

10-25-2011

Interview with Rev. Keith Stuart

Marika West

Keith Stuart

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Recommended Citation

West, Marika and Stuart, Keith, "Interview with Rev. Keith Stuart" (2011). *Interviews*. 47.
https://digital.kenyon.edu/ps_interviews/47

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Accession number: PS-MS-TR-WEST-102511
Researcher's name: Marika West
Event: Interview with Rev. Keith Stuart
Place: First Congregational United Church of Christ
200 N. Main St. Mount Vernon OH, 43050
Co-Workers present: None

MW: Marika West
KS: Rev. Keith Stuart

MW: This is Marika West. I'm interviewing reverend Keith Stuart in his office at First Congregational United Church of Christ. 200 N. Main St. Mount Vernon OH, 43050 on public spaces. Today is Tuesday, October 25th 2011.

KS: Okay

MW: Thank you so much for agreeing to do this, again. Umm, I guess first I'm going to start out with basic biographical information. Like how long have you lived in Mount Vernon? Or Knox County?

KS: Uh, 10 years.

MW: Okay

KS: Yeah

MW: Yeah

KS: We moved from Kansas City Missouri to Mount Vernon in 2001.

MW: Um, so what, so why did you move here?

KS: Um, well the church called me as their minister, so..

MW: Okay, and how a--how much f--Umm, how many children do you have?

KS: I have two children. I have a daughter, umm, Laura, who is 25. She lives in New York City, and umm, she works in the theater district. She's an assistant producer at the Lincoln Center.

MW: Oh cool.

KS: And then I have a son, Joseph, who's a senior at Manchester College. And he's majoring in peace studies, and uh [big breath] trying to decide, you know he wants to go to graduate school, or get a job. So, that's my family. My wife is Cynthia. She's an educator. She works for the Knox County Education Service Center. She's a consultant. She works with entry year teachers and related service staff in the county, so.

MW: So what brought you to the church? How did you decide to become a pastor?

KS: Uh, well, you know-that's always difficult to- you know-to-to answer. I think, uh, if you're in ministry or at least vocational ministry. There-there is a sense that you feel a-overwhelmed by a sense God calling to you to a specific task. And so I um, worked through those issues while I was in college. I was raised in the church. I was always in the church, always had a sense of god's presence in my life. Umm.. didn't know exactly what I was supposed to do with my life, so I went to college, and I-uh floundered in the sense of not knowing exactly what I wanted to do. So I ended up majoring in English and history. And I, I went to the seminary with uh, the intent of-uh, staying for one semester to see if it was really what I was supposed to be doing. And, and then, I think my-y-y there was a sense of confirmation when I was at the seminary, it wasn't this momentous event, it was more of just very subtle sense of this was exactly the place I was supposed to be. So I uh, stayed in the seminary for ten years ended up getting two masters and a doctorate there. Uh, but always loved always loved the church and, uh wanted to use what I learned at the seminary in the local church. And... I have been in ministry for almost 30 years and served in churches in Missouri and Kentucky and Indiana, and made my way here in 2001. Umm, grew up a Southern Baptist, ummm... uhhh realized that wasn't really where I was an-and found my place in the

United Church of Christ, so.

MW: Umm, so I guess you've done lots of mid-west churches then too--

KS: I have, uh-huh, yeah. My wife and I, we both grew up in the same town. Greenville, Kentucky. Small town of about 5,00 people. We've always loved the small town feel. And we- I've really cherish Mount Vernon for any number of reasons. It really was a wonderful place to raise our children. Uh, we moved here, my daughter was a sophomore in high school, my son was in 6th grade. So, it-it was a good experience for them.

MW: Yeah, do you think they have ties to Knox County, even after being here for relatively--?

KS: Uh, Laura, not so much, she was here, um, like I said she came as a sophomore. Um, I mean she made her way. I wouldn't say that Mount Vernon... is...ummm she would view Mount Vernon as the-the-e place where she would say this is my-my home town. My son, he's different. He came as a middle schooler, so he made lots of friends. It was easy. Umm, 6th grade is when middle school starts here, so he-he was able to fit in a little bit better than my daughter was.

MW: Okay, thanks.

KS: uh-huh.

MW: Umm, I'm sort of, I'm also curious about, how big is the membership of your church?

