

## **Barry Watts**

Youth Pastor

Lawrence Heights Christian Church; Lawrence, KS

Interview by Emily Stratton in a conference room at LHCC: Lawrence, KS

September 16, 2010, and October 7, 2010

Transcribed by Emily Stratton

**Note:** Interview questions and comments by Emily are written in **bold** type, while Barry's responses are in regular font. Also, during the September 16<sup>th</sup> interview, there was a malfunction with the voice recorder, cutting off the last 1/3 of the original interview. Barry agreed to meet back up with Emily later, October 7<sup>th</sup>, and re-tell the same stories.

**Well can I have you tell me just a little bit about who you are, where you're from, just a little to get to know you a bit...**

Ok well I'm Barry Watts and where am I, where am I from...goodness, well first of all I'm the associate and student ministries pastor here at Lawrence Heights and I am kind of from here, kind of from other places. I was born in Lawrence, and lived here 'til I was four. My parents divorced when I was two, and my mom remarried when I was four and we moved to Texas. And I lived in Dallas, Texas until I was twelve. And then I moved to Norway, where I lived until graduation from high school, yeah. So where am I from? I don't know... My dad was the principal at Eudora, Kansas for, I don't know, twenty some odd years, so I'm kind of from Eudora, kind of not. I live in Eudora now. And then, I went to college at Harding University in Arkansas for five years and then my wife and I moved to Florida, where I finished my degree at Florida Southern College. My degree is in Financial Management it's nothing Biblically related... I am what you would call a lay pastor. I don't have formal training. So anyway, so we decided we wanted to be closer to family, so we moved back to Kansas in 2003. And so we are now. I've attended here since October of 2003, and I became a pastor here in July of 2007, and I've been here forever since...

**How'd you originally get connected with this congregation?**

Well it's kind of interesting. I grew up in the Church of Christ, which is a non-denominational as well. And all parents, step parents, everything was Church of Christ. Harding University of Church of Christ affiliated and we moved back to this area, and really, the Churches of Christ in this area are pretty conservative. I grew up, in the summers, going to South Side Church of Christ in town, and when we moved back, my parents were going to Overland Park Church of Christ. And we attended there, but it was a big church. I was a really big church, and that's really not our thing. So we, for lack of a better term, "church-shopped," you know [laughs] looking around... and that term's horrible, but it is what it is. And so, we looked around and we finally found a church here in town we really liked. We showed up one Sunday and it was just close knit. It was Wheatland Church of Christ. We thought, "Ah! This is the one!" You know, young families. You know, everything just seemed great. At the end of the church service they said, "Well we're going to have a congregational meeting today and talk about the assets now that we're disbanding." And so that was the last Sunday of that church. We just kind of, "Awww... you've got to be--" We were almost in tears, we were like, "you've got to be kidding me." And so we talked to young people there and I had a connection with a few of them just

from South Side years ago and just said, "Where you gonna go? I mean... where... and what..." And so they gave a few options and, I think some said Grace, and some said Lawrence Heights, and some said Back to South Side. We visited South Side, and some wonderful people there that I knew as a kid... but its just a little more conservative than what we were accustomed to. And so we came and visited here and really it's interesting because we had to make a set of—once you go outside your regular denomination or your regular, where you attend, even though we're non-denominational, you kind of have to make a list that you're not going to budge on. That you're going to say, "these are my beliefs." And there are beliefs that are nonessential that are to the point of "ok, I can waiver on them," and there are some that we just felt strong about. This, we feel strong that these beliefs are what we want to find in a church.

We came here and felt welcomed and warmed and everything else here at Lawrence Heights. And then we looked in to specifically what they believed and it really fell along with our beliefs. You know, pretty, pretty, almost the same. And then anyway, it comes to find out that as we attended here more that the Independent Christian Churches and the Churches of Christ have a similar history. And in fact, very similar history. And it's just fascinating how I didn't really know that until I started coming to a Christian Church. And so, yeah, I was kind of fascinated how that happened.

Then looking—I'm sure it's going to be one of your questions—then looking at, you know, the connection, the history of the Independent Christian Church. It goes back to the Church of Christ, then the Independent Christian Churches, and the Disciples of Christ, which a lot of them go by "First Christian," and you know, the one here in town is Disciples of Christ. So, so that's kind of where I come from. And it's interesting that I found here, and then studied the history and found out, "oh! Wow!" There's actually a connection to the Church of Christ that I came from. And so...

**Yeah! Yeah, well do you mind elaborating upon some of that history and from where it stems—**

Yeah, and without notes in front of me, just kind of off the top of my head, um, our history begins, in the 1800s. Sometimes its called the Stone-Campbell movement. It's basically a restoration movement. You've heard of The Reformation, and the Reformation is reforming the Catholic Church, and Restoration is going all the way back. The principle is we go back to the first century church and look at what the first century church did. Of course the Bible only, and we still hold the things that many other denominations do. And so basically what came out of that is, they came from all different churches and backgrounds.

A lot of Baptists, a lot of even Presbyterian and all, all sorts of different backgrounds that came. And they got together and said, "we're just going to call ourselves Christians only." And that was the big thing. Let's call us Christians only, and no creed but the Bible, and you know and the saying of the Restoration Movement is "in essentials unity; in nonessentials liberty; and in all things love." And that really is, really is the motto that we have. You know, then you get into "how do you define essential and nonessential?" And so that gets to be a mess. But the whole idea is that we're going to stand firm on certain essentials, we're going to have liberty when it's not spoken of in the Bible specifically, but in all things we're going to have love, and avoid splits. Well, later on that didn't work, but that's how it started out.

And so things went well for a while. And the interesting thing is that most of my information comes from my father-in-law, who has done, he teaches a Bible class and serves in, in the Church of Christ. And he's done a lot of study on the Restoration Movement. And so, I've done just a little bit here from that... so

Then what happened is, and there's different opinions on what caused the split, but it came to a certain point that it did split, um, this Restoration Movement. I believe it was 1903, in general, it, it split over, well, one way or the other it basically split, is what it's blamed on, is musical instruments. And it started out as an acapela movement, which means they didn't use musical instruments in worship. And the split basically came down to, they started playing an organ in the church. And well, that just caused all kinds of upheaval and everything else. And that's kind of what led to the split, although if you really look at the history and kind of what was happening, it really started in the Civil War, you know with slavery and everything. Because remember you're one denomination and yet some of your brothers and sisters in Christ over here are in slavery... you know believe in slavery. Some in the north don't. And then all of a sudden the war ends, and these people you were supposed to hate and kill, now you're supposed to take them back to the congregation and worship God with them... it just didn't work. And so today, if you look at, it's kind of interesting, the Churches of Christ are generally in the South, and the Independent Christian Churches and Disciples of Christ are generally in the North. Now there's some crossover, but the majority of the congregations are. So it's kind of interesting how that happened. So probably that led to it more than the instrument, but it's blamed upon the instrument issue.

