

Why should there be concerns?

ELCA affiliation influence

- ELCA “Top down” control and policies
- ELCA social and political platforming has replaced Biblical teaching

Reason #1: Churches are not doing well

- 1988 - the ELCA had 5.25 million members.
- 2024 - 3 million members.
- **43% decline**
- 2018 - ELCA National Youth Gathering attendance - 30,000 youth
- 2024 attendance - 16,000 youth
- **47% decline**

Why is the ELCA and youth participation shrinking?

Why should there be concerns?

Reason #2: What will our new pastors teach?

Will our new pastor be well-trained? Will our new pastor be faithful?

ALL ELCA pastors are required to study at an ELCA seminary (with rare exception) in order to serve in ELCA churches.

What are the ELCA Seminaries teaching our future pastors?

**The ELCA is supposed to accept & to teach
the Bible & the Creeds - 2.03-2.04 Constitution**

**The Apostle's Creed and The Nicene Creed
A creed is a statement of what one believes.**

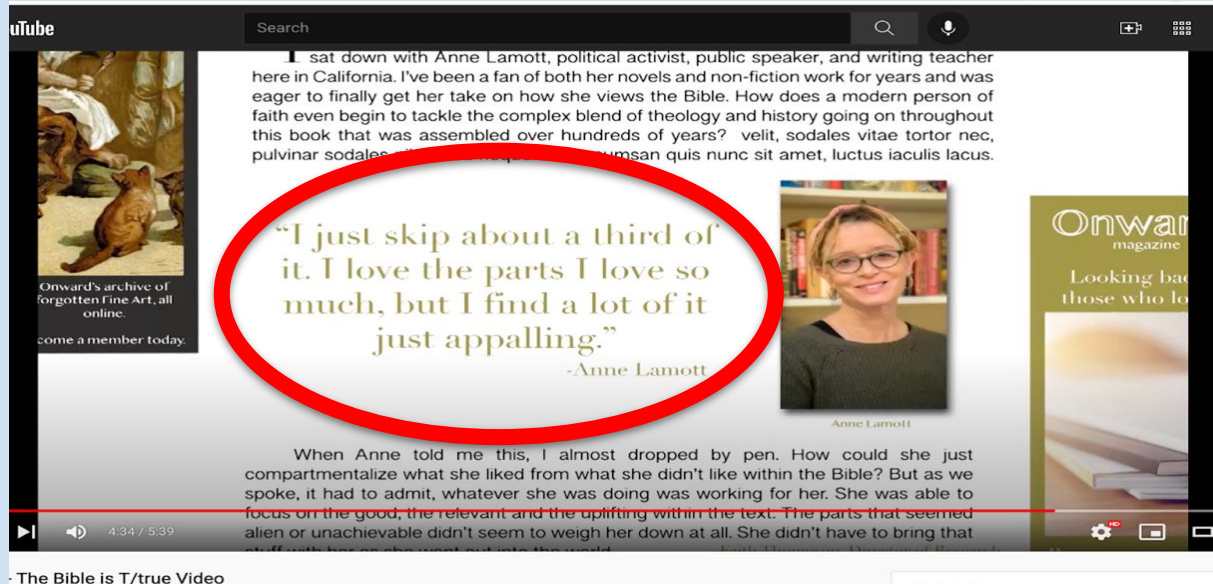
ELCA teachings

What the ELCA believes
is what will be taught to seminary students.

- Let's Look at what our seminaries are teaching.

ELCA seminary students and youth are taught to question the Bible and the Creeds and to make up their own ideas about God.

**~~“This church accepts the canonical Scriptures ...”~~
Throw out the Bible!**



ELCA's flagship youth curriculum, Think. Believe. Do. (T.B.D.), teaches students to throw out any part of the Bible they'd like to throw out.

Students: Youth, College & Seminary

~~“...in God, the Father almighty...”~~

Process Theology: God is NOT “almighty”.

As per the dictionary definition: **“Process Theology”** says that God is not all-powerful, transcendent, or perfect.