KS: Yes, [Phone rings] I'm sorry, hang on just a second. [Picks up phone.] Good morning, Keith Stuart. [Listens, sighs, hangs up.] I'm Sorry, I'm sorry.

MW: I'm not familiar enough with the equipment, so I don't feel comfortable pausing it and being able to return...

KS: [Talking over MW] That's okay, that's fine, I'm sorry, that may happen. Okay Our office administrator is off this week so we have volunteers, so it may ring, so I'm sorry for the disruption. Umm, and your question again?

MW: Oh, about your membership?

KS: Oh we have about 250 members. We have a—we average about a hundred and five in worship. So, um, it's not a small church, but it's not a large church. It's...ummm the size of the congregation that uh, allows me to use the gifts that I have in terms of reaching out to people and-an-and going in to their homes and meeting them in a personal one-on-one basis. So, it's a-a just lovely congregation. With many many many, many wonderful, amazing people.

MW: Yeah, so you said you that you often meet them in their homes to go visit?

KS: Um-hum. That's my afternoon regimen. Um, I work in my study here in the morning. People drop in just to say hi or a concern or whatever. And then I usually study here in the morning, and then grab a bite to eat or exercise and then visit in the afternoon. Going to, you know, hospitals, or nursing homes, or, you know, or visiting newer members, things like that. So that's what I do in the Afternoon.

MW: Okay

KS: And, and that allows me to stay in touch with their story, which I think is important as you try to minister to everybody. Um, and it, in a way it impacts the way we do ministry, if you know people's story, you know what is important to them, so.

MW: Right, and so, part of what-what the project is to sort up understand public spaces, so it,kind of, like, it's intriguing for me-to me that you're, you know, meeting with your congregation outside. Do you mostly do it at their homes? Or do you meet at as certain space, like a restaurant?

KS: Oh sure, sure. Yeah, we have uh, gosh, we take every opportunity we can to-to fellowship together. And it may be a small group of four, it may be twenty. You know, depending, we do a lot of that, especially after worship. But um, um, we meet in groups in homes or small clustered groups that meet together. And umm, many times that's-- the makeup of those groups are based on age. Or, you know, young parents meet together, they have some of the same issues. Older people meet, umm...just to a be together and commune with one another. Umm, so, that's outside the church, we go to plays together.

You know, it's just a--Every time that we meet, it doesn't have to have, kinda, a spiritual bent at all. Its more, its just fellowship and concern for one another. And just enjoying presence, and I think that is so important. Umm..it allows, I think, the church not to take itself too seriously, okay. [chuckles] We're all making our way on the journey, and sometimes that journey is hard and sometimes it's a lot fun. So you just meet, and you gather, and you just let the-the moment just expand as naturally as possible, so. I mean, we can go into other things about the space here at the church and how it's used if you what, I'm sure that's later on down the road, but uh, yeah.

MW: Um, yeah, I-so these are informal. Do you feel like most of your.. the members of your congregation are fre-, a lot of their friends, their social networks comes through the church?

KS: Oh yeah, uh, yeah. I think that's apparent. If you have-a people who are older, who have lived in another location, they-they moved to Knox County for any number of reasons. Um, a lot of people live in Apple valley, its a kind of retirement community. Um, they-they come, they leave their support group for whatever reason, and then the church provides that central place where they can meet, where they can share, where they can just be. I would say the communal aspect of why people come, is-it ranks near the top.

MW: And so you said that people also will spend time at the church after, um, services?

KS: Oh yeah, yeah. We have, well, our service, it starts at 9:30 and it ends at 10:30. And then from 10:30 to 11 have a, um, kinda a hospitality hour. We have fruit and things like that, coffee. And people just gather around. Um, we have intentionally set p round tables rather than square tables because in a round table it fosters communication you can see each other, you can watch facial expressions, you don't have to turn, you can actually see what they're thinking, and um engage them appropriately. And then we go into our christian education time from 11 to 12. and then after that, if people want to gather for lunch, it's called the open table. We just make, we're all gonna meet at...Allison's restaurant. And whoever wants to show up can-can do that. Yeah so, yeah it extends um you know—in the worship service, I think its communal, I think-there's uh-you know the sharing of hearts. And the we—all the way through our service and then afterwards in the adult education time, and then, um, afterwards, so.

MW: So you meet at Allison's finer diner, sometimes?

KS: Um-hum, sure.

MW: And other restaurants?