So in 1903-ish, now we have basically two, you know, denominations—no, we say we're non-denominational but we're two, whatever you want to call it, movements, ok, we'll call them movements. It makes us feel better. So, two movements. It's the... and then, basically in, I believe it was '23, is when the second split happened. And that was, so the Church of Christ was their own, and then the other movement, the other split, then split in two. And that was the Independent Churches and the Disciples of Christ. And so now you have three movements, denominations, whatever you want to call it within one. The split there was on two different things. One was just the liberal theology of the Disciples of Christ that they were moving towards. And the second thing was having a, a hierarchy and somebody to answer to. Local autonomy of churches was kind of, um, threatened, basically. And so that was the split there.

So now we have a spectrum of three and, for lack of a better label of conservative and liberal, basically the Church of Christ would be considered conservative. The Disciples of Christ would be considered more liberal. And Independent Christian Church would be somewhere in the middle. The important part to remember is, we are, um, locally led. We're locally, you know, we have totally autonomy, we do whatever... we're led by the elders here at this church. And so there's no real, you'll find Independent Christian Churches all over the spectrum, and you'll find Church of Christ all over the spectrum and just generally when you look at it there, that there, that's kind of how it works. Now the Disciples of Christ now have a hierarchy they answer to. Not nearly like the Catholic church, or Methodist, or some of the other denominations, but they still answer to a central committee of some sort so... Anyway, that's kind of, that's kind of what happened.

The Disciples of Christ finally became official in the '60s, but they actually started their structure... um, there have been movements to try to, try to get back together, to not be so, you know, hated every time. It's amazing how we're so close theology between Independent Christian Churches and the Churches of Christ, as a general rule, are generally on their theology, there's only basically two things we disagree on. And one is the music, the acapella

music. We use instruments in Independent Christian Churches. And that's a generalization, there are some Church of Christ acapella churches out there, but in general, you know we, we use instruments here. Maybe not. The only other theological issue that would be, you know, of any substance would be, is, um, Church of Christ moving toward—they don't give as much support to parachurch organizations. They believe, let's keep the funds the money in the local churches and let's, let's do that. Do the work of Christ here. And the Independent Christian Churches, we support more of those missionary societies and other things. So, that's another small thing. But pretty much it's instruments. That's pretty much what it comes down to. And um, it can be vicious at times. Basically the Church of Christ says in the Bible where it says here to life your voices to God, it says, it says that. You should lift your voice to God. Period. And it doesn't say anything about instruments. So they say, "if instruments were okay, God would have said you know, 'lift your voices and your instruments in song.'" Independent Christian Churches, that's how kind of we view it as it doesn't forbid it. So we look at that as a nonessential, and the Church of Christ looks at it as an essential. And so that's where the battle lines are, that have been drawn.

And so the best thing I've ever heard at a, there was a Restoration unity conference for twenty five years, and actually in 2007 I went to the 25<sup>th</sup> one, and that was the last one. It was kind of a "we've talked this to death...we know what we need to do: in love, find unity." And not that we have to worship together, we just have to understand that "ok, they do it their way" you know, so anyway. And I heard it said that it's easier to reach to your left, or to your right, than it is to your left. For example, it's easier to reach out to the one who's more conservative to you than it is to reach to the left. So for an example, us, as Independent Christian Churches, it's, it's easier to reach out to the Church of Christ than it is to the Disciples of Christ. But the Church of Christ, there's no one really to reach to the right, and so that's the issue. And it's true. It's true. It's more for us to be more forgiving of those to the right than those we view as just liberal "oh, they're just, they're all this theology, and I can't believe they think that," And so, really that's a great analogy when in how comes down, so I don't know.

My family still remains devout Church of Christ. Um, I still have a love for the Church of Christ, I really do, but I find myself pasturing a group of another church and I don't think there's anything wrong with that. And you know, musical instruments, I am frank with people here. Honestly, I prefer acapella.... If, if I had a choice. I mean I absolutely, that's why I prefer it, because I grew up with that. But I don't think there's anything wrong with instruments. It adds a different aspect to worship and so yep. So I'm kind of a cross between all this. So. Anyway! [laughs] Might be more information than you need.

**No! It's great! I like to hear it. Um, just in looking specifically at Lawrence Heights, do you know very much about its early days and how it became established...**

Yeah, um, when I first came on in 2007, it was our 50<sup>th</sup> anniversary and so we had a big celebration, and as part of the celebration it was kind of my task, um, to research the history. And so I learned quite a bit. And so, um, here's the story as best as I understand it. In 1957 they started meeting in a home church and it was over by the Prairie Park School, just a few blocks from, from here. Is that Prairie Park? ... No it's not Prairie Park. Deer... Whats the name of it? Is it Deerfield?

**I'm not too sure. I'm not familiar with the area...**

Anyway, [laughs] take this out and put the right one in there! So... I believe it's Deerfield, I think... Anyway, right over here, they started meeting in a church-home. And, um, that lasted for just a couple years, and they grew quickly, and we actually still have their copy of their original, not constitution, but their original statement. Anyways, right along the Restoration Movement. You know that we believe patterning after the New Testament Church and essentials and nonessentials and everything else. And so from the beginning it's very clear it was a Restoration Church. I mean, it didn't say "we are a Stone-Campbell Restor--" but it was very obvious, theology behind their original... and then they moved and began meeting at 9<sup>th</sup> and Alabama, and it's still there, and I don't know what it is—whether it's a school or some, a community building—um, it's a white building still there. And they began to meet there, until 1963? Sixty three or sixty four. And that's when, again, they became, they began to grow to a point where they wanted their own building. And so in, in sixty four, they made the decision to find some land, to buy some land to get a church upon. And that's when this land was bought, where we are today. And um, they really didn't... it's interesting, looking in the elders meetings, you can see where they made a decision, and really took a step of faith that, "we're going to build this building." And they called all the congregation in and they said, "okay, you know, not that this is a legal, formal commitment, but how much can you give a month?" You know, to the church. And so the families basically said, "here's how much we can give." And so then they based their budget upon that. We don't do that today. We just say, "we're going to build a budget" and then hopefully people give, you know it's a faith, it's a thing, knowing God will provide. But, it's a lot different. And so they basically, sold bonds in order to build this church... in order to finance that. And so it went very quickly, and they were able to get through that. And so in sixty four they build what was this part now. Just this part. It's a smaller church building.

