

What's Brewing | Wasatch Front | Pt2

Mon, Aug 26, 2024 1:22PM • 46:52

SUMMARY KEYWORDS

community, Christ, seekers, faith trauma, Salt Lake, LDS Church, Latter-Day Seekers

SPEAKERS

Laura Pennock, Brittany Mangelson, Blake Smith

Blake Smith 00:28

Hey, Project Zion Podcast listeners. This is Blake Smith, and you're listening to part two of the episode I recorded with Brittany Mangelson and Laura Pennock regarding What's Brewing in the Wasatch Front in Utah. We hope you enjoy part two. Thanks for being with us.

So, I want to, we've already, I we this is one of those questions that we've kind of hit on with the things we've been talking about. But I just want to give a chance to say, you know, is there anything else that maybe we haven't mentioned that distinguishes the ministries that are happening in the Wasatch Front now from ministries that might have happened 10 years ago.

Laura Pennock 01:09

I think that it's I have really seen it change, where we used to have seekers coming in just just bleeding and vomiting. They were, they were in complete trauma. Their whole world had been ripped apart and turned upside down because, you know, they had, they stopped believing, and they, you know, this active shunning, and it was very, very painful. Anymore, it's not so much, they kind of come in and it's like, yeah, we, you know, we left. We, you know. And it's, it's much easier to leave. And I think that a lot of that has to do with the fact that the younger generations are being very public about it. And, the the LDS Church has lost probably two generations now, and they the people who are my age, who a lot of them who are still attending, are what are called PIMO, physically in, mentally out, so they just show up, because it's not worth the hassle to, you know, to not show up, but they don't believe, and they don't, they don't care, and they don't, you know, they're not, they're just not really there. And the Church recently released this statement about how, or a video, I guess it was. It was a YouTube thing about how there are these websites and these, these YouTubers who are, who are out there, actively leading people astray. And they, it was John Dehlin and his Mormon Stories. And then there was also a couple of other of these podcasts that have been around for a long time, and both of them will, I mean, all of these other these people who are out there kind of have been in this for a couple of decades, will, will say that we're not here to destroy your faith. We are here as a place to land when, when you do, when you do leave. So the LDS church is extremely concerned about what is going on, and just are completely... they just have no tools to deal with it. So it's, it's been an interesting shift over, you know, just the time that I have been involved with Community of Christ. I mean, it used to be. I mean, we're just not seeing the trauma that we used to see. And it is. It's really kind of nice.

Blake Smith 03:55

I think you're right on with the generational thing. But Brittany, you were going to say something as well.

Brittany Mangelson 04:01

Well, just to kind of piggyback off what Laura was saying, I also think that seekers come to us having way more understanding of who we are when they walk in our door than when I first walked in the door. I mean, we, I was just talking to a seeker, gosh, it's so funny how like this, this person I'm thinking of has only been around for about a month, but I'm like, Oh, it feels like she's been around forever, right? And she it feels like she has been because she knows so much about us. So by the time she came to us, she had already watched the, I do, I always send like specific podcasts to brand new folks who are like, What in the world is this denomination? And I have a short list, and she had already listened to and watched at least half of them. She had already read through, you know, the Latter-Day Seekers website. She had already read through the Salt Lake website like she knew who we were, way more, like her starting point was way further down the road than my starting point was. So, I really think that a lot of the work that you know, past ministers here and Project Zion and other folks who have really helped elevate the public space, like the public real estate of Community of Christ, had been really, really helpful. So, not only are seekers less traumatized, and that's not to say that the trauma doesn't exist, because it does, but they are much in much better shape than I was, and they also know a lot more about Community of Christ. So, our starting point is different. It's not always. There's still some seekers who have no idea who we are, and so it's a lot of like we have to explain and re-explain and re-explain and re explain way more than folks in your typical Community of Christ congregation. I'm consistently, every single week, explaining basic mechanics of Community of Christ. And so if a lifelong member were to walk in, they'd be like, Why in the world are you explaining these things that, you know, like we already know it's like, because we actually have eight first time seekers, which happens almost every week. I mean, the last two or three Sundays, we've had at least six first time seekers on that Sunday. So this last Sunday, we it. Church had started, and it was really just me and my financial officer, and we were like, oh, maybe we won't do Sunday school. And then all of a sudden, eight new people showed up. And so it was a Sunday school class pretty much full of first and second time seekers, right? And so we had to completely be on our toes and explain the material from, in a way that, you know, they're coming from a different perspective. And so, yeah, we just constantly have to be on our toes, and there's a lot of just like basic explanation of who we are. But, at the same time, a lot of seekers come in knowing a lot about us already. So you just never really know. And usually when I meet somebody, I will say something like, what brings you to us today? Or how did you hear about us? Or something like that, because that gives me a good, you know, marker, like, it's a good signal of maybe where they're coming from. Like, Oh, I saw you from John Hamer's thing with this, or whatever like, it just gives more context, so we can have an easier conversation and know where each other's coming from, but and then, sorry, the last thing I'll say about maybe some of the differences is, when I look at the Salt Lake congregation and who is in the pew on a Sunday morning, it is a completely different group than who was in the pew on a Sunday morning 10 years ago. And I think that it could maybe be easy to say that that's a failure on whoever's part or whatever ministries part or whatever, but it's not. I think that we do have a high sense of turnover, and the goal or success can be kind of tricky to measure, right? Because, like, I want to grow the congregation. I want there to be people in the pews on a Sunday morning. I'm a traditional church gal. I want that to continue, but I also know that we have dozens and dozens and dozens and dozens of cheerleaders, supporters, people who have come to us,

who have spent some time, and who have found themselves on the journey out of religion, but they say things like, if I were ever to go back, this is the congregation I would attend. Or they tell their friends who are transitioning out of Mormonism to come