

Reconsideration of the ELCA Social Statement on Human Sexuality
Final Survey Responses
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February 2025

Overview

The Evangelical Church in America (ELCA) is currently in a process to reconsider a few sections of the 2009 social statement *Human Sexuality: Gift and Trust*. Reconsideration is a formal process that invites the church to deliberate about specific questions related to parts of a social teaching. The draft edits available for public comment are related to the following authorization from the 2022 Churchwide Assembly:

“To authorize a social statement reconsideration to revise *Human Sexuality: Gift and Trust* (2009) so that its wording reflects current church understanding, church policy, civil law, and public acceptance of marriage of same-gender and gender non-conforming couples in accordance with “Policies and Procedures of the ELCA for Addressing Social Concerns” (2018). While references would be reviewed throughout the whole statement, the following sections are designated for reconsideration as described here:

- 'Marriage: shelter and context for trust' p. 15. This would not reconsider the idea of marriage as shelter and context for trust but would consider the import that marriage legally is now a covenant between two individuals;
- 'Lifelong, monogamous, same-gender relationships' p. 18f. Revision here would not change this church's current understanding that recognizes four identified positions of bound conscience within its life p. 19, but would review wording about 'publicly accountable, lifelong monogamous same-sex relationships' in light of public acceptance of marriage of same-gender and gender non-conforming couples;
- 'Loving families: ground and source for social trust' p. 21f. Review here would consider references to diversity of family configurations; and

To authorize the Office of the Presiding Bishop and Church Council to approve the parameters and expense budget of this process and identify the revenue source(s) to provide for this revision to be considered as early as the the 2025 Churchwide Assembly.”

As part of the process, ELCA members and leaders were invited to read the draft edits and provide feedback through an online survey. Participants also had the option to print the survey and send their responses via mail. The draft edits and survey were posted in November 2024, and responses were collected through February 3, 2025. This report includes all the online and paper responses received.

Survey Results

The social statement draft edits are divided into three sections, and the survey asked participants to answer questions about each section. There were also several demographic questions at the end of the survey. A total of 262 participants completed the survey. (See Appendix A for a complete set of frequencies.)

“Marriage: Shelter and Context for Trust”

In response to the first section of edits, participants were asked to rate how well the edits strengthened or clarified the existing text in light of the authorization. Using a five-point rating scale where 1 = “not at all” and 5 = “very,” about 56 percent of the participants felt the edits strengthened or clarified the text “well” or “very well” (ratings of 4 or 5), with an average rating of 3.53.

A second rating scale question for this section asked participants to re-read the paragraph from lines 11 to 22 and the footnotes for that paragraph. Then they were asked to rate how well the draft edits reflect current church understanding, church policy, civil law, and public acceptance of marriage of same-gender and gender non-conforming couples, including the import that marriage legally is now a covenant between two individuals. Using the same five-point rating scale described above, about 56 percent of the participants felt the edits reflected these things “well” or “very well” (ratings of 4 or 5), with an average rating of 3.41.

Each section had one open-ended question where participants had the option to type in their own comments. Responses to the open-ended questions were coded to find common themes. (See Appendix B for a complete list of comments.) Participants were asked if there were specific edits in the section they would like to affirm and/or change in relation to the authorization. A total of 145 comments were coded for this question. Of those comments, the most common was “marriage is only between a man and woman; read the Bible” (23%). Many participants felt “in line 22, the use of the word 'accept' implies a resignation to a new way of being rather than a full celebration of the union of two consenting individuals across all gender spectrums” (19%). Others suggested “in line 14, omit the inappropriately cherry-picked use of scripture (Mark 10:6-9) to justify heterosexism and oppression” (14%). Several participants felt “the edits in this section do a much better job of incorporating the complexity of Christian understanding on this issue” (8%). Others felt “we should not be using public opinion data to solidify our stance” (7%).

“Lifelong, Monogamous, Same-gender Relationships”

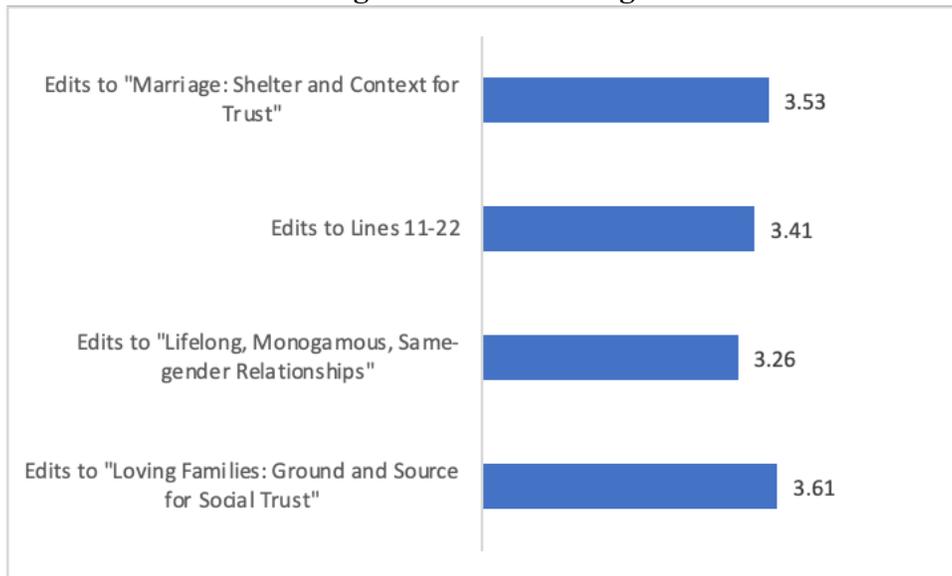
In this section, participants were asked to rate how well the edits strengthened or clarified the existing text in relation to the authorization, using the same five-point rating scale described above. About 52 percent of the participants felt the edits strengthened or clarified the text “well” or “very well” (ratings of 4 or 5), with an average rating of 3.26.

