

What's Brewing | Wasatch Front, Utah | Part 1

SUMMARY KEYWORDS

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SPEAKERS

Blake Smith, Laura Pennock, Brittany Mangelson

Blake Smith 00:27

Hey, Project Zion Podcast listeners. This is Blake Smith. I recently sat down with Brittany Mangelson and Laura Pennock for a What's Brewing episode about what's going on in the Wasatch Front in Utah. There was so much information that we had, and the conversation carried on. So, we've decided to put that in two episodes. What you're about to hear is Part 1. Hope you enjoy!

Blake Smith 0:51

Hello and welcome to What's Brewing, a Project Zion Podcast series where we talk about mission. I am your host, Blake Smith, and I'm very excited to be here with two very special guests. One who is, I would imagine, extremely recognizable to most of our Project Zion Podcast listeners, as she was a charter member of the group that got all of this going, and was a host for a long time. And that is Brittany Mangelson, who serves as the Salt Lake City congregation pastor, and works for the communications team at headquarters. Welcome, Brittany.

Brittany Mangelson 01:28

Welcome. I'm really, really excited to be here.

Blake Smith 01:32

It's great to have you back. The sabbatical of yours is taking a long time, but you're welcome anytime. Unfortunately, it's not a sabbatical at this point, but we'd love to have you back. Also, we have Laura Pennock with us, and Laura is the Utah Expansion Minister, and we're really excited to have you here. I'm I just really excited to hear what's going on up in the Great Northwest, especially the Wasatch Front. So welcome, Laura!

Laura Pennock 02:02

hello. I'm happy to be here.

Blake Smith 02:05

It is great to have you as well. And if you would like to host, please, please let us know at projectzionpodcast.org, or no, open it. Okay. I am it. I will take every possible opportunity to make a shameless pitch to get some more hosts and transcribers and editors and all of that. We have a great time at the Project Zion Podcast, and so, I think it's only fair that I put it out there that people can join

the team. We'd love to have them, but that's not what we're here for today. We're here to talk about what you guys are doing. So if you would start out, Brittany, I know that a lot of folks do know you, but we'll let you begin. Just tell us a little bit about where you are now, what's going on, so that everybody gets a catch up.

Brittany Mangelson 02:56

Yeah, I was thinking about it, and I, I don't know, would probably estimate that there's like five to six hours worth of PZP content of me, just like sharing who I am, which, when I think about that too much, it really stresses me out, so I don't think about that at all. But, Hi everyone. I am Brittany. I live about an hour south of Salt Lake City, and as Blake said, I currently serve as the pastor of the Salt Lake congregation, and I also work part time for the communications team. My spouse and I have three kiddos, twins that just turned 14, and then a son, their little brother, who is 10. And yeah, I really have taken an interest in being becoming a plant mom lately. Um, I'm kind of very much obsessed with house plants and reading and just trying to, like unplug. And as much as I love the internet and doing things in ministry online, um, I've really just kind of found peace and solace in unplugging. And while I loved my time with PZP, I think part of that unplugging and like stepping away, has also been just been good for my mental health, so, but I'm really glad to be here, and I'm always happy to share about Community of Christ online.

Blake Smith 04:16

Well, that's great and probably not helpful when you talk about unplugging and saying one of the great things of unplugging was getting away from PZP, but I am already imagining an episode on how to unplug if you figured it out. I'm sure some of our listeners, and I know me, could certainly benefit from that kind of podcast. So I'm glad that's working for you Brittany. And Laura, how about you? Tell us something about yourself.

Laura Pennock 04:43

I live just barely north of Salt Lake in Bountiful, Utah, so just into the next county, I have two daughters who are grown, and they live here with us, and we are doing some work on our house to create three separate living spaces so that they can each have their own living space. And then we'll have, we'll be on the main floor. I have been with Community of Christ for just over a decade, like just months behind Brittany coming in, and I I have worked in family law for most of the time that I have been back in Utah. We lived in Ohio for about five years, and came back here in 2010 I believe. So, yeah, I was, was running a legal practice for a while, and just in the last stages of winding that down and taking care of my last clients and just stepping into, you know, doing, doing this ministry full time. So

Blake Smith 05:59

That's great. If you don't mind, where in Ohio were you?

Laura Pennock 06:04

We were in Lancaster, which is just south and west, I believe, of Columbus, it might have been south and east.

