

Transcription

Lisa Greenwood, host: Hey friends. Welcome to a special bonus episode of igniting imagination, a podcast to spark the spirit within you from the Texas Methodist Foundation and Wesleyan Investive. I'm Lisa Greenwood, and for today's episode about church trends to watch in 2022, I had a great conversation with Reverend Rachel Billups who serves as the lead pastor of Ginghamburg Church in Ohio and Reverend Matt Rawle, who is pastor at Asbury UMC in Bossier City, Louisiana. Rachel and Matt are inspiring preachers, speakers, authors. We'll put links in our show notes, so you can find them and follow them. They're both critical thinkers, strategists, and visionaries in the church, and they are deeply faithful followers of Jesus.

Now they're from very different contexts. Rachel serves one of the largest churches in Methodism. Matt serves a medium size, pretty traditional Methodist church in Louisiana. They are both perfect conversation partners for this discussion, that disruptive trends that we're watching and that we're going to talk about today are not original to us.

We're drawing from articles by Carey Nieuwhof, Thom Rainer, Joe Park. Again, we'll link all those articles in the show notes. The main point is that the pandemic has accelerated change. We've seen that. And the inherited models that we've been working off of for doing church are less effective, so we want to be paying attention to these shifts, to the trends that are happening.

So let's listen to my conversation with Rachel and Matt.

Lisa: Hey, Rachel and Matt, it is so good to see you.

Rachel: Oh my gosh. We're so I'm glad to be here.

Matt: Once the coffee kicks in, the conversation will get better.

Lisa: Yeah, it's great to be together. So, you know, we've all been reading these articles and thinking about, you know, what we need to be thinking about for 2022 and ongoing. And, and, and so we just thought we'd pick out a few of these trends to be watching for 2022 and just have a conversation with you guys. So thanks for joining us and being part of it. I'm just going to name a trend that, you know, folks are highlighting and, and then just get you guys to riff on it.

Matt: So the Cowboys losing and being out of the playoffs . . . Bengals haven't been in a playoff or won a play off, I should say, in 31 years. So there you go. Miracles do happen. It did make my heart happy to see that. This is good. This is good. So what trend were you talking about?

Lisa: Right. So we've been reading several things. Joe Park talks about **multi-access is here to stay**. So, you know, lots of folks talk about it in terms of hybrid worship or hybrid experience, but we've been using this language of multi-access. Which really puts it on the user and, and not on the technology. Right? How are folks accessing? And so, um, that's not just a pandemic

shift, but rather a new way of, of being the church in the world. So I'd love to hear you all talk about that.

Matt: Yeah. So it's not the method several years ago that was to take something, for example, take something that's imprint and move it into a digital space, but we're beyond simply doing that. We're beyond simply putting our stuff online, right? That's no longer engaging. Cause kind of the model is in terms of discipleship. Right? And in, in engaging with one another, there was a pipeline, like you had a definitive disciple pipeline, you know – baptism, confirmation, small group – and then you join SPR for the rest of your life or whatever it is. People like them and ask them to be in leadership. I've served my time. Here's your orange jumpsuit. Thanks for being on. So, but then they moved into kind of like an ecosystem, an environment, right? Where we were having things like dinner, church and pub theology and some of those kinds of lived realities that are part of the environment and the ecosystem.

Now it's shifted to *abide*, the church being *with* me, right? And in my space, right? It's not external, it's the church moving into the space and it's intimate. And even though it's technological, it's also intimate. The church is with you. And I think in terms of multi-site, living room or in my kitchen, or while on your phone, it is with you. Right? And that's kind of been our dream for the last 50 years of Protestant church ministry is to be outside the walls of the church. Right? And it's happening like organically, which is exciting. Obviously, it's exciting to me in terms of multi-site right. That's kind of the word we need to think about. Not simply putting something online or digitizing for the sake of digitizing. It is how do we abide with our people, right? It's no one, it's not even an environment or ecosystem anymore. It is to abide with our people - is kind of the first word that comes to mind when we think about multi-site trends that are happening.

Rachel: I always say that when it comes to the contacts that I'm in, like permission to play, we're just experimenting in ways that are really, really fun. I've got this incredible team of people at Ginghamburg who are just leaning into the future and asking the question like, literally I texted my team: Should we be off of Facebook? Like, should we just let it go? Let's let Facebook go. And, they were like, well, not yet. We have a couple of things that are successful on Facebook. And I said, well, because we're having so many problems. We can't even stream on Facebook right now because of some problems that we're having we stream on YouTube and Live Church and all that kind of stuff. But Facebook is really giving us fits. And I was like, like, let's forget it. Cause you know what, they're dying. We know they're dying. So let's give ourselves permission to leave. And, and so they were like, well, not quite yet. And then I said, well, I just need you to know you have permission to leave when we're ready.