Similar to the previous section, the open-ended question asked if there were specific edits in the section participants would like to affirm and/or change in relation to the authorization. A total of 86 comments were coded for this question. Of those comments, the most common suggestion was “lines 126-234 should be removed and replaced with a statement that disallows different treatment based on 'bound conscience” (37%). Many participants felt “marriage is only between a man and woman; read the Bible” (24%). A few participants suggested “in lines 181-234, the first three bullet points should be condensed in a simplified description and there should be more emphasis on the fourth bullet point with a stronger affirming stand” (6%).

“Loving Families: Ground and Source for Social Trust”

In this section, participants again rated how well the edits strengthen or clarify the existing text, using the same five-point rating scale described above. About 56 percent of the participants felt the edits strengthened or clarified it “well” or “very well” (ratings of 4 or 5), with an average rating of 3.61. (See Figure 1.)

Figure 1: Mean Ratings



Similar to previous sections, the open-ended question asked if there were specific edits in the section they would like to affirm and/or change in relation to the authorization. A total of 66 comments were coded for this question. Of those comments, the most common response was “in line 238, omit 'in contemporary society, and in line 240 omit 'contemporary.' In lines 241-2, the term 'household' makes it clear that this is not something new” (33%). Several participants felt “marriage is between a man and a woman; read the Bible” (14%). Others said “in line 238, the discussion about the diversity of family is especially appreciated” (9%). A few participants said “the edits in this section do a good job of clarifying the multiple ways families are formed” (8%).

Overall Questions about the Edits

The final open-ended question asked participants if they had any additional comments about the edits to the draft in relation to the authorizations. A total of 111 comments were coded for this question. Of those comments, the most common response was “the proposed edits do a good job of updating the social statement, thank you” (23%). On the other hand, many participants suggested “go back to the original language; read the Bible” (22%). Many of the participants felt their “sense of the Assembly's request for updated language was to go deeper than this, to get at the heart of our theology and understanding” (20%). Finally, several participants said they are “looking forward to the next part of the revision as the language of 'bound conscience' allowed for hard-heartedness and not God's abundant love for all” (9%).

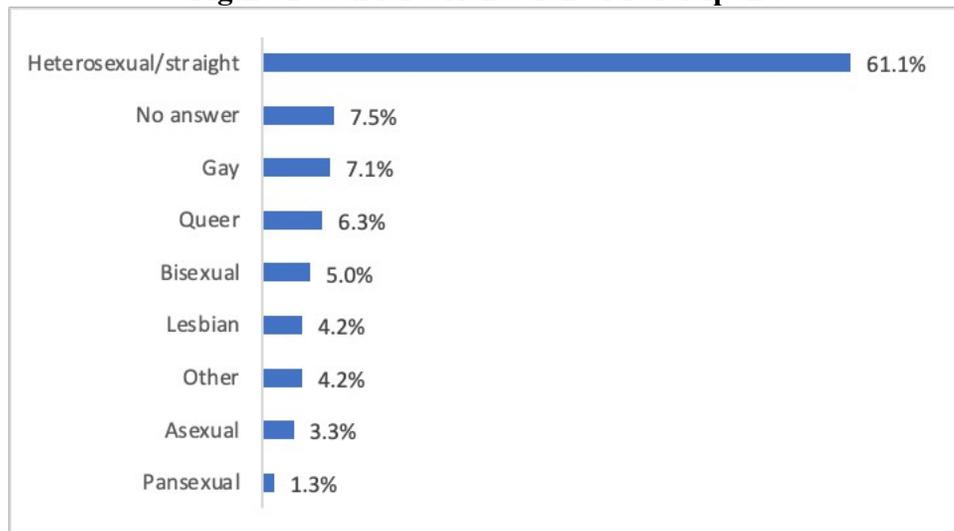
Demographic Questions

The survey concluded with several demographic questions to give us a picture of who participated in the survey. When asked how they identify, about half of the participants chose “woman” (47%), with about 39 percent choosing “man.” About six percent of participants chose “non-binary,” three percent chose “other,” and five percent preferred not to answer.

