



Why do we need to talk together?



OPENING ACTIVITIES (UP TO 10 MINUTES)

Welcome to a conversation about women and justice in church and society. Conversations involve two or more people talking together to share perspectives, learn information and analysis, listen to others' insights, and, in this case, consider how we as God's people might take action.

All conversations as God's people are rooted in prayer and oriented by Scripture as our book of faith; so before moving on, let's start there.

In our time together we will:

1. explore the reasons for talking about the issues of women and justice.
2. make a group covenant for our conversations.
3. talk about one of two key conversation points regarding women and justice.

Opening prayer* (See Devotional Options.)

Module objectives* (Review briefly.)

Scripture reading

When Jesus came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. The Lord has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor." And Jesus rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then Jesus began to say to them, "Today this scripture has been fulfilled in your hearing." (Luke 4:16-21)

Moment of silent reflection

I. WHAT BRINGS US HERE? (15 MINUTES)

Active and careful listening takes some practice and is central in this study; good conversations require good listening. This opening exercise helps explore the reasons our church is having a conversation about women and justice, but it also is a first chance to practice good listening.

Opening exercise:

**(Note to leaders, here is an aid for keeping the exercise on track.)*

- *1 minute: Invite participants to take a minute to think about or write down their answers to one of these two questions:*
 - *Why do I think we need to talk about the issues of women and justice?*
 - *Why did I come to this session today?*
- *3 minutes: Have participants pair up. Each person in the pair takes a moment to share their answer and then to listen carefully to their partner's answer.*
- *4 minutes: Each pair then joins another pair and "the listener" introduces to the others what their partner said.*
- *3 minutes: Gather everyone back together and ask for a sampling of reasons given for why we need to talk together about women and justice. Only "listeners" report to the group, with permission from their speaker partners, of course. On newsprint or a white board, write a few words to describe each reason given.)*

**(Note to leaders: Read aloud or summarize the following paragraphs. If pressed for time, read only the sections designated as must read with green shading.)*

What brings us here? There are many reasons for coming together to talk about the concerns of women and justice in church and society. You likely have heard quite a few of those in the opening exercise and can probably think of others.

One fundamental reason for Christians is the belief that God as creator makes all people with dignity, and so our church (the ELCA) is committed to the full and equitable participation of all people in church and society. Yet, for example, women and girls as a group experience tragically high rates of physical and sexual abuse, as well as economic disparities in income and opportunities. Many people point to the personal and systemic sin of **SEXISM** as what leads to oppression and marginalization. (Throughout this study, terms identified in capitalized bold will be found in the glossary.) While there have been significant advancements in the last 100 years within both church and society, we need to talk because many problems remain.

Jesus' announcement in Luke about his purpose, just above, also compels us to talk about all of this, too. He tells his listeners that his mission is to bring good news to the poor, release to captives, sight to the blind and to let the oppressed go free. What does this mean today regarding women and justice? It is through talking together that the Holy Spirit can help us understand what participation in Jesus' ongoing ministry means for us as individuals and for our families, our work or school situation, our congregation, our synod and for the whole ELCA in fact!

In addition, there is a formal reason for this sustained conversation across our church at this particular time. The 2009 ELCA Churchwide Assembly authorized that "the Evangelical Lutheran Church in America develop a social statement on the topic of justice for women in church and society."

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For many reasons, the start of the statement process was delayed for several years. The ELCA Task Force on Women and Justice: One in Christ has been at work, however, since late 2012. The task force's work will result in a proposed social statement to be considered at the 2019 ELCA Churchwide Assembly.

That assembly – the ELCA's highest legislative body – received motions from four synods and from other sources calling for the development of a social statement. Those who urged it and those who voted for its development believed the ELCA needed to initiate a broad and sustained conversation that could lead to a statement with official teaching and policy related to sexism.

When adopted, a social statement does not dictate what ELCA members “have to believe” but does present our church's fullest understanding of Scripture and contemporary knowledge to assist members to reach informed judgments from a faith perspective and to take action.

Since 2012, the ELCA Task Force on Women and Justice: One in Christ has been hard at work. Members of the task force have been present for or received reports from nearly 100 listening events to learn what concerns are on the hearts and minds of members. During nine weekend meetings, the task force also has heard presentations from more than two dozen specialists to help it understand the issues. (Learn more about the members and the work of the task force at ELCA.org/womenandjustice.)

