

Bill and Karen Vogler

Interviewed by Jordan Roane

November 14, 2014 in Lawrence, Kansas

Transcribed by Jordan Roane

Abstract: Oral history interview of Bill and Karen Vogler conducted by Jordan Roane on November 14, 2014 in Lawrence, Kansas. Bill is the pastor of Grace Evangelical Presbyterian Church (EPC) in Lawrence, Kansas. He began pastoring the church in 1989, a year after the church began. Karen is his wife and plays a big role in different ministries of the church. This interview discusses Bill and Karen's decision to move to Lawrence from Denver as well as Bill's decision to become a pastor. Before going to seminary, Bill was a professor at a university in Economics. After feeling led to do ministry full time, Bill and Karen agreed to make the switch. Also, Bill discusses the foundation of the EPC denomination and how it differs from other Presbyterian denominations. Karen discusses her role in the church as well as being a pastor's wife and Bill discusses the purpose of his preaching style. This interview was conducted for the Religion in Kansas Project as a term project for Professor Tim Miller.

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J: Alright, thanks so much for agreeing to meet with me today, I really appreciate it. I'm going to read this consent form really quick and then we can get started. Okay, the Department of Religious Studies at the University of Kansas is conducting a research project that seeks to preserve and provide a publicly accessible record of the history of various churches and other religious organizations in Kansas. We seek to collect as many stories, information, and documents as possible, with the goal of creating, over time, a major repository of information on all kinds of religious bodies in Kansas, past and present. We would like to record your memories of your experiences in religious organizations. We expect that each interview will take about one hour. We assure you that you are not obligated to participate and may discontinue your involvement at any time. Since we are trying to create a public record of Kansas religious history, we are primarily interviewing persons who agree to let their interviews be available to the general public through the Religion in Kansas Project Website and to be identified by name as the person who interviewed. Should you have any questions about the project, please contact Melissa Fisher Isaacs or Professor Tim Miller. Do you guys have any question? Alright. Um okay, I guess I kind of wanted to start this off by just asking a little bit about yourselves. Um maybe when you guys came to Christ, did you grow up in the church, was it later in life? Um, okay so do you guys want to start with that?

B: Um I grew up in a Christian home, can't remember not believing in Jesus, grew up in the church. There ya go.

K: I got saved in the back seat of his car, but it's not exactly like it would sound. I had been, I had heard about Christ in a math class actually, back when teachers could do that in a class. And I was kind of searching, I had been raised Catholic, and um he shared with me that, um, the only way to heaven was through Jesus Christ and not by works. And having been raised Catholic, I never knew how good was good enough, and so all of the sudden it just all came together for me. We were dating about the same time, and the back seat of the car issue was that, um his parents were in the front seat, but that's where I silently thought about it and just made the decision to follow Christ.

J: Awesome, awesome. Okay so, um when did you come now to Grace? Bill, you're the pastor.

B: 1989, uh the church had started really in 1988, the summer of '88. Um, Larry Swinson by the way has written kind of a little bit of a history about that, I don't know if you've seen it. But, that could be maybe helpful to include in the record. Um, it may be online, I don't know if it's on our website still?

K: I think it is there.

B: If not, just ask Joyce and she can get you a copy.

K: I'll look if I have a copy.

B: Ya. So the church began in 1988, a group of people left First Presbyterian church in Lawrence, there were 6 elders who left and a deacon, and they were in a small group together and decided that uh, they were meeting together on Sunday evenings I think, going to different churches throughout the course of the week, and then after that, after some months decided, there wasn't anything sort of Presbyterian they wanted to kind of go to in town so they decided to meet on a Sunday, which was the first Sunday of June of 1988. Mark Lang um, Lori's husband was, um, Lori and Mark were a part of that group so Mark um rented Deerfield Elementary school's gym and about 55 people showed up, and uh they did a worship service. A guy named Dave Cook who was uh a uh, what was, Dave was a Sports Psychologist at KU, and he preached at the first service and uh at the end of that service they said what should we do, well let's do it again. So they met again the next week and it sort of continued from there. And then we came uh, they began to look for a pastor, they, this group had connections with a guy by the name of Craig McElvain who was starting an EPC church in Kansas City, and they met with Mac and he hooked them up denominationally and so uh

pretty quickly after that there became a kind of mission church, the EPC began to look for a pastor and uh then I met uh Larry Swinson and the Megans and the Andyshacks. Um that next summer of 1989 in St. Louis when our denomination was having their big meeting. And so I met them when they were still looking for somebody and we were in Denver at the time pastoring a church there, I was an associate pastor in a church there, but we had a sense that it was time for us to leave and uh there, and met these folks and said lets go.

