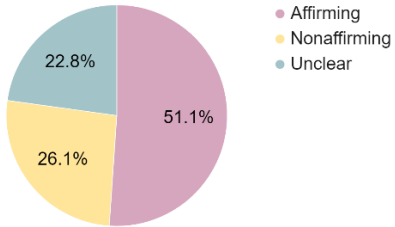


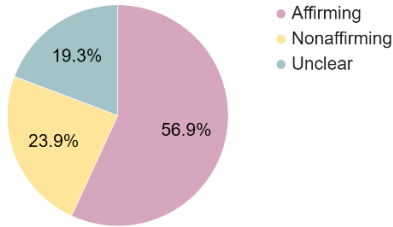
## Analysis

Response breakdown by generation:

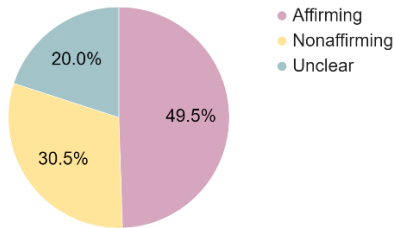
Baby Boomer (1946-1964)



Generation X (1965-1979)



Millennial (1980-1994)



Silent Generation:

- 75% affirming
- 25% unclear

Generation Z

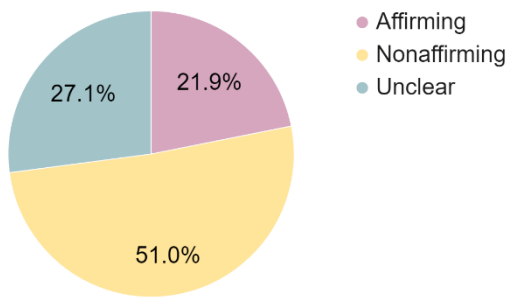
- 67% affirming
- 33% nonaffirming

Generation Alpha

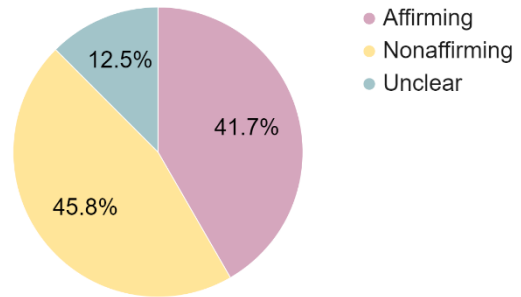
- 100% affirming (1 response)

Responses from those who reported currently being a part of the Covenant Church (not including conference or denominational staff or North Park employees):

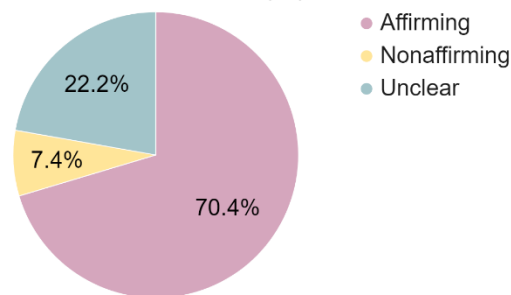
Current or Retired Ordained Pastors (96 Responses)



Current and Former Church Chairs and Board Members (48)

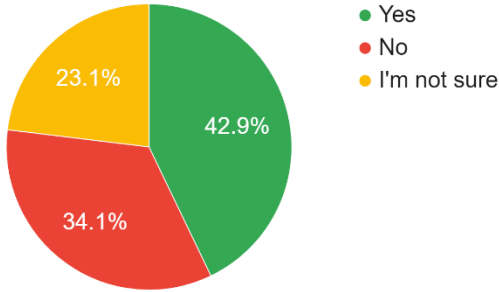


Current Member or Attender (54)

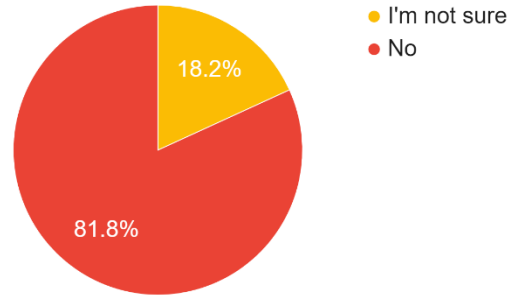


Selected responses to Section 3, Question #11: “Is the ECC, on the whole, a safe place for LGBTQ+ people?”