Participants were asked if they identify as transgender. About four percent chose “yes,” and 89 percent chose “no.” About seven percent of participants preferred not to answer.

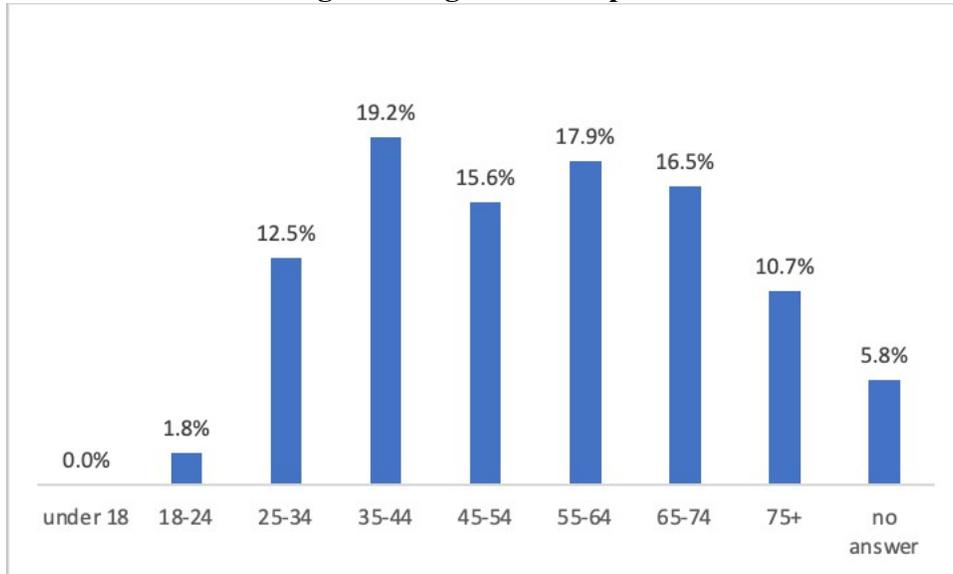
When asked about their sexual orientation, about two-thirds identified as “heterosexual or straight” (61%), with seven percent identifying as “gay.” (See Figure 2.) About six percent of participants identified as “queer,” five percent as “bisexual,” and four percent as “lesbian.” About three percent of participants identified as “asexual,” one percent as “pansexual,” and four percent as “other.” About eight percent of participants preferred not to answer.

Figure 2: Sexual Orientation of Participants



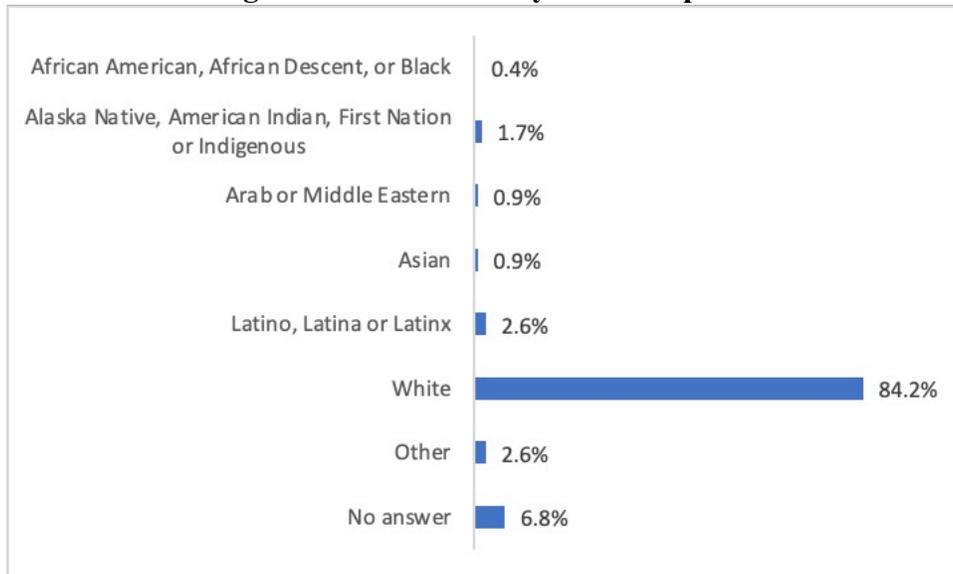
When asked their age, about half of the participants were 55 years or older (45%). (See Figure 3.) Two percent of the participants were 18 to 24 years old, 13 percent were 25 to 34 years old, and 19 percent were 35 to 44 years old. Sixteen percent of the participants were 45 to 54 years old, and six percent preferred not to answer.