KS: Oh sure. Ruby Tuesdays and Jake's and Hunan Garden and Southside and Parkside, all of them.

MW: It doesn't matter. [Both slightly chuckling.]

KS: It doesn't matter. It's *not* the restaurant. It's the uh-it's the uh-it's the-the-the collection of a group of people who decide, yeah, this is going to be fun. And-and so, it's-it's kinda a rejuvenating, I think, time. You just, like, oh... I have this to look forward to in the coming week.

MW: Right. And there are certain people who always come? Or certain people--

KS: Sure, Yeah.

MW: Do you have people who will come to some of them--

KS: Oh sure. It's-it's always, um, a different group of people. I think the... well I know, it's just the open invitation, whoever wants to. And some people choose, you know they would rather just eat a sandwich at home, you know what I'm saying, so that's... but it's out there.

MW: How often do you get new members? Or new people just sort--

KS: Yeah, yeah. The congregational polity is such that-uh, at least in this church, we receive members twice a year, okay? And that is done for... any number of reasons. One, the people who make their way into our church, for whatever reason, um, they step into our door, okay. Um, they are welcomed extravagantly, okay. People introduce themselves. They are specifically, um, I wouldn't say targeted, but the people in our church look for guests who come into our church. And we see

them as guests. And, um...another reason why, uh, we only take in members twice a year, we do it, we can do it more if we want, okay. It depends on the number of people who say I really, I want to join the church, okay. And then we kinda set the date according to the number of people who really want to join. And we have people who come for 6 months, they can relax. And they, there's no pressure at all. It's the invitation given to them. If you want to be an official member, whatever that means. It means different things to me than it might to someone else. But uh, they have a chance to get to know the church, to get to know the people. Is this a place where they can walk with other people on their spiritual journey? Um, use their gifts. And then, we take in probably anywhere between 10 to 20 people a year at our different, at the reception of member liturgy that we have. I think you—one of the distinguishing characteristics of this church is that, if you uh, come into our community of faith, you are given permission, okay, not from me, not from the church, it's an element of freedom, where you can use that gifts. If you have a gift in mission, or in any- worship or in music or whatever. You can use that gift. We want to use you. You don't have to be a member to use those gifts. Um, the only mark that distinguishes a member from a just a person attending or non-member or just a friend of the church is, we have a congregational meeting in January and we vote on the budget, okay. You can't vote on the budget, okay, so.

MW: Um, you made an allusion to saying that a membership means something different for you versus for the person. So what is beyond the sort of, voting, or formal aspect?

KS: I-I-I think, membership, is becoming a—this church is becoming extravagantly welcoming. Um, our inclusion is becoming a hallmark of-of um, you know, who we are. People today, most sociological studies reveal that people, uh, people are not necessarily joiners, and I would not even attempt to try and describe why that is. But a lot of people who come to um, this church, they want to observe they want to watch. Most of the people who come to our church are people who have been hurt by organized religion or their particular church they grew up with. They've felt some sense of exclusion, some barrier has been placed in front of them where they don't feel comfortable. And, so... um, they rejected the organized church for a long time. Um, they hear about our church, they wonder if it's really, um, a place where they really can feel welcome. They come in. They put their foot back into trying organized religion and I think they find a safe and trusting place. Um, the-the church is umm, this church is an alternative, I think, in a very fundamentalist area. Many of the churches in Knox County are pretty fundamental. And we shine a different light, not a better light, but a different light. Um, Gays and lesbians and transgendered, we have those people who have made their way into our church and they feel safe and protected and they can use their gifts and we cherish them. Our church became an open and affirming congregation in January of 2010. So, um, it's ah... it's, membership is not as important as the sense of community.

MW: Mmhm. Do you think that that was something you were just lucky and able to bring when you became a pastor here? Or was it very much present before you came?