Current Pastor (92)



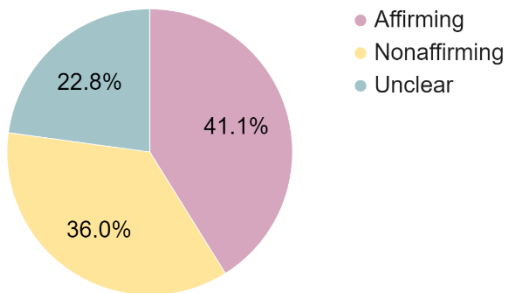
People who answered "Yes" or "Maybe" to being LGBTQ+ (33)



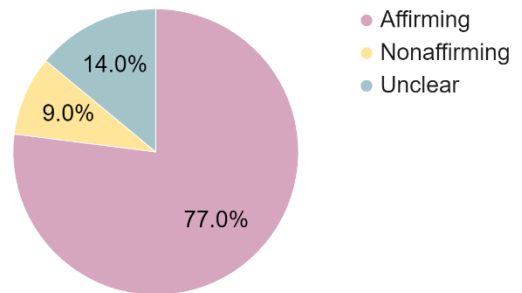
*Observation/Question: There appears to be a significant disconnect between many ECC pastors and queer people regarding the perception of safety in our churches. How do we bridge this gap in knowledge and experience and make our churches more welcoming?*

Selected responses to Section 2, Question #1: Do you have an immediate family member (child, parent, sibling, or spouse) who is LGBTQ+?

People Who Answered "No" (197)



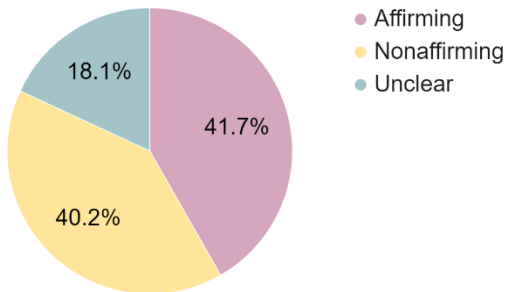
People Who Answered "Yes" (100)



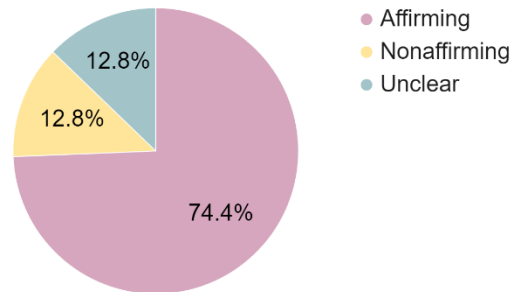
*Observation/Question: It appears as though immediate proximity to queer family members significantly contributes to an affirming perspective. How can we create community spaces for individuals who don't have that experience in their family to learn from those who do?*

Selected responses to Section 2, Question #5: Have you read or are you currently reading any books that call for a fully affirming theology and posture towards LGBTQ+ persons within the broad ecumenical Christian Church?

People Who Have Read None (127)



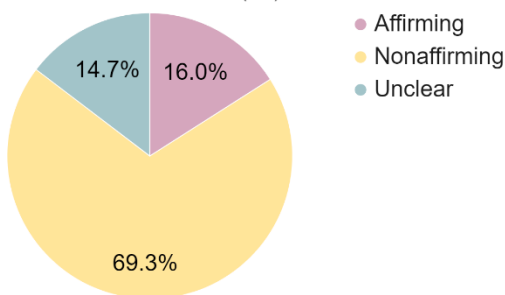
People Who Have Read Three or More (78)



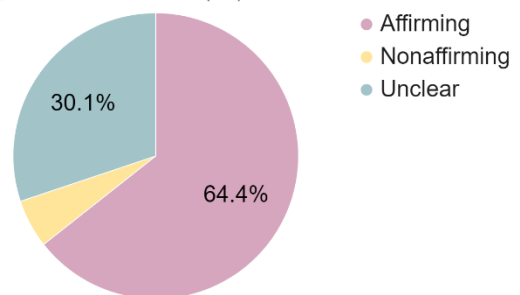
*Observation/Question: There is a significant correlation between reading affirming literature and scholarship and coming to an affirming position. The extent to which this is due to people changing their minds or due to people who are already affirming being more interested in those books is unclear. If people in the first group would be willing to read one or more books and consider the arguments for affirmation in good faith, to what extent would that affect the numbers?*

