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Focus On Mission:
Transformative Christian
Leadership Series

CHANGE

KENT R. HUNTER

with TRACEE J. SWANK

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Scripture references in this book are from *The Message* version. Why? According to the brilliant translator, Eugene Peterson, it's not meant to be a scholarly study Bible. It's meant to be a life-learning, engaging Bible that helps you to appropriate God's teaching to everyday life. God's plan is to effectively change your life through the divine power of His Word.

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Introduction: Who Wants to Change?

The platoon of soldiers had been on the front lines for fifteen days without a change of clothes. The general visited these warriors to give them encouragement. The general addressed them, “Men, I want to commend you for your courage and commitment. It’s been a long time since you have been able to have a change of clothes. Well, that changes today.”

The men cheered with enthusiasm!

The general then gave them instructions: “Jon, you change with Nick. David, you change with Joshua....” Yes, there is change—and then there is real change! The Bible says, “And do not be conformed to this world, but be transformed by the renewing of your mind...” (Romans 12:2 NKJV). Faith in Jesus transforms every aspect of our lives—until it doesn’t.

Biblical change is complicated. Unlike any other book, the Bible focuses on transformational change. Your faith in Jesus changes everything. And the way we *do church* is very different. Ever hear a Christian say, “I’m not comfortable with that?” Change can be good—or disastrous.

Honestly, throughout the centuries since Jesus walked this earth, some of God’s people have demonstrated consistency to the *essentials* of the faith. Others, however, have not. There are

whole congregations that focus on worldly or watered-down Christianity in an attempt to be “attractive” to others.

On the other side, there are churches that faithfully follow the truth of Scripture but fail to present Jesus in the “heart language” of the people they are called to reach. This takes many forms: (1) People in some churches still sit in “pews”—a form of seating that screams the message that Jesus is out-of-date. (2) They use words like “Thy” instead of “Your.” The worship leaders dress in gowns that reflect ancient history.

The challenge? Longtime Christians have a “feel-good moment” with words and activities that feel “warm and fuzzy.” Yet, new believers—at any age—get the idea that Jesus is “not relevant to my life.” Even when it is subconscious, it is a challenge.

Jesus came looking just like one of those people He came to save at that time in history. Technically, that is called the “incarnation.” He came in the flesh, with no physical barriers that would distance new believers.

At the heart of this issue is the difference between *form* and *substance*. Substance—the truth of Scripture—never changes. It should never change. The *form* of presenting Jesus to potential—and lifelong—believers should be as relevant as possible to your audience. *Form* and *substance* are the difference between “religion” and “faith.” Jesus “became flesh and blood, and moved into the neighborhood” (John 1:14). Technically, it is called the *incarnation*. Jesus created no barriers that would roadblock those who might follow Him. Nor should we!

Balancing Tradition and Change: Keeping Faith Relevant and True

Is it good for Christians to be stubborn? Like most universal and complex questions, the answer is yes—and no! Christianity is a movement of two parts. The first is truth. You could also call it “values” or “theology.” You could also summarize it as principles. They are truly sacred—never changing. Then there are the delivery systems: language, styles, programs. You could also call them methods.

Principles are forever. They never change—should never change. Methods continually change. To summarize, you could say this: “Methods are many; principles are few. Methods always change; principles never do.”

If you change the principles of Christianity, the faith becomes impotent. If you never change methods, the faith becomes irrelevant.

In Paul’s letter to the Romans, chapters 9 and 10, the apostle provides a long discourse about the pain he feels for his fellow Israelites. He describes them as stubborn people who refuse to receive God’s promised Savior, Jesus Christ. This refusal is mostly blocked by their energetic commitment to methods. Paul says, in Romans 10:1-3, “After all these years of refusing to really deal with God on his terms, insisting instead on making their own deals, they have nothing to show for it.” It’s easy for

Christians to get caught in this rut as our world continually changes.

Tradition, as we see in Hebrews 11, is “the living faith of the dead.” But Christ-followers slip into *traditionalism*: “the dead faith of the living.” It is faith in customs. Faith in approaches. Faith in methods. Faith in the ways we’ve always done it. This roadblocks effectiveness in mission.

Think about it: The world changes, and is changing, more rapidly than ever. Christians who perpetuate “feel-good,” irrelevant methods are not part of the solution. They’re part of the mess. The tragedy? They communicate that Christ is irrelevant for everyone today. The result? The Christian movement takes a wrong turn—on the road to extinction.