The conversation within the task force about women and justice in church and society has been lively and has opened up questions, new understanding of needs and new insights. Through this study that begins with this module, the task force is now inviting every member, and others, to participate in conversation and engage the issues.

II. HOW SHALL WE TALK TOGETHER? (20 MINUTES)

Conversation in community about social and political issues is not necessarily easy. This is especially the case today since we live in a time of polarization and uncivil discourse. While we may say, “They will know we are Christians by our love,” it can be rough and rewarding, scary and eye-opening – all at the same time – to talk together. That is just a fact when people participate in the process of conversation in a Christian community. Fortunately, there are well-tested ways to create a safe and productive space for talking together.

First and foremost for our conversations, it is important to recognize that our unity in Christ is a gift of God. It is not the result of agreeing about everything we discuss, even deeply held ethical convictions. This gift of unity is not the same thing as uniformity, and it is not our doing; it is given to us in our common baptism into Christ. This gift of unity calls us forward in the Spirit to seek relationships of “mutual conversation and consolation.”¹ (See *Going Deeper* for Module 1 for more.) Such relationships are essential for any genuine conversation. In conversations in which we try to discern what is good and right (Romans 12:1-2), we depend first upon the

church's unity in Christ because we all see through a mirror dimly, and all of us must rely on the Holy Spirit's guidance, which is given within the community.

While depending on that unity, it is clear that lively and constructive conversations require creating safe spaces to talk. Safe conversation requires using good conversation practices, and it requires common commitment to use those. One of the ways to create a safe space is to make a covenant for conversation.

The biblical idea of covenant has a much deeper meaning than a "contract." The Bible shows how God relates to the world through enduring covenantal promises. Human beings can reflect God's way by giving and receiving promises in human associations that recognize the presence of the divine in their midst. In short, being accountable both to one another and to God is what covenants are about. Talking together as Christians about tough social questions, then, goes best when those involved agree to a covenant for conversation.

A conversation covenant exercise

**(Note to leaders: Make sure everyone has a handout. Begin the conversation covenant exercise by reading these words:*

Others before us have found ways to create a conversation covenant and developed guidelines that honor our faith and participation. On your handout, you will find one such resource called Covenant Guidelines for Faithful Conversations.

Create three or more break-out groups and assign each group some of the 10 guidelines to talk about for five minutes using the following questions. Be sure that each guideline is assigned to at least one group.

- 1. What stands out to you in the guidelines you have read?*
- 2. Have you ever been part of a group that did not abide by that guideline? What happened? (If no one in the small group has had that experience, talk about what might happen if a group didn't keep that guideline.)*

Call the whole group back together. Spend 10 minutes inviting each group to introduce the guidelines they discussed. (Emphasize the practice of speaking using "I-statements," of keeping an open heart, and of maintaining confidentiality.) Make sure the point is made that these guidelines are necessary for safe and constructive conversations that express God's love for all people. Ask for any additions.

Restate the purpose of this covenant-making and these guidelines; then ask participants if they are ready to share a ritual that proclaims God's action in our conversations.

Think about it: Note how many covenants God makes in the Bible! For example: with Noah's family (Genesis 9:13), Abraham and Sarah (Genesis 12:1-3), the Hebrew people at Mount Sinai in giving the 10 Commandments (Exodus 20), King David (2 Samuel 7), and the new covenant in Jesus Christ (Matthew 26:28).

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Have participants turn to the ritual on the handout. Invite everyone to stand as they are able and read the commitments aloud together. If comfortable in your setting, invite participants to end the ritual by turning to the person next to them and marking their forehead with the sign of the cross.)

III. WHERE SHOULD WE BEGIN? (12 MINUTES)

With a covenant in place, here are two significant points for conversation that have become important for the ELCA Task Force on Women and Justice: One in Christ as they consider the concerns around women and justice. Other modules in this study will open up conversations about all of these ideas, and the task force expects that there will be different views as part of lively discussion. That is good.