And they continued to grow. And in 1969 is when they decided to add on. And so, beginning in sixty nine, I believe they dedicated 1970, they built this sanctuary that you can see shooting out that direction. And so that continued on until, well then we got into add-ons, it's been remodeled and things.

As far as pastors and leaders, we had quite a few in the early days. We had one who, Rod Hinkle, who was here, I believe it was 23 years, leading up to 1991... 1990-91, which then James Taylor was hired. And he was up 'til 2007, and then our current senior pastor became the senior pastor. The interesting thing about that, the fascinating part, is, in your study you'll find interesting that racial component. The pastor, James Taylor, was African American, and actually had a Caucasian wife. So it was a fascinating, you know, just an interesting race-relation thing. And it, it went a long way during those years, as far as us moving from a white, older congregation—let's just say it the way it is, unfortunately in churches you see a lot of segregation. Not that it's on purpose, it's just maybe worship styles. I'm not quite sure. But you do, the fact of the matter is that if you look at it, there seem to be churches that are, that have a majority African American. There seem to be churches that have a majority white Caucasian. That's just the way it is. So anyway, so that went a long way, I mean James really took our church a long way in that direction, did some wonderful things. In 2007 he moved to Oklahoma, and Steve Koberlein, who was an associate pastor at the time, became the senior pastor. So anyway, that's the movement there.

There haven't been any major splits, to speak of. We've been blessed in that. There have been plenty of feelings that have been hurt, and people that have left of course, as unfortunately church business can be nasty at times... um, that's the reality. But there have been no major splits. We've just had times where people have gotten upset and left.

There's another Independent Christian Church in town, North Lawrence Christian Church, and Rod Hinkle, who was our pastor for 23 years, he retired. And after a few years retired, he was preaching at different places, filling in, just as kind of a retirement activity. Well North Lawrence needed a pastor, and so they contacted him. And after a lot of prayer and a lot of, you know, "is this really what I should be doing?" he became the senior pastor there, and still is today. So we have a wonderful relationship with North Lawrence. They tend to be... they're a smaller church. They're an older crowd, a lot more senior saints. But they have a wonderful ministry there too. And in fact, Rod's son goes here. I had all his kids in youth group, well Rod's grandkids. And so the Hinkle, we still have an attachment to the Hinkle family. So anyway, that's kind of the history of Lawrence Heights.

And interesting question and one we still, is "why Lawrence Heights? Why the name Lawrence Heights Christian Church?" And we've, we've talked about changing the name of it for years. And the reason is, I guess, from what I understand, this area used to be called Lawrence Heights years ago. Now it's not. And so you say Lawrence, "well where's Lawrence Heights?" Well the area, you know, how they name different sub-divisions, it doesn't exist anymore. So it's kind of like, "Okay, what's Lawrence—" But it's tradition and we just kept the name because people know it's well, Lawrence Heights Christian Church and so that's kind of where it is.

**Yeah, well let's see. In terms of your congregation today, what would you say draws people to this body? What are some of the things that, um, are representative, or describe your congregation?**

Well, hmmm. I would say the most thing, that we really move towards is just loving each other. We'll, all the staff here including our senior pastor, be first to admit we're just sinners saved by grace that we're not, we don't have all the answers, but we're going to follow the Bible as closely as we can, what it says, but we understand we all make mistakes and try not to be judgmental of one another. But at the same time hold each other accountable. We believe there are truths, and we believe it does make a difference in your attitude. If somebody's behaving in a way that's not, um, not biblical then, you know, we're to reach out to them. And in love, tell them "hey, you need to change your ways. This is not God's will." So that love really is something we stress a lot. Over the last few years we've really, trying to, you know remove the log out of your own eye before you go look at the speck of dust in your neighbor's eye, you know, because there's plenty of that going on, you know. So anyway, that's really move.

The other thing, I'm trying to think, and I go upon what our visitors say, even visitors that decide not to come to go here on a regular basis. We tend to be very friendly. A very friendly church, feel welcome.

We have a very interesting, uh, demographics. We have a very young church, I would say. The average age, we have lots of families with young kids, you know, for a church size of... I don't know where... 235 maybe? Our average attendance on Sunday? We, you know, had six pregnancies here recently, new births we've had four. And as a student ministry pastor I'm going, "what?! Bahhh! Bigger nursery! Bigger nursery!" But a lot of young families. A lot of young families.

But then we also have an older component. Maybe fifties and sixties, we don't have a whole lot of senior saints... the ones we do are ones that have been here for years and years. So it's just a very young congregation, which a lot of people, really, are looking for. We also have a, it comes through our music director, she does a wonderful job. It's a great mix, during our

worship service, of not only the new contemporary songs, but also some of the hymns to maybe a more modern—now I'm not musical—a more modern mix or something. But there's, there's that component too. Let's face it, the older generation, they get, you know, they want the hymns, "let's pull out the hymnals!" But the younger generation's like, "Oh! Snoozer. Come on, gimme a break!" And so she does a wonderful job of bringing both in. Our music would be considered contemporary, but not—I know churches in town are a lot more contemporary than us. You know we still have drums, guitar, piano... maybe a bass guitar, and a praise team. But it would still, I mean coming from the Church of Christ, it's very, you know, contemporary. But compared to some of the other ones here in town, I know it's not totally contemporary. So it's interesting. And interesting mix.

But I would say that's our draw more than anything. We've started a lot of ministries, and a lot of activities and things, but, you know, without that other stuff it just doesn't really go anywhere. So that's really what we kind of strive for, and really what we...