However, there are always people like Paul, like prophets, calling the church back. What do you say?

Breaking Barriers: Embracing Change to Reach New Generations

During the Protestant Reformation, a group of leaders decided to study Scripture. What a great idea! They formed practices of faith according to the Bible and methods to reach people for Jesus.

Instead of ancient Latin, these Christian leaders used the actual languages that were common to the people. Imagine that! Some were persecuted and even killed for translating the Bible into the language people could understand. What was the real issue?

This is nothing new. In Paul's letter to the Romans, he also addresses his own people, the Israelites—who were hung up on the old religion. They were missing out on Jesus—God's gift to them.

In Hebrews 11, Paul reminds these Jewish resisters to change that God is patient with them. Paul says they were stubborn—thick-skinned. They wouldn't accept anything new—even though it was God at work. He said they were consumed in their own immediate self-interest (Hebrews 11:2-10). Paul calls them self-interested Israel, thick-skinned toward God.

This confusion between methods and principles continues in every generation. People became consumed with religion—how we do church—instead of being focused on what we

believe. The result? In some churches, the music is from centuries past, pews that are way out-of-date, dress codes that are old-fashioned, and language like “Thy,” which nobody uses anymore!

“Feel-good” religion—“the way we’ve always done it”—is a roadblock to reach new generations. Jesus came in the flesh. It is His statement that He doesn’t want any artificial barriers to hinder people from meeting Him. Doesn’t that make sense?

Agents of Change: Encouraging Others in Their Spiritual Growth

When the Apostle Paul was transformed on the road to Damascus, he no longer went by Paul but Saul. Why do you think he underwent a name change?

As soon as he was baptized (Acts 9:17-19) he started preaching in the meetinghouses. (We would call them house churches.) He preached that Jesus was the Son of God. Some believers didn't trust him because of his previous reputation for persecuting believers in Jerusalem. Saul faced opposition. The Jews in Damascus conspired to kill him, but he got away over a wall (Acts 9:23-25). Saul went to Jerusalem and tried to join the disciples. They were terrified. They didn't trust him.

Barnabas took Saul under his wing and encouraged him. If he hadn't, Christianity would have lost one of our greatest missionaries. After Barnabas told what Saul was preaching, the disciples accepted him reluctantly. Interestingly, they wouldn't accept him just as he was.

The next time we hear about Saul, he is in Antioch (Acts 13). He and Barnabas were commissioned by the Christians and went off to Seleucia and Cyprus. Somewhere on that trip, Saul began to be called Paul. It occurred as he was in the spiritual debate with a wizard called Bar-Jesus. Maybe he changed his name so he wouldn't be persecuted anymore. That is

interesting since he used to be called a persecutor, don't you think?

When you received the name "Christian," how did you change? Have you changed much since? Do the people in your social network know your spiritual name, "Christian?" Do others you meet?

Who is your Barnabas—your encourager? Who are you encouraging? It's all about change because it's about spiritual growth. It's all about change because it's about being a missionary to our world. When we touch the lives of others, God works the miracle of spiritual change. And they get the name "Christian."

The Comfort Myth: Embracing Change for the Sake of Mission

You've probably heard the joke about Christians and change: "How many Christians does it take to change a light bulb?" "Who said anything about change?"

When Saul was converted on the road to Damascus, he went from persecutor to Christian and then from Christian to missionary—all in a very short time. That's a lot of change!

After Saul was baptized, he immediately started preaching in the local meeting places. He proclaimed that Jesus was the Son of God. The followers of Jesus were challenged. As Ananias said, "Master, you can't be serious. Everybody's talking about this man and the terrible things he's been doing, his reign of terror against your people in Jerusalem!" (Acts 9:13-14). Yeah, Christians have always struggled with change. It's a human trait you don't completely lose when you become a believer. Mark Twain said, "The only person who likes change is a baby with a wet diaper."

That's interesting, because a baby with a wet diaper is uncomfortable. Yet I hear some believers say, when appropriate change occurs, "I'm not comfortable with that." Some Christians are uncomfortable with new songs in worship. Others have discomfort with the preaching style of the new minister. Some are uncomfortable with preaching about money.

Some even have discomfort about the color of the new carpet. Really?