**(Note to leaders: Given time constraints, a group probably can only discuss one of the conversation points if you have a setting in which it is difficult to divide into two groups. If time permits, you can do otherwise, but it's okay if not everyone discusses both ideas; the ideas will show up in other modules, too. Stress that the point is not to get everyone to agree during the conversation, but it is to give everyone a chance to consider ideas thoughtfully, share perspectives safely, and come away with new insights for thought and action.*

If you have a larger group, divide into groups of five or six, a size that fosters contributions by each participant. Assign each of the groups to one of the two conversation points:

- *Our conversation is about making the connections.*
- *Our conversation is about a neighbor-justice reading of Scripture.*

Groups spend three to four minutes reading the opening paragraph and then sharing brief answers to the opening question. Be sure to keep track of time for everyone. For the remaining minutes, groups read at least the paragraphs in green shading, if not all of the remaining text, and share responses in a conversation format.)

Our conversation is about making the connections.

In some recent movies (for example, "The Hunger Games," "Suffragette," "Selma" or "Spotlight") the people involved come to understand that there is something more than just the choices of individuals at work causing incidents of suffering. The characters come to recognize the existence of "systems" that run deep and broad. They experience these forces as powerful, enduring and pervasive, greater than any one individual, group, community or even government. They also realize that systems can be changed, even though it is extremely difficult.

Question for sharing:

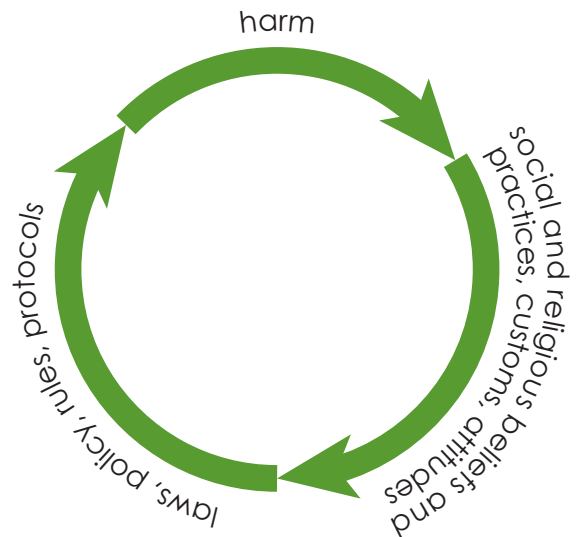
When have you experienced the effect of a "system," that is, felt the effect of a combination of factors and actors that was bigger than any individual's action, yet had a very real effect on you?

As discussed in the question just above, many of us have had such an experience with a system. Most people can identify a time when we experienced troubles that were not caused by a single individual or even group of people, and we felt the power of “the system.” We experienced at least inconvenience, if not outright harm, as a result of the combination of power in individuals’ actions, policies, laws, attitudes and words. The harm or loss was real even if there was no physical attack or single “cause.” Surprisingly, in those cases we even may have been ourselves a participant in this system and yet were still harmed by it!

An essential way to explain the experiences of women and girls in society – though it affects everyone – is by thinking of systems. It is difficult to accurately portray “systemic realities” because they are complicated and dynamic, rather than two-dimensional. Still, it may help to let a graphic illustrate how there are connections.

We are troubled when we hear that a woman is raped or a girl struggles with body image. Most of us are dissatisfied when we learn that women, especially women of color, earn less than men for the same work, or that individuals are demeaned by words or actions because of their sex, gender, economic status, skin color or cultural background. These incidents of harm, loss, coercion or cruelty are represented by the curved line near the top. It is fairly easy to think about all of this harm, though, as if it were not connected to the other two lines.

The diagram, however, shows the connections. Harm is set in motion by the other curved lines. There is the curved line that represents the effects of social and religious beliefs and practices, often as customs and habits. The third curved line represents the contribution of laws, policy directives, or other forms of practical application. Individuals or groups of actors may or may not realize they are guided by these systemic forces, but individuals don’t make choices in a vacuum. Individuals are influenced by beliefs and customs and act according to laws and protocols. To use just one illustration, the best way to explain why 1 in 4 women will be raped in their lifetime is because certain social beliefs and practices, laws and applications of the law permit or encourage men to exercise power in this way.



It can be difficult to talk about, let alone grasp that there is a system or set of powerful invisible “forces” that connect to or set in motion individual incidents. It can be quite a challenge to accept that individual incidents involve multiple causes of: a) personal responsibility and b) social and religious beliefs and c) policy, laws, rules or common practices. Yet, if you step back, it becomes clear that something more than individual choices is needed to explain what’s going on in our society. To be a human being is to be in relationships, and the three curved lines represent the forces that connect every individual in the many layered features of life that show up in the individual incidents and data we hear about in the news. The diagram can’t do justice to the complexity of the situation, but it illustrates this central point.