And growth-wise, when I came on in 2007 as well as the senior pastor became, he was the associate, became the senior pastor. Um, we were averaging, you know, right at a hundred, a little over a hundred, and so we've been blessed with growth. Not that growth is... it's so difficult in this versus the financial business arena that I was in. It's not always all about members. That's the bottom line. But, as much as it's easy to say that, you know... you still look at the numbers. And you're still like, "ok, are we growing? Or are shrinking?" And, but starting there, at a hundred, we grew really quickly. God blessed us in amazing ways. And in January of this year we split to two services. Because our sanctuary, when you get to the upper two hundreds, it's full. And I guess there's studies that once you're at about eighty percent full, you stop growing. No matter what kind of church you have. It's just people come and they think, "well I'm not welcome here, I'm not needed here." And they'll leave. And so, I think it's a pretty researched fact, that eighty percent is kind of that number. And we hit the eighty percent. And so we went to two services, in January, and our numbers have continued to climb, maybe plateau-ed a bit. But you know, we'll have Sundays where we're a little over two hundred, and then last time we were two-sixty something or so. It's just an indefinite range. And we continue to have discussions among the elders in such of "where do we go from here?" We're almost land-locked. Our parking's a serious issue. So it's just one of those discussions. Classroom space. We're cramming people everywhere. It's just... so it's tough. It's tough to look and say, "ok, so if we continue to grow, where do we go next?" And um, so that's kind of where we're at.

Good problem to have! It's better than, "we've gotta find some people!" ...so you know, so we consider it a blessing. But there is that.

### **Um, well tell me about some of those ministries you were mentioning.**

Um, well we have uh, we just recently added an associate pastor, another one, because we just had to have help. It would be just too much for just two of us. So we have a senior pastor; we have an associate pastor, which he's thirty two hours a week, but he works forty, he's basically full time; um, myself, who's a full-time pastor. And then we have a thirty hour a week secretary, and a thirty hour music director. That's our staff plus janitorial and maintenance. And so with adding an associate pastor, we added a bunch of new stuff here in the last year or so, which has been wonderful.

But as far as our ministries, we have everything from, of course, nursery and toddler to pre-school, and elementary, and children's church and such. Um, we have a pre-teen ministry,

we've gotten going for the 4<sup>th</sup> through 6<sup>th</sup> graders who feel oh, you know, "I'm too cool for children's church, but you know, I'm not quite ready for youth group." So, we've started that. And then, this year, I think we've got twenty or something kids that are in that age group. Now they don't always all show up, but the whole point is, it's a big group we have. It's fascinating how that moves through.

[recording cuts off in the next question, so I refrained from transcribing. The interview was re-done at a later time, and remaining questions are as follows below

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**Ok, so once again we're meeting with Barry Watts from Lawrence Heights, picking up from where it got cut off last time! So anyways, Barry, we had just finished talking about, kind of the ministries that are here at Lawrence Heights. And could you tell me, if I were to come here on a Sunday morning, and go through the services, what would a Sunday morning look like here?**

That's always tough to explain, because, you know, different churches are.... Are we contemporary? Are we conservative? And people will call on the phone. It's like, "how do I explain this?" And so, um, the best way I can explain it is first of all we have two services. We have a 8:15 service, and a 10:30 worship service in the sanctuary. And then we have 9:30 Bible classes in different classrooms across the building. But as far as what you would expect, um.... I don't know. I consider it a little more contemporary, as far as the music. That's always a question people ask, is what's the music like. We have a nice blend, I think, of um, contemporary and traditional. We do have a praise band with piano, drums, bass guitar, guitar... I'm not musical so, but something like that. And then a praise team of two to four people, or something like that. So our music director does a good job at that. Even when we do hymns, at times we'll do hymns, but she'll do it in a modern arrangement or whatever they call it, so. So I consider it a little more contemporary, I know I've been to churches that are more rockin' than we are, but I've been to a lot of churches that are more conservative, and hymnals and such. We have hymnals in the pews, but in the six years that I've been here we've never touched them, that I know of. We shoot the words up on the, you know, projector up on the thing. So I consider it a little more contemporary, as far as the music's concerned.

We take the Lord's Supper, communion, each Sunday. That's a unique thing with the Restoration Movement. Not unique to it, but that's kind of something, you know, that we do each and every week. We believe it's important. So that's a time of serious—you know the singing time tends to be very jubilant... jubilant's probably a—gosh, I can't say that word—um... it tends to be happy and uplifting. The Lord's Supper time is, kind of becomes a meditation, and we have someone get up and give what we call a communion mediation, just kind of focusing our minds on Christ as we go into that. And then... Then the sermons, you know, they're... our senior Pastor, Pastor Steve, generally preaches them. I'll preach once every three months maybe, our associate pastor will preach...probably about the same, maybe a little bit more. And it's... I think he's very good at just, you know, being straight forward. That "here's our problem. We need to fix it." He definitely doesn't just tell us what we want to hear. I think that's one of his great callings. But... so the sermons are still very relevant, I think. Very application based. We don't do a lot of this "let's talk about this grand theology!" You know, it's more just talking to people and saying, "ok, here's what the Bible says, here's what you need to do in your life to follow it." So that's about it! At the end of the worship service there is an, an altar call, or

whatever you want to call it. And invitation for those who want to accept Christ, for those who want to rededicate their lives, or somebody who just needs prayer and wants to come up and something's going on in their life...so.

Um, so in general, that's kind of the feel.

From visitors, you know we get feedback from visitors, and we kind of enjoy that. Whether the visitor decides to worship with us or decides to go elsewhere, it's interesting what they say and comment on. They comment that it's a very friendly church, that it's a very open church, so we take that as a huge compliment. So yeah, that's the best way I can explain it.

There's lots of fellowship before and after services. People talking. In fact, at times it gets too much, we have to close the door, because out in the lobby they're "ah! Chickachikcachijaaa" and "Aw! It's great to see you too!" So you know, ha, it's actually a problem at times! But no, it's just a wonderful time of worship on Sundays. So, I think it's very positive for the most part.

**Good deal! So in talking about fellowship, um, is there any way that food, specifically, plays a role to being a fellowship factor or...**

I can't think of a time that we fellowship without food. It's always about food! You know, in the first century church, they, they were into that too. I mean, Christians that, they called 'em Love Feasts, um, Agape Feasts. And they would come together, now of course they met nightly, and they would eat together. And it was a sharing, just like Jesus shared the Lord's Supper on the last night, the night he was arrested. So, it's the same idea. They joined together and they, they would have these Love Feasts. So uh, we follow that model to a certain extent. Um, I think we should have a potluck every Sunday, but my waistline doesn't. And so uh, we do potlucks...on major times. Thanksgiving potluck. Easter, we have a breakfast. We celebrate it Biker Sunday, the Christian Motorcycle Association comes and we do like a chili something and then... pretty much any time we can have an excuse to do food. And even when we just get together for other things we'll have snacks or, we'll have a Christmas party with snacks. There's just always food. Food makes people happy.