J: That's awesome. And Karen you might be able to answer some of these questions as well, but um how is the EPC denomination kind of different from any Presbyterian denominations or denominations in general. Like what makes EPC, EPC?

B: There is a number of Presbyterian denominations, P C USA is the biggest one, um and it theologically is what we would say the most liberal, um and then there is a number of conservative Presbyterian churches that have, over the last century or a little bit less, um who've um been, who've broke off from the mainline denomination for various reasons um and uh we started, the EPC started in 1980, and it started with a number of, 6, 8, maybe 10, um churches in sort of the, the Presbyterian church was split in 1865, over the obvious issue in 1865 of uh, so there's the northern church and the southern church in those days, and they merged back today in the mid 80s. So they are a group of churches from the northern Presbyterian church that um decided that the church was too liberal, the denomination was too liberal for them. And it mostly revolved around issues of the authority of scripture. And uh

K: The Northern church was too liberal or the Southern church?

B: Well both were but these churches came from the Northern churches essentially. A little bit on the side, the Presbyterian church in America, which is another conservative Presbyterian denomination began in 1970, about 10 years prior, maybe 73, and that was a group of churches from the southern Presbyterian church. So these churches broke off of the northern church. And uh had a few differences with the folks who started the PCA and it was a different time and so after a while decided to start their own denomination. And uh the way that we differ from other conservative Presbyterian groups, the PCA in particular, is that our denominational structure is looser than Presbyterians often are, um the Presbyterian Church in America has a fairly centralized form of government that sort of flows out of their denominational headquarters, where we're are, we allow local churches more autonomy, then most Presbyterians do. Secondly we wanted to join us around not only the Westminster Confessions of Faith, which is our confessional document, but also around some non-negotiable

essentials of faith. So we have, in addition to the Westminster Confession of Faith, which is our kind of primary doctrinal confession, we have another statement called the essentials of faith and there are 7 essentials plus an opening paragraph about the authority of scripture that define us really. And those are non-negotiable, everybody has to agree with those without exception. Sometimes people can take exceptions to the Westminster confessions and say, I don't agree with this or this or this, and if it's a minor point it's okay, but nobody in our denomination can disagree with these essentials. And uh, so that makes us a little different than the other Presbyterian denominations, we have actually outlined and defined these essentials that we can't deviate from at all. And they are essentials of faith that we believe every Christian should be able to hold to, not just Presbyterians. Um and so, they are a little more generically written to um include um Christians who may not be "Calvinist" or reform like we are, but uh, but still they are consistent with our reform theology, but they are written a little more broadly. Um

K: And this church decided align with the EPC.

B: Ya, so this group, but that's how, you asked how we differ from other Presbyterian groups um I think it's the essentials of faith. And then we allows, we are more open to um giving autonomy to local congregations to have their own expression of worship and so forth. So, one of the thing that splits churches is this whole charismatic thing and so we have some EPC churches that would align with the charismatic movement of the 70s and 80s, and then we also uh, another thing that causes churches to split is this whole issue of ordination of women. So the EPC we can have women elders and pastors, that's left up to the local church and the local Presbytery that governs a region of churches. Our church isn't charismatic necessarily nor do we have women elders or pastors but we are in a denomination where we rub shoulders with people all the time that disagree with us about that, and we try to be okay with that.

J: Gotcha, um, what would be just an example of one of those 7 essentials that you were talking about?

B: Um the overriding paragraph deals with the authority of scripture, uh the 1st one talks about God the Father/Son and Holy Spirit, we are Trinitarian not Unitarian. The 2nd one deals with the our fallenness as human beings, the 2nd one deals with the person of Christ and the deity of the Holy Spirit, but then the 3rd one deals with our fallenness, the 4th one deals with the fact that there's always salvation, by grace through faith in Jesus, one must be born again. The 5th deals with the work of the Holy Spirit in our lives. The 6th the church, and then the 7th talks about our mission and so forth so.

J: Awesome, what would you say, speaking of the mission, the mission of this church is?