This is the *comfort myth*. People think that because God is love, God wants them to be comfortable. That is nowhere in Scripture, especially when it comes to the mission to make disciples. Anyone who knows anything about Good Friday should know this: God is more concerned about His mission than the comfort of His only Son, who went through the horrendous suffering on the cross.

Should we desire to be more uncomfortable? Many Christ-followers say that they grew spiritually the most through uncomfortable circumstances. Missionaries are always uncomfortable. So, let's get **un**comfortable!

The Vine and the Branches: Embracing Change for Revival

Did you ever notice that churches tend to follow cycles? It seems to happen everywhere in the world. Churches are planted like seeds. They sprout, and then before you know it, they grow. However, that's not the end of the life cycle. Most churches enter a season of decline. And, truth be known, many churches eventually die. Christ doesn't die. Faith doesn't die. The Christian movement doesn't die. But the Christian Church? It goes through a life cycle, unnecessarily, but—truthfully—it does.

Think about John 15 and Jesus' teaching about the vine and the branches. Everybody knows how a vine bears fruit. We also know from Scripture that God expects *much fruit*, the fruit of faith. In other words, God expects results. Jesus said, "the harvest is large," and that is normal—for God. But in the vine and the branches analogy, there is this dynamic called pruning. And that pruning is cutting back, refining, getting back to basics. And, if you've ever pruned anything like that, you know that there is an explosion of growth that follows.

But that's not all Jesus says in John 15. He says something even more dramatic. If a branch doesn't produce fruit, the Creator cuts it off. Yes, that's right—fruitless churches die. Not just because the neighborhood changes. Not just because times change. Not just because people aren't interested

anymore. Simply because churches refuse pruning. And, as Jesus promises, they are cut off.

In Luke 19:39-40, Jesus rides into Jerusalem. At one point, the Pharisees go after Jesus: “Teacher, get your disciples under control!” Jesus had an interesting response: “If they kept quiet, the stones would do it for them, shouting praise.” True disciples can’t be silenced. Churches of disciples become churches that will take on God’s pruning because they will do anything to see eternal fruit—among people.

Many churches at different times in history face decline. Perhaps you attend one of them. Do you have any clue about God’s position concerning your church? The truth is that God doesn’t *need* you. God doesn’t *need* your church. God doesn’t *need* your denomination.

No, God doesn’t need anything. He *wants* you. For your sake, He wants to include you. You know this. Scripture says, “Count on it—there’s more joy in heaven over one sinner’s rescued life than over ninety-nine good people in no need of rescue” (Luke 15:7). It’s pretty exciting for those involved as well! It’s for your sake. He wants you in on the greatest joy, the greatest experience of power, the greatest movement, the greatest blessing, the greatest gift you can bestow on anyone—by sharing your faith in Jesus Christ. It’s for *your* sake. God doesn’t need you! He wants you. He’s dying to get you.

Keeping the Next Generation: Reviving a Living Faith

Each generation or so, God's people have the challenge to avert the drift of meaningless Christianity. Sometimes they rise to the occasion. Often, they just sleep right through it.

At Christmas, some Christians still sing a song that includes these words: "O come, O come, Emmanuel." Now, if you want to be a good communicator and impact people with the power of God's Word and meaning, that song is *begging* God to be with us. That's what Emmanuel means: *God is with us!* Why would we need to keep asking God to be with us?

Perhaps we need to invite God every day because, as humans, we often resist change. It's a form of selfishness. We like to continue worship and other church practices that "feel good"—at least to us! So, what do we do? We hang on to worn-out styles. We recite words like, "In the name of the Lord!" but really don't think about what it means.

This turns faith into religion. It is the practice of the Pharisees, whether in Bible times or today. You don't really want to go there, do you?

Multiplication Through Pruning: The Church's Path to Renewal

When your church becomes unproductive, what must happen? According to John 15:1-8, it needs to be pruned. Whether it be a vineyard or an apple tree, pruning brings more fruit. When it comes to people, we'd rather talk about vineyards and trees. In Luke 13:6-9 Jesus clearly focuses on the fruit. What do you think represents the fruit? Where is the fruit? What makes the fruit ripe? Do you see the concept of multiplication? It is called a harvest.