**Oh, for sure.... I agree!**

It makes me really happy!... so...so anyway.

**Great. Well then branching out a little bit more from those ministries specifically within Lawrence Heights, that we were talking about, what role does missions play in Lawrence Heights? What does that mean to this body?**

Um, the elders made a decision a long time ago to, you know, tithe, which is just a tenth, just a fancy word for a tenth. And um, they'd take the contributions that would come in each week and they'd tithe off that to missions, to missionaries of different sorts. They made a decision later on to go to eleven percent, kind of as a show of our support for, for missions. Right now I think we have nine or ten missions that we support. And they're anything from Christian colleges, now don't hold me to this, but these are some of the ones we have supported: um, Manhattan Christian College, Ozark Christian College... so we support college, Christian colleges. Then there are some, um, you know, individuals that are doing evangelist work across, you know, across the world... we'll support them. Um, we support the mission Lake Christian Camp. We

send our kids to camp too. And then we have a domestic missions fund, which is just part of that, and that's we can use it for anything. The Leo Center, we support them. That's one of our, our missions. Anyway, there's nine or ten. So basically, if you break it down, each of those are getting one percent of our, of our offering each week. And so that's kinda the main thing, as far as organizations outside of Lawrence Heights. And it's important. So like the Leo Center, for example, what they do and they have a food pantry and they help the poor, I mean, we're not equipped here so well for that. I mean, we have people that come in here and request benevolence, and we try to help them. But you know, they're a lot better at discerning what's a real need and maybe what's not a real need. And so we'll refer them quite a bit, and we have a relationship there. So that's nice. And it's not dumping our problems on them, it's at least that relationship. So we, we really enjoy supporting them.

So yeah, I mean, that's kind of the best way... we will send, we've had members of our church go to Ghana, um, Haiti, ah, China...quite a few others. We try to support them on a need basis, if they come up to us and say, "hey, you know, we need this amount...a thousand dollars." And usually the elders will step up and do that. And then love offerings too. You know, we'll have a time where somebody will be holding a plate at the back of the sanctuary while people leave, and we'll give to that too. So it's really kind of um... just depends. Um, Gideons, we've supported them over times, they put the Bibles in the hotels. They do other stuff, but that's what everybody knows them for. So that's kinda how, how it works with organizations outside of Lawrence Heights.

**Great, well for those people that are, um, doing international work, what kind of projects are they taking on? Is it just evangelism? Or are they working on a development project or relief? Or how does that work?**

It's generally, uh, missionary work of some sort. Right now we have a gentleman in Nigeria who is helping a village there. He had connections in Nigeria, he speaks Nigerian and everything. He's there helping them build a school and dig a well. In fact he's finishing up and he'll be back, he's been gone for six months I think. And uh, but it was a, it was a missionary trip in the sense that he was available to share the gospel, support the churches there, but at the same time the work he was doing was helping the community. And um, you know, that's kind of the philosophy of really, of not all, but most Christian missionaries are kind of like that. They want to feed the people, to help house the people, and then share the fact that the reason they're doing this is because Jesus cares for us and does these things for us. So um, so anyway, there's another one, um, Mexico. Then we also have another family that just moved, the Wylie family, to New Zealand. And their primary purpose is to plant a church, to set-up a church there. So you would say their main focus is, you know, I guess evangelism at that point. But, recently, a few weeks back, maybe a month, there was an earthquake in New Zealand, and so their focus literally went within one day from planting a church to totally doing relief work. And so, you know, that's kind of what happens.

When we were supporting, on a regular basis, a Hands Across the Waters, a Haiti mission. And when the Haiti earthquake struck, it totally changed their, what they were doing. And so, you know, it's just kind of a case by case basis. You know, I'm a strong believer in going and helping people that are, medical missions or something else, and at the same time, you know, that's what we should be doing here in the United States, and as Christians. And that's kind of one thing that I think we've failed at is we're to be Christ to the world, or which to show the love of Christ to the world, and not just, you know, walk around taking our Bibles and banging them on peoples' heads, you know. So that's kind of, that's kind of my philosophy. And I think it

tends to be the philosophy of Lawrence Heights as well. Just uh, to serve, and that's how we spread the gospel.

**Good deal. Well you were mentioning a little bit, when I first mentioned missions, as to how part of your, um, your offerings were set apart for missions. Can you tell me a little bit more about finances in general. Is there a specific recommended tithe, or is it all free-will offerings. How does it break down?**

That's a tough question. You know, different denominations are... you know, feel that tithing is very important. Hard core. You tithe. You know, in fact, "I want to, I want to know, how much money you're making and we're going to, we're going to monitor this," but no. Not necessarily, you know, we believe strongly in the verse that says, you know, it's what the Lord lays on your heart, as to what you give. Um, you know, we'll recommend tithing, it's kind of, I heard one pastor, or minister, say one time that tithing is like training wheels. That if that helps you get in the habit of giving to the Lord, then that would help. But we don't require it. We just, we really talk to people about setting their priorities. And you know, your first dollar should go to the Lord and all of the rest should be yours so, if you give ten cents, then that should be the first ten cents of what you make, and the rest should go to the Lord. So uh, so anyway, we believe in the importance of tithing, but we don't, we don't necessarily force it upon our congregation. You know, we call it "tithes and offerings" because you know, you have your regular giving, on a regular basis, whatever you've set aside. And there comes times when you have to give more. When there's a special case or something like that. But we've been blessed. The Lord's has, the Lord has provided for us here, and we're financially very stable. And we don't have a lot of money sitting around, but at the same time, you know, we meet our budget and that's a wonderful blessing. And we just, you know, we just, the Lord provides. It's hard to explain unless you see it, but um, every time we have a need, we bathe it in prayer and the funds become available. So that's kind of, kind of what happens with...

**Mhmm, and then earlier you were mentioning that you have one person as a janitorial staff. And in terms of care and maintenance of the building, does that one person take care of all of the building's needs and yard-work, or are there work-crews of people that come in and volunteer, or how does that work out?**

You know, that's another interesting question, because I've been at churches that do it different ways. And um, what we do here is, we have um, one maintenance man. He is part-time—thirty hours a week, I think that's what is right—and um, he does a great job. He's more of keeping our building—you know, our building here is more, relatively old and we kind of have repairs and just... you know anything from fixing a light to, I don't know. There's all kinds of stuff he does. He does more stuff than most of us know, probably. And so he's the maintenance side. We do have a, a janitor. It's actually two gentlemen now that are sharing the job. And I don't know how many... it can't be fifteen hours a week, maybe twenty. And they, really, come in and vacuum and take out the trash and things like that, and um, clean the bathrooms and, so it's all paid at that point. And then we hire somebody to do the mowing as well. So you know, I've heard of churches having volunteers to do that, but here we have a, we're blessed to have a paid staff.