An Episcopal Dictionary of the Church

[A](#) | [B](#) | [C](#) | [D](#) | [E](#) | [F](#) | [G](#) | [H](#) | [I](#) | [J](#) | [K](#) | [L](#) | [M](#) | [N](#) | [O](#) | [P](#) | [Q](#) | [R](#) | [S](#) | [T](#) | [U](#) | [V](#) | [W](#) | [X](#) | [Y](#) | [Z](#)

Process Theology

A theological approach that understands ultimate reality in terms of a dynamic process of becoming and ongoing change. This processive understanding may be contrasted with static notions of being that are based in Aristotelian and scholastic categories. Existence is understood in terms of the mutual interaction of entities, through which change occurs. Process theology is derived from the process philosophy of Alfred North Whitehead, whose Gifford Lectures were published as *Process and Reality* (1929). Not all process theologies are alike, but **God tends to be understood in ways that differ from classic theism.** God is understood as a participant in a larger creative process, so that God influences and is influenced by other entities. **God** is understood to participate in development through intercourse with a changing world, and **may be seen to be subordinate to a larger creative process.** God's power to create change in the world is persuasive rather than coercive, and exercised within the limits of the creative process. **This limitation of God's power** resolves questions about God's responsibility for evil in the world. **But process theology tends to contradict the traditional Christian understanding of God's transcendence and perfection.** Process thought has been developed by Charles Hartshorne, John B. Cobb, Jr., David R. Griffin, and Schubert Ogden. W. Norman Pittenger was the most prominent Anglican process theologian. See Pittenger, W. Norman.

[Back to Glossary](#)

Seminary Students

~~“For us and for our salvation, he...was crucified...”~~
Jesus did NOT die for our sins.

*ELCA seminary president, theology professor, and textbook author
Rev. Dr. Kristin Johnston Lergen - from her blog, “Happy Lutheran”*

~~“For us and for our salvation, he...was crucified...”~~

Jesus did NOT die for our sins.

Search ...

Just Saying.....

“Deep in their roots, all flowers
keep the light.”

Theodore Roethke

I just got home from a very good, very traditionally Lutheran Good Friday service. The liturgy was excellent, as was the music. However, the strongest impression with which I left the service is **how problematic it is when we rely** exclusively and heavily **on** the “penal substitution” theory of atonement. (As the name suggests, **this the theory that argues that the way in which Jesus saves us is by taking upon himself the punishment we rightly owe, and suffering the penalty we rightly deserve.**) Even though there are many other scriptural and ecclesial models for describing the “how” of salvation, penal substitution has long dominated—for some churches year round, and for most mainline churches, during Lent in particular.

However, tonight, I was listening to the Scripture readings and the hymns with new ears, trying to imagine how they would sound to a variety of different visitors—or even to new Lutherans. Look at these two verses from Isaiah 53, for example: “But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed” (verse 5); and “Yet it was the will of the LORD to crush him with pain” (verse 10).

Do I even need to spell out the problems in this theology? At best, it suggests that pain and suffering bring redemption (bruises heal), and **it paints the picture of a wrathful, sadistic God.** At worst, **it justifies human sadism** and insists that we must first be punished—regardless of the source—in order to be redeemed. All you need is one experience with abuse to know **how deeply damaging these ideas can be.**

Seminary Students & Adults

~~“For us and for our salvation, he...was crucified...”~~
Jesus did NOT die for our sins.

*ELCA seminary president, theology professor, curriculum and textbook author
Rev. Dr. David Lose - from his Huff Post article, “Is God Angry At You?”*

Despite its popularity, however, it also begs several huge questions. First, and [as Andrew Sullivan recently asked](#), **why should one person's punishment -- even if that person is the Son of God -- count for all others?** Doesn't that essentially negate the idea of personal responsibility? And if it's true that Jesus has endured punishment for all sins that have been or ever will be committed, **why wouldn't we be motivated to sin all the more knowing that the penalty has already been paid?**

Second, **can you really call it forgiveness if someone else had to pay?** If I fall behind on my mortgage payments and the bank wants to foreclose, but someone else steps forward to pay my balance, the bank hasn't actually forgiven me anything; it just found someone else to pay. **Forgiveness is releasing someone's debt, not distributing it to another.**

Third, what kind of picture of God does the penal-substitution theory construct? Anslem's original theory, developed around the beginning of the second millenium, revolved around a feudal sense of honor and cosmic balance. The death of the innocent Son satisfies **the divine right to recompense for the offense against God's honor** caused by human sin and restores balance to the moral universe. During the later middle ages the concern shifted from honor to justice and punishment, **Jesus serving as something of a divine whipping boy**. Later still, and now on North American soil, the theory has developed further to emphasize **God's wrath as motivation for repentance**. Baptist preacher John Piper has [a whole collection of sermons on God's wrath](#) available on his website, while Evangelical enfant terrible [Mark Driscoll goes even further](#), telling congregants:

Some of you, God hates you. Some of you, God is sick of you. God is frustrated with you. God is wearied by you. God has suffered long enough with you. He doesn't think you're cute. He doesn't think it's funny. He doesn't think your excuse is "meritous" [sic]. He doesn't care if you compare yourself to someone worse than you, He hates them too. God hates, right now, personally, objectively hates some of you.