Figure 3: Age of Participants



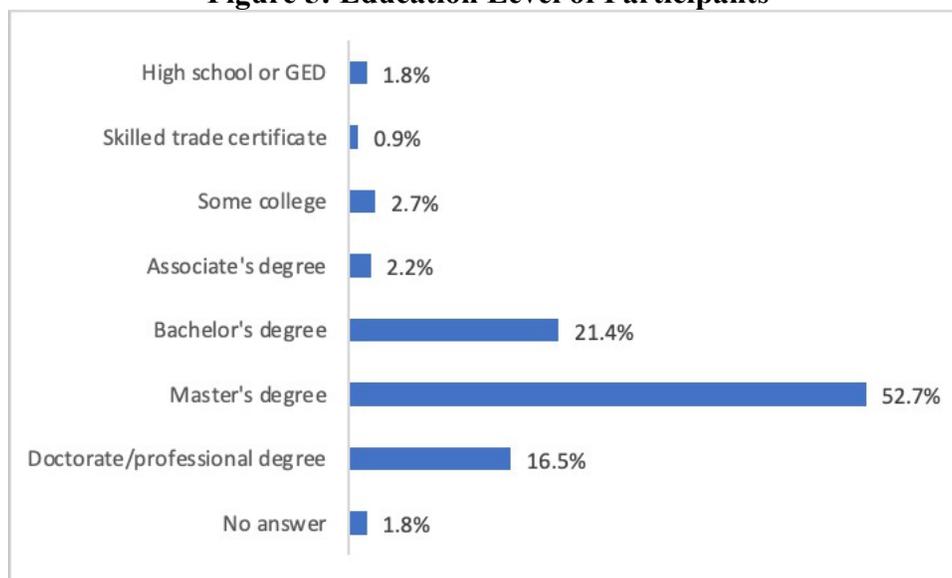
As for race or ethnicity, the large majority identified as White (84%). (See Figure 4.) About three percent of participants identified as “other,” with seven percent preferring not to answer. Six participants identified as Latino, Latina or Latinx (3%), and four participants identified as Alaska Native, American Indian, First Nation or Indigenous (2%). Two participants identified as Arab or Middle Eastern (1%), two participants identified as Asian (1%), and one participant identified as African American, African Descent, or Black (0.4%).

Figure 4: Race/Ethnicity of Participants



We next asked participants to indicate their highest level of academic achievement. The large majority of participants had a Bachelor's degree or higher (91%). (See Figure 5.) About two percent of the participants had a high school education or GED, and about one percent had a skilled trade certificate. About three percent of the participants chose “some college,” and about two percent had an Associate's degree. About two percent of participants preferred not to answer.

Figure 5: Education Level of Participants



Finally, we asked participants to indicate their role in the ELCA. More laypeople completed the survey (41%) compared to rostered ministers (29%). About three percent of participants were retired rostered ministers, and another three percent were in candidacy. About eight percent of the participants chose “other,” with the majority listing a specific role within the ELCA, such as “church staff.” About 17 percent of the participants did not respond to this question.

Differences by Gender Identity, Age and Roster Status

We examined the rating scale questions and compared the responses to look for significant differences by gender identity. A large number of participants (38) did not answer the question, so they were not included in this analysis. For those who identified their gender identity, there was a significant difference¹ for one of the questions. Participants who identified as non-binary (M = 4.00) and women (M = 3.99) gave higher ratings for the edits in the section “Loving Families: Ground and Source for Social Trust” compared to men (M = 3.48).²

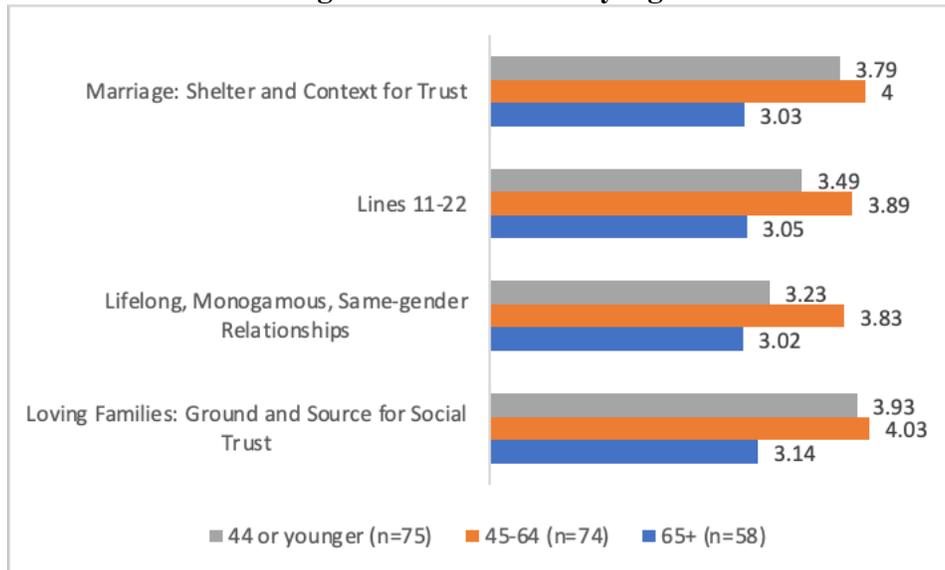
Next, we compared age groups to look for possible differences. Three age categories were created: 44 or younger, 45 to 64, and 65 or older. Similar to gender identity, many of the participants (38) did not answer this question. For those who indicated their age, there were several significant differences found. Older participants (65 or older) had the lowest average ratings, while the youngest age group (44 or younger) had higher average ratings, and the middle age group (45-64) had the highest average

1 All reported differences are significant at the .05 level.

2 The small sample size for participants who identified as non-binary (n=12) reduces the probability of finding a significant difference between the groups.