**Great... sorry as I'm writing something down here, I'm thinking of these other questions to ask. Ha!**

No no, that's fine!

**I remember last time, I had also mentioned, or referred back to a comment you had made about holding people accountable in terms of what they're doing in their lives. So how does, how does accountability work out in this congregation and in what ways and are there any circumstances—specific lines—in which you feel the need to call someone out on a particular action. In, in what circumstances does that happen?**

Well I think, unfortunately, that accountability's something we're not really good at, or we're not as good at it as we should be. Let's put it that way. Um, that's tough. We have a lot of small-groups. And really, to hold somebody accountable you need to have a relationship with them. Um, I can't go up to somebody I don't know at all and go, "hey, in your life you are doing this, da da da," and be all demanding. So mainly it's within our small-groups that we hold each other accountable. You know, even as a minister I'm a member of a small-group. There's six young families that meet in homes. And um, that's where it really happens. It happens, if there's somebody within that group that has kind of stopped coming to church, or is um, you know, not acting the way they should... I don't know. It's hard to explain different things that'll come up. You know, if a married couple is struggling, or if the man's not being the husband he needs to be, there's a chance for that too. There's lots of different—but the whole idea is that those small-groups is where it should happen. It's not like we stand in front of the congregation and go, "All..." you know, "John Smith! We heard you got drunk Friday night!" You know it's not like that at all. But uh, we have an opportunity a lot during the week, the pastors here, to talk to people about their problems. And we're able to at that point, really, you know, to hold them, "if you're going to, if you say you're a Christian, and you say you're following the Bible, then here's what it says, and so you need to follow it." We definitely, you know, the hard part is, for an example, um, you know, we feel that homosexuality is a sin. But what if somebody comes in—and it's an issue here in Lawrence, that's why I bring that one up—if somebody comes through the door that is openly, you know, homosexual and declares they're homosexual, we're not going to kick them out. We're going to love 'em. We're going to have them worship with us. But at the same time we're going to, you know, um, we're going to be very open and honest with them. That we love you, we just think this choice is not what God would have you do. As far as, let's say that, that same person wants to become a member here. I think that's the point that we'd have to go, "okay, here's the principles we stand by." And you know, we just, that, that would be a difficult decision. But that's what it would come to.

Um, we've done things in the past where we've, people, maybe for an example, we believe the Bible is very plain about pre-marital sex. That sex is meant for marriage. And we've had people before who are living together, in a situation, and again, we've talked to them, we've told them "this is not God's will." And we, we lovingly do so. We don't go "Bom! Pshhh! Let me bring my gavel with me as I meet with you!" We just lovingly say, you know, "we just really feel, and here's the Bible's support." We keep, we keep going back to the Bible. Um, but uh, we've had situations where um, we've had to remove people from leadership positions, while they're living in that sin. Just 'cause we're like, you know, we don't want to look like we're condoning this behavior. And that's important. It is biblical though, if somebody is to the point of causing division within the church. We've not done this though, since I've been here, but there is a process within the Bible of dis-fellowship, in a, in a sense. If it goes that far. Um, I've not seen that here. But um, but it is biblical if it comes to that, that point.

But most of holding accountable has to be done on an individual basis, a small-group uh setting. But you know, we've gotta do better. We've gotta do better here and it's something, um, you

know, you'll, you'll see your friends, you'll see your loved ones making bad decisions, doing things... whatever it is. I mean, however small or big it is. And you know, what stops us from just saying, "hey, seriously, you know, you're, you're not making the best decisions." And um, kind of where the hard part of it is 'cause we know, no one likes to take criticism. And so if you know that it... myself. If somebody holds me accountable, it's not very comfortable. Ha, "Thank you for holding me accountable!" No, it's awful! You feel uncomfortable, but most of the time you know. Most of the time it just takes that person in your life to, "I know that you're right. I know I so have to do this." And so, so anyway, that's kind of—

I can think of one example that's a, a smaller example. You know we have a softball team, as part of our sports ministry and we've had a few games where our Christ-like example's not been there. Um, I think we do a pretty good job, you know, because we're playing in a secular league, and there's, you know, arguing among—myself, I'm very competitive. And so they'll, we've had a few games where it got a little out of control. Some of us got a little mouthy and a little aggressive, and so afterwards, we really just kind of stopped and said, "Alright," you know, "this is ridiculous." And we had a few guys step up and really hold the team accountable and say, "here's the deal. If we're going to wear these t-shirts that have Lawrence Heights Christian Church, the name of Christ on them, we better start acting like it." And so there's an example. A, a smaller example where it had to take place. But, we've gotta do better. The bottom line is we've gotta do better. Just, just you know, and in love, in grace and mercy, just speaking, telling the truth. So...

**Great, well kind of um, looking at that a bit further, you said, so in the smaller group setting that's where, that's pretty much where it'll happen, since you have these relationships built with people. And then you had also been mentioning in the ministry section, that you'll have some small-groups, or some bible studies that will go on in peoples' homes. And do those also take on themes, at times? So, say there's a group working on looking at healthy marriages, for example. Does accountability also take form in just the themes that are being, going on?**

I don't, I don't think so, necessarily. It's, it's um, I would say we have two different types of small groups. We have ones that are generally here at the church, they're organized Bible studies. There will be different ones, I think right now we may have one doing Revelation, we have one doing Ephesians. Uh, we have a ladies group doing um, *Me, Myself, and Lies*, it's a new, a new book out. Anyway, so we have all these—another one's doing 1<sup>st</sup> Thessalonians—so we have theme-based in that sense. Some people are really like, "Wow, I really want to study Revelation. So I'm going to that class." Um, the small-groups beyond that, you know, we have meeting in homes, it just depends. My small group, for example, we've done all kinds of studies together. Right now we're doing, it's called um, *The Life You've Always Wanted*. It's a book, and we read the scriptures as well. It just talks about spiritual disciplines, finding the joy in life through prayer, things like that. We've done, within that group, we've done um, marriage studies. We've done parenthood, because we're all parents within our small group, individually. We've done, haha, Gilligan's Island and how it's the Seven Deadly Sins. Fascinating enough, it was actually written that way, which is weird. But anyway, so we've done anything. Anything and everything.

