Lutheran</td>
<td>Rev J Thomas Foelber</td>
<td>Overlea</td>
<td>MD</td>
<td>310-668-0158</td>
</tr>
<tr>
<td>Michigan</td>
<td>Peace Lutheran</td>
<td>Alma</td>
<td>MI</td>
<td>989-463-5754</td>
</tr>
<tr>
<td>Grace Lutheran</td>
<td>Rev David Reed</td>
<td>Auburn</td>
<td>MI</td>
<td>989-662-6161</td>
</tr>
<tr>
<td>Emmanuel Lutheran</td>
<td>Rev Joel Basley</td>
<td>Dearborn</td>
<td>MI</td>
<td>313-565-4002</td>
</tr>
<tr>
<td>Resurrection Lutheran</td>
<td>Rev Scott Benjamin</td>
<td>Detroit</td>
<td>MI</td>
<td>313-372-4902</td>
</tr>
<tr>
<td>Zion Lutheran</td>
<td>Rev Mark Braden</td>
<td>Detroit</td>
<td>MI</td>
<td>313-894-7450</td>
</tr>
<tr>
<td>Epiphany Lutheran</td>
<td>Rev Jonathon Krenz</td>
<td>Dorr</td>
<td>MI</td>
<td>616-681-0791</td>
</tr>
<tr>
<td>Our Savior Lutheran</td>
<td>Rev David Fleming</td>
<td>Grand Rapids</td>
<td>MI</td>
<td>616-949-0710</td>
</tr>
<tr>
<td>St. John Lutheran</td>
<td>Rev Edward Streeh</td>
<td>Ray</td>
<td>MI</td>
<td>586-749-5286</td>
</tr>
<tr>
<td>Lutheran Church of the Incarnate Word</td>
<td>c/o Lutheran High Northwest</td>
<td>Rochester</td>
<td>MN</td>
<td>507-289-0271</td>
</tr>
<tr>
<td>St. Paul Lutheran</td>
<td>Rev Michael Allen</td>
<td>Unionville</td>
<td>MI</td>
<td>989-674-8681</td>
</tr>
<tr>
<td>Minnesota</td>
<td>St. Paul Lutheran</td>
<td>Cottage Grove</td>
<td>MN</td>
<td>507-867-4604</td>
</tr>
<tr>
<td>St. John’s Evangelical Lutheran</td>
<td>Rev Steven C. Briel</td>
<td>Chatham</td>
<td>MN</td>
<td>763-420-2426</td>
</tr>
<tr>
<td>Epiphany Lutheran</td>
<td>Rev Jonathon Krenz</td>
<td>Dorr</td>
<td>MI</td>
<td>616-681-0791</td>
</tr>
<tr>
<td>Our Savior Lutheran</td>
<td>Rev David Fleming</td>
<td>Grand Rapids</td>
<td>MI</td>
<td>616-949-0710</td>
</tr>
<tr>
<td>Trinity Lutheran</td>
<td>Rev Brian Thorson</td>
<td>Lewisville</td>
<td>MO</td>
<td>507-435-2201</td>
</tr>
<tr>
<td>St. John Lutheran</td>
<td>Rev Edward Streeh</td>
<td>Ray</td>
<td>MI</td>
<td>586-749-5286</td>
</tr>
<tr>
<td>Minnesota</td>
<td>St. Paul Lutheran</td>
<td>Cottage Grove</td>
<td>MN</td>
<td>507-867-4604</td>
</tr>
<tr>
<td>St. John’s Evangelical Lutheran</td>
<td>Rev Steven C. Briel</td>
<td>Chatham</td>
<td>MN</td>
<td>763-420-2426</td>
</tr>
<tr>
<td>Trinity Lutheran</td>
<td>Rev Jeffrey Kuddes</td>
<td>Waltham</td>
<td>MA</td>
<td>507-567-2272</td>
</tr>
<tr>
<td>St. John’s Lutheran</td>
<td>Rev Paul Saijan</td>
<td>Windom</td>
<td>MN</td>
<td>507-831-3522</td>
</tr>
</tbody>
</table>
Mississippi
Christ Lutheran
Rev Dr James Holowach
4423 I-55 North
Jackson MS  39206
601-366-2055

