

Transcript for the podcast “Worthy: Celebrating the Value of Women.”

Hosts: Elyse Fitzpatrick and Eric Schumacher

Episode 27 — Guest: Mary DeMuth

Date Aired: Mary DeMuth

Eric Schumacher 0:06

Welcome to Worthy, a Christian podcast that celebrates the value of women. Each week, we'll bring you conversations with women and men, on the value of women in the church, home, and society. We will not always agree on everything. But we do agree that God is glorious, the Bible's true, women are valuable, and respectful conversation on this topic is essential in our day.

This is Eric Schumacher, and my co host, Elyse Fitzpatrick, and you're listening to the Worthy podcast. Our special guest today is Mary DeMuth, an international speaker and podcaster. She's the novelist and nonfiction author of over 40 books, including *We Too: How the Church Can Respond Redemptively to the Sexual Abuse Crisis*, which is out from Harvest House Publishers in 2019. And I had the privilege of endorsing that book. It's a great book, and I would highly recommend it. Mary loves to help people restore their lives. She lives in Texas with her husband of 29 years, and is the mom to three adult children. You can find out more about Mary at marydemuth.com. Or you can be prayed for on her daily prayer podcast, PrayEveryDay.show. And for sexual abuse resources visit wetwo.org Mary, welcome to the podcast.

Mary DeMuth 2:06

Thanks so much for having me. I appreciate it.

Eric Schumacher 2:08

It's good to be here. I really did enjoy - well maybe enjoy is not the right word. But I appreciated reading *We Too*. You're a good writer, a good storyteller, and very insightful in what you have to share even though sometimes the content was difficult to read and to imagine. Can you tell us for our listeners who don't know you just a little bit about your story, tell us your background. And what led into writing the book *We Too*

Mary DeMuth 2:39

So I was this folks, like many of us who grew up in a home we didn't want to duplicate and as I got older, I realized that more and more but when you're a child, you don't really realize what's going on. But for me, my mom and dad were divorced I was very young, probably around one year old. And when I was five years old, my mom married again. We lived in kind of a difficult neighborhood with lots of drugs. And it was often very scary. I would go to a neighborhood babysitter's house after half day kindergarten, which meant that I spent lunch and the afternoon with her. And then around three o'clock when the other schools would get out these two teenage boys would knock on the door and ask if I could come out and play. And there was no grooming for what they were about to do. They just took me out into the woods in the Pacific Northwest and they molested me. And that continued for many months throughout my kindergarten year. They told me they would kill my parents if I told; they used a bad word to describe what they're doing. And finally, it took me so long to finally just tell my babysitter, which in itself is its own kind of clue that I didn't even feel safe telling my parents. But I told her and she said that she would tell my mom and I figured okay, good. This is over. I don't have to deal with this anymore. And the next day those boys knocked on the door again and wouldn't you know it that evil babysitter pushed me out into the evergreen air and it continued to happen. So I finally, quote unquote, saved myself by the end of that school year by learning how to sleep. So I would just eat my my lunch

when I got back from kindergarten and I would get in her big huge bed and pull the covers over my head and I would not be roused. And so that was kind of the beginning of my life. My father took his life when I was a fifth grader. My mom remarried again, divorced, remarried. And by the time I was in seventh and eighth grade, I thought I just want to take my life. I don't know what the point of me is here. And it wasn't until the ninth grade when I started going to Young Life which is a ministry to high school students, that I began to hear the Gospel and it was my sophomore year of high school when I went to weekend camp also in the Northwest where I'm from. And interestingly enough, I heard the Gospel and it was dark, and I went outside. And I sat under an evergreen tree to give my life to Jesus and being under an evergreen tree was actually a sign of my greatest violation. Because when those boys took me out, they took me out into the woods. And so I didn't know it at the time when I met Christ, that there was some huge symbolism here. But later, as I reflected on it, I realized that there was something going on there. So then, everything was perfect. And I healed and I'm done. Just kidding. That began the healing journey, and it's been going on ever since.

Elyse Fitzpatrick 5:43

So, thank you for sharing that. I know how difficult it is to talk about that. So thank you, for being open and transparent. And it gives so much hope to other victims of exploitation and abuse. Thank you, Mary. You're a survivor of sexual abuse. And you share your story in the book, as a longtime member of the church, and this is something we're particularly interested in here, as we're seeking to help pastors respond to women, and particularly women who have been sexually exploited, or even men, how to respond to that. So what perspective can you share about how abuse victims are feeling or being treated by the church?