Blake Smith 06:17

So I, so you would have been in the area that at least had the Bountiful, Camp Bountiful. I was just, when you said you're living near Bountiful, I'm thinking, well, you moved from one bountiful to another.

Laura Pennock 06:29

That's true. I did not know anything about Community of Christ at that time. So, [right], yeah.

Blake Smith 06:36

Well, no, that, that is, that is great. It, it's a, it's a nice campground. I was actually in northern Ohio, northeastern Ohio, in in what was called the Eastern Great Lakes Mission Center, but had the opportunity to work a lot with both Western Ohio and Bountiful mission centers, which I think where you were would have been Western Ohio Mission Center. But anyway, hey shared a campground so. Well, I know that when we hear Utah, a lot of our listeners might think Salt Lake, but as I understand it, Salt Lake is only one of the ministries that are going out on in Utah and what you guys are representing is what you have referred to as the Wasatch Front. So, can you tell us a little bit more about that? What is that that? What does it include?

Brittany Mangelson 07:34

Yeah, so I think that the Wasatch Front really includes kind of the larger metropolitan area that is populated in Utah, like northern Utah, right? So we have a congregation in Ogden, which is about an hour north of Salt Lake City, and then we have Salt Lake and then we have a house church in Provo, which is about an hour south of Salt Lake. So those three groups are very different from one another, but they're all expressions of what Community of Christ can be, especially in response to the local context. So I can talk about Salt Lake and then Laura can, for sure, talk about Utah County and Ogden a little bit more, but yeah, it's really those, those three groups, and there's a lot of young people, there's a lot of families. Typically, our groups in Salt Lake and Utah definitely lean younger. It's kind of funny when I hear people talk about, like, ministry opportunities. A lot of it is like, you know, people home doing, like, homebound visits and stuff. And we really don't have a whole lot of that in Salt Lake. We have tons of kids. So it's, it's a different, it's a completely different dynamic than a lot of run of the mill, typical congregations. Yeah.

Blake Smith 09:00

That is absolutely wonderful to hear that there is a plethora of kids. I come from an area where we do a lot of hospital ministry and homebound ministry, so I absolutely get that. Is that a lot to do with the seeker movement and families that are coming into the church, or is it, is it just a geographic reality?

Brittany Mangelson 09:01

Yeah, I would say that it is, you know, heavily influenced by the Latter-day Seeker influx that has come in. And I also do want to be clear and sensitive that we have lifelong members that are around. And like I said, the dynamics in the Ogden congregation are a little bit different from Salt Lake. But speaking as somebody who's in Salt Lake the Latter-day Seeker influx, I think has kind of maybe been a little tricky for some of the lifelong members, which I am sensitive to. And, you know, have sympathy for but, yeah, we, we have had a handful of lifelong members who, you know, I've been to the funeral of at least two lifelong members that have been no three, maybe you know, that have been over the age of 70, 80, 90.

So it's not to say that they're not around because they are but as far as like active in the pews on a Sunday morning, the Salt Lake group and the Utah County group and the Ogden group, I think, sway probably younger than your typical congregation in, at least the United States.

Blake Smith 10:39

That's great. I was just curious, because I know that in the years that I've been in the church, there have been trends toward losing those younger folks who are members of lifelong families, lifelong members of the church. And so I was wondering maybe if Utah was doing something different to keep the generations of the lifelong members engaged?

Brittany Mangelson 11:06

Yeah, no, and that's actually an interesting, we have a fair amount of like grandkids from lifelong members who maybe aren't necessarily baptized and confirmed members of Community of Christ, but they come to our camps. Something that you know maybe I was planning on getting into a little bit later, but we have not had a lot of children actually join Community of Christ. We've had a lot of adults, but the kids are attending and in the pews on a Sunday. But I am pretty sure, and I hope that I'm not leaving anybody out, but I think my kids, at this moment in history, are the only ones that have actually joined, as far as like the adults that have joined and all of our kids. We do have at least one kiddo who's kind of on the schedule to be baptized and confirmed in about a month, month and a half, but that kind of second generation is something that we are kind of struggling with as well. So, we have a lot of kids that are around, but yeah, I think we'll probably be running into that issue in 10 plus years.

Blake Smith 12:17

Okay, well, Laura, how about the areas that you're serving... what does it look like? There for you.