And I think, you know, as a person who, you know, I'm a middle-aged person now, it's so weird.

Lisa: Like no, nobody calls you that.

Rachel: Anyhow, yeah, it's true. I have this interesting like experience of, you know, I have 24-year-olds on my staff who are challenging me to think about the world in new ways. Yep. And if

I'm honest, there are moments where I'm like, well, I don't want to try that. I don't want to learn something new. It's true. TikTok. I don't want to dance in front of people. Like all the things and yeah, yeah, yeah. That is interesting. Anyhow. So as, as you're, as you're moving, as we're moving forward, even myself, I have to like, let go of the fear of what I know and step into something I don't know. And if that's true of me, middle-aged person, I can't imagine, you know, like generations above me who are like, hey, I just got a smartphone. Like, what the heck are you asking me to do? Things are changing so rapidly. So how do we posture ourselves as people, as leaders, to try new things and to give the people around us permission to play, let's just give people permission to experiment in ways that are costly.

Matt: I mean, the word play is a great word because, cause we talked about like gamification of, of what the church is playing is a great word in terms of this space that we're trying to inherit. You know, my 10-year-old daughter does not have a Facebook account and will never have one, you know, Facebook is going to come and go before she's grown, so she's not watching online when we stream, but gaming and gamification, play, literally playing. Yeah. it is a great way to abide with our people. I love that.

Lisa: Okay. I love this direction that you all are going and, and, and the whole notion of play and such. And there, there was one thing that Carey knew, one of the trends that Carey used a phrase that I, uh, bristled at a little. And so I really would love for you all to, to talk about. And it's where he talked about information. We'll move online and transformation. We'll move to in-person.

Rachel: I thought that was both. I mean, when I read that line, I was like, are you serious? Do you know how many I have I have with people who that are online only like, it's just mind blowing to me. Like as though transformation can't happen in a digital world, I was like, what are you saying?

And the pressure that, that sentence puts on people, it was almost like, okay, Usually, if you think your worship service is not customized enough, you're going to have to get even more custom. I was like, that is such a consumer mentality. It's such a consumer mentality. Transformation is let's be honest, transformation is not in our hands. It's in the hands of God. That's not where you're at. And so if we have good theology that says it's God at work, and we're just partnering with God, we can't be like information here, transformation here. That was crap. Sorry, Carey. I love you, but I was like, no, sorry, not happening better myself.

Lisa: Thanks, Rachel.

Matt: There's not much to add to that. Yeah, right on. All right.

Lisa: Okay. You ready to move to the next trend? Sure. So this is one that Carey raised and I, and I've seen it in other places too, that I, you know, I frankly think is spot on, but I really want you all to play with it a little bit. **Pastors will sense a diminished authority.**

Rachel: So Lisa, I want to speak to this because I, you can imagine like I'm in a community that's particularly, that leans conservative. I don't know if you noticed, but I'm a woman. Uh, when I became the senior pastor at Ginghamburg, I was a whopping 38 years old. And so I didn't have any authority, but I did have. Hmm. And I actually believe influences incredible and anybody, and everybody has influenced, like everybody has influenced you have an influence over your family. You have influence in your workplace. You have influence in the community. Everybody has the potential to have influence. And I'm thrilled that authority is going away because I think authority is the way in which we hold power over one another. And so when, when I read that line, I was like, hallelujah, praise the Lord. Like this is going away. This notion that just because I hold this position, I have authority. Well, how about you do the real work of having influence in the community and among the people that you find yourself in?

Matt: Yeah. And the same, cause it, in terms of a trend in terms of authority, it's not necessarily just clergy authority that is diminishing, but there's this whole decentralized movement that's going on, right? D dos, right? The DOA that's dead on arrival, DAOs, decentralized autonomous organizations, which may be DOA, I don't know. Oh, my acronyms, I mix this stuff up all the time. Decentralized autonomous organization. So there's something, there, there is with technology. There is a bit of a level of, of the playing field that's going, going on, like with web three stuff, like artists have immediate contact to their audiences without having to go through like Capitol records or Spotify or some of these things. And we're seeing this organically happening. In our community. So it's not a bad thing that there's a diminished authority as, as Rachel is saying, because there is this movement of this organic communal thing happening because frankly, the authority that pastors have been given we've abused for a long time. So this diminished return in terms of authority is not a bad thing. This diversification of authority, I think will lead to a stronger base in terms of, of what the church is able to do.