Each small-group decides, you know there are other small groups that have done marriage ones. At one point, years ago, our small group had some single people in it, so we didn't do marriage ones, because that would be weird. So it's kind of the individual basis. Um, our, our newer associate pastor, that's what he's over, is the small-groups, and he tries to coordinate,

get them material, see what they're studying, and guide them, in a way. I mean, but it, it's up to each small-group. At times we'll have special groups come together. Um, we did *Financial Peace University* at one point. It's a money management from a Christian perspective. It was short term...

### **Is that Dave Ramsey?**

Yeah, yeah. And so we hosted that here for a little while. You know, and, we'll have special times, you know have a parenting class that will go for a certain period of time. But it's very... it just depends. It depends. And um, but the main point is the two separate ones. The smaller groups that meet in homes, really they have more, um, they decide as a group what they want to study. And the ones here, we provide, whether it's Sunday morning, Thursday nights, Wednesday nights, we provide. Here's the class, and we're going to be studying this. So that's kinda how it works.

### **Yeah, and how are they led? Is it just people within the congregation that feel called to put a group together and then come seek you out for advice on that? Or is it elders that are leading it? Or how does that work?**

Yes. It's kind of interesting because some, some churches I know, you know, it has to be an elder, it has to be a minister. Um... basically, as far as our organized classes here, for somebody to each they need to be approved in a sense of I don't, or you know, the senior pastors... we don't go through a formal process. But, like right now, some of the classes are led by a pastor, an elder is teaching one of them, a pastor's wife is teaching one of the ladies' things. But there's no, it's more of a case by case basis. Somebody may come forward and say, "I really want to teach." And again, it's those people that we know. If somebody's new to the church, we have to be careful not to turn them over to a teaching role, because we're not one hundred percent sure what their beliefs are. And so um, usually it's people we know, and then we're able to make a judgment call on that. Um, people do bring forward ideas quite a bit. And basically, um, again it's case by case. Somebody'll say "hey, you know, I feel called to, to teach a class on this." There's a new sewing group that started up, you know. And she came and said, "there's lots of ladies here that want to join, to have a time of fellowship, with sewing," and so they do it every other Friday, once a Friday a month? Something like that. And that's where generally the question is, "okay, so are you willing to lead it up?" So, you know how that works. So yeah, people bring a lot of ideas, and we just kind of try to pray about those ideas, to focus them, and see if we have the, the leadership to take that. Yeah, so it, it's tough to say. It's um... but yeah! We've had both, you know, um, lay people, you know, teach, even preach. We've had a, a couple people from our congregation that have preached as well. So, there's no hard and fast rule. It's just knowing a person, knowing where they're at spiritually and their abilities to teach.

**Well great. Um, for my next question, this one kind of jumps back in history a little bit. I was wondering. Do you know very much about what Lawrence Heights was looking like in the sixties in terms of the Lawrence context and... I feel like revolt is a, a strong word, but just a lot of the cultural tensions that were going on at this time? Did that, did that affect how Lawrence Heights as leading their worship, was there any influence from Jesus Movement, for example? That directly influenced Lawrence Heights?**

I would say, and again this is just some of what I've read, and it's really just a personal opinion, but um, I would say, when I look at Lawrence Heights from 1957 to 2010, I would say we were much more conservative, um, in the beginning. Um, I suspect, at the time, that they towed the line pretty hard, as far as cultural changes... I would say they were, I mean because what, you know, part of our charter, part of our call is to look to the Bible, um, for answers. And so um, so my suspicion is that they would have been very, and you know, and there's nothing in the minutes to show this, I'm just my suspicion is, knowing is, is that they would have, they would have, you know, stood firm. And not moved, for lack of a better scale, right or left, you know. Left being more liberal, and libertarian, and right being more conservative and I say they would have stood firm and not moved to the left. Not moved with the movement. To be more... more aware of it. Definitions are difficult, liberal-conservative, but that's what I would say. I say they would have stayed more conservative.

And I would say we're still on the spectrum, we're still conservative. I would say, that other churches, um, but, I definitely see where we've become a little—in a good way, in a good way—while sticking to our principles in the Bible, trying to be more open to everybody, but uh, that'd be the best explanation I'd give. I mean it's difficult. It's difficult when you start putting labels on things.

But we feel very strongly that the Bible was, was um, the Bible's infallible, we believe the principles, that people should look to the Bible for answers. And that, even the culture today, that they claim to be more enlightened, and or are, have the new answers because of what science has told us, and what we realize now. We really believe in going back to the Bible, and looking at the Bible. And sometimes, you know, the Bible tells us stuff that we don't like. But it's not our judgment call to make. And so we try to, and what I've said before, and really what our motto is, is something we try to stick to is, "Where the Bible speaks, we speak, and where the Bible's silent, we're silent." And sometimes the Bible speaks real plainly, and we've gotta, we've gotta speak that in love and truth. And other times, it's silent. And so it's not for us to put our opinions and our thoughts in there. So that's what we try to do. And so, but it's difficult. It's difficult especially in Lawrence, because um, even though we're in a very conservative area, a very church—I don't know how to explain it—a very church-going area, you know, it's a very religious state. Let's face it the state of Kansas. Yet within it there is Lawrence. And there is a huge spectrum within Lawrence and so it's difficult at times to hold our ground. And to realize that we um, you know, we just, we want to stand for these principles, and even though they may not be politically correct at times, we still have to, in a loving way though, we don't have to be the Fred Phelps standing on the street corner, screaming horrible things. I mean, that's ridiculous. I mean, and so, so we're not going to do that. In love, we're going to try to show people that God loves them no matter what, no matter what they've done, no matter what they're doing, and that you should change your life and follow him. And that's really what we try to do.

So that's the best explanation I can give so...

**No, that's great.**

So I don't know. I don't have anything in particular as far as examples I've read about or anything like that. That's just my suspicion. That they would have, they would have... the Jesus Movement, I don't know of anything, any influence it would have had.... So yeah.

**Ok, um, so then in terms of spiritual giftings and charisma, how is that handled in this church?**

Uh uh, let me drink coffee before I begin...