Laura Pennock 12:22

In Provo, we have a lot of we draw a lot from BYU Brigham Young University, and we have a small little core group of about 13 people right now. And we, they are all really interesting. They tend to be neurodivergent and LGBT, and so they're, they're just a lot of fun. They're, they're a great, great group of of, I kind of think of them as kids, because they're my kids age. I'm like, I'm sort of, I'm sort of, I'm sort of the mom or the grandma in the congregation there. They're, a lot of them have to be really careful about people knowing that they are attending Community of Christ. We meet in the afternoon, at 3:30, so that they can attend their regular Ward meetings in the morning and then come and be fed in the afternoon. And because they have to at BYU, you have to be, you have to have your ecclesiastical endorsement renewed, uh, fairly regularly, and if they stopped coming to their LDS church meetings, then their bishopric would take notice and call them in and talk to them about, um, their membership status and what they're doing and why they're not attending. And so they don't, they don't want any of that attention. And so, how we just tend to to be kind of pretty quiet about who's who's attending there. We recently had two people baptized. Was last Sunday, and then we're having another one confirmed on September 1, and have another one who is not scheduled yet, but has said that they want to be confirmed. So, my biggest sort of concern, or like, well, concern and work there is, is finding ways to be present in places where I'm likely to encounter people who need a place, and I think it's really a lot easier to to come into a congregation when you have actually met somebody who is a member of that congregation, so you have a face when you walk in the door. So, I'm working on figuring out spaces

where I can be, so that, I mean that was the way I encountered Community of Christ. Robin was, was just in those spaces and a familiar face, and then she invited me to a women's retreat. And so, yeah, that's kind of, Salt Lake is. I mean, Provo was very different than Salt Lake. I spend a lot of time in Salt Lake. I tend to, I will go to services in Salt Lake and then go down to Provo in the afternoon, and or if, if I'm in Ogden, I will go from Ogden to to Provo. But Ogden is really different. There, that's where all of the sort of lifelong members have tended to congregate, is up in Ogden. And, we have a few people, a few seekers, who are attending there pretty regularly, and tend to be younger. So, yeah, it's just been kind of a, there's been a little bit of a culture clash, a little bit of a, you know, I think that at my first women's retreat, one of the things that one of the women said, something, and I said, what? You don't want to be colonized. And she's like, Yeah, we don't want to be colonized. And I think that that's something of a concern for people with LD, with these seekers coming in from the LDS church and even from other high demand religions like the Evangelicals and places like that, that they have a little concern that their culture and their communities, as they've known it, are going to disappear. So

Blake Smith 17:04

Those are, there's so much there that I want to just pick up on briefly, because I think it would be helpful for our listeners. First of all, I want to say the idea of you being mom to those folks in Provo, my guess is that's really welcome. I have done, I've had the pleasure of doing a number of Chai Can't Even episodes recently, and that's our series where we talk to young adults who have grown up in the church and stayed with the church. And I can't tell you how many of those interviews, most of the reasons why they stayed is the way they were welcomed by someone while they were in college, during that time, where they were kind of separating, and they speak about a congregation that loved them to death, or, you know, we're their home away from home. So thank you for that. I think that's a great thing. And you know, our kids probably, and I'll, use, I'll use the term kids because you did. Our kids probably don't want to admit that they want a mom figure in their life or a father figure in their life at that time, because they're spreading their wings. But the truth in the end, seems to be that that's very helpful, so... I want to ask you, you mentioned ecclesiastic endorsement, and just because I think there might be some of our listeners who wouldn't understand what that is, can you say a little bit more about that Laura?

Laura Pennock 18:28

Yes, in order to get to be admitted to BYU, one of the requirements is to have a letter from a from your, usually from your bishop, and or if you are not LDS from your pastor or whoever that says that you know you're essentially, you're worthy, you're a good person that you you know, uphold certain values and things like that. But those for the LDS kids, especially those ecclesiastical endorsements are really the, you know, they have to be maintained. And I think it's once a year at least, they have to be renewed. And so in these singles wards that they're attending on campus, or these young adult wards, if they are married, they're bishops know their status at school, and know that, you know they keep an eye on them, and if they stop attending, it's noticed, and they are brought in. And if they lose that, that endorsement, they are kicked out of school. They and it's really hard to because there are a lot of classes and stuff that they have to take, these religion classes and things that are some of their credits toward graduation at BYU. They lose all of those if they have to go to a different school. So, it's, it's a pretty, it can be a pretty fraught situation for these, these kids. So...