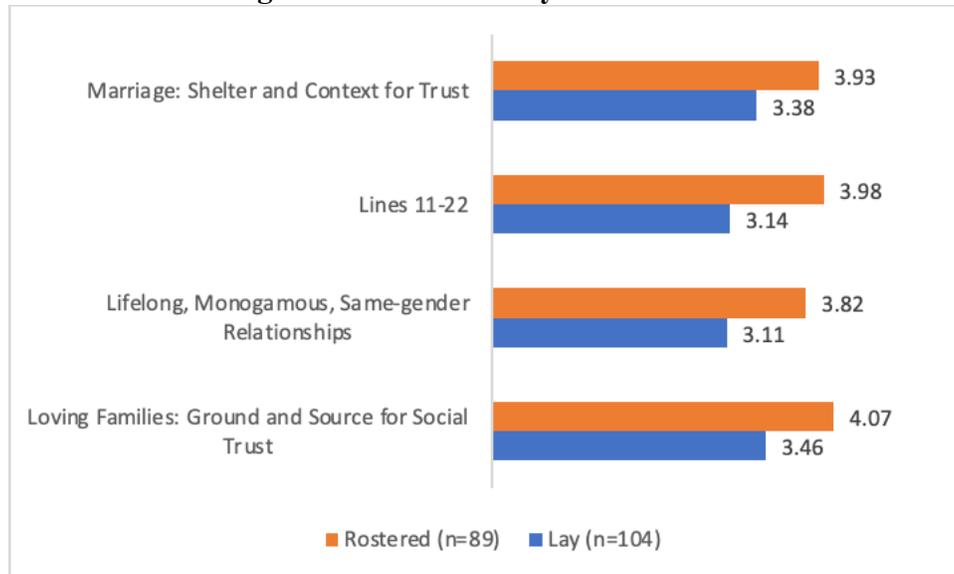
ratings. (See Figure 7.) Older participants gave lower ratings for how well the edits in the section “Marriage: Shelter and Context for Trust” strengthened or clarified the existing text. Participants aged 65 or older also gave lower ratings for the edits in lines 11-22. In addition, older participants gave lower ratings for the edits in the section “Lifelong, Monogamous, Same-gender Relationships.” Finally, older participants gave lower ratings for the edits in the section “Loving Families: Ground and Source for Social Trust” compared to younger participants.

Figure 7: Differences by Age



We also looked at the roster status of participants to compare responses. Rostered ministers included retired rostered ministers and those in candidacy. Similar to gender and age, a large number of participants (44) did not answer this question. For those who indicated their roster status, significant differences were found for several questions. In each case, rostered ministers gave higher ratings than laypeople. (See Figure 8.) Rostered ministers gave higher ratings for how well the edits in the section “Marriage: Shelter and Context for Trust” strengthened or clarified the existing text. Rostered ministers also gave higher ratings for the edits in lines 11-22. In addition, rostered ministers gave higher ratings for the edits in the section “Lifelong, Monogamous, Same-gender Relationships.” Finally, rostered ministers gave higher ratings for the edits in the section “Loving Families: Ground and Source for Social Trust” compared to laypeople.

Figure 8: Differences by Roster Status



Summary and Conclusions

Overall, the responses to the reconsideration of the social statement on human sexuality were positive. All of the rating scale means were 3.26 or above on a five-point scale.

There were several common themes found throughout the comments to different sections of the draft. First, many participants commented that marriage is only between a man and a woman, and suggested focusing on the Bible. On the other hand, many felt the edits were well done and helped to capture the complexity of Christian thinking on this issue. Others commented that we should not base our stance on cultural norms and public opinion. Participants were divided on the issue of “bound conscience.” Some participants felt it should remain in the document, while others felt it should be removed as it allows for differential treatment.

The demographic characteristics of the participants were very similar to the overall characteristics of ELCA members. About 45 percent of the participants were 55 or older, and 84 percent identified as White. Most participants were highly educated, with 91 percent earning a Bachelor's degree or higher. About 41 percent of the participants were laypeople. The participants represented 184 different zip codes, concentrated mostly in the upper midwest and northeast of the United States. (See Appendix C for map.)

There was one significant difference by gender identity, with participants identifying as non-binary and women giving higher ratings than men for edits in the section about families. In addition, older participants gave lower ratings than younger participants for all of the rating scale questions. Rostered ministers gave higher ratings than laypeople for all of the rating scale questions.