B: Well you know, the Great Commission is sort of the deal. I mean it's kind of outlined for us. However, more particularly, you know in this community um, there is a big university that sits in the middle of it. And so for us, how do we interface with um the university. We uh, Presbyterians historically um out of all the various denominations; uh we have a tendency to be the ones who stress education the most. Um and so we were one of the first denominations to insist on an educated clergy for instance, to be in seminary and so forth and so um, so for Presbyterian types having a university in the back yard is a good thing and we like that. So how do we engage intellectually and spiritually with the university. So that's been a huge part of who we are.

J: How would you--

K: What's the question again?

B: Just the mission of our church.

K: And children.

B: Ya, I mean that's been a big deal.

K: And youth.

B: Ya, as I look at what a church does in a local community, just for the local community, again as I've said a million times, you've heard me say I'm sure, that we're wired as human beings to stop and gaze upon God 1 day in 7, and if we don't do that everything gets out of whack, and so a part, a huge part of what we hope to provide in the context of the community is a place to worship together, to gather together as people of God, and to think about the gospel again so that it sets our week straight. So when we gather, so to me a huge part, and this is part of this, kind of this mainline Christians whether they are Episcopalians or the Lutherans or the Anglicans or Presbyterians uh this liturgical tradition of gathering together to sort of reenact the gospel just think about the holiness of God, think about our sin, to receive forgiveness because of the cross, to hear his word and leave, for that sort of thing to happen once a week, I think it's as important as eating 3 meals a day and all that and sleeping and doing all those things physically. So

J: Um, in what ways do you think you guys rally around the university? Um, kind of like what you were talking about.

B: Ya, when we first began, on a Sunday, we probably had half college students

K: Half college students and half what we call real people

B: Ya, if 100 people showed up, 50 of them would be students. Sometimes 30 adults, 20 kids. That kind of thing. So we grew from there. And so, and you know my background, I taught at a university for 5 years before going to seminary, in economics. So my whole life has been lived in an academic community, so that was important to us, and just a natural fit for us. And then, so they first got here being a new church and not having any money as a church to hire people uh, I built relationships with all the campus ministry people. So probably for the 1st 15 years of our church, all the campus ministry people, Crusade, Navigators, in those days Intervarsity was on campus, Igthus was a campus organization. And all their campus leaders attended our church. I met with them, regularly um and so, so our student population grew.

K: We did a lot of uh you know social things with them. We started children's ministry and college ministry. Well Women's ministry, I think the whole focus has been teaching at all levels and getting people to really understand their faith. At a deeper level.

J: Ya, that's awesome. Um so I guess you mentioned you taught at a university before becoming a pastor. What kind of caused that shift? What made you want to become a pastor, or feel called to become a pastor?

B: Um I think I've always had an attraction to ministry I guess. Even growing up as a kid in the church um, but most pointedly I think, I had to ask the question, did God make me an economist or a pastor? And uh, we were involved, I was involved in a lot of ministry stuff. So much so that I had lost some interest in uh what I was doing at the university teaching economics and uh I was working on a PhD dissertation that didn't work out uh eventually but uh we uh, you know that whole question of who was I?

K: Well and we were very involved lay people and um we just had a real heart for ministry and uh, a lot of things were going on in our lives, a lot of things were going on in our marriage, um but even though all those things we thought man it would be so much easier to do ministry full time instead of working full time and doing ministry full time on the side and um we loved it. And a lot of things came together in our lives that then recipitated the thing of okay. And he felt a sense of call at some point and other people confirmed it and um there came a point where we just didn't have any other choice. We had to go, it was just very clear.

B: Ya we were, um Karen was teaching at the high school, and we had a Bible study of 80-100 high school kids in our house and then I was involved.

K: I taught thugs, seriously.

B: Ya seriously.

J: In Denver?

B: No this was in South Carolina actually.

K: I was behaviorally disturbed.

B: You weren't behaviorally disturbed.

K: Teacher, I taught behaviorally disturbed and learning disabilities in high school.

B: So she invited a lot of those kids and other kids came and so we--

K: Some came because they were in detention.

B: Ya we served detention at our house, a Bible study. So we did that and I started, I was involved in starting a ministry on campus, it was a small college about 3 or 4 thousand students so we had, we started with, built up to between 50-75 students coming to a weekly meeting kind of thing there, so I was doing prayer meetings and Bible studies in my office and I didn't think that was part of the deal was, that wasn't really right for me to be doing, I should have been using my office for other things. So we eventually came to that conclusion. I talked to a number of elders in our church and they encouraged us to go to seminary when we were 31 when I began seminary, had 2 kids at the time, Josh was 3, Sarah was a year and a half so.