Rachel: And I also think you see churches that are still trying to hang on to that. And, you know, they're still like our voice is the best voice. We have the answers, all those kinds of things. I just don't think that that is helpful for the future. Also believe it's an indication that leadership is going to be more collaborative in the future than just centralized to one human being. It's just going to be collaborative. It's kind of what we were talking about before the podcast. It's why I'm so heck bent on having such a diverse team of people around me, because even though my ego says, I want it to be about me, it's never been about me. And the more that I can pour into the people around me, the further, faster we can go.

Lisa: So I love that. So Gil Rendell wrote a paper at the beginning of the pandemic and talked about the changing role of the pastor. And he used these terms – temple person and poet – that this is the role of the pastor. And the temple person is, is not the one you find when you get to the center or right to the holy of holies, it's God that you are seeking. But that the temple person is the, is a guide is, uh, is one who points the way. It's that kind of role for a pastor and poet as meaning maker, right.? Yeah, yeah. Yes, no, not literally the poet, but, but yes, at deep in our core, it's about making a, pointing the way to the God who is already at work, as you have said, Rachel, right? All around us and, um, and helping folks to name that and to find that

source of meaning and purpose and, and justice and hope and joy and in their lives and in the world.

Rachel: Yeah, I think it takes, I mean, I think that it takes some intentional work, a lot of humility because we've been trained otherwise, you know, we've been trained otherwise. So, and I always, I have phrases for everything. I got to tell myself the truth about myself, um, because the truth is like, it feels good to have authority. It feels good to be the person that everyone wants to come to for answers. But "I don't know," are some of the most powerful words in the English language. And so I think we're in a season of, I mean, this pandemic has forced us, to be honest. I. Don't. Know.

Matt: Yeah. And in terms of the pandemic, right? Cause there's kind of three distinct marathons that we're trying to run, uh, in this, you know, the first one is over and done and that was the, oh my God, everything is shutting down. I call it a traumatic improvisation, right? We had to improvise, right, right now. The good of that is there were some really clever things that came out of that, but it was also traumatic. So there's the bad, you know, the, the, that we're still feeling, this post-traumatic stress of, of things shutting down and, and loss.

But the second marathon that we're in right now, if I were a betting man, we're like 17 miles into it. I'm not a runner. So I don't know, 65% of the way through this second week. Uh, if I'm going 17 miles, I'm in a car. Yeah, you can get there. You can get there in a car. So the second marathon is, uh, I call it existential exhaustion, right? There's this, everyone is exhausted. People are not looking for something else to do. Monday through Friday has never been harder, which is the beauty of a, in one of these articles that we were talking about is expanding worship outside of a Sunday morning experience. Again, that's the abide model is where are the people? How do we find them? Instead of asking them to come to a Sunday, we abide with them during the week. So there there's this exhaustion that is happening, that the great, uh, resignation, right? That is, that is happening, but there's also this existential part of it is people are asking really good questions. Do I want to stay in the same community of faith? Do I want to stay in the same job? Do I want to stay in the same relationships? And we're all kind of running this together. There's this like great reset button. It's like, it was a snap of the fingers and we're all like trying to figure out exactly where, where our new role is.

And that leads us into this like third marathon, which is nostalgic scarcity. We think there are limited resources. So we're going to invest in the things that we think we have, in terms of limitation, into the things that we try to recapture in the past, which is not great, right? Especially a lot of our churches in diminished return and diminished resources. There's this scarcity we're trying to recapture 2019 because it makes us feel good. And in the short term, there's nothing wrong with doing a printed bulletin every now and again, to make yourself feel good. And remember that it's 2019, it's not a bad thing to see the Bengals lose over and over again, to remind you of 2019.

That's all I got to say, you're welcome for taking Joeurrow from LSU. You know, you're welcome. You're welcome Southeast. Don't mind him kid. Come on. He's home, baby. He's home.

Nostalgic scarcity. Right? We're trying to reproduce what we have with the limited resources that we think we have, right? So the whole model. Uh, abiding with people in and where they are, decentralizing authority, bringing people to the table in this kind of organic, beautiful, communal way of being a community of faith.