KS: Yeah I think that's a wonderful question, because I-I tell, uh, the congregation. They-they'd been having studies and backroom conversations about what it really meant to be inclusive 10 years before I came. They would run up against road blocks, some people would throw up barriers about moving forward. But I think it began to germinate within this church, partly because of our history as a social justice church. Um, and when I came, you know, I, I just continued to share inclusive love of God to them that included everybody. And just a small group of people decided that they wanted to bring this to the church. And so we did a yearlong study of, we brought in people who had gone through the open and affirming process. We brought in testimony from gay and lesbian people who had been excluded, and how they were looking and yearning for a place of spiritual community. And um... the vote was 79 to 8. And all eight people I talked to who voted no. And more often than not it was some theological baggage that they hadn't been able to let go of. Um, we lost 6 members who left because they couldn't support our decision, the church's decision. Um, so, it wasn't without its rough spots, but I would say that the overall process was life affirming and it changed the entire spirit of the congregation. It um, it allowed us to gel. It allowed us to understand our mission statement to an even greater degree. To answer your question, I... maybe I was the person who consolidated particular view points and asked them to- what would this mean if we really took this step of faith. But I would not take full credit for this. This was congregational driven. Which I think gives it merit that an individual minister coming in who just wants to change something, more often than not that's just a perception, so. It's sustaining and it has a permanence because it's congregational driven.

MW: That's great. Um, so you mentioned, um, missions. That people bring that as their gift, and you work with Feed the Hungry, right?

KS: Mmhm.

MW: Um, and so, I'm sort of interested in how, I guess community service is-maybe facilitates bring a congregation together, but also, perhaps, sort of creating communities for people, who you, for I diverse group of people who you

otherwise might not interact with, and how you, how the two communities interact together, and, um, whether through feed the hungry you can see other public spaces, too, in Knox County? Does that? I dunno...

KS: Well, yeah, that's uh--

MW: That's quite a lot.

KS: Yeah it is, in one question.

MW: So more, okay, let's break it down.

KS: Okay.

MW: How about, um, like, how, like, so what kind of service does your church do, basically?

KS: It's interesting that you would bring that up, because I create a, what we'd call a narrative budget as we go into our stewardship campaign. And what I do, is I take... there's 6 segments of the narrative budget. And I do that because I want people to see the, the money that is given to support our ministries and our mission efforts in this church, how many, and also how many people that we serve with the money that we give. And the United Church of Christ is made up of 1500 individual churches. And so there is a program called, our churches wider mission. Where each church sends in money, that's a budgeted amount of money, and it's pooled together to support ministries worldwide. Um, digging wells, justice issues, racism issues, gay and lesbian concerns, uh, uh, disaster relief. I mean on and on and on it goes. This money is used in a collective way to- to support the needs that are globally expressed. Then we have 27 different mission opportunities in our church where people can serve the local community in the Knox County area. Um.. everything from hunger relief to community garden to Hospice to Habitat for Humanity to, um, helping people who may have the materials to do repairs on their house but they can't afford the labor, okay. So we have small groups that go out and help them accomplish that. On and on and on it goes. Um, Relay for Life, Crop, you know, I don't have time to list them all. But that-that.. we are... people are empowered to go out and serve the community. Looking beyond themselves, our local church, and to the local area. And then we have service to our constituents. I mean we have people who are home bound and can't get to the church. So we created a website with um, the video of the sermon is on that. We have, uh, a church mouse in which we contact people through email, joint email. We have call to care, where we have a collection of 15 to 20 people who go and out who take communion to people who can't get to the service proper. Um, so it's all about looking beyond who we to as an individual congregation and to the world and to the needs out there. We are, this year, to become a partner with a Nicaraguan church. Um, and we're going to send someone in June of 2012 to do some evaluation and see what they need and what they can give to us. Because it's important not only to give but to receive, so, I think that's important. And we're also going to be working on creating affordable housing here in the Mount Vernon, Knox County area. Which is a huge concern. And also to try and help find a permanent shelter for homeless in our area. And we're also going to be working our, giving our mission dollars this year to uh help retrain people who have lost their jobs and they need to retrain. So we're going to be working on that, so. Again, it's always future oriented. It's addressing the current situation, what we might be able to do as a community of faith to express God's love to them.

MW: Um, and then, do you feel like this gives you, sort of, any insight into other communities? You said this is already all about, you know, extending your reach and sort of interacting, but do you think that—how much actual interaction really takes place between people who are basically living in poverty or... and members of your congregation?