Brittany Mangelson 20:09

Also to, just to add a little bit of context there, when you go to BYU, you have to live in BYU approved housing. And if you get kicked out of BYU, you also get kicked out of your housing. So you lose your housing, you lose your school, often, you would lose your employment, and it is now to leave the LDS church while you're at BYU, you will get immediately booted. So if I'm a non member, and I start my Brigham Young University journey as a Catholic, that's fine, but if I'm Mormon and then I convert to Catholicism during my time, I'll get kicked out and lose everything. So a lot of our folks, and this is how it's been for the duration of Utah County's existence in this latter day seeker movement era, they will go like Laura said to their LDS congregation in the morning, so they check that box off, so they are flying under the radar, and then they'll come to us in the afternoon. One of the folks that we just baptized graduated, and that's why they were then able to join Community of Christ, because they can't get kicked out of a school that they've graduated from. So there's a lot of confidentiality stuff. Social media presence down there can be really tricky. We didn't post any pictures publicly of the sacraments because we can't, right? So, yeah, it's, it kind of sounds bizarre, I think, to folks who aren't used to that, but there really are some serious privacy concerns that that we have to take into consideration.

Blake Smith 21:45

I think that's really helpful for our listeners, for me to understand too. I mean, I think even when I heard ecclesiastic endorsement, I was thinking, Well, if you don't have that, you lose your temple recommend, which, of course, is really important. But it's bigger than that. It's, I mean, school and housing and all of that, which leads me and you talked about the social media presence and not being able to post pictures and keeping all the secretive. And then, Laura, you mentioned you've had some confirmations, and have some others, if are those people who have graduated and so it's now safe to do that, or do you have undergraduate students who are doing that, and really kind of doing both, until they have gotten out of the the necessary, the necessity of, of having that ecclesiastical endorsement to be at the school.

Laura Pennock 22:43

Yeah, we have not all of our people who have officially joined Community of Christ have graduated from BYU are no longer okay, you know, associated with the university. And there's also family concerns too. A lot of these, well, all of them have family who are still faithful and active in the LDS church, and they disapprove of their children leaving and joining another church, especially the apostate church. And, you know, it just, it's, it's really complicated for all of these people. So even without school, family considerations are also very much in the forefront for them.

Blake Smith 23:34

That's, that's, that's really helpful. And just thinking through all the implications is, I'm also wondering, so you say that the most of the people have done this have graduated, they've they've moved on. I'm wondering if those even who have been confirmed, they've graduated, so, it's it's safe to do that, if, because of the family issues, they might also still be staying within the boundaries of the Mormon church for their families and kind of living in both worlds?

Laura Pennock 24:13

Yeah, some of them do. The person who's getting confirmed in September, his wife is still a member of the LDS church, and is still wants to remain there, and they are, so they're in what's called, we call a

mixed faith marriage. And, she is supportive, and so that's good, but it can be that, you know, that can add a whole new dimension. There's someone here in Bountiful that I met years ago who has recently, is also struggling with his membership in the church, and he's not coming to church anywhere. But I know of him, and we talk periodically, and his wife is very opposed to, you know, mean, she's, she's says, you know, mean, you, you are breaking your covenants. You're, you're leaving this, this, this covenant, sort of breaking up the eternal family sort of thing. And so, families struggle with this a lot in Utah, and it's, it's there so many things in when you're here, when you're immersed in this culture, it is your neighbors, your friends, your family, your coworkers, your, I mean, everybody. It's kind of all interlocked, and can be really difficult to step outside of that in any way, because a lot, some of those things, and you sometimes you don't even know which one of those things are going to be disturbed. So it's, it's just, it's just complicated here.

Blake Smith 25:56

Absolutely. Brittany, with you focusing your ministry in Salt Lake. Do you run into some of this, those similar things with folks who are in transition?