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This is what the task force has come to realize; that is, the members believe there are systemic connections in U.S. culture that harm women in many ways. It is only when these many connections are recognized that one can explain the whole story adequately. Some of the concepts used in this study to describe these forces or systems include **SEXISM**, **PATRIARCHY**, and sexual and gender harassment. (Throughout this study, terms identified in capitalized bold will be found in the glossary.) It is important to stress that everyone, men and women, participates in and is affected by these and can contribute to them.

The diagram, however, also suggests how change can come about. Just as individuals get caught up in the harmful cycle pictured here, enough individuals can break the systemic outcome and can bring about change. Individuals can reject or challenge harmful social and religious belief. When enough individuals stand together, beneficial laws can be created and policy can be enforced. When these happen, incidents of harm are reduced dramatically. Systems are powerful, but they can be changed.

Other modules in this study will open up conversations about all of these ideas, and the task force expects that there will be different views about how to create that change as part of lively discussion. That is good.

Our conversation is about the neighbor-justice reading of Scripture.²

When the Pharisees heard that he had silenced the Sadducees, they gathered together, and one of them, a lawyer, asked him a question to test him. "Teacher, which commandment in the law is the greatest?" He said to him, "'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the greatest and first commandment. And a second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang all the law and the prophets." (Matthew 22:36-40)

Question for sharing:

When you hear "love your neighbor as yourself," name at least one way you think this commandment is connected with the biblical theme of justice.

As Christians, our faith is deeply rooted in God's Word of faithfulness revealed in the Bible. God's faithfulness seeks us out through the proclamation of good news of God's salvation. This salvation comes as a gift for each of us and is available to all people in the life, death and resurrection of Jesus. God's faithfulness also appears to the eyes of faith in the divine activity of good and just demands (God's law) that address the obligations we have in the world.³ This connection is made clear in Matthew 22:36-40.

Lutherans believe that the command to love God with all one's heart, mind, soul and strength⁴ is truly fulfilled for us only through faith on account of Christ alone. We simply do not love God as we should, but God accepts us for Christ's sake by grace. Notice, though, how Jesus connects that first commandment with a second and familiar one: "Love your neighbor as yourself."

What is not so familiar is the next phrase that Jesus uses: "on these depend the law and the prophets." The Greek word translated as "depend" literally means "*hang*." Jesus is teaching his followers to hang all the other passages of the Bible on these two commandments.

What does this mean for our actions in relation to doing justice? It is as if Jesus is saying: "Look at all of the law and the prophets in light of the need of the neighbor." Lutherans don't believe we can bring in God's reign of justice, but we do believe God's grace liberates us, brings us together in Christ and sends us to work together for the sake of the neighbor who needs justice, peace and reconciliation now. (For more about justice, see Module 2.)

This idea can be used like a pair of eyeglasses to focus on the question: "How does this particular passage of the Bible enhance love for God and direct us toward love and justice for the neighbor?" In focusing this question on scriptural passages, the Spirit can open our understanding. The task force has dubbed these "neighbor-justice eyeglasses." To be clear, these are not the only eyeglasses with which we can read Scripture passages, but they are critical to use.

This neighbor-justice approach to reading the Bible puts into action two ideas from Lutheran thought: 1) The Bible contains both law (demand) and gospel (promise) and 2) the central importance of seeking the neighbor's good. They come together in that Lutherans have always insisted that a single biblical story or passage can offer a promise (good news), provide guidance for life and reveal our failures to live up to God's hope for us (law), all at the same time!

A neighbor-justice reading of the Bible compels us to ask: Who is the neighbor in the text? And, where do we hear about the need for justice in the passage? These questions lead us in turn to ask: What does that passage mean for our contemporary social and church situation? (This is a form of the good Lutheran question: What does this mean, for us?) It's as if the Bible is turning the question back on us. For example, when thinking about aspects of sexism such as gender and sex discrimination in the workplace we are asked: Who is your neighbor at work and in your community? And how can you seek economic justice for the neighbor at your place of employment or church or in your vocation?

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God's faithfulness, love and justice are encountered in a neighbor-justice reading of Scripture. Such a reading challenges the way that sexism harms women and girls especially, but men and boys too. This neighbor-justice reading encourages Christians to worship, live and work in ways that empower all people to live out the fullness of their callings in society. (These callings include, for example, carrying out God's work as citizens, parents, students, workers and many others!)