Jesus calls us to "...pray to the Lord of the harvest to send out workers into his harvest" (Matthew 9:38 CSB). The harvest is large, yet the workers are few (Matthew 9:37). Is He calling you? Do you have faith to pray that dangerous prayer, "Send me—send me"?

Beyond the Church Walls: Discipling Through Relationships

“Hey, Jim, have you run into Holly and Dave lately? I haven’t seen them in church for—I don’t know—maybe three months.”

Jim thought for a moment. “You know, Joe, I haven’t seen them either, now that you mention it. I’ll talk to Pastor Bob and see if he knows anything. Maybe he can make a visit to them.”

What’s wrong with that scenario? It’s good they care about Holly and Dave. That’s not the issue. The real difficulty? It’s “the pastor’s job.”

Many believers drift from active faith. And that’s a big deal. It’s an eternal issue. Jesus *died* for Holly and Dave. Why wouldn’t you *live* for their spiritual safety?

In James 5:19-20, he ends his letter with these words: “My dear friends, if you know people who have wandered off from God’s truth, don’t write them off. Go after them. Get them back and you will have rescued precious lives from destruction and prevented an epidemic of wandering away from God.”

Those are powerful words! We have met hundreds of Christians during interviews at their churches. When asked if they have adult children, they say that they do. When asked if the children grew up in the church, most of the adults say they have.

We then ask if they live nearby or have moved away. Then we inquire if they are active in a church. So many parents share, with broken hearts, that their kids don't practice their faith. They have, as James writes, "wandered off."

Here is the challenge: Many parents talk about when the kids were young, they made sure they were in Sunday school. They took them along to church and worshipped. They made sure that the children participated in the youth group. They did all the church stuff.

Then we ask if they shared their personal faith at home with the children. Besides meal prayers, did they pray with them as they faced the stuff of everyday life? Did they share their personal struggles and challenges with the faith and the answers that God gave them?

The answers from parents are often similar to other parents. They say, "No." What happened? They relied on the institution, the church, to disciple their children. They mostly relied on the church as an institution and on the pastor and staff.

In the letter of James, he addresses *every* Christian: "Go after them" (James 5:19-20).

You see, faith is caught as much as taught. The institutional church is great, but the power of faith comes from personal relationships, one person to another. Every Christian is responsible for everyone they know. Don't just rely on the institution. The Christian faith reflects the awesome power of relationships!

Beyond Sunday: The Need for Deep, Intentional Discipleship

It troubles me, so many Christians who punch the religious clock. They show up for worship service, they celebrate baptisms, they participate in the Lord's Supper, they hear good sermons, they lean back in the armchair of their religion and take it easy, feeling comfortable, as “insiders” to God's revelation, as Paul writes in Romans 2:17—about the Jews!

This is not meant to be accusative or judgmental to anyone. Think about how many Christians go through the religious motions and choose never to learn more about the depths of faith. They show little or no personal interest in Bible study and do not participate in a guided Bible class or small group, where discussions could take them deeper into themselves—and help them apply the Word to their lives.

It is tempting to go through a quick spiritual review to join a church—and simply go through the motions for fifty years. This is like maturing for one year and repeating the process fifty times. A one-year-old Christian, fifty years in church!

Of course, you can, and do, grow by hearing a preached message. But that is entirely different. It is a different dynamic to be part of a group discussion. It is valuable to wrestle with the truth of Scripture.

Based on limited internalization and growth in Scripture, many Christians of fifty years are not really fifty years deep in the faith. They have—to some extent—grown spiritually for one year, repeated fifty times. It's not that they don't grow spiritually. But they could grow much more.

In worship, you hear a great preached message, but you don't have time to chew on it, digest it, and learn from others reflecting on biblical truth. That is what helps you grow spiritually strong.

Ironically, many routine church attenders readily admit they don't know much about the Bible, let alone what it means for the many challenges of life.

If you go to worship regularly, it's safe to say you are a good "church member." But are you really living what Jesus had in mind when He said this movement was focused on making disciples? Preachers can't disciple a crowd. No one can. Jesus limited Himself to twelve. Are you pretending that you can do better? You can have a "successful" church if there are lots of people participating in a worship service one hour a week. But what happens to the end goal, according to the Founder: making disciples who make disciples? At the mission level, it takes more than a weekly message.

Running the Race: Strengthening Congregations for the Future

Most churches go through cycles over time. They grow, plateau, and then decline. Many die. Yet, some congregations discover the power of renewal. How does that work?