Brittany Mangelson 26:07

Yeah, absolutely. We, you know, I've, I've been around for a minute, and over the course of the decade that I've been kind of helping run our social media and just kind of having an online presence, we've had a mixed bag whether or not like pictures and things like that can be shared. We do, you know, the photo release and all that. You know, as far as like procedures from the church goes. But we recently, and this kind of, I don't, I feel like I'm, I keep like jumping ahead, but I would say that Latter-day Seekers are also kind of like they're very different these days than we were a decade ago. There's so much just like faith crises that go onTikTok that people, yes, there still is the undercover, like underground element to it, but then there's also a huge and growing cohort of these folks that just don't care. So we've had eight confirmations since Christmas, and all of them have been fine. And all, like, some of them haven't told their families, but they're like, Yeah, whatever. If they see that I joined a church like [...] and this, like, there's not, whereas like me our baptism like we didn't communicate when I first joined Community of Christ, we didn't communicate that we hadn't told our family yet. And so pictures were posted, and I asked that they be pulled, because I didn't want my family to find out that way, right? And then we now have people, multiple people who are just like whatever, and they just don't care as much. We have several families where one spouse is still active, LDS and one spouse is not. And so as far as like dynamics of the congregation, you know, there's well over 100 people that kind of orbit around but on any given Sunday, you know, we're doing great if we have 35-40 people come, because people are off doing their own thing or going to their, you know, neighborhood congregation, their LDS, congregation, or whatever. So it, it definitely forces you to be on your toes a lot. Um, sometimes we have 20 kids. Other times it's just my kids that are there and yeah. So, understanding that dynamic, and I think that one really helpful thing about having leadership that is completely like, that's from the culture, right, like we are, local leadership has been really helpful, because we understand that dynamic, because we live that dynamic. I'm on the pastorate leadership team, obviously, as pastor and none of our spouses really attend actively, right? Like we're we are a congregation who is very, very used to like in Mormon terms, part member family, or, you know, semi active or whatever, like we are a congregation that just has to learn how to deal with that. And many of us still have active LDS spouses, I do not, but many of us do, right, and so, yeah, or we have kids that

still attend the LDS church or whatever it may be. So this ability to be able to speak both languages has come in really, really handy, because, yeah, it's a lot, it's a lot to deal with and to navigate.

Blake Smith 29:39

Well, Brittany, you mentioned a couple times that you felt like you were getting ahead. Don't worry about that. I mean, obviously I sent you guys some questions ahead, but this conversation is just so multifaceted and dynamic, and for me, just so fascinating and so much that I need to learn, and I think, in the long run, are helpful for a lot of our congregations. I mean, one of the things that just came to mind for me was this idea that in the congregations that I serve, I hear, Well, you know, what are we going to do next week? Or who's going to... whose turn is it to preach? Or, you know, those are the problems that some of our congregations think are crippling and just understanding the perspective from, and we're not talking about international congregations. We're talking about congregations right here in our country who are reaching out to folks and providing safe space and ministry, and it's almost like operating behind the curtain. I mean, I'm thinking, you know that? And for any of our young listeners who don't understand what that reference is, being behind communist wall and trying to bring Christianity in places where it wasn't welcome, and sneaking in Bibles and things like that. I'm just, I kind of have this image of that in my head to try to provide this deep ministry for folks. And it's not just, Oh, hey, show up at church. Just come on in. Which leads me to another thing that came to mind while you guys were talking, and we, like I said, we probably have a question about this later, and we'll just try to catch those as we go, and say, Ah, yeah, we already talked about that, but I've heard reference to home church or house church, and so I sense that that's something that's probably, even the terminology of it might be, even if it's happened in the past, that might look different. Can you guys tell me a little bit about how house church fits into the ministries that you're offering, why it's necessary, how you do it, that kind of thing.

Laura Pennock 31:57

Yeah, house church is a designation that a group has that is not a not a formally organized congregation. In order to be a congregation, to be classified as a congregation, you have to have six members, and you have to have offerings, enough in offerings to support your your budget, your needs. So we have in Provo, we meet at an Episcopal Church, and so we pay them rent. So that's, you know, us having enough in contributions regularly to meet that budget. And once we have six members, then we will become classified as an emerging congregation. And it's this, it's a thing with World Church, sort of, I want to call it bureaucracy, but it's not, I mean, it's that it's not a term of denigration, it's just that this is how they classify congregations or communities or expressions. I guess. We have got someone who is interested in doing some sort of get regular, get together, connected with Community of Christ in the south end of the valley of the Salt Lake Valley, and that hasn't started yet, but I don't even know that we would call that a house church, until you know that we sort of have some history and figure out what that's going to look like. So it's just, it's just an expression of of a gathering of Community of Christ that is not really independent yet. So that's house church.

Blake Smith 33:49

So they are meeting in person, typically, [yes], all right. And then you have some online expressions as well. Groups that meet online. Is that correct?