IN CLOSING (3 MINUTES)

**(Note to leaders: The leader should gather the group and read the following summary, guide the closing prayer and point participants to the out-the-door activities.)*

What have we learned?

This study on women and justice is framed by the idea that God is calling us to talk together as God's people. While there have been major changes in church and society, women and girls still are harmed, devalued and oppressed, often as individuals and as a group. For the sake of this conversation you have been invited to covenant around guidelines for talking together. Two initial conversation points in this module were about systemic connections of sexism and about neighbor-justice eyeglasses for reading Scripture. Welcome to the conversation and to actions that grow from it!

Closing prayer **(See "Devotional options.")*

Out the door

1. **Complete the response form** found on page 123 or online at <https://surveys.elca.org/scripts/rws5.pl?FORM=wjss1> and send it to the task force.
2. Use this module's **Going Deeper**, found below or online.
3. Take time to **think about what Scripture says about justice**. (See the end of Going Deeper for a list of biblical passages.)
4. Take time to **look at the other modules in this study**.
5. **Throughout the week ahead, notice where there is a need** for practices of neighbor justice around sexism and ask the questions: What is my prayer right there? What action should I take?

GOING DEEPER FOR MODULE 1

If you want to know more about ELCA social statements: ELCA social statements are one of three kinds of social teaching and policy documents of our church that guide communal and personal moral formation, discernment and action. Social statements assist members in forming judgments on social issues as frameworks for addressing the major issues in contemporary life. They do so by bringing Scripture and Lutheran theology into dialogue with social analysis on a particular social question. Social statements also set policy for this church and guide its advocacy and work as a public church. They result from an extensive process of deliberation during their development and require two-thirds vote of a churchwide assembly for adoption.

ELCA members are encouraged to use social statements for teaching and moral guidance. Since they state the official position of this church and govern church policy, the statements guide advocacy and the public statements of church leaders. They also aid members in moral formation and in their roles as citizens or in their various callings in life. Members are not required to hold convictions identical to those in the ELCA's teaching documents, but these documents do provide a sound framework for discussion and moral deliberation.

(To read social statements or to learn more, visit ELCA.org/socialstatements.)

If you want to know more about a “neighbor-justice reading” of the Bible:

Lutherans, among others, teach that the Bible is *the* source revealing to us God's faithfulness, and therefore we read the Bible as *the* book of faith, as the normative source that guides our beliefs and actions. The ELCA's Book of Faith emphasis suggests four primary ways to read the Bible: *devotional, historical, literary and Lutheran-theological*.⁵ (For a resource on applying these further to Scripture, visit ELCA.org/womenandjustice.) Reading the Bible with these ways in mind helps readers understand the different themes and riches it contains. These four ways also aid the “neighbor-justice reading” as can be illustrated by examining two of them.

For instance, when discussing issues of sex and gender from a neighbor-justice perspective, it is especially important to recognize the *historical* settings of the Old and New Testaments. In reading the Bible historically, it is critical to understand the particular social and cultural context that influenced the content and message. Today's context and knowledge about biology, psychology, sex and gender are dramatically different than those of the biblical authors and the social contexts that influenced them. Many of the biblical books, for instance, assume that males are smarter and stronger than females, that males should be the head of the household, and that the primary responsibility of women is to bear children and contribute to the household economy. We know today that God's creation is much more dynamic, complex and diverse than those assumptions.

Two critical theological elements of the *Lutheran-theological* way of reading Scripture contribute significantly when we put on “neighbor-justice eyeglasses.” Examples from Martin Luther's thought illustrate these.

Throughout this study you will be invited to use the “eyeglasses” of “neighbor justice” when reading Scripture.

1. The Bible expresses both **law and gospel**; that is, both demand and promise come through, often in the same verses!
2. God's love reorients us to seek the well-being of “the neighbor,” who by definition is anyone in need.⁶

When Luther taught people how to read and interpret the Bible, he insisted that both law and gospel are communicated throughout every book. In terms of our standing before God, one Lutheran Bible scholar describes it this way: “The Bible functions as law when it causes us to fear God, and it functions as gospel when it causes us to love God.”⁷ The point is that the same verse may provide a promise to one hearer (gospel) while calling another to acknowledge how they fail to live up to God’s will for them (law).⁸

For example, the parable of the good Samaritan (Luke 10:25-37) offers the promise that God sees and comforts those who are harmed or in distress and cares for them through the hands of others. At the same time, the parable exposes how we often “walk by” Jesus’ call for justice and fail to fulfill our obligation to care for our neighbor.