Appendix A
 Frequencies: Research Survey
 Reconsideration of the ELCA Social Statement on Human Sexuality
 Final Report (N = 262)³

“Marriage: Shelter and Context for Trust”

1. In this section, how well did the edits strengthen or clarify the existing text in light of the authorization?

1-not at all	2	3-somewhat	4	5-very	Don't know	Mean
15.8	5.4	20.8	22.8	32.8	2.3	3.53

2. Please re-read the paragraph from lines 11-22 and the footnotes for that paragraph. How well do the draft edits reflect current church understanding, church policy, civil law, and public acceptance of marriage of same-gender and gender non-conforming couples, including the import that marriage legally is now a covenant between two individuals?

1-not at all	2	3-somewhat	4	5-very	Don't know	Mean
23.7	6.6	12.5	17.9	38.1	1.2	3.41

3. *(Optional)* Are there specific edits in this section you would like to affirm and/or change in relation to the authorization? (Please reference a line number if possible for each suggestion.) (See Appendix B for comments.)

“Lifelong, Monogamous, Same-gender Relationships”

4. In this section, how well did the edits strengthen or clarify the existing text in relation to the authorization?

1-not at all	2	3-somewhat	4	5-very	Don't know	Mean
27.1	6.4	14.0	16.9	34.7	0.8	3.26

5. *(Optional)* Are there specific edits in this section you would like to affirm and/or change in relation to the authorization? (Please reference a line number if possible for each suggestion.) (See Appendix B for comments.)

“Loving Families: Ground and Source for Social Trust”

6. In this section, how well did the edits strengthen or clarify the existing text in relation to the authorization?

1-not at all	2	3-somewhat	4	5-very	Don't know	Mean
13.7	6.2	22.9	18.5	37.9	0.9	3.61

7. *(Optional)* Are there specific edits in this section you would like to affirm and/or change in relation to the authorization? (Please reference a line number if possible for each suggestion.) (See Appendix B for comments.)

³ All numbers are shown as percentages unless otherwise indicated.

Overall Questions about the Edits

8. (Optional) Do you have any additional comments about the edits to the draft in relation to the authorizations? (Please reference a line number if possible for each suggestion.) (See Appendix B for comments.)

Questions about You as a Participant

9. Gender:

- 46.9 Woman
- 38.8 Man
- 5.8 Non-binary
- 3.1 Other _____
- 5.4 Prefer not to answer

10. Do you identify as transgender?

- 3.6 Yes
- 89.2 No
- 7.2 Prefer not to answer

11. Which of the following best describes you? (You may select more than one.)

- 3.3 Asexual
- 5.0 Bisexual
- 7.1 Gay
- 61.1 Heterosexual or straight
- 4.2 Lesbian
- 1.3 Pansexual
- 6.3 Queer
- 4.2 Other _____
- 7.5 Prefer not to answer

12. Age:

- 0.0 under 18
- 1.8 18-24
- 12.5 25-34
- 19.2 35-44
- 5.8 Prefer not to answer
- 15.6 45-54
- 17.9 55-64
- 16.5 65-74
- 10.7 75 or older

13. Please select the option that best describes you. (You may select more than one.)

- 0.4 African American, African Descent, or Black
- 0.0 African National or African Caribbean
- 1.7 Alaska Native, American Indian, First Nation or Indigenous
- 0.9 Arab or Middle Eastern
- 0.9 Asian
- 2.6 Latino, Latina or Latinx
- 0.0 Native Hawaiian
- 0.0 Pacific Islander
- 84.2 White
- 2.6 Other _____
- 6.8 Prefer not to answer

14. What is your zip code? (See Appendix C for zip code map.)

15. Highest level of academic achievement:

0.0 Less than high school

1.8 High school or GED

0.9 Skilled trade certificate

2.7 Some college

2.2 Associate's degree

21.4 Bachelor's degree

52.7 Master's degree

16.5 Doctorate or professional degree

1.8 Prefer not to answer

30. Role in the ELCA:

28.6 Rostered minister

40.5 Layperson

2.7 Retired rostered minister

3.4 In candidacy

8.0 Other: _____

16.8 No response

Appendix B
 Frequencies: Comments
 Reconsideration of the ELCA Social Statement on Human Sexuality
 Final Report (N = 262)

“Marriage: Shelter and Context for Trust”