Brittany Mangelson 34:00

Well, yes, well, the Salt Lake congregation is a hybrid congregation. So any given some Sunday, we have 12 to 20 people that join us on Zoom, and we have some folks who, you know, have been physically here in Salt Lake, and then have moved, and they've moved areas that don't have a Community of Christ presence, and so they zoom in with us every Sunday, which is great. We also have quite a large amount of people who will check us out online, and then they'll come so in person, right? Like after, you know, being on Zoom a couple of times. So this last Sunday, we had a first time seeker, but he was actually, I think it was like his third or fourth time coming, you know, and I'm using air quotes because he had attended services online for multiple weeks, just calling in, um, flying under the radar, making sure that we're not, you know, doing anything too wild, and we're not scary. And then he came, and, you know, he had already, he, he came and said, Oh, Pastor, Brittany, which I was like, oh, like, No one calls me that, but like, that's what he did. Like, he knew who I was because he had, he had already joined us online. So, yeah, so that that's a really important part of our outreach. And we also do a lot of just like activities or ministries on Zoom. So our congregation comes from the Ogden area all the way down to some people from Provo come and so people, I mean, I live about 40 minutes away from the church building, so people are driving from all over the place. I mean, it would take literally all day to go to all the far flung corners of the geographical, you know, geographic, part of our congregation. So we do a lot of book clubs online. We do we've been running pretty much a consistent seeker class for about the last year, and as soon as we stop a class, then we wait a couple weeks and then pick it back up. That's all done on Zoom. We've done different like theology talks on Zoom. We did the Harmony Welcoming and Affirming program primarily on Zoom. So we definitely utilize online stuff a lot, and our numbers show it right? It's a lot easier to hop on your computer, you know, on a Thursday night to talk about Harmony stuff than it is to haul your bum up to the congregation, you know, and dedicate, you know, four hours when really the conversation is taking an hour and a half to two hours. So, yeah, we do a lot of stuff on Zoom.

Blake Smith 36:39

Very good. Laura, I want to step back. You mentioned that you guys are meeting in an Episcopal Church. Is that because there's not a Community of Christ facility, or is there another reason why you guys are meeting there?

Laura Pennock 36:51

There is not a chat a Community of Christ Church in Provo I think, I think there was one at one time, but that has long since been sold. So we, we meet at the Episcopal Church, and they're, they're really great. And we had to, we had to pack, kind of pack everybody up to to Salt Lake to do baptisms, because they don't have an immersion font there. So it was one of the things we just had, we just had church in Salt Lake at 3:30 and did, did a service there. So, yeah, it's, you know, we just, we just make it work. And I want to, I want to comment on your, your "behind the curtain" thing, [okay] And it's for those who are, who are much younger than me, it used to be that the Berlin in Germany was divided by the Berlin Wall. And it was, you know, the communists put that up, and so it was called the Iron Curtain. And so, so a lot of times, sometimes you will hear things referred to as being the Zion Curtain here. So you have, you know, like alcohol is behind the Zion Curtain and, you know, and anytime they change the the liquor laws to say that, you know, it has to be, there has to be a wall, or there has to be, you know, stuff. So, yeah, we're, we are behind the Zion Curtain here.

Blake Smith 38:19

Well, and I have to say that I know a few priesthood members before we changed ours to strongly discourage, when alcohol was prohibited, there were a number of people living behind the "Zion Curtain," not just in Utah.

Brittany Mangelson 38:39

Here in Utah, it's a physical wall. Like, you'll be in a restaurant and there has to be a sign is, is this a restaurant or a bar? Like there's an actual physical sign, and it goes out, like, if you walk into a restaurant that has a wall of alcohol right, like, behind a bar, there will be a physical wall in front of the wall, so people who are eating at the restaurant can't see the alcohol like it's a it's a physical thing. It's Utah. Oh, why? [Wow], I know it's embarrassing

Blake Smith 39:12

that. Well, I don't know, but well, not for me, because I don't, I don't live there, so people in Chicago don't seem to care what they can see or who they can see, so...

Brittany Mangelson 39:24

They don't lose it when they see a bottle of alcohol. Just see a bottle.

Blake Smith 39:28

No, no, no. That doesn't seem to be a problem.

Blake Smith 39:35

You've been listening to a what's brewing episode of Project Zion podcast. This is part one of a two-part series, and we hope that you'll join us for part two. Until then, have a great day.