God, from this point of you, is just plain pissed at humans and the only thing that will appease God's anger is punishment. While advocates of the penal-substitution theory emphasize that God sends the Son to take the beating we deserve out of love, the fact remains that God can't act toward humanity in a loving way until blood has been shed. (And, in fact, precisely because God punishes God's own Son, some progressive critics name penal-substitution cosmic child abuse.)

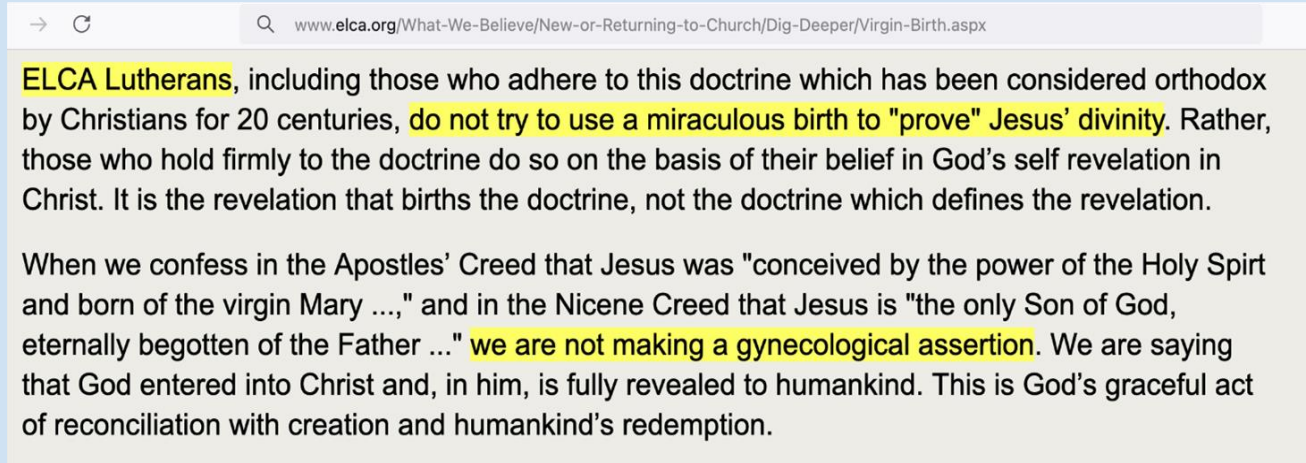
In addition to these questions, the major problem with this understanding of God and the cross is that it enjoys relatively little support from the biblical witness. In particular, note that Jesus doesn't wait until *after* his sacrifice on the cross to offer God's forgiveness; in fact, it's the very fact that Jesus goes all over the place announcing God's forgiveness that riles up his opponents in the first place. Again and again, people take exception to Jesus' declaration that "your sins are forgiven," at various points questioning his authority or accusing him of blasphemy ([Mark 2:1-12](#))

In a book I wrote recently called [Making Sense of the Cross](#), I suggest that Jesus didn't come to *make* God loving but because God *is* loving. Jesus didn't die, that is, to appease a pissed-off deity. Rather, threatened by the

For New Members

~~“...born of the virgin Mary...”~~

Maybe it didn't happen. It's not important.



The screenshot shows a web browser window with the URL www.elca.org/What-We-Believe/New-or-Returning-to-Church/Dig-Deeper/Virgin-Birth.aspx. The main text on the page reads: "ELCA Lutherans, including those who adhere to this doctrine which has been considered orthodox by Christians for 20 centuries, do not try to use a miraculous birth to 'prove' Jesus' divinity. Rather, those who hold firmly to the doctrine do so on the basis of their belief in God's self revelation in Christ. It is the revelation that births the doctrine, not the doctrine which defines the revelation." Below this, another paragraph states: "When we confess in the Apostles' Creed that Jesus was 'conceived by the power of the Holy Spirit and born of the virgin Mary ...,' and in the Nicene Creed that Jesus is 'the only Son of God, eternally begotten of the Father ...' we are not making a gynecological assertion. We are saying that God entered into Christ and, in him, is fully revealed to humankind. This is God's graceful act of reconciliation with creation and humankind's redemption."

ELCA's official website (elca.org) - "What We Believe: Dig Deeper".

New Member curriculum for people who are new to church, or returning to church.

New Members

~~“...he rose again...”~~

So the disciples claimed. It may, or may not, be true.