3. Are there specific edits in this section you would like to affirm and/or change in relation to the authorization?

Comment	n = 145
Marriage is only between a man and a woman; read the Bible	22.8% (33) ⁴
Line 22, use of the word “accept” implies a resignation to a new way of being rather than a full celebration of the union of two consenting individuals across all gender spectrums	18.7% (27)
Line 14, omit the inappropriately cherry-picked use of scripture (Mark 10:6-9) to justify heterosexism and oppression	13.8% (20)
The edits in this section do a much better job of incorporating the complexity of Christian understanding on this issue	8.3% (12)
We should not be using public opinion data to solidify our stance	6.9% (10)
“At the time of...many, but not all, have come to accept...” is sloppy and leading. The committee is assuming a progressive bias on this issue that does not exist in most ELCA pews.	4.8% (7)
Lines 37-39, change “procreation, and the nurturing of children,” to “for the nurturing of the family”	2.8% (4)
Delete “public accountability” or define and state purpose for using that term	2.8% (4)
Line 124, return paragraph or explain why removed. It supports the fourth bullet point at line 213.	2.8% (4)
Wasted time and money	1.4% (2)
Line 13, the word choice “predominant” implies an ongoing power-over assertion of marriage only between a man and woman	1.4% (2)
Line 11, the sentence gives the impression that the government legally authorizes specifically Christian marriage, which is not the case	1.4% (2)
Lines 13-14, seems to be stating a position that we are in agreement with that thinking and I don't think a significant part of our church body agrees with that	1.4% (2)
The “historic Christian tradition” is only used by the ELCA concerning issues of gender and sexuality. We defy the tradition in terms of race, women's roles, etc. Why is this OK to do to LGBTQ+ people?	1.4% (2)
Line 37, where is the proof for this? We never define what these conditions are and assume that marriage is the place to find them.	1.4% (2)

⁴ Numbers shown in parentheses represent the number of participants who wrote each comment.

Comment	n = 145
Lines 112-114 are less clear than the original; “may anticipate, protect, and nurture children” is clearer	1.4% (2)
Nowhere does Scripture say that marriage is a covenant	0.7% (1)
The detail on the links is unreadable due to poor resolution	0.7% (1)
There is a lot of assumption of children	0.7% (1)
Lines 47-48 trivialize sex; use “pleasure” instead of “play”	0.7% (1)
Lines 20-21 seem to only uphold a previous harmful statement on sexuality and marriage	0.7% (1)
Lines 132-134, retain the word “human” before sexuality	0.7% (1)
The phrase “distressed, separated, or divorced” is clunky	0.7% (1)
P. 8 Our Vocation to Serve the Neighbor, Paragraph 2 has a sentence, “We recognize the complex and varied relationships...being male or female...” doesn't acknowledge people who are intersex.	0.7% (1)
Line 39, footnote makes no sense	0.7% (1)
Line 17 “ongoing interpretations of the Scriptures...have introduced a complexity of considerations about which there is not universal agreement,” simplify	0.7% (1)

“Lifelong, Monogamous, Same-gender Relationships

5. Are there specific edits in this section you would like to affirm and/or change in relation to the authorization?

Comment	n = 86
Lines 126-234 should be removed and replaced with a statement that disallows different treatment based on “bound conscience”	37.2% (32)
Marriage is only between a man and woman; read the Bible	24.4% (21)
Lines 181-234, the first three bullet points should be condensed in a simplified description and there should be more emphasis on the fourth bullet point with a stronger affirming stand	5.8% (5)
Bullet points from lines 181-226, this is all about “same gender” couples, what about gender diversity?	4.7% (4)
“Monogamous,” although very important to the church, ignores the existence of current throuples and other polygamous marriages which can also be full of trust, growth and love	4.7% (4)
These edits are thoughtful, faithful and accurate	2.3% (2)
Lines 158-159, there is no clarity around conversion therapy. Pastoral responsibility to those seeking counsel could greatly be exploited.	2.3% (2)

Comment	n = 86
We should not rely on cultural norms or public opinion	2.3% (2)
Lines 126-7 are unnecessarily complex; it could just say “publicly accountable, lifelong, monogamous relationships”	2.3% (2)
With few exceptions, there are genes that make you male or female	1.2% (1)
While the addition of the expression “gender diverse” is helpful, the lack of a serious discussion of bisexual and transgender identities is a grievous omission	1.2% (1)
The repetition and insistence on there not being a consensus makes statements of support and understanding feel unstable and disingenuous	1.2% (1)
While the ELCA embraces the sinner, which is a good thing, the ELCA does seem to condone and bless the sin	1.2% (1)
Respect as children of God “others” who are not at the same place with sexual expressions and relationships as are proposed	1.2% (1)
The addition of “publicly accountable” provides clarity	1.2% (1)
Lines 111-114, the legal contract of marriage can lead here but it is not guaranteed to lead here. This public arrangement does not teach finances or how to equitably share things.	1.2% (1)
Line 143, gender diverse couples sound like hetero couples. Hetero couples are not the same gender and could be considered as diverse genders from each other.	1.2% (1)
The change in lines 135-6 was not a positive change. While I believe the modern concepts of gender may have a faulty basis, I do not believe this is a matter of something to exclude over either.	1.2% (1)
Line 341, “actual or perceived sex” almost sounds like a pejorative judgment toward the victim; that is the victim's perceived gender	1.2% (1)
There is no mention in line 217 or blessing or ritual support indicative of “marriage,” or language like “social, legal, and religious support” (224).	1.2% (1)
Lines 146-154 are excellent	1.2% (1)

“Loving Families: Ground and Source for Social Trust”