Selected responses to Section 2, Question #7: Have you ever been involved in a group study, either as a small group, focus group, board, ministry team, pastoral team, whole congregation, or a conference or denominational group, that was organized for the purpose of studying LGBTQ+ inclusion, gay marriage, ordination of queer persons, or other related topics of the intersection of LGBTQ+ identity and the Christian faith?

No, and I'm not interested. (75)



No, but I would like to. (73)

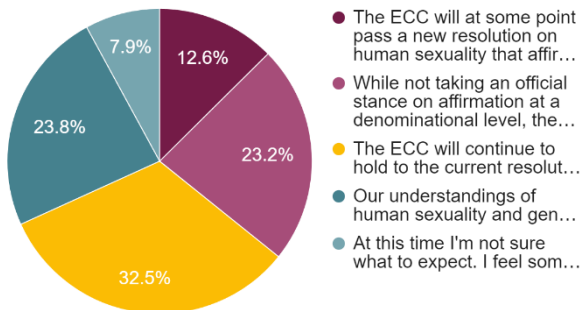


*Observation/Question: This is an incredible difference. Why are so many nonaffirming people who have not participated in any kind of group study so unwilling to do so? What do they have to lose?*

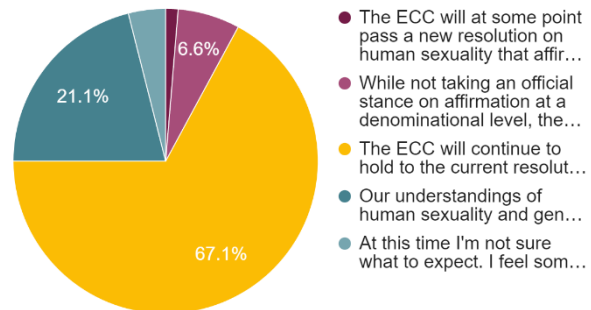
Selected responses to Section 3, Question #10: What do you *expect* will be the long-term trajectory of the ECC regarding queer inclusion and affirmation? (Excepting write-in responses.)

- The ECC will at some point pass a new resolution on human sexuality that affirms the validity of same-sex marriage and relationships as having equal moral status at opposite-sex relationships as well as honoring the dignity of transgendered persons.
- While not taking an official stance on affirmation at a denominational level, the ECC will end its current policy of discipline and removal of pastors and congregations whose ministry to queer persons leads them to blessing marriages, effectively allowing the matter of affirmation to be decided on a church-by-church basis.
- The ECC will continue to hold to the current resolution on human sexuality and take disciplinary action against pastors and congregations that go against it.
- Our understandings of human sexuality and gender will prove to be so divisive that they will lead to a denominational split.
- At this time, I'm not sure what I expect. I feel some degree of ambivalence and am not ready to make a definitive statement.

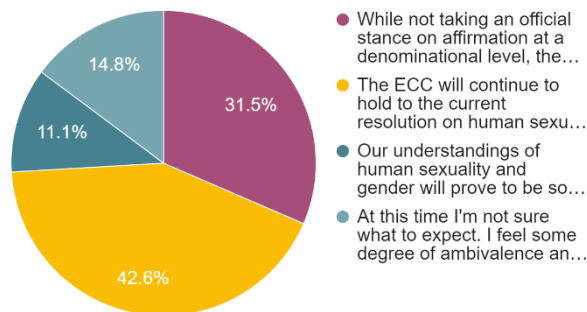
Affirming (151)



Nonaffirming (76)



Unclear (54)



*Observation/Question: Though a plurality of each group is inclined to expect that the ECC will not change its position at all in the foreseeable future, the affirming group is far more likely to expect the denomination to move toward openness to same-sex marriage and somewhat more likely to expect a denominational split. How might we bring these two groups together to collaborate on a shared vision for the future of the Covenant?*