Far more important to ELCA members is Jesus' own resurrection - which picks up the second biblical concept: conferring a new form of life on the deceased. This is properly the object of Christian belief in a resurrection of/from the dead. It is the empty tomb, not Jesus' resurrection as event, that first confronts us in the New Testament narrative of his rising from the dead.

ELCA members note that Jesus foretells his death and resurrection several times (e.g., Matthew 16:21, 17:9, 17:23, 20:19, Mark 8:3, 9:9, 9:31, 10:34; Luke 9:22, 18:33), but that each of these predictions is accompanied by explicit notices that the predictions were unintelligible to the disciples. Likewise, accounts of Jesus' resurrection emphasize the doubt and uncertainty of the disciples.

In four passages (Mark 16:12, Luke 24:16, John 20:14 and 21:4) the witnesses fail to recognize the risen Christ. Nor is Jesus seen by any who are not in his wider circle of disciples (with the exception of St. Paul). Clearly, Jesus' resurrection was not simply a return to his previous condition of life.

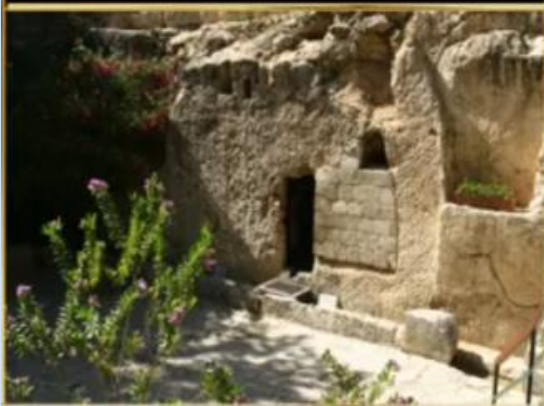
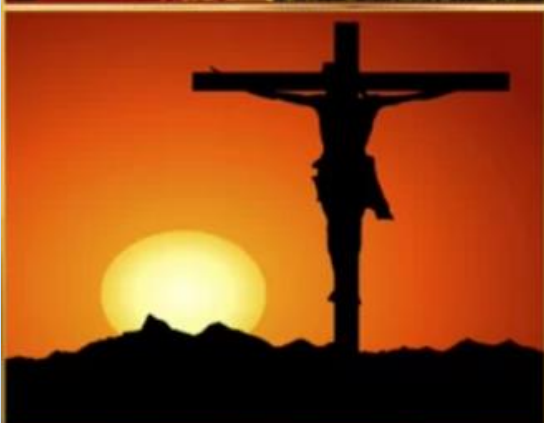
All of this has led some scholars to write that the risen Jesus (and apparitions of the risen Jesus) is a supernatural reality which does not belong to this world and cannot be the object of historic investigation. Rather, Jesus' resurrection is an object of faith.

Accordingly, ELCA members believe that what history does is to demonstrate the disciples' faith in the resurrection. Their witness and testimony to Jesus' post-death appearances make it abundantly clear that the resurrection was a primary object of the apostolic proclamation from Christianity's very beginning.

(In Acts 1:22 we see that the person who is to replace Judas as one of the 12 must be a witness to Jesus' resurrection.)

ELCA's official website (elca.org) - "What We Believe: Dig Deeper"

New Member curriculum for people who are new to church, or returning to church.



**If Christ has not
been Raised your
faith is worthless
and you are still
in your sins**

1 Corinthians 15:17

This is how the ELCA's official Facebook page responded when its members (and pastors) commented that **this Bible verse is “racist”!**

God is light; in him there is no darkness at all. 1 John 1:5

John was not writing about race or skin color!



(ELCA's Official Facebook Page: February 11, 2020)

What would Martin Luther think of the ELCA today?

“My conscience is captive to the Word of God.”

-Martin Luther

- Luther was not upset that the Church was doing things inside the Word.
- He was upset that the Church was doing things outside the Word.

“Here I stand, I can do no other, so help me God. Amen

-Martin Luther

- On October 31, 1517, Martin Luther nailed 95 Theses to the doors of the Castle Church in Wittenberg, Germany and the Reformation began!

Is the ELCA living within the Word?