Lisa: Wow. And that's the third marathon, Matt, that is discouraging. I mean, there could not be two more toxic trends in the church than nostalgia and scarcity, right?

Matt: Yeah. We, we had a conversation just yesterday, a 15-minute conversation of, of what format to print a calendar for one of our Sunday school classes, because they refuse to text and Facebook and you know, so, and I'm not, we're not going to do it like big scale for the entire church, but print 10 calendars for the Sunday school class. You know, we'll do that. Short-term but that's coming. This nostalgic scarcity is coming. We're going to try to re relive before the world went to hell. And we're going to find that place in a moment of limited resources.

Lisa: Yeah. Wow. Okay. That's actually a nice transition, if we can say that, um, into the next trend. So this is another one that, that Joe Park raised where he said. **Less will give more.** And, um, and essentially that more dollars are coming from fewer people. Now we've been watching this trend for a long time in the church, but it it's pretty profound now. And, and what happens in that is that the realization can be delayed because you're still getting as much money right? Um, because those few people are giving more. And so, so part of what the pandemic did is really create kind of a new sense of urgency for pastors and for congregations to pay attention to the need, to create a culture of generosity, right?

Matt: You say urgency. I say crippling anxiety, crippling anxiety about giving.

Lisa: Yeah. Yeah. Yeah. Anyway, I'd love to hear you all. Talk about that trend.

Rachel: Yeah. I think I'm living it, you know? Um, it's been so interesting. I have a beautiful example. Like last week our offering was \$37,000 and we need, per week we need about 70. And this week it was \$125,000. And so just the, like the, the swing of like, oh, and that, and that was not the norm for us ever. And, uh, we're averaging where we need to be, but it's just like week to week, it's just wild and where the resources are coming from. And you're exactly right. Less people are giving more money. Period. Exclamation mark. The other thing that we recognize is that people are giving money to what they want to give money to. They're very, they're unapologetic. It's like no BS. Like if, if your church is a value add, they're going to invest. If they don't believe you're a value add, they're not going to invest.

And so I think one of the questions that we're asking ourselves as a team is where are we adding value? In our church, in our community and throughout the world. And if we're not,

should we actually be doing that thing if it doesn't add value to anybody's life. And so, gosh, that's a gut wrenching question because there are a lot of things that we like to do cause we like to do them not because they're a value add.

Matt: There you go. Yeah. But it's certainly beneficial to the life of the church. And I totally agree in terms of there are fewer givers, but they're giving more. The other thing to recognize in terms of diminished return is *how* are we receiving funds, right? And I've talked about this to anyone who has ears to listen, right? Industrial age, information age, augmented age, in terms of church giving industrial age is putting money in a plate, right? Information age is giving online like a QR code or auto-draft. Augmented age is can I gift the church the interest from my Bitcoin? Can they receive that? Right? And when we talk about there's less and less dollars coming in a plate, it's maybe we need to change the way in which we are receiving these funds because people don't carry cash with them anymore.

This is different, like my kids. So we give our kids allowances, every week, whether they, whether they do their chores or not. We are softies, whatever, like don't judge me. But we pay them with, apple pay. On their phones. Yeah. I text them 10 bucks on their phone, which then they can use in different places. They can't use it everywhere, but, but here's the gap: if my daughter said, I want to tithe my allowance, there is no receptacle in my local church for her to tap her phone into and tithe her allowance. We would have to go to an ATM and pull out cash. And because she doesn't have a bank, she can't use a QR code because she has to have a bank to attach it to, right? So there's a gap. This diminished return is that maybe we're not in a position to receive well the changing culture. And I've been raising this flag with a lot of our foundations of how can we, can you, equip churches to receive digital currency, for example, because there's not a 23-year-old graduate from college in business that doesn't have Bitcoin or Solana or Ethereum as a part of their investment portfolio.

It's all in there, right? And even if someone said, I want to give you the interest from my Ethereum, my finance person looking at it would be like, what are you talking about?

Exactly. Right. You know, are you getting shrooms like a theater? What we need to, we need to get with that. So maybe that's part of why there is a diminished return is that we're not equipped to receive.

Lisa: That's good, Matt. So you're describing this gap between kind of where the church lives and how people are giving and why people are giving. So I'm curious, you know, technology's part of this, but also just in terms of how you communicate with your folks and, and how you disciple, like what are some of the things that you're trying to do to help fill that gap or lessen that gap.