Mary DeMuth 6:38

That's a great question. And I would say at least, and getting more and more hope, about, you know, how people are responding, because I think there's been a lot more talk and a lot more education, and people are becoming more trauma informed. But ever since the beginning of the church, I think there has been a desire to hush about it. And I was actually at the Caring Law Conference last year, put on by the Southern Baptists. And there were 3000 people in the audience. And as I stood up in front and talked, I was very overwhelmed. Because I realized in the history of the church, I don't think that there's been a gathering of 3000 people around the issue of sexual abuse. This is the first time; it was unprecedented. But that does give me hope. But what is discouraging is that so many times, people are dismissed, or they're told to stay quiet, or they're disbelieved bore they're pushed against, or a lot of times, it's just minimized, well, that was 20 years ago, you should get over it by now. Or, you know, the old is gone, the new has come a little Christian cliché that we throw on each other. Because I think honestly, people don't like obviously, people don't like trauma. They don't know what to do with it. And we're not very trauma informed. And so when a trauma comes to our attention, since we don't know how to fill the void with words that are helpful, we just dismiss or pass on or do something like that.

Eric Schumacher 8:23

So you just mentioned something, I think it's true that we we don't do trauma very well. We don't know how to respond to it. We're not trauma-informed. Give our listeners a definition of what is trauma, and what does it mean to be trauma informed?

Unknown Speaker 8:39

Right. So we started doing a lot of research about this after Vietnam War vets came back, and were having a lot of post traumatic stress disorder. And so that was, you know, like 70s and 80s. And people understood that. They could tie that to a wartime experience. And so they would would understand,

okay, well, he or she gets triggered by hearing a loud noise or something. Well, as the research continued, it turns out childhood sexual abuse in particular is just as bad as wartime stress. And trauma is just simply the response or the experience of having something happen to you that you can't really respond to in the moment. And it fundamentally shifts everything for you. And today, I got a text from someone who said, I got ridiculed and said I was a loose woman, because I froze during my attack. And so they interpreted her freezing as consent. And we just don't understand that it's not just fight or flight. It's also freeze and it's also fawn. And so this is some of the underlying things that we need to learn about how people respond to trauma. And then as I've said before, trauma is the gift that keeps on giving. You might think I'm over it by now. And then something happens and you have a new layer to uncover. There's a lot of great therapies out there, cognitive behavioral therapy, EMDR that are helpful for that. And brainspotting is another one. So there's a lot of ways that we can deal with trauma. I think for the church, we need to understand that this is not simply a one and done. That if you have a counseling experience with your congregant, and they cry and you pray, you can't just wash your hands of it and just be like, okay, good. Well, I did my deed, now they're fine. It's a long term solution.

Elyse Fitzpatrick 10:50

Thank you so much for that, I know that people are doing some really good work with PTSD, and, and how people just automatically respond to certain things without even knowing why. And thinking that we could just talk about it once, and then you're going to be all better is shallow and actually harmful. So thank you for that. Let's talk a little bit, if you would, about your Christianity and about how Jesus Himself would respond to abuse victims, you know, what can we know about him? And you know, of course off of that, then looking at Jesus, I guess this would be one of those times where we ought to ask the question, What would Jesus do? So how would Jesus respond to abuse victims? And then off of that, what's the most helpful thing? If you could talk to a pastor or a counselor, what would be the helpful thing, then that you would say they were they should start?

Mary DeMuth 12:06

Well, I'm particularly indebted to Jesus's interaction with a woman at the well, which I know you've studied. But it's the longest theological discourse between Jesus and another human being, and it's the woman at the well. And she most likely it's not proven because it doesn't say so explicitly in the Scriptures, but she most likely was barren, because there's no mention of her having any children, which would make sense for the amount of divorces. If she couldn't bear offspring. And so here's Jesus with her and he draws her out, he tells her the truth in a way that doesn't cause her to be shamed. He says, yeah, you've had several husbands, and she didn't, you know, go back to a village with her head hung low. She actually was this amazing evangelist to the Samaritans. And it was beautiful. And so when I think about Jesus, I think about the woman caught in adultery, and how he so tenderly and kindly and beautifully interacted. Also the women who anointed him prior to his death, he said, when the Gospel is going to be preached, she's going to be remembered. And so what would he do? He would listen, he would not jump to nefarious conclusions. He would offer empathy and kindness. And in terms of the advice that I would give pastors, it's a really simple piece of advice. But it's I don't know of one that's actually taken me up on it yet. And if one of your listeners doesn't, please tell them to email me. But here's the thing. So I've been talking about sexual abuse since the 90s too many uncomfortable audiences. But afterwards, I will have this line of people come up to me afterwards and say, oh my gosh, I've never heard my story in front like that. My encouragement is to have a survivor story from the front of the church. Will that open up a can of worms? Absolutely. But isn't Jesus about shepherding his people and making them whole? And one of the things I have on my website, weto.org/pastors, there's a 30 page PDF that's clickable of all sorts of any kind of resource you could ever want that I've vetted. And so if you are brave enough to do that, there are some resources you can point people to.