KS: I would say it's not as much as we would like, but I will give you an example of what we are trying to implement. Uh, in our Hot Meals program, which is every Tuesday night. It's part of a-um-a seven day a week program in which everyone in the community can get one hot meal a day. What we implemented, it started about 5 years ago, is to [clears throat] when the people come into our church on Tuesday night [clears throat] there are table clothes on the table [clears throat]. We don't serve from paper plates [clears throat] or plastic silverware. The table is set like it would for, um, anybody that you invited into your home. Our church's China is used, silverware is used, cloth napkins are used, flowers are on the table. So it's-uh, it's-um, these people are our guests. We eat with them. We sit down with them and share. We know each other by name. Um.. it's, so, yes, we-we are trying to realize that they give to us as well as we give to them. And I think that that's, that's crucial. We don't do a lot of—I think the easy way to minister to people is to throw money at something, and we're very conscious that, not doing that. It's much more hands on. We have a community garden that was started here. It's at the-the location site is at Faith Lutheran Church. People are given plants in the spring. They have a spot or a plot. We go out and we work with them. We till the soil. We plant. We harvest. We share a meal together, a harvest meal. In fact it's not this Tuesday, but the next Tuesday, so. With the produce, it's all about the interacting. And anytime that we go out, we get to

know the people. Like when we put siding on a house, or whatever. We get to know the people. They're involved in our lives. Not as a proselytizing type thing. It's really where they are, who they are. And, that you need to know, that, um, there is somebody in the community who thinks that you're a child of God. And we want to, uh, we want to help you in any way that we can, so. To answer your question, we are constantly working to be more actively engaged in the lives of the people that we serve.

MW: Um, do you get the sense that at Hot Meals the people that you serve are also comfortable here?

KS: Oh I hope so. I-you know, Marika, I-I, gosh, if they're weren't, if they felt in some sense excluded or isolated or... that they—I think when they come through the door they can all take a deep breath and relax and just be at ease with each other and with us. Because there's not a lot of pressure on them. It's just—I think what they have received from us is a-is very subliminal message. You're important to us, so relax and enjoy the meal together. And an interesting aside is, a lot of people, after they eat, they stay around for a while.

MW: Mhm

KS: So, that's-that's, that's something that should be noted. Not everyone, some people just eat their meal and they want to leave, and of course they have the freedom to do that. We have people that, um, clean up the tables, help us clean up the table, so they're giving back to us as well.

MW: Thanks. Um, let's see. What else did I want to touch on? Um, so just, this is slightly more personal, I mean, routine wise, not--

KS: Mhm.

MW: Um, but do you have—do you feel like most of your social interactions are through the church? Or do you, um, have space outside the church where you also interact with people?

KS: Um, me as an individual?

MW: Right.

KS: Um, yeah, I-I think I'm probably pretty well known in the community. Um, I have my morning regulars that I drink coffee with, and share with. They're not members so the church. Um, I a-I go to meetings, I'm on certain boards of course, in-in the community. I'm not a very good board member because of the time constraints. But I-I think it really is important that I am, uh, someone who is visible in the community. Um, [clears throat] Personally, [clears throat] most of my friendships are with people in this congregation. Personal friendships. I have minister friends. We have, what they call, clutches in the area, where we go and we talk. And so I have good friends there. But they are outside [clears throat] the lines drawn by Knox County. I found that the ministers in Mount Vernon are pretty suspicious of each other. And there's definitely suspicious of me because our church is a different type of light [chuckles] that-that shines. And when you don't—when you're suspicious of someone, it's-you-you can't develop a close relationship. Um, so, to that extent, I-I feel a little isolated. Um, I don't have the peers that I would like. And part of that is my fault because, um, I haven't been as intentional as I should be in reaching out to people, so.

MW: Um, do you just go to Sips for coffee?

KS: I go to Sips. I go to Bob Evans. I-I do a lot of reading. I usually come to Sips at 7 and-and read for an hour. It's pretty quiet. Nobody's—the phone's not ringing. Nobody's asking for my time. I get an hour reading there. And then I just sit around and talk to the people that I've known, grown to know. Who come in. Regulars who come in, so.

MW: I guess more about the actual structure of the church. So, um, I assume you have some, you know, where you hold the services, a larger room. And, you talked about the room where people meet and you host food for the hungry. Are those the main, sort of, gathering places in the church?

KS: They are. Uh-huh. We have, uh, um, the sanctuary is on the second floor. Um, then the social hall is where we have our hospitality time, but there are two rooms to the side of the social hall. The front and the back parlor. And we have groups in the community that meet every, well, we have something going on almost every night of the week. We have two AI-Anon groups. We have an over eaters group. We have a gay-straight alliance group that meets,uh, in-in one of the rooms. Um...we

have, uh, our chapel has been renovated to make it more usable. It's now kind of a multipurpose room with different seating. We can arrange the chairs according. And it's not so formal. It's much more relaxed. Plenty of room for anyone who wants to meet here. Habitat for Humanity meets here. Their board meeting is here. Anybody who wants to use our facility. If there is a time on our church calendar, the main calendar, umm, they're welcome to use it. We do, um, mix, um, like, um, the Democratic Women wanted to meet in our church. And it had nothing to do with the issue they were trying to talk about. And it had everything to do with the idea of Separation of Church and State, okay.