Matt: Yeah, I think the first thing is recognizing, like, I appreciate Michael Todd having an hour and 45 minute sermon, but lmy people, they, they think they need a 17-second entertaining TikTok that explains that there's a red beans and rice fundraiser next Sunday. Right? So totally shifting and changing. Not only like the kind of message, but where it's directed, right? Middle-

aged Facebook, that's a community. Teenage TikTok, that's another community. Printed calendar outside of the Sunday school room, another targeted community. Right? We have to be ubiquitous, but we also have to be smart. Because trying to, and it's frustrating if I'm trying to get my, my boomers on to TikTok, I'm just going to be frustrated. Right? I'm going to be, I'm going to feel defeated. I'm going to feel like no one's listening. We have to be smart about where we're investing our time in terms of technology because not every platform is the same and not every platform has the same audience, but in that worship service, you're going to have TikTokers and Twitter and Facebook, and also print material all in the same place. So you just have to be savvy in the way you use the different vehicles that you choose to use.

Rachel: I think when it comes to what we're trying to do in terms of generosity, there are a couple of things that we're just behind on. If we're just honest with ourselves, this may shock y'all, but Ginghamburg doesn't have an endowment. We never have. We've always been the kind of place that, every dollar goes out into mission. It's just been our DNA, and we realize that we've probably already lost millions of dollars because we haven't given people an opportunity to invest. And so there are just some pockets of dollars that we're trying to shore up because we know those boomers want containers that are important to them.

And so, we're working in that direction. The other piece, we're just trying to create a culture of generosity for new generations and unapologetically. Just talk about money in a fun and freeing way. I think for far too long, the church has been kind of either too serious or maybe even too scared to talk about money as discipleship. And what we see is that some of our most well disciplined people are the most generous people. So we say that. And we talk about why that is, and we make fun of ourselves for, you know, we're not going to be TV evangelists, and we're not going to send you a new book for your donation of 1999. I mean, we're just not willing to do that. I'm sure we could do that. And so, we're just talking, we just want to remind people of just the discipline of giving and how it frees people when it comes to consumption and also frees people to live very generous lives. So we're pretty hell bent on creating a culture of generosity. Moment by moment.

And I'm always like kind of the best church in the world. We are working on our Christmas miracle offering. So far, we raised \$331,000 for both local missions. And we have a project in Southwest Louisiana that we've been working on in conjunction with Bishop Harvey. And so I learned about that. Yeah. I mean, my goodness gracious. We're in the middle of a pandemic and you know and money's tight and our people are still, our people give to mission. They just do.

Matt: It's an investment, right? You were talking about the part of the gap that we're seeing is, is the church is arguing about whether. Let's imagine that the church is a wallet, manufacturing company. Like we make wallets. Right? Let's imagine that for a second. And the church's arguing on the ethics of whether wallets should be made of leather or whether wallets should be made of polyester, but the problem is no one under the age of 20 carries wallets.

There you go. That's the church's about the ethics of whether or not a wallet can be made of leather or polyester for a generation that doesn't carry them. That's the, that's the gap.

Lisa: That's the picture right there, right? Yeah. Yeah. Thanks. Y'all okay. So our fourth and final trend that I want us to play with is that **a community focused is more important than ever**. Yeah. So Tom Reiner mentioned this, Joe Park mentioned this. Of course, others are talking about this, that more and more, you're seeing a laser focus on literally your neighborhood, that kind of specific geography. Right? So, say a word about that.

Matt: Well, and engagement is the new. 20 years ago it was all about - you had youth activities, you had children's activities. You had very specific men between the ages of 35 and 42 activities. And it was all very programmed. And this is a general, this is just a general assumption, right? Not everybody, you know, but it was very program focused. Now it is strictly engagement again, that same abiding with people, right?

It is community engagement, which is one of the reasons why a lot of our program ministry is shifting to what we're calling masterclass. It's really simple - everyone has something that they love enough to teach, whatever it is. Right. And it's community engagement, whether it's coaching soccer or painting a piece of artwork or online gaming or learning how to change a tire, right? It is simply Christian engagement. And I say, Christian engagement, the end game. Here's the thing is we keep reading - the great commission wrong. That's not to go out and make disciples of the nations. It is to disciple the nations.

We are not a product. And the church keeps getting this wrong all the time as if we're a factory. When is the disciple finished? You make a disciple. How do you know that you actually have accomplished that goal? That's so dumb. Let's make disciples as if like you, you, you spit out to this product of a prayer.