Lutherans have consistently taught that the measure of our choices, actions and beliefs should be the well-being of the neighbor. Luther, for instance, in “The Freedom of a Christian,” wrote, “I will therefore give myself as a Christ to my neighbor, just as Christ offered himself to me. I will do nothing in this life except what is profitable, necessary, and life-giving for my neighbor, since through faith I have an abundance of all good things in Christ.” This is the freedom that comes with faith!

This same freedom is attested to in Scripture, and this freedom calls us to seek out justice for the neighbor and for ourselves. Employing a neighbor-justice reading of the Bible empowers us to draw upon the biblical themes of creativity and mutuality so that all people can live in dignity, do justice, love kindness, walk humbly and live as one in Christ. When we use a neighbor-justice lens to encounter the biblical text, we not only see the individual needs of the neighbor, but we come to recognize that well-being requires social, legal and economic approaches that establish justice for the neighbor in our homes, churches, places of employment, communities and the world.

If you want to read some key passages in the Bible about neighbor justice, here are some to turn to: One of the most well-known is “What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?” (Micah 6:8) Others include Deuteronomy 10: 17-18; Amos 5:21-24; Zechariah 7:9-10; Matthew 22:36-40; Luke 11:42, Philippians 4:10; Hebrews 11:33.

ENDNOTES

¹ Luther marks “mutual conversation and consolation” in the Smalcald Articles as one of the ways in which we experience the gospel. The whole Christian community shares in the responsibility of praying for each other and of discussing and teaching and learning together. See Martin Luther, “Smalcald Articles Part III, Article iv,” in Robert Kolb and Timothy J. Wengert, ed., *Book of Concord* (Minneapolis: Fortress Press, 2000), 319.

² For more about the neighbor-justice reading, look at Going Deeper for Module 1.

³ The ELCA social statement *Church in Society: A Lutheran Perspective* illustrates these points. (Chicago: Evangelical Lutheran Church in America, 1991), 1, 4.

⁴ Mark 12:28-31 adds “strength” to the heart, soul and mind mentioned in Matthew 22:36-40.

⁵ The Book of Faith website has many resources for further exploration of these lenses: bookoffaith.org.

⁶ When Martin Luther comments on who the neighbor is he writes: “Now our neighbor is any human being, especially one who needs our help, as Christ interprets it in Luke 10:30–37.” Martin Luther, “Lectures on Galatians,” 1535, LW 26:57.

⁷ Mark Allan Powell, “Law & Gospel: Both Necessary,” *The Lutheran*, March 2009.

⁸ Luther writes, “Every word of God terrifies and comforts us, hurts and heals; it breaks down and builds up; it plucks up and plants again; it humbles and exalts.” Martin Luther, “An Exposition on the Lord’s Prayer,” 1519, LW 37:37.

⁹ Martin Luther, *The Freedom of a Christian*, translated by Mark D. Tranvik (Minneapolis: Fortress, 2008), 82. See also Martin Luther, “The Sermon on the Mount,” 1538, LW 21:37.

RESPONSE FORM

Why do we need to talk together?

1. What is the name of your congregation, school, group or organization?

2. What is the ZIP code?

3. Is this response from an individual or group?

- Individual
- Group: how many people are in the group?
 - 2 – 5
 - 6 – 10
 - 11 – 20
 - 21 or more

4. How valuable did you find Module 1: Why do we need to talk together about women and justice?

| | Not valuable | A little valuable | Moderately valuable | Valuable | Very valuable |
|---------------------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| I. What brings us here? | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| II. How shall we talk together? | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| III. Where should we begin? | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

5. As a result of participating in this module, what did you learn?

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6. What do you see as the greatest strength of this module on talking together?

7. What do you see as the greatest weakness of this module on talking together?

8. Based on your conversations during this module, what would you like our church (the ELCA) as part of Christ's body to say and do?

The form is complete – thank you!

Please send the completed form to:
Evangelical Lutheran Church in America
Research and Evaluation
8765 W. Higgins Rd.
Chicago, IL 60631-4101