Missouri
Good Shepherd Lutheran
Rev Warren Woerth
2211 Tenbrook Rd
Arnold MO 63010
636-296-1292

Beautiful Savior Lutheran
Rev David Bretscher
12397 Natural Bridge Rd
Bridgeport MO 63044
314-739-2395

Trinity Lutheran
Rev Keith Ellerbrock
3765 Mc Kelvey Rd
Bridgeton MO 63044
314-291-2395

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

St Paul Lutheran
Rev David Smith
Rev Kevin Armbrust
12345 Manchester Rd
Des Peres MO 63131
314-822-0447

Mount Calvary Lutheran
Rev James Gier
1215 Baldwin St
Excelsior Springs MO 64024
816-637-9800

Trinity Lutheran
Rev Rick Petey
601 Kingsbury Blvd
Fredericktown MO 63645
573-783-2405

Zion Lutheran
Rev Rick Petey
601 Kingsbury Blvd
Gravelton MO 63645
573-783-2405

Christ Lutheran
Rev Tyler Arnold
Rev Brandon Froiland
6700 NW 72nd St
Platte Woods MO 64151
816-741-0483

Holy Cross Evangelical Lutheran
Rev Lawrence Bradt
200 Market St
Saint Genevieve MO 63670
573-883-5361

Peace Lutheran
Dr Dennis A. Kastens
Rev Jon C. Furgason
737 Barracksview Rd
Saint Louis MO 63125
314-892-5610

Prince of Peace
Dr Mark Smith
8646 New Sappington Rd
Saint Louis MO 63126
314-843-8448

Hope Lutheran
Rev Randy Asbury
Rev Daniel Preus
5218 Neosho St
Saint Louis MO 63109
314-352-0014

Holy Cross Lutheran
Rev Mark Stridivant
200 Market St
Saint Genevieve MO 63670
573-883-5361

Peace Lutheran
Dr Dennis A. Kastens
Rev Jon C. Furgason
737 Barracksview Rd
Saint Louis MO 63125
314-892-5610

Prince of Peace
Dr Mark Smith
8646 New Sappington Rd
Saint Louis MO 63126
314-843-8448

Hope Lutheran
Rev Randy Asbury
Rev Daniel Preus
5218 Neosho St
Saint Louis MO 63109
314-352-0014

Concordia Lutheran
Rev Alan Wollenburg
836 Park Ave
Sikeston MO 63801
573-471-5842

Grace Lutheran
Rev Luke Wolters
528 W Hudson St
Wellsville MO 63384
573-684-2106

Montana
Christ The King Lutheran
Rev Ryan Wendt
759 Newman Ln
Billings MT 59101-4742
406-252-9250

Nebraska
St. Paul’s Lutheran
Rev Allen K. Strawn
506 Main St
Bridgeport NE 69336
308-262-0424

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

Good Shepherd Lutheran
Rev Lance Berndt
3825 Wildbriar Ln
Lincoln NE 68516
402-423-7639

 Redeemer Lutheran
Rev Mark Ebert
510 S 33rd St
Lincoln NE 68501
402-477-1710

Immanuel Lutheran
Rev Jon Sollberger
36712 Church Rd
Louisville NE 68037
402-234-5980

Holy Trinity Lutheran Church
Rev Ronald Stephens
340 Palisade Ave
Garfield NJ 07026
973-478-7434

New York
Trinity Lutheran
Rev Wade Miller
9020 3rd Ave
Brooklyn, NY 11209
718-745-0130

www.issuesetc.org
St. John’s Lutheran
Rev Brian Noack
48 Greene Ave
Sayville, NY 11782
631-589-3202

North Carolina

All Saints Lutheran
Rev Kent Schaaf
17030 Lancaster Hwy
Charlotte NC 28277
704-752-4287

Our Savior Lutheran
Rev Kevin Martin
1500 Glenwood Ave
Raleigh NC 27608
919-832-8822

North Carolina

South Dakota

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

South Dakota

Ohio

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

Ohio

Oklahoma

Grace Lutheran
Rev Christian Tiews
2331 E 5th Pl
Tulsa OK 74104
918-595-9777

Oklahoma

Pennsylvania

Grace Lutheran
Rev David Young
1169 W Street Rd
Warmington PA 18974
215-672-8181

Pennsylvania

South Carolina

Lutheran Church of the Good Shepherd
Rev Steven Saxe
1601 N. Pleasantburg Dr
Greenville SC 29609
864-244-5825