No, no, no. It's to disciple the nations, to teach the nations, to engage with the nations, with a self sacrificial engagement. That communicates to them that they are valued and that they are loved, whether they play soccer, whether they are gay, whether they climb mountains, it is to communicate that they are a child of God, strictly in a community of engagement that will be supportive.

And that is not going anywhere. That's the beauty of a church in a community is that we're not going anywhere. Right? Whether even if you disappoint us, even if you walk away, even if you don't join my church and leave, you're still in the neighborhood. Yeah. And it's still my job to love you and serve you even when you're being a schmuck.

And that's, it, it is engagement, abiding with one another is, is really this. And it's a beautiful trend. I love that trend is a beautiful emerging trend that we need to go all in with.

Rachel: So Lisa at Ginghamburg, this is just part of our DNA. It's part of my DNA. I'm the person in the neighborhood that invites everybody over to my house all the time.

And, I'm always talking to my neighbors. Even if they get mad at me, then I just walk over to their house and I'm like, okay, why are you mad at me? We can't be mad. Cause I love you. We have this whole thing that we do called "home is the hub" where at the beginning, really the pandemic just taught us that this whole notion, I mean, part of a mega church, we have had this notion for years that you come to us. Like we provide the resources you come to us. And so we wanted to flip the script and say, no, like this is a launching pad. Like if the pandemic has taught us anything, is that the building is only a resource. It's not the church. And so how do we, how do we week by week resources our people to go to the hub of ministry, which is their stinking home, whether you live in an apartment or a mobile trailer or a home that is the hub of ministry. And so in your neighborhood. And so we encourage people to do things like real, real challenging, like start with prayer. Cause you don't want to go knocking on your neighbor's door if you're not praying about it. So start with prayer and then tell your neighbor your story, because everybody has got a story.

I have this beautiful. So I do crazy things and worship. I actually just talked to this guy, his name's Jerry yesterday. So in worship, I'm like teaching people how to share their God story. Not like, Hey, in 1972, I gave my life to Jesus, but this is what Jesus is doing in my life right here right now. And I just said, okay, right now, 90 seconds, tell me you're God story. And so people said little things, and then this guy, Jerry, who's in his seventies. And he said you know, you told us to get to know our neighbors. And I noticed across the street, there was a neighbor who's older and he was having trouble with his lawnmower. So I went across the street and I started helping him. And I found out that he had had a stroke and his wife had died and he was all alone. And here's this guy he's burly, he's like tough. And he just starts to weep. And he says, I realized that I was supposed to be there for that guy. And that guy is supposed to be there for me. And I have this beautiful relationship with my neighbor that I would've never had if my freaking preacher hadn't said, go meet your neighbor. So anyhow. So like, so we're, and I'm constantly reminding our people cause we are forgetful. And we like to isolate and it's hard work. So they go out, they share their story, they start discipling groups. And then we have this fourth thing that we make people do and we call it love regardless. So your neighbor is an ass, love regardless, you know, your neighbor gets on your ever-loving nerves, love regardless. And, and, and in very practical ways, we just teach our people how to be good neighbors, not so that we can fill seats in the church. But so that we could be the church right there.

I had this thought the other day I was at my kitchen sink and right now all my kids are in my home because we're online learning and because of COVID and all this stuff, and we have really strong opinions about COVID in this neighborhood and in this community. Facebook was just terrible. People were not nice humans. And I thought to myself, I have this phrase because I have so many, I thought to my I'm telling people all the time, you've got to choose relationship over being right. And I sat at the kitchen sink and I was like, oh my gosh, I'm standing at the kitchen sink. And I'm like, Rachel, you gotta practice what you preach. But more than anything, if you continue to show this community that even though you disagree on a lot of things, and I disagree on a lotta things with my community, if you keep loving regardless it will transform you and the community around you from the inside out. And it does, like, I could tell you story after story of getting invited to do the weirdest of stuff. And because people, they don't like my

theology, but they love my love. And so we are the church that helps people. So let's be a good neighbor and let's love our neighbors regardless.

Lisa: Love regardless. It's a really good word for us. Right. Okay. A great word to end on. You all are awesome. This was so much fun.

Matt: Yeah, that's great. Yeah. So tomorrow we'll record another one, on, uh, pick a topic and we'll just, we'll just do it daily. Do a whole new episode, every day, every day, holidays, vacations every day.

Rachel: Matt has no boundaries.

Matt: I'm just trying to abide.

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