But I mean, it's been like 40 years of not hearing my story from the front. I've heard alcoholism stories. I've heard drug addiction stories. I've heard marriage dying and coming back to life stories. I've heard I had cancer and now I'm okay stories. I have not heard I was sexually abused and this is how Jesus intersected my healing journey. It needs to be said because I for years felt like I was a freak and that nobody had my story even though intellectually I knew that lots of people have my story, but because it was never spoken of it became like this shroud over me.

Eric Schumacher 15:12

Why do you think that is? And then how should pastors go about inviting and encouraging the sharing of stories in ways that help and don't hurt?

Mary DeMuth 15:25

Yeah, I think it's because it's about sex, and also something so tender. And if it's not the pastor's experience, then it's really hard for them to wrap their mind around the trauma of it all. And I guess the encouragement would be to, in order to find those kinds of stories, and again, you might not want to have it shared from the front - it might be a videotape of someone in your congregation walk through it just because of the tenderness of it with a PG 13 rating, and all of that, of course, and the trauma triggers and all of that. But I think it comes from by just being a pastor. So if you're listening to your people, you're going to find those stories. And they're complicated, but they're also very beautiful.

Elyse Fitzpatrick 16:16

I know that in the church that I was in, I think it was Right to Life Sunday, that actually had a woman get up and talk about the abortions that she had had. And I had never heard any woman given the opportunity to get up and talk about that. And there were women all around me weeping. And I thought this is so wonderful, that we're actually talking about something that's really here. And I know, you know, the statistics, and maybe you can talk about that in case there's some pastors or people in the church who are listening who don't really think there's that much sexual abuse going on or had gone on. So why don't you talk about that a little bit?

Mary DeMuth 17:17

Right. So the numbers are different for men and women, more women than men, but then, you know, we've we've seen different numbers that are worldwide and also different numbers in the US, I believe it's one in six for boys and four in ten for girls, but it's shifted. And then if you go to cultures that are some of the Eastern cultures, and you ask questions about I put this in We Too, that if they've been sexually harassed, it's like 98%. And so because reporting is not always done, I kind of loosely hold those statistics, I think they're much, much higher. I think most everyone has experienced some sort of inappropriate comment or touch in their life. And Dr. Dan Allender, who talks about recovery from sexual abuse, said something really profound. In one of his books in the Wounded Heart, he said that the healing journey for someone who's had a creepy uncle, who put his hand on her leg, or his leg, is the same as if it were a more violent act. In other words, it's not the type of act that happens, it's that the violation occurred. And so I think a lot more of us have stories than we're letting on. I think that's one reason why it's not being talked about. Because I think a lot of us don't want to talk about it. Because if someone brings it up, then all that shoving down that we've done, have our own uncomfortable story has to come back out. And we've done a good job of shoving it down. And we don't want to have to face it. So we just shut everybody else up so that we don't have to think about it.

Eric Schumacher 19:07

Mary, maybe you could talk a bit about how, when someone comes to a pastor, or just to a brother or sister in Christ, someone comes to us, to share their story, what are the best ways to respond in a helpful way and not to not to hurt them further?

Mary DeMuth 19:30

The first thing I would say is what the investigator for the USAG gymnastics did up in Michigan, she said err on the side of the belief. And so err on the side of believing the person and be empathetic. I think the best response that I've gotten from my story was not any sort of deep theological advice, although I love theology. And it wasn't even necessarily silence. It wasn't even asking questions, although I think that can be also very affirming as well. It's when someone has entered into my pain and they started crying. And so if you hear a story, and you automatically feel the tears come to your eyes, please let them come. Because what that shares to the person is that you see the injustice, and you're sitting with them in it.