J: Wow. So it sounds like you guys were pretty much on the same page with that?

B: At that point yep.

K: Took a long time to get there, but we were. And uh, tell her about how we went through seminary, we wouldn't necessarily tell anyone else to do this but--

B: Um, you've probably heard this story.

J: Ya, I think so.

B: Ya, we um didn't have any money, and I didn't want to work cause the more I worked the longer it would take to get through school. Seminary is already a 3

year minimum requirement, the average time through our seminary is about 4.5 years so I didn't want to do that, I wanted to get done in 3 years so I didn't want to work if I didn't have to and yet we didn't have any money and I didn't want Karen to work cause we had 2 little kids and uh so we prayed. And over the course of those years unsolicited, we never asked any body for any money. I never really even told very many people what we were doing or how we were doing it and uh people sent us money and we were able to finish school debt free and um--

K: Zero dollars in the bank but debt free.

B: When I graduated we didn't have any money at all but we didn't know any body or anything anyway and I had a job and uh--

K: Like no money.

B: And ya, no money, in fact I got a job, this job in Denver, and we were in Boston and so I called my Dad and asked him to loan me a little bit of money to make the trip. (laughs) And he did and then when I got to Denver they reimbursed me and I paid back my Dad and we were good. So--

J: Wow, that's really awesome. That's really cool. Um I guess Karen I have a question for you more, um what do you kind of see as your role in the church. Either being Bill's wife or just in general what you're involved in. What do you see as your role? Maybe more behind the scenes, I don't really know.

K: Well first, I think every pastor's wife is different, and each pastor's wife's role is different. Bill has a particular role that he has to fulfill and particular duties. I think for the pastor's wife, it depends on who she is and her particular personality and giftedness. Some pastor's wives are not particularly involved and that's okay, and others are very involved. I'm an outgoing person, I like people, and I have a heart for ministry. I was like all in when we finally went to seminary and we'd been involved in so much you know, so many different ministry, youth ministry and uh couples ministry, and um, for me, I knew I was gonna be busy. The church was new and so there was a lot of things that needed to happen, and I'm kind of a "make it happen" kind of person. I know how to start something and then pass it on to somebody else and start something new. They had women's ministry here already, but then I started teaching and bringing some other study options to them. And then that was going pretty well and kind of passed that on. We started children's ministry and I was instrumental in that and then passed that on to Katherine. And I've had my hand in all of those things throughout the years. I didn't home school our children cause our oldest son would have hated us, you may want to take that out (laughs), and, but the other reason I didn't home school was because I think the church needed both of us in 2 different capacities. I'm

again, I could have worked full time but I would have worked full time and done all of this stuff and neglected something. And um and I wanted to be involved. We had men's breakfast at our house, we had college ministries at our house, we had college luncheon with 100 kids at our house, we had small groups at our house, I taught my women's Bible study at our house, and so I was doing the background stuff and helping certain ministries get going and you know letting Bill have the time to study and do what he needed to do. I don't think every wife has to do it that way. That stemmed from who I am.

B: Ya, one of the things that um, you know for me as a pastor and for our staff, I don't expect any of the staff's spouses to do anything. Other than be faithful spouses and members of the church and all that sort of thing. So Karen just does what she does.

K: I just do what I do, Tiffany does what she does.

B: Every once in a while I would ask Karen to do something specific, but I've almost never had to, she was always one step ahead of me saying, "hey I think the church needs this, I'm gonna, I'll give that a whirl"

K: I think I can see certain programs and things to be done and how to do them. And Bill goes, Oh ya.

B: Or we would be planning something, I'd be thinking about something and talk to her about it, she's like I can spearhead that, I can help that, so she did, you know between women's ministry and children's ministry and hospitality, and then in doing all that, she helped train all the people now who do that kind of thing, so we go back and look at our children's ministry and realize much of it's still the same paradigm that I had theologically and she was able to put into place practically. And women's ministry the same, and then just a lot of hospitality things and life of the church while I did all the administrative, structural things and preaching and teaching and all that sort of things. So with that, you know--

K: We make a good, though I am not really, we're not, we make a good team but we're not really a team, he's in charge and I'm not required to do anything. But we can, we work together.