The ELCA's Social Statement

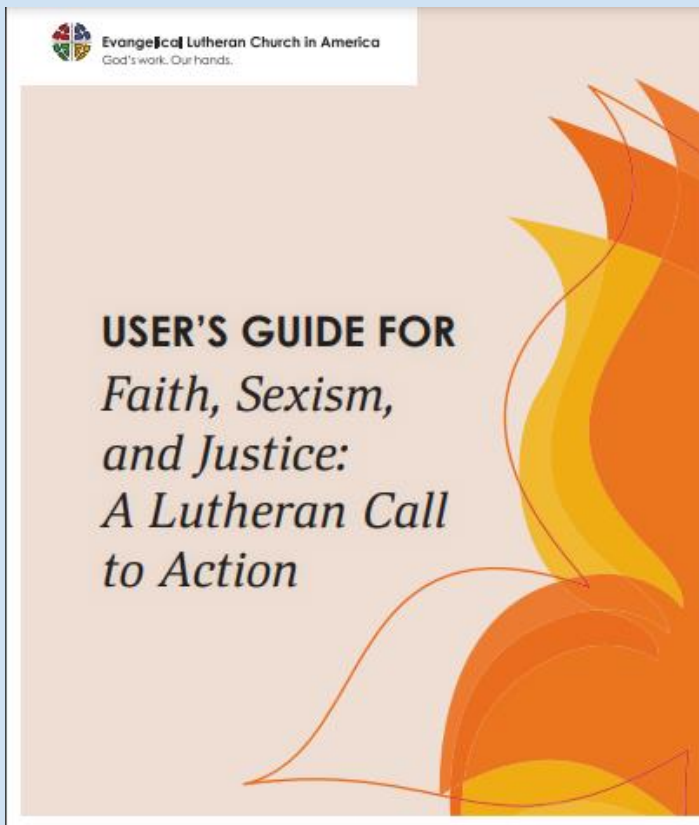


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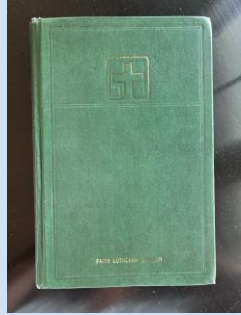
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Is God male or female? The ELCA believes:

- “A congregation may find its communal life deepened by hearing **both male and female references to God.**”

Source: *Use of Gender in Faith, Sexism, and Justice: A Lutheran Call to Action*
(www.elca.org)

Removal of pronouns in Scripture.



VS.



Lutheran Book of Worship

23

Green Hymnal

- ¹The LORD is my shepherd;*
I shall not be in want.
- ²He makes me lie down
in green pastures*
and leads me beside still waters.
- ³He revives my soul*
and guides me along right pathways
for his name's sake.
- ⁴Though I walk through the valley
of the shadow of death,
I shall fear no evil;*
for you are with me;
your rod and your staff,
they comfort me.
- ⁵You spread a table before me
in the presence of those who trouble me;*
you have anointed my head with oil,
and my cup is running over.
- ⁶Surely your goodness and mercy
shall follow me all the days of my life,*
and I will dwell
in the house of the LORD forever.

23

Cranberry Hymnal

- ¹The LORD is my shepherd;
I shall not be in want.
- ²The LORD makes me lie down
in green pastures
and leads me beside still waters.
- ³You restore my soul, O LORD,
and guide me along right pathways
for your name's sake.
- ⁴Though I walk through the valley
of the shadow of death,
I shall fear no evil;
for you are with me;
your rod and your staff,
they comfort me.
- ⁵You prepare a table before me
in the presence of my enemies;
you anoint my head with oil,
and my cup is running over.
- ⁶Surely goodness and mercy
shall follow me
all the days of my life,
and I will dwell
in the house of the LORD forever.

The Bible itself testifies that God is the Father.

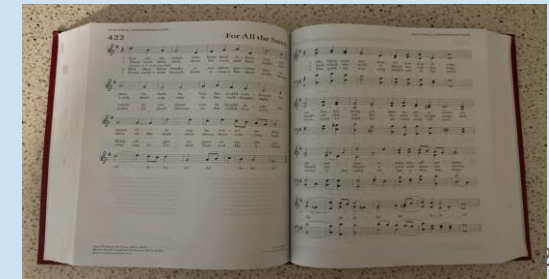
- ***“Pray, then, in this way: Our **Father** who art in heaven, Hallowed be Thy name. Thy kingdom come, Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And do not lead us into temptation, but deliver us from evil.”***
Matthew 6: 9-13
 - **Jesus did not teach us to pray to God the Mother.**
- ***“Thus says the Lord, the **King** of Israel, and his Redeemer, the Lord of hosts: ‘I am the first and I am the last; besides me there is no god.’”*** **Isaiah 44:6**
 - **The one true God is not our “Mother” - he is our Father - and there is no God but him.**

Is the ELCA “picking and choosing” to further an agenda?