In the bigger picture, whole Christian movements also follow cycles. In the early centuries after Jesus, much of the Mediterranean world was substantially Christian. Yet, it isn't anymore. Many Christian tourists visit the sites of the early church. Most of what is left is ruins of buildings.

The cycle is apparent in Europe as well. Church Doctor Ministries has taken groups from North America to England for years. Why? There is a renewal movement among several churches. We have developed relationships to visit the leaders in the churches that are emerging. A few hundred congregations in England represent the polar opposite of hundreds of empty cathedrals, which have primarily become architectural tourist destinations.

What can we learn from churches in renewal, in England or anywhere else? We begin by referencing Hebrews 12:1-17. The writer says, "Strip down, start running—and never quit!" These are powerful words for so many church leaders.

The writer of Hebrews continues in chapter 12: "Keep your eyes on *Jesus*, who both began and finished the race we're in." In

truth, most readers today would see this prescription as primarily theological or “spiritual”: “Just believe. Get the right doctrine.” That is a good start, but the writer had more in mind. The letter to the Hebrews continues with this very important prescription: “Study *how* he [Jesus] did it. Because he never lost sight of where he was headed...” (emphasis mine).

The writer continues in 12:3, “When you find yourselves flagging in your faith, go over that story again.... *That* will shoot adrenaline into your souls!”

The concept is focus. Churches begin with great zeal to do whatever it takes to reach people for Jesus. They are focused on mission. However, without constant renewal, they drift toward becoming a “spiritual country club.” They add programs to support those who are already members. Mission turns into maintenance. All of the clutter saps the corporate energy of the congregation. Decline is on the horizon. Death is down the road.

Along the way, God may raise up a few “prophets” who speak up: “We need to get back to basics.” The response of third-, fourth-, fifth-generation consumer Christians? “Change? Who said anything about change?”

The answer? Jesus, the Bible, and the Apostle Paul, the writer to the Hebrews—that’s who talks about mission change. What will you say?

When Comfort Becomes a Barrier: The Need for Risk in Ministry

Many congregations are so comfortable, you might say they are risk-averse. The area of church life where this shows up strongly is the issue of money. There are numerous churches that have a year's worth of finances in the bank to run the church. Leaders say, "That is security in case something happens." There are churches that have large sums of money from the will of a deceased member. The money is invested, and "only the interest can be used." However: The church is not a bank. What if Jesus would return today? What would He say? Would He point to the lost people all around that church? And, knowing it's too late for them now, would Jesus wonder what those church leaders were thinking?

Many Christians are, likely, far too comfortable for their own spiritual health.

Remember Jesus' story about the man who gave three different guys a portion of his wealth? Two of them leveraged it to get the Master more money. The other one buried what he was given to keep it "safe." The Master praised the first two. But the other one? The Master threw him out as an undesirable!

In 2 Corinthians 1:6-11, Paul writes to the Christians at Corinth about some incident that was severe in Paul's life. It occurred in the Asia province, yet he never mentions what it was about. Apparently, the Corinthian congregation already knew about it.

Or the details of the incident were not as important as the lesson Paul learned. Whatever it was, it is clear from Paul's description that it placed the apostle within an inch of his life—perhaps emotionally or physically.

The result? Paul trusted God at a deeper level. His lesson? Don't trust in your own strength or wisdom. Trust God—the one who has the power to raise the dead. "Instead of trusting in our own strength or wits to get out of it, we were forced to trust God totally—not a bad idea since he's the God who raises the dead! And he did it, rescued us from certain doom. And he'll do it again, rescuing us as many times as we need rescuing" (2 Corinthians 1:8-11). Life in the early Christian world was risky. Most of the church leaders died from persecution—or unjustified slaughter. It even happened to Paul.

As Christians, we shouldn't go looking for the opportunity to suffer. However, if we aren't facing some kind of resistance and pain, are we really "out there" where God wants us? If we don't ever risk, would that be evidence of faith—yet faith in ourselves?

Suffering is not all bad. If you are doing God's work, it's likely inevitable. Paul says that his suffering made him stronger in faith. You see, suffering is not always horrible, and, as a Christian, you likely have no control over it. But you do control how you color it. The picture that Paul paints points to God and His work, which, even when we are uncomfortable and at risk, can increase our faith.