7. Are there specific edits in this section you would like to affirm and/or change in relation to the authorization?

Comment	n = 66
Line 238 omit “in contemporary society,” and line 240 omit “contemporary.” In lines 241-2, the term “household” makes it clear that this is not something new.	33.3% (22)
Marriage is between a man and a woman; read the Bible	13.6% (9)
Line 238, the discussion about the diversity of family is especially appreciated	9.1% (6)
The edits in this section do a good job of clarifying the multiple ways families are formed	7.6% (5)
If we cannot in good faith claim a full affirmation of people who express diverse genders and sexualities, then what good does lip service to respecting their families even do or mean?	4.5% (3)
Clarify the term “caregiver”	4.5% (3)
The proposed edits continue to further embrace and embolden the culture	3.0% (2)
Lines 302-3, while acknowledging and uplifting the scriptural value of nuclear families, let's not undersell Scripture's capacity for expansiveness. Jesus and his disciples were “brothers” and a family, Naomi and Ruth were a family.	3.0% (2)
Lines 331-333, was better and more descriptive wording in the original	3.0% (2)
Lines 297-300, mention the 21 st century; we are already into the first quarter. Just say “historically...”	3.0% (2)
Lines 338-9, historical “biblical and theological” teachings are still in place, not historical	1.5% (1)
Lines 326-7, please explain what inhibitions we mean; poverty hunger, hatred, violence	1.5% (1)
Did not see references to “others” as children of God who do not fully embrace all sexual expressions or relationships as presented, leaving sadly a binary for/against	1.5% (1)
I am not familiar with the term “social trust”	1.5% (1)
Line 297-8, there is still strong support for the nuclear family? You are citing an outdated resource from 2005.	1.5% (1)
Line 304, how this is worded makes it seem like the nuclear family model has been around for longer and been accepted for longer	1.5% (1)
Lines 297-300, the original wording conveyed a more complete message	1.5% (1)
A stronger nod to the historical and traditional family unit, while allowing for family to be expressed in other ways	1.5% (1)
Lines 300-306, edits appear random without explanation	1.5% (1)
A ludicrous claim that “Scripture...assume and encourage households similar in some ways to the nuclear family model”	1.5% (1)

Overall Questions about the Edits

8. Do you have any additional comments about the edits to the draft in relation to the authorizations?

Comment	n = 111
The proposed edits do a good job of updating the social statement, thank you	23.4% (26)
Go back to the original language; read the Bible	21.6% (24)
My sense of the Assembly's request for updated language was to go deeper than this, to get at the heart of our theology and understanding	19.8% (22)
I am looking forward to the next part of the revision as I feel that the language of “bound conscience” allowed for hard-heartedness and not God's abundant love for all	9.0% (10)
Lines 162-167, there is no consensus partly because the Church has not made a bold statement of support for gender-diverse relationships	2.7% (3)
They are so mushy and accommodating to any scenario that they reek capitulation to secular opinion	2.7% (3)
Fewer references to children and childbearing as a reason for marriage	2.7% (3)
We need to stop dividing people; let's be a church and not a political institution	2.7% (3)
I wish the ELCA would take a stance and let our congregations leave, rather than leaving caveats that don't really fit the document as a whole to try and appease the more moderate congregations (lines 181-200)	1.8% (2)
I am exhausted by the constant conversation around these issues and the tension it causes in my congregation	1.8% (2)
This document doesn't directly address the phenomenon of human sexuality or its ethics. It is used to expand the social status that marriage already grants, often at the expense of the unmarried.	0.9% (1)
Lines 189-190, the directive that “such decisions are intended to be accompanied by pastoral response and community support” should follow each of the four bound conscience descriptions	0.9% (1)
Line 334, shouldn't forgiveness (but maybe not loving correction and reconciliation) always be encouraged?	0.9% (1)
If a substantial portion of the edits do not ultimately change the meaning of the original text, then it can be perceived that substantive changes are being concealed in an avalanche of less consequential edits	0.9% (1)
I am concerned that if the 2028 CWA excludes the diverse four conscience-bound beliefs in favor of only one (or strictly progressive or strictly conservative) that the ELCA will become exclusive rather than inclusive	0.9% (1)
Line 326, if we are talking about how necessary marriage is, we need to more explicitly list the ways in which marriage is not accessible, ex. getting divorced to afford medical insurance	0.9% (1)
I would be strongly opposed to removing bound conscience	0.9% (1)

Comment	n = 111
I felt like there was a heavy focus on infidelity in marriage, but not much said about abuse of power in general. A single or married man harassing or assaulting another person isn't about infidelity, it's about abuse of power.	0.9% (1)
As you continue your work on bound conscience, I'd like to lift up the statement we made on women's ordination in 1970	0.9% (1)
Anyone under 40 reading this document must just shake their heads and laugh. If we gave any of our other social statements the attention we give this one, we might have a more relevant impact on society.	0.9% (1)
This is a long, cumbersome piece. There's good stuff in here. How would I want to use it in life and ministry?	0.9% (1)
P. 37, edit the use of “diaconal ministers”	0.9% (1)
Line 297, clearer definition of the term “nuclear family”	0.9% (1)

Appendix C Map of Participants' Zip Codes