MW: [Very quietly] Mhm.

KS: I mean, we're not...I think that's crucial. There is no political preaching from the pulpit. I am free to address any issue, especially as it relates to us as followers of Jesus, but, you know, it's not a, you know, you need to vote for this particular person, you know what I'm saying, so. That's why they were not allowed to meet in our church. It had nothing to do with, uh, who they were, or the issues they were talking about. The issue would have fit perfectly with our idea of social justice. But, um, uh, we just don't allow any political group to meet in-in the Church. Republican or Democrat or independent, whatever, ok.

MW: Umhm, And then, [mumbling, can't really understand] So I guess it's really easy for them to just with time their use of that. [Clearer] How...do you feel like you get to know these groups very much, or you just, sort of, they have their space, they use your space--

KS: Well, it's really difficult to get to know these groups. I-I know their faces. I know some of their names. I don't know all of them. And it depends on what kind of group it is. If it's an Al-Anon group, that's a very private, personal group. With, um, you know... each one of them has particular stories. Heart breaking stories in many cases. That's a very a-a personal time and you don't intrude on that. They know that they're welcome. They come in. They have a key. They know where everything is. [Clears throat] There's[clears throat] that element of safety and trust.

Um, it's really difficult for our young people in our schools who are wondering, uh, about their sexuality. [Clears throat] And to have a meeting in a church is-is a pretty big thing. Because, they, the only message that they've received, for, at least a lot of them, is, you know, this lifestyle is a-is a choice and something to be, you know, you change that, okay. To have a meeting place where, there are-are straight people who are supporting you, and uh, letting you know that, um, uh, you are welcomed, bring all your questions. But for them to come out in a public place, it's...that's an amazing undertaking. It's frightening for them, it's scary for them. And, uh, no, we don't make a big deal of that. They-we have youth group leaders who support them. And are kind of the supervisor of the group. But, uh, no... we follow their lead. We follow their lead.

MW: Right. And that's sort of interesting about, the sort of dynamic of—giving them a public sp—giving them a space to come, and congregate in the public. But also the balance of the privacy you have to--

KS: Mhm

MW: Which is pretty important.

KS: Yeah, it is. That's a big problem in the Mount Vernon School System. Um, because... we've been rebuffed several times trying to-to get a gay-straight alliance in the school system and it's not been received well at all. Um, [clears throat] I-I wouldn't—not condemn the administration at all, in the sense that, you know, they probably think it's not that big of a deal. But, uh, the young people we talk to...it's, it's, know know, it's a scary time. And for them to have a safe place where they can come together and meet. Not worrying about bullying and all of the things that are side issues to that. It's-it's crucial for them. And so, we brought the group to our church because the school system wouldn't allow the group--

MW: Mhm.

KS: to meet.

MW: Right. Um, let's see. I think I've touched on most of the aspects I would like to cover. Um, is there anything else that you think, um, that you'd like to share that might be pertinent?

KS: Um, well, I really, you know, well, when you-you explained over the phone. I've gotten at least a little better sense of what you're doing. Um, I'm not sure, place has such a [clears throat].. well.. it's a-it's a theological term for me, it's a

spiritual term for me. Place is... everything. Wanders looking for a place. Everyone is looking for that place. And um, and you find places, I mean, a hospital is a place. I mean, a drugstore is a place. Where does that place morph into a sense of community? And I think that's the crucial thing, and you see, you see place, you see the older men who gather at McDonald's every morning for coffee, okay. McDonald's is the place, but ah, its-it's the receptacle of the community that those older men are searching for, and uh, I see our church as a place.... a place for those who are spiritually seeking something and they can come and find that and find that rest, and, you know, it's not a, you know—there's no judgment, there's no you have to do it this way, there's an element of mystery to place that allows God to speak to everybody in a different way and that's what we try to espouse here at the church, so.

MW: That's great. Thank you.

KS: You're welcome, Marika.