Eric Schumacher 20:22

Hmm, that's good. I know, as a pastor, when I've gone to hospital calls, or after someone's died, I find myself praying as I go, Lord, please give me tears. Because I know that that can be helpful. What you just said there, I think is so important about erring on the side of belief. Now, what I see in the church responding to sexual abuse allegations and stories, and I'm sure you've seen this, too, is an often pastors or spiritual leaders who will say things like, well, you know, justice would call us to do a thorough investigation of this so I'm not going to believe, you know, I'm going to step in with caution. How is an inclination to believe not injustice? I don't think it is, but talk us through that.

Mary DeMuth 21:17

Right. So as a pastor, or church leader, or as a friend, you are not an investigator. It's not your job to find out the truth. Your job is to listen and help. And particularly if it's a minor that's come to you by law, you have to report it. And in that case, then the law can do the appropriate kinds of investigations. That's why we have children's advocacy centers around the nation, where they can get interviewed in one spot and not have to go from thing to thing to thing to thing, and actually, you doing your own investigation can hamper that and can cause more trauma for the victim. So erring on the side of belief is not being a liar, it's being empathetic, and trusting that maybe the story's coming out funny, but that God has all of this in control, and wouldn't you rather err on the side of loving someone? Of course, it gets tricky if the person they're accusing is also in your congregation. But that's where law enforcement comes in. Or an independent counsel comes in to look and see what has happened.

Eric Schumacher 22:36

And that is so important to emphasize that pastors are not the investigators of crimes. The Lord has given that authority to the state. And I just want to encourage pastors who are listening who have never had to report sexual abuse accounts for a child or for a dependent adult. I've had to do that. And it's a very simple process. I mean, you can Google it, in your state how to make the report, it'll be there on a state website. And when you call in, this is what they do. You don't have to know what you're doing when you call in. They will lead you through that process. They'll ask the questions. And then at least in Iowa, you get a follow up letter to tell you what steps they've taken, whether it's been already investigated, and so don't be scared of that. And they're not going to call whoever the accused is, they're not going to call them and say, well, Pastor Eric Schumacher called us and, you know, that's not going to happen. And even if it did, you should still report it. It's a confidential process. And they'll lead you through that. I wonder, Mary, what books would you recommend in terms of helping us become

more informed about trauma, and what an abuse survivor is experiencing and how we can get training just to love people well.

Mary DeMuth 24:17

One of the books that's been helpful to me is *The Body Keeps The Score*. And I actually read it and disbelieved it. And so I thought, No, this can't be real. This can't be true. My body isn't keeping score on what happened. Wait, that was so long ago, you know, I just was because I think we go through these cavalier times in our healing journey, like, I'm done, I'm healed only to not be. And I went home about three years ago to the site where all the rapes occurred. And I was very smiley in front of the woods in front of the boy's house, in front of the babysitter house, in front of my house, smiling, smiley. We would pray in front of everything. And one hour later, I started violently vomiting. And it was just fascinating. I went, I need to read that book again, they were right. Because my body, my mind was saying, God is good, he has healed me, I'm safe. But my body remembered all that trauma and just couldn't stop throwing up for a whole night. And so I think that will help us to understand just how major this is. And there's a lot of new diagnosis coming out there like CPTSD, which is complex post traumatic stress disorder. And anyone that's had childhood sexual abuse often is diagnosed with CPTSD, which is a little more complex, as the name suggests. And so there's a lot that we can do to learn about it. But I think really just learning how to be like Jesus, a shepherd, to be like the Good Samaritan who went to basically the enemy and who is suffering and loved them. And we are called to be good shepherds and good samaritans. And I don't think we have to have a psychology degree to do that. It's part of a being a good samaritan and a good shepherd to understand what our friends and family members are going through.

Elyse Fitzpatrick 26:23

So thank you for that. I know that *The Body Keeps the Score*, is a really, really good book and very helpful. I want you if you can to try to speak a little bit about how women are viewed in the church in general? And how, because of the way that they're viewed, or maybe in your experience, you know, it's it's better than in my experience, how that how that plays out? And because we're very intent that men and women learn to value one another. And that pastors, male leaders learn to value women. What can you speak about the, you know, how women are generally looked at in the church, and then how that plays out in this topic?