B: I think one of the key things for us is we both have the same, this is true for us in marriage too, we both have the same goal. We both want the church to thrive. And we are both willing to do whatever it takes to help it thrive, to bring it to that point.

K: And we want people to thrive in their knowledge of God. I mean that's what you're saying about the church.

B: Ya, we're both, as Jenny B says, all chips in, we're both into this thing. And that's what we share as much as anything. We both want it to work, but ultimately the responsible is mine not hers.

J: So that's how you do ministry together then.

K: And sometimes we do ministry by, I know he has to work odd hours, I mean he's worked every weekend for the past 28 years, and uh, and I have to buy into that. So even though I'm not doing something, I am doing something. I'm saying okay, you can do that.

B: As big of thing as Karen has done is kept our household together and kept our children sane and given the schedule that I've kept over all these years, 'cause my work schedule is about a minimum 60 hours week.

K: It used to be he could go 80, 'cause in the early years, there wasn't anybody helping.

B: To do anything, ya I did everything.

K: But I think the joy, and I think the secret has been, and it's got obviously who has done it, he has given us a love for it and, Bill said a long time ago, now I could complain about a lot of things but basically he said we don't complain about ministry. How did you put it, is that way we said it?

B: Pretty much, ya.

K: So we said we don't complain about ministry.

B: We don't complain.

K: And, not that we couldn't or wouldn't want to sometimes but that's the policy. And so we never complained in front of our children and, and we tried to give our children the idea that ministry is the best life ever. And even though, we didn't say it, even though Dad couldn't always be home on Saturdays, or he wasn't, he'd go to their games and that sort of things, but we didn't plan big family outings because Dad was busy. And all of our children are in churches and teaching Bible studies and involved in their churches and they don't hate church, which I count as a great gift from God. Cause on Saturdays we, I made it fun for them and Dad was studying, and we would always, from when they were little we'd say, "Tomorrow's the best day of the week, it's church! We get to go to church!" and they bought it. So that's a great blessing, so.

J: That's awesome, that's awesome. Um I guess kind of switching gears a little bit here, um Bill do you want to talk a little about just your teaching style, like why you teach the way you teach and what does that kind of look like?

B: Ya, they'll tell you how I do it, and I do that every once in a while. I ask people how I do, but I um, you know it really stems from a belief in the scripture that God is alive and powerful. So I don't want to um confuse anyone by thinking it's my cleverness. So I really have a sense that I need to explain what's in the text and not editorialize too much, not bring in personal opinion but or even lots of different stories of this and that, that I think might relate to the passage, but might not, might distract. I want them to get what's there. And I believe when we read the Bible God is speaking to us, so I want to ask the question, what's God saying? Which is why I generally don't preach topically cause I believe when I open the Bible it's like answering the phone and God's on the other end and so, and I want him to initiate the conversation, I want him to start the, cause even when I'm asking questions, I was just thinking about this yesterday, even if I'm asking questions of God, who God is and all that sort of things, I might be asking the wrong questions. And so I want him to start the conversation, and if I have questions it will be about when he starts.

So that's why when I read the passage, a passage, I want to read it in such a way and think about it in such a way to begin saying, what's God saying? Not what do I want to know. Cause sometimes the Bible doesn't answer all my questions, and sometimes it doesn't answer them because sometimes my questions are whacky. And sometimes it doesn't answer them because there is no answer for them that I can understand. Because there are certain things that are just, you know, um, God can know and a human being can't know because we're not God. And uh so if you're dog looks at your quizzically, uh there's some things your dog can't understand because your dog's a dog. And I'm a human and God is God and there's a difference there. And so, just because, and so there are things that God can handle and I can't. You know, all these questions of God's sovereignty and human responsibility and all those kinds of questions that we grapple with, that are fun to talk about. Bottom line, there is something about God that enables him to make all that work in a way that's loving and just. In a way that's uh, that's uh, that enables us, that says we're not robots on one hand but on the other hand, God still determines all that takes place. And how that works, I don't know, but He does because he's God and I can concede that if you will. Uh but um--

K: Good.