South Carolina

Memorial Lutheran
Dr Scott Murray
Rev Charles St-Ongre
5800 Westheimer Rd
Houston TX 77057
713-782-6079

Memorial Lutheran
Dr Laurence White
Rev Thomas Glammeyer
Rev Paul Williams
5000 West Tidwell Rd
Houston TX 77091
713-290-9087

Messiah Lutheran
Rev Glenn Huebel
Rev Dennis Kitzmann
1308 Whitley Rd
Keller, TX 76248
817-431-2345

First Lutheran
Rev Michael Montarastelli
1001 Atkinson Dr
Lufkin TX 75901
936-634-7468

Faith Lutheran
Rev Thomas Baden
801 1st St
Ozona TX 76943
325-942-9275

Faith Lutheran
Rev James Woelmer
Rev Robert Hill
Rev Jacob Sutton
1701 E Park Blvd
Plano TX 75074
972-423-7447

First Lutheran
Rev John Lindner
3601 W. 15th St
Plano TX 75075
972-867-5588

Faith Lutheran
Rev Robert Budewig
Rev Randall Wehmeyer
3356 YMCA Dr
San Angelo TX 76904
325-942-8660

Mount Calvary Lutheran
Rev Kim De Vries
308 Mount Calvary Dr
San Antonio TX 78209
210-824-8748

Mount Calvary Lutheran
Rev Kim De Vries
308 Mount Calvary Dr
San Antonio TX 78209
210-824-8748

Hope Lutheran
Rev Thomas Baden
417 E 2nd St
Sonora TX 76950
325-942-9275

Living Word Lutheran Church
Rev Daniel Quinn
Rev Jeffrey Ware
9500 North Panther Creek Dr
The Woodlands TX 77381
281-363-4860

www.issuesetc.org
Virginia

Immanuel 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

Messiah Lutheran
Rev Kurt Onken
9209 State Ave
Marysville WA 98270
360-659-4112

Wisconsin

St. John's Lutheran
Rev John Neugebauer
E 5221 Church Rd
Algoma WI 54201
920-487-2335

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

Saint Stephen Lutheran
Rev Daniel Seehafer
Rev Jonathan Szczesny
505 N Palmatory St
Horicon WI 53032
920-485-6687

Peace Lutheran
Rev Terry Ahlemeyer
1228 S Park Ave
Neenah WI 54956
920-725-0510

St. John Lutheran
Rev Daniel Torkelson
312 N Main St
North Prairie WI 53153
262-392-2170

Grace Lutheran
Rev Randal Poppe
3700 Washington Ave
Racine WI 53405
262-633-4831

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

Luther Memorial Chapel
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

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

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

Wyoming

Trinity Lutheran
Rev Daniel Holthus
1240 S Missouri Ave
Casper WY 82609
307-234-0568

Zion Lutheran
Rev Paul Rosberg
601 S 9th St
Douglas WY 82633-2704
307-358-2810

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

Zion Lutheran
Rev Shawn Kumm
406 S. 19th St
Laramie WY 82070
307-745-9262

CANADA

Redeemer Lutheran
Rev Garry Heintz
13 Marion St
Kakabeka Falls ON P0T 1W0
807-473-9164

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

www.issuesetc.org
Listen to Issues, Etc.

on-demand 24/7 at www.issuesetc.org

click “Listen” and go to the On-Demand Archives.

also

Live weekdays from 3:00-5:00 pm CDT, at www.issuesetc.org
Live weekdays from 3:00-5:00 pm, on AM 850 KFUO in St. Louis, MO
Live weekdays from 3:00-5:00 pm, on AM 1360 KNGN in McCook, NE
Sundays, 9:00-10:00 am, on AM 1370 KSUM in Fairmont, MN
Sundays, 6:00-7:00 pm, on 95.7 FM KKOK in Morris, MN
Sundays, 12:00-1:00 pm, AM 1010 WCSI in Columbus, IN

or,

Get the Issues, Etc. iPhone app
Get the Issues, Etc. Android app

Listen to What You Want, When You Want

All articles may be reproduced and distributed, unaltered and attributed, free of charge.