Conclusion: Small Group Study

As you reflect on this study, remember that the call to change is never about preference or comfort. It is about faithfulness to the mission of Jesus. The themes across these chapters show us that mission-shaped change requires depth, courage, and surrender. Churches drift when faith becomes routine and discipleship is reduced to one hour on Sunday. Real transformation happens when believers intentionally grow, wrestle with Scripture in community, take relational responsibility for others, and follow Jesus beyond the walls of the church. Change becomes meaningful when it aligns us with the heart of God, clears away barriers that keep people from meeting Jesus, and activates everyday believers as witnesses where they live, work, and gather.

This study invites you to move from attendance to engagement. Many believers have repeated the same year of spiritual life fifty times without ever diving into deeper discipleship or participating in a small group where spiritual application takes root. If Jesus could not disciple a crowd, we certainly cannot expect pastors to do so in one weekly message. This is the moment to take practical steps that lead toward growth. Commit to being part of a group where you can learn, discuss, question, and apply. Examine what traditions in your church may keep you comfortable but unfruitful. Identify which methods no longer serve mission. Look around your community and pay attention to the people God has placed in your path.

The journey ahead is not easy. Hebrews 12 calls believers to strip away distractions, run the race with perseverance, and fix their eyes on Jesus. Congregations that thrive are those willing to focus, shed clutter, embrace pruning, and return to mission with renewed clarity. Churches die when they accumulate programs, avoid risk, and protect comfort rather than advance the Gospel. Faith always requires movement. It calls us to trust God more than systems, preferences, or security. As Paul reminds us, suffering, difficulty, and discomfort are often catalysts for deeper faith. They position us to depend on God and step into the places where He is already working.

As you finish this session, consider how your group can continue growing together. The *Focus On Mission* series provides a pathway to help your church develop a shared vision for becoming a movement shaped by mission, prayer, risk-taking faith, and relational disciple-making. Continue reading the remaining booklets as a group so that your church can gain a unified understanding of change, revitalization, multiplication, and innovation. This study is not an ending. It is the doorway into a journey of becoming a people who join Jesus in His redemptive mission every day. Trust that God desires to use your group, your relationships, and your church to reach the next generation, welcome wandering believers home, and renew hope in your community.

Discussion Questions

Where in your congregation do you see faith reduced to routine, and how might deeper discipleship practices address this?

What practical step could your group take to move from attendance to active spiritual growth?

Where do you see clutter, complexity, or maintenance mindsets holding your church back from mission?

What is one comfort you may need to release so that your church can grow in fruitfulness?

In what ways might your church be relying on the pastor to do the work of discipleship that belongs to the whole body?

Who in your relational network has wandered, and what simple action could you take to reconnect with them?

How might your group create a culture where risk, innovation, and entrepreneurial thinking support mission?

What pruning might be necessary in order for your church to bear more fruit?

What would it look like for your church to run the race with renewed focus, energy, and clarity?

What one action step from this study will your group choose to implement in the next thirty days?



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About the Authors



Dr. Kent R. Hunter is the founder of Church Doctor Ministries. He believes that God has called him to help Christians and their churches become more effective for the Great Commission, to reach unbelievers and to make them disciples of Jesus Christ. Dr. Hunter is the author of more than 40 books. He has consulted more than 1,800 churches from 80 denominations, as well as nondenominational and independent churches. He developed the SEND Movement, which trains congregational members to become missionaries to those who are unchurched in their social networks. Kent writes the bimonthly Church Doctor Report, found on www.churchdoctor.org. Kent lives on a tree farm in northeast Indiana with his wife, Janet. Kent and Janet have two grown children, Laura and Jon.



Dr. Tracee J. Swank leads Church Doctor Ministries. She is a certified church consultant, Christian leadership coach, StoryBrand Guide, and Business Made Simple Coach. She works with pastors, ministry leaders, and Christian entrepreneurs to help them fulfill their God-given vision and mission in the Kingdom. Tracee holds a master's degree in theological studies and a Doctor of Ministry in Kingdom entrepreneurship. She enjoys speaking at conferences, leading ministry immersion trips, and mentoring leaders in creative, Kingdom-focused projects. When not traveling for ministry, she resides in northwest Ohio with her husband, Matt, and their black Lab, Beckett. She enjoys gardening, cooking, and cheering for Ohio State University. (Go Bucks!)