B: There ya go, so again I want to listen to God, what's he saying to us. Whether I want to listen to that or whether that's interesting to me at the moment, or whether it's repetitive because we've thought about it 18 times in a row now, or whatever it is, I still just want to keep going back to the text one after the other

and see okay what's God really saying here. And actually believe that, that's powerful and strengthening and will help people. And that if I deviate from that I'll actually hurt them. So um, that's really what drives me mostly. And then to try to make that interesting and try to create a way of laying it out that's both clear and also interesting and um, I've always been able to um speak what appears to be extemporaneously, without notes, ever since my 10th grade speech class. And uh, I amazed my speech teacher, and um--

K: She didn't know you talked.

B: Ya, that's right, and then but, you know I prepare more than I need to and uh I always have a manuscript and I always have various outlines and so forth and so on, but it's easier for me to deliver it without notes, at least referring to notes often so um that's a helpful thing too. And I get a lot from the congregation just as I'm talking and then one of my mentors whom I've never met, Martyn Lloyd Jones, who's now dead, but um, and he died before I got to know him, but um the um, he once talked about the romance of preaching and that is when you're doing it, so much is happening. Not only in the congregation but also in you. And there's so many um you know, I can't tell you how many times a passage becomes clearer while I'm preaching. I thought it was clear, but then boom as I'm working through it, um my mind is more active than anybody else's, I'm sure, as I'm preaching and uh, which is sometimes why I think I can't appreciate what has just happened, because I've thought so hard through it, that at the end of it I'm just simply done. And so people will say uh, do you remember when you say such and such, and I'll simply, I'll very honestly say, no, cause at the moment it was so much a part of my thought process that uh I kind of put it aside after that. So anyway, I hope that answers it.

J: Ya, ya, that's awesome.

B: And I've had a great education. I went to a great seminary that taught me well um my training as an economist uh in terms of thinking through economic models and work how to teach that, and how to learn from that--

K: And a lot of upfront experience because you taught.

B: Ya, ya, I taught there, ya.

J: Ya, that's awesome. Well do you guys have anything else you want to share?
Or--

K: Are you asking everybody the same questions?

J: No, it kind of depends on who I'm talking to.

B: You know, I would say this, that you know this church, you know I've been fairly um involved nationally in churches in our denomination and so forth and so on.

K: He was moderator over our entire denomination for 3 years.

B: Ya, and uh which just meant that I had the highest unpaid position in our denomination (laughs) and so--

K: And had to travel all the time.

B: Ya, I traveled all the time, every week I was out at a different place, different churches, different groups, and so forth and so on, anyway, uh so I know, I've listened to a lot of pastors over the years, and helped some I truth, but this church, Grace, has been almost unique in just--

K: Excellent ways.

B: Just the um, the pleasure that it's been, to pastor this church. You know I have a, what I call a non-complaining rule in my life, a non-bickering rule and all those kinds of things, and we try to get along, and we don't complain cause it's a great life that God has called us to, I think to complain about it is the complain against God, so, you know there are difficulties obviously, but it's just been a great place to, you know I have no, well you know I have regrets, but they are my own failings not the churches, but I don't have any big scars or anything like that, I don't have any big stories about how people have stabbed me in the back, or anybody trying to take control of the church, or anybody trying to do that kind of thing, you know we've had--

K: We've had very little, almost no sorrows in that regard, or regrets or in-house fighting. I mean if you look at, see how long our, the staff has been there, they've been there years.

B: Together, and really good relationships, you know, um, I don't know how we'd do ministry without Rick, he, you know, he's just remarkable and a great friend and Tyler and Chad and both Ryans and both Jennys and Bob and Dave and Katherine.

K: And they're all very close, especially, and I think that's unusual. Our children love church, they had no qualms about getting involved, they had no bad feelings

about how the congregation treated their father or their mom of their family. Um frankly, it's all been a good experience. Which, that's just unusual.

B: Ya, its just been really good so--

K: In fact, if I had to tell you, I think Bill is an amazing preacher and if you come and you listen, it may be hard for some kids when they first come because they don't want to think that hard. Or they don't have the attention span for it, if they come and they listen. The college students, they'll get a good spiritual education. But I think his main charm for the church has been his ability to lead without church goo, you know goo-be-gone, you know. Um I obviously think Bill is a wonderful preacher. There's lots of really good preachers our there but I think many of them cannot hold a church together, no matter how well they preach, and that's one of the things that the body of Christ has to be for the world, is a cohesive, safe, and secure place. And, and God has used Bill to do that, I think that's the uniqueness at Grace.

J: Ya, well thank you so much.

B: You're welcome.

K: You're welcome.

J: For just telling me a little bit about your guy's story, it was really cool.