Mary DeMuth 27:27

Right, so it's a big question. But I would say that one of the things that's been hard for me over the years, has been knowing that God had given me a voice, knowing I didn't have a lot of places to share that voice. And it's broken me, to be very honest. It also has broken me that I never hear about things that I struggle with. And I like sports, but I'm tired of sports analogies. And I think that if a male pastor wants to reach the majority of his congregation, because this majority is women in there, he needs to understand that even his metaphors and analogies may be alienating to his audience. And that he needs to remember that it's not helpful to only have specific types of sermon illustrations and stuff like that. But then I would say, too, I think that abuse can happen in all different kinds of environments. I think it can happen in a complementarian environment. And I think it can happen in an egalitarian environments. So we see it happening with Bill Hybels. He's definitely an egalitarian and it was still happening. And he was actually promoting women, and he was giving them a spot at the table. And yet he was doing the worst kind of thing exploiting them. And so I guess what I want to say is we do need a seat at the table, we do need to have a voice, and we need to be listened to but not for the sake of being exploited. And I think if we love each other as opposite sexes, and we will want to create environments and messages that keep in mind all of those people just like we would do a sermon,

keeping in mind that there are different people of color in our congregation or we would think about people that are differently abled, and we would remember them as we preached. We need to remember that there are people that are sexually abused in our congregation and that they have a unique set of needs and they need to know that they're important too.

Eric Schumacher 30:04

I have a question about that as we think about including that in our messages - I just affirm everything that you just said - my question is, so a pastor's listening to this, and he says, okay, I need to make sure I apply this passage on Sunday to sexual abuse survivors. How do you do that in a way, again, I keep going back to helpful and not hurtful. I remember one time in a different church that I'm in now, I was reading about David's son, who rapes his sister. And that was in the in the text. And when I said, you know that he rapes her, I found out later that was very triggering to someone who was dealing with some sexual abuse. So how do we go about addressing this in helpful ways?

Mary DeMuth 30:58

Well, I think the one word that you used was important that we're triggering. So too, if you are one who kind of plots out his messages, then you can let the congregation know, three weeks from now we're gonna have a message, it's going to be dealing with rape because we're in that passage that week. If that's hard for you I just need to give you a head's up on it. So give people a head's up. You can also do that within the message as well. The thing that actually teaches me better, and I as I mentioned earlier, I really do love theology, but what teaches me is story. And so let's say you're a pastor, and you want to share a story with permission from someone, you can also share their story, and what they've walked through. Or you can share a clip of someone who has you know, maybe they read that Tamar passage, and it triggered them, and it was really hard, but then they realized, oh my goodness, the Bible talks about this. You know, Tamar says, how can I get rid of my disgrace? I mean, this is something all sexual abuse victims have. So just to give word to it. And sometimes it may not need to be you who says the story, but someone who has a deeper relationship to that story, may be the more powerful thing to bring up.

Elyse Fitzpatrick 32:22

So let's talk for a minute or two about, you know, what does the Bible say some people are gonna say, well, all you're interested in is, you know, talking about me too, and we too, and, you know, does the Bible actually, and we all know the answer to this, but I'll ask it anyway. Does the Bible actually talk about people who have been sexually exploited? And how does the Bible talk about them?

Mary DeMuth 32:54

Yes. One of my chapters in We Too, I took people for the entire narrative of the Bible and highlighted all of the places where there was sexual exploitation, the major ones, and what I want to say about that, it's just because the Bible describes something does not mean it prescribes something, right. And so when we have the rape of Tamar, it's not saying okay, everybody got rape your sister. As you see, instances of sexual violence scripture, and I found this fascinating, every single time there was an act of sexual violence, a war broke out, or some sort of other kind of violence happened afterwards. I mean, you see it with David and Bathsheba; he obviously did not have consent and he took advantage of her. Well what happened to the kingdom after that and what happened with his son and with Absalon, and I mean, all sorts of crazy things. And if you think about the time of Noah, it talks about the earth being exceedingly violent, well, I would imagine that it was sexually violent at that time. It doesn't say that exact word, but I'm guessing that if it was exceedingly violent, it was also sexually violent. And so the Bible is very clear that there are consequences and bad things happen in any kind of violence, and

especially sexual violence, violence because it gets at our identity. And then if you look at church history, you see some interesting things where there were times if we look at the priest scandal in the Catholic Church, there are two different times the beginning of the church like 300 AD and then maybe another century later that someone rose up and said, this should not be. Priests should not have sex with young boys. And then it got quashed. And interestingly enough, during the reformation, the Catholic Church was kind of gun shy of schisms, and people leaving the church that even though there had been some reformation around that issue, they quashed it and they believed we need to make sure that we have a pristine reputation. So we're going to do this with sexual abuse. And the Protestant church followed suit. We've been doing exactly the same thing as they've been doing since reformation. That's why I said when we had 3000 people gathered, it was unprecedented.