- **Removed “Onward Christian Soldiers” from the LBW.**
 - Some have even understood this song to be a direct “call to arms” for God’s people against those who oppose God and His assembled Church.

- **Cut out verses with mentions of military.**

- Example: “For All the Saints” no longer has the verse:
 - “Oh, may Thy soldiers, faithful, true and bold; Fight as the saints who nobly fought of old; And win with them the Victor’s crown of gold!”



Is the ELCA focusing on sexual identity with the use of pronouns?

Shouldn't our identity be in Christ?

Friends:

Attached is the signed interim contract. Bishop Mike sent this to Kamie this morning. I forwarded his message to you, but I am not sure the attachment was included. Just in case it wasn't, please see the signed and complete contract attached.

Peace,
PT

The Rev. Tracey Breashears Schultz, D.Min.
Bishop's Associate for Leadership
(Pronouns: she/her/hers)

Texas-Louisiana Gulf Coast Synod
Evangelical Lutheran Church in America
7822 Northline Drive
Houston, Texas 77037
www.gulfcoastsynod.org

Is the ELCA focusing on sexual identity with the use of pronouns with our youth?

A Youth Ministry Curriculum preparing for
THE 2024 ELCA YOUTH GATHERING
MYLE • the tAble • Young Adult Gathering

INTRODUCTIONS

Getting to know everyone in the group is crucial as you start to form your Gathering community. Some members of your group may already know each other, but some might be new. Don't skip learning names or assume that someone wants a nickname. Remember, no name is too hard to pronounce.

We encourage you to also ask each person to share their preferred pronouns. An easy way to do this is by having people say, "Hi, my name is _____, and I use the pronouns _____." Having everyone share their pronouns might be a risk or a challenge for some in your group.

Doing this work together is important so that you can honor everyone by calling them by the name and pronouns they feel comfortable with. This act of hospitality will help build a strong foundation for trust and vulnerability. You might be surprised to learn that someone in your group has been longing to introduce themselves to you in this way!

Why is sexual identity thrust upon our children at youth camp?

- Sky Ranch Camp, July 2024
 - During the welcome, every camp counselor introduced themselves with pronouns identifying their sexual orientation.

Does sexual identity need to be a part of programming for youth?

For more information about Sky Ranch visit
[https://www.skyranchcolorado.org/reconciling-in-christ.](https://www.skyranchcolorado.org/reconciling-in-christ)

Should Universalism be embraced?

Universalism is the belief that all humankind will eventually be saved.

Monday, September 11, 2017 THE CHRISTIAN TIMES



Bishop Elizabeth Eaton was interviewed and when asked if there is a hell, she said.....

“There may be,” and after pausing for a moment, adding, “but I think it’s empty.”

Top Lutheran bishop says there may be a Hell, but it is empty

<https://www.christiantimes.com/news/top-lutheran-bishop-says-there-may-be-a-hell-but-it-is-empty.html>

Should a National Youth Gathering promote political views?

At the 2024 ELCA National Youth Gathering, youth were led to chant, **“Free, Free, Free Palestine”** while a Palestinian Flag was being waved on the stage.



Click Picture to View Video

Should a captive audience of teens be subjected to and encouraged to participate in political protest without parents present?

What does it mean that the ELCA is a “Sanctuary Denomination?”

In August, 2019, the ELCA at the Churchwide Assembly voted to become the nation’s first “Sanctuary Denomination.” (“walking alongside immigrants”)

According to Forbes,
the Lutheran Immigration and Refugee Service (ELCA partner) reported more than \$93.1 million in U.S. government grants in its 2021 financial statement, making taxpayer funded grants 80% of the ELCA partner’s total support.

“This number would only climb as the Lutheran Immigration and Refugee Service would receive \$182.6 million in grants in the fiscal year of 2022 from the Department of Health and Human Services.”

<https://www.elca-ses.org/newsdetail/sanctuary-denomination-a-message-from-bishop-gordy-and-bishop-elect-strickland-12871994>

<https://www.newsnationnow.com/us-news/immigration/border-coverage/ngos-american-tax-dollars-migrants/>

Let's examine the ELCA Constitution and Leadership

Can the ELCA take property from churches?