**I know, it's a big question.**

Well this is actually a question we get from um, more often than you'd think from over the phone, because somebody will call and say, "well what do you believe about speaking in tongues? Or what do you believe about this and that?" And we believe the Bible is very clear about spiritual gifts, people are given spiritual gifts. You know, we do not believe that, and I'm not trying to pile on another congregations, I just know what they feel. We do not believe that speaking in tongues is some kind of proof that you have the Holy Spirit, proof that you're saved. We don't believe that at all. We believe there would be times, possibly, for speaking in tongues, but Paul says that it's, it's really the least of the spiritual gifts. And so, um, I've never heard speaking in tongues here. I know some feel that speaking in tongues is no longer viable, that it was just back then and no longer now. I'm not going to say that. There may be, God could use them in certainly, in certain circumstances. So that's kind of the speaking in tongues part.

If it were to happen here, how would we react? Well, you know, of course we're, you know, to make that judgment, is it true or not? And the Bible does say that if there's not an interpreter of speaking in tongues, then it's not, it's pointless, you know. That if somebody is just, you know, speaking in tongues and nobody understands it, then Paul says it's drawing attention to yourself and not to God. And, so that's kind of what I say about that. That's why I would question a speaking in tongues that is not translated, then it was for the person and the show of the person.

Um, as far as other spiritual gifts, well, you know their just, they're in the Bible. You know it's, it would make us uncomfortable figuring out exactly what was and what wasn't, but it's biblical. And so we can't just throw out of the Bible, the part we don't agree with. And so, that's the spiritual gift side of it.

As far as charisma, um, you know that's difficult. That's another tough, you know, I've been to churches that have really all ends of the spectrum. And um, the hard part is, we believe in the Holy Spirit, we believe as a Christian you have the Holy Spirit within you. We understand that at times, the Holy Spirit can be emotional, and you can realize the Holy Spirit is there emotionally, but we don't believe that it's just emotions. And unfortunately, in my opinion, some, with the more charismatic thing, say the only way you know the Holy Spirit's there is an emotional of some sort. And although we believe the emotion is an important part, it's not the only part. You know anything in worship, it's not like we say, "thou shalt not dance in the aisles!" you know, or "thou shalt not do this!" We don't do that. But it's very much, and really, the measuring stick should be, if it draws attention to yourself, versus God, then it's not of God. That it should be worshipful, it should be um... that's really what I would measure it by.

We've had instances where people have been more demonstrative, I guess, and that's where we always have the question, you know. Is it heart-felt? Is it Holy Spirit led? Or is it "look at me I'm more religious because I'm doing this." And it's a difficult thing to define. But in general, I wouldn't consider us very charismatic. Um, we will clap, we will lift hands at times. That's all biblical, very biblical. In fact, it's amazing how many times, myself, I'll stop myself from going, "ooh... you know, I want to raise my hands but, oh, I'm kind of embarrassed, or what's the

person behind me going to think?" And unfortunately, we're too wrapped up in that, what other people think versus what, what does God think.

So yeah. That's kind of the best definitions as far as charismatic, I can explain. Um, yeah.

**Good. Good. So then lastly, um, are there any stories, that you think should be recorded. I think I remember, last time, you telling me about a little splash into a baptismal pool...**

ooooops!!

**But any, any particular highs and lows from your experiences here, or things that—**

Through our history or me individually?

**Both!**

Okay. Um... I would say through history, it's interesting. When they built this building, well, not the original building that we're sitting in now, the addition in 1970, there were some people that were just furious over that. "Oh, I can't believe they're building... Waste of money!" you know, and everything else. And in fact, I don't know if I said this in the last time, but Don Potter, he's one of our janitors now. He was one of the original group that broke ground on the original building. He even left. And said, "Oh, I just... this is really..." It's just kind of funny looking back from now, he just really said that he was young and foolish. But the issues that it caused are just, really amazing.

But over the years, I'm trying to think of specific, you know, kind of stories. You know, you hear all kinds of stories about different things. Myself, in particular, yes... there was one Sunday night when I had the youth and we were making a video here in the church building. I think it was a CSI spoof or something with a Christian theme to it. But they thought it would be funny to shoot me and have me fall into the baptism—you know, the baptistery. And so well, I went up there and they shot me, and I did a very dramatic fall into the baptistery. And I had no idea how much water I would—as they would say, "I displaced"—and water splashed over the side. It was... I sent water everywhere. So that's the kind of stuff, you know, as a youth minister you end up doing. And so... but you know, we had a couple people kinda get upset because they thought, "oh, it's the baptistery! It's a holy place." But, you have to realize Jesus was baptized in a river. A dirty, nasty, Jordan river. And so it's just water. And so it's a place we designate as a place we baptize, but it's just, just water. But yeah... that wasn't all that great.

So there's plenty of stories about me in the church. Because there's, I mean, I'm always doing stuff that's, you know, youth minister-esque.

So um, but yeah. As far as stories go over the years, I, I don't know. I can't think of... you know, there's just, it's, it's hard to explain. There's this story—ministry is fascinating because there's a new story every week, and all the stuff that happens. Just people's lives, you just, um, as a pastor they're more open with you. And they'll tell you all the kinds of stuff they've done. And so you hear lots. There's nothing—no, not nothing—there's hardly anything that would shock me at this point. You know, you hear quite a bit about bad decisions people have made. And you know, we've all made them, we just don't admit them. And so we hear the things they'll admit to us.

And so, yeah. I can't think of any other stories, in particular that have... Oh! I've got one too!

So this is just recent. I got plenty of, of recent stories and, not to pick on the maintenance guy, but one Sunday we come and we're downstairs and in the basement and we're like, "wow, what smells like moth balls down here? That's really weird!" And everybody, of course the ladies are more sensitive to it, so they're like, "it smells like moth balls!" and I'm like, "no, you guys are crazy. It does not smell like moth balls. What are you talking about?" And so, well we find out that we either had a snake or a mole or something—that's our maintenance guy, who outside of our egress windows, and our maintenance guy red that if you take mothballs and you shove them down in the holes, then... well, it rained after that and so the smell of—well, it took a long time to get rid of it. So there's always stories like that though. It's just, it's always something, um, coming up. Because it's always, I mean, church is a family and we all have family stories, you know, so the church has all kinds of stories.

**Cool, cool. Well uh, I think, think we can probably wrap up at this point. Unless there's anything else that comes to mind! Ummm...**

No, I can't really think of much else, um, about Lawrence Heights that you should... no, I can't, can't think of anything.

**Alright. Sounds good. Well I will stop our recorder then.**