Elyse Fitzpatrick 35:19

And it's so difficult for women. And again, we've said this on this podcast before, but it's so difficult for a woman to even talk about any way in which she has been violated sexually. And then to have to do that in front of a group of men. What would you recommend if a woman is listening to this and she's saying, I know I need help with this. I would like to talk to my pastor, but I know if I talk to my pastor, he's going to bring in all the other elders. What would you tell a woman to do and what would you tell pastors to do?

Mary DeMuth 36:04

I would tell pastors, if they're married, to bring their wives in if their wives are amenable to that, so that there's two different people bearing the weight of that story, and that there's a female in the room with him. They'll feel probably a lot better with that. I would not call in all the elders. If there's an accusation against another elder or another church worker, that could be a conversation you can have with your elders, but you don't need to bring the woman who's accusing. It feels a lot like the woman caught in adultery, you know, like, everyone's got a rock in their hand, right? That's not healthy. I would say that your answer to healing is probably not going to come from your pastor. He may be an element of it. He may, if he's trauma informed, and kind-hearted, he may be a resource for you. But mostly your journey is going to be through your closest, closest safest friends who pray for you and love you. And through a really loyal counselor, maybe through a support group. There's all different ways that God uses to heal us. But it's not going to primarily be the pastor. He has a lot on his plate. And he can be empathetic and he can pray. But just like he's not an investigator, he's probably not a trauma-informed counselor. So we have to alter our expectations that everything's going to be okay, once I tell him. If you're disclosing the fact that his youth pastor is abusing you, then something will change because of that, of course. But if you're just talking about your own story, that's not the pastor.

Eric Schumacher 37:52

Thank you for listening along. This is the worthy podcast with Lisa Fitzpatrick and Eric Shoemaker. And our guest today has been married dimuth. And we've been talking about her book, *We Too: How the Church Can Respond Redemptively to the Sexual Abuse Crisis*. You can find out more about that book at weto.org, or visit Mary's website, marydemuth.com. If you've been enjoying these podcasts, we want to encourage you to consider becoming a Patreon supporter to help us with the costs of publishing these podcasts and helping respectful conversations about the value of women happen in our world. We're gonna ask Mary to close our program out now, by praying for you, our listeners and these things we've been talking about Mary,

Mary DeMuth 38:38

Jesus, we thank you for another day of life and breath. We thank you for our stories. I pray for the person listening today who has a difficult story who hasn't even let it out yet. I thank you that you are the great empathetic savior who understands what it's like to be betrayed, to be beaten and harmed, to be naked in front of other people, you understand. And so I pray that you would be tender in the way that you coax us toward healing, and that you place in our lives, people who love you who could teach us how to find the next spot of brightness. And Lord, I pray for the pastors out there who are carrying a very heavy burden of every person in our congregation, and they may feel like I can't do anything else. I'm already overwhelmed and overburdened. Lord, I pray that you would give them your empathy and your kind-hearted ways and your understanding to love and shepherd their flock well. Lord, for those of us who are friends of those who are broken, we pray you would help us to become really good listeners. Help us to weep with those who weep. Help us to outrageously love those who are in our care. We thank you for bearing the sin of the world upon your shoulders, which also means bearing the weight of the abuse that we endured. I praise you and thank you. I pray this in Jesus name. Amen.

Elyse Fitzpatrick 40:09

Mary, thank you so much for being with us. Thank you for the work you're doing. We're going to pray that the Lord will continue to minister to you and through you. Thank you for your transparency, and for your love for the church and for the Lord's people. Thank you.

Mary DeMuth 40:30

I really appreciate you and I really appreciate your book. It was beautiful. And I'm so glad that you wrote it and I hope that it does really, really well and I hope everyone reads it.

Eric Schumacher 40:40

You've been listening to the worthy podcast with Eric Schumacher and Elise Fitzpatrick. Our special guest was Mary DeMuth. Join us next time on the next episode of Worthy.