Synod Constitution S13.24

The Synod Council, itself or through trustees appointed by it, may take charge and control property of a congregation of the synod to hold, manage, and convey the same on behalf of this synod, if any of the following apply:

- a. The congregation has disbanded, ceased to worship, or otherwise ceased to exist as a congregation.
- b. The congregation has abandoned its property.
- c. The remaining members of the congregation decided that it is no longer possible to function as a congregation or that they are unable to provide required governance.
- d. **The synod council determines that the membership of a congregation has become so scattered or so diminished in numbers that it cannot provide required governance or that it has become impractical for the congregation to fulfill the purposes for which it was organized.**
- e. **The Synod Council determines that it is necessary for this synod to protect and preserve the congregation's property from waste and deterioration. The congregation shall have the right to appeal any such decision to the next Synod Assembly.**

ELCA Property Takeovers

- St. Luke's Lutheran in Thunderbolt, Georgia
 - **Legal Battle Over Church Property a Sign of the Times** May 26, 2022
 - <https://www.wtoc.com/2022/05/26/legal-battle-over-church-property-sign-times-experts-say>
- Eltingville Lutheran Church in Staten Island, New York
 - **Court Can't Rule on Lutheran Church's Challenges to National Administration's Property Takeover**
 - https://cbmslaw.com/wp-content/uploads/2023/11/NYLJ_Court_Can_t_Rule_on_Lutheran_Church_s_Challenges_to_National_Administration_s_Property_Takeover.pdf

ELCA Property Takeovers

- *St. Paul in Pensacola, Florida*
 - **What happened to St. Paul in Pensacola, Florida November 15, 2023** By Franklin Gore
 - <https://www.lutherancore.website/2023/11/15/in-faith/>

- *Metropolitan Chicago Synod and Southwest California Synod Takeovers*
 - **ELCA Moves In and Takes Over** July 18, 2023 By Dennis Nelson
 - <https://www.lutherancore.website/2023/07/18/elca-moves-in-and-takes-over/>

Who decides if a congregation is dispersed and scattered?

- Your ELCA Synod is the sole decision maker and your next appeal is the next Synod Assembly per the Synod Constitution S13.24 (d)(e)
- If your congregation does not agree with the Synod Assembly decision regarding the appeal, churches have **not** been successful appealing to the court system per the current case law.
 - In the Staten Island Church's legal challenges..."the decision 'was firmly grounded on two principles well established by the United States Supreme Court and the New York Court of Appeals that when uniting with a religious denomination, a local congregation consents to be bound by the ecclesiastical determinations of that denomination, subject only to such appeals as the denomination itself provides[.]' He added that the **First Amendment bars court intervention** 'because there is substantial danger that the state will become entangled in essentially religious controversies or intervene on behalf of groups espousing particular doctrines or beliefs.'"

The ELCA celebrates “Holy Closures”: closing a congregation & seizing its assets

FROM ELCA: November 11, 2022 – 2023
Revised Budget Proposal Highlights

- **Direct Gifts:**

- In addition, while it is an unfortunate occurrence, we have realized an increase in gifts related to **Holy Closures** and the related sale of property.

*[https://download.elca.org/ELCA%20Resource%20Repository/CC113 Nov 10-13 2022 Exhibits.pdf](https://download.elca.org/ELCA%20Resource%20Repository/CC113_Nov_10-13_2022_Exhibits.pdf) page 17/50

What is the future direction of the ELCA and who is determining it?

- **Commission for a Renewed Lutheran Church (CRLC):**
 - **2022 ELCA Churchwide Assembly action on the Commission for a Renewed Lutheran Church**
 - “...To direct the Church Council to establish a Commission for a Renewed Lutheran Church comprised of leaders of diverse representation from all three expressions that, working in consultation with the Conference of Bishops and the Church Council, shall reconsider the statements of purpose for each of the expressions of this church, the principles of its organizational structure, and all matters pertaining thereunto, being particularly attentive to our shared commitment to dismantle racism, and will present its findings and recommendations to the 2025 Churchwide Assembly in preparation for a possible reconstituting convention to be called under the rules for a special meeting of the Churchwide Assembly.” [CA22.01.06]

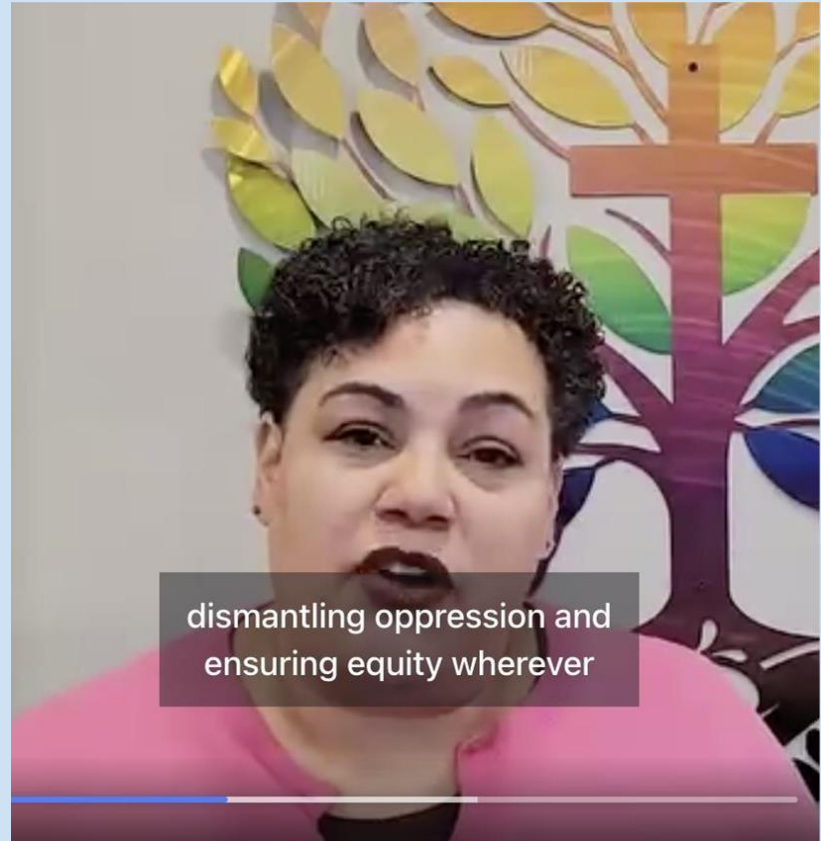
What is the DEIA Audit?

- Secretary Sue Rothmeyer and Kevin Anderson, chair of the Church Council's Legal and Constitutional Review Committee, discussed the status of the **DEIA (Diversity, Equity, Inclusion, and Accessibility) Audit.**
 - This audit was approved by the 2022 Churchwide Assembly and was completed by the law firm of Fox, Swibel, Levin & Carroll, LLP.
 - The audit report was delivered to the ELCA in November 2023.
 - The ELCA Legal and Constitutional Review Committee is currently reviewing the ELCA governing documents for potential amendments based on this audit.

Note: DEI programs throughout the country are being removed because it is reverse racism:
<https://www.nbcnews.com/data-graphics/anti-dei-bills-states-republican-lawmakers-map-rcna140756>
<https://www.heritage.org/progressivism/report/restoring-equality-employment-sinking-the-dei-ship>

CRLC Welcome

- Instructed by ELCA Church Council to focus on “dismantling racism.”
- Co-Chair Carla Christopher added, “dismantling oppression.”



dismantling oppression and
ensuring equity wherever

- **Do you think the CRLC is a top down approach meant to control local congregations with social justice demands?**
- **Do you think the CRLC is representing the values of our local church?**
- **Do you think that DEIA Audits are going to further the Holy Scripture teachings?**
- **Do you think that after spending time and money, these CRLC recommendations are not going to be used?**

History is repeating itself.

...500 years ago, Martin Luther nailed his 95 theses to the Castle Church of Wittenberg.
...what is now known as the “Reformation.”

...a “humble man who, by bringing ugly truths to highest seats of power caused an explosion that is still ringing in our ears.”

Martin Luther protested against the “top-down” approach of the Catholic church and that those at the top of the church structure had too much political influence.

Martin Luther and his Reformation led to “not only our understanding of God, but also our notions of individualism, of freedom and personal responsibility, of objective truth and self government and the free market of ideas.”

Has the ELCA strayed from Martin Luther’s Reformation ideals?

Is history repeating itself?

Is that why we see so many churches leaving the ELCA denomination?

**Do your own research
and pray for
God's guidance.**

Websites - additional information

- www.elca.org/Faith/Faith-and-Society/Social-Statements
- www.elca.org/crlc
- https://download.elca.org/ELCA%20Resource%20Repository/DEIA_Report_Part_1.pdf

https://download.elca.org/ELCA%20Resource%20Repository/DEIA_Report_Part_2.pdf

- <https://www.livinglutheran.org/2022/09/elca-gathers-to-embody-the-word/>
- <https://www.facebook.com/lutherancongregationalsupportnetwork>
- www.lutherancore.website
- www.exposingtheelca.com
- <https://www.influencewatch.org/non-profit/global-refugee/>
- <https://ministrywatch.com/?s=Lutheran+Immigration+and+Refuge+Service>
- Facebook “The Reformers of St. Paul’s Brenham” <https://www.facebook.com/profile.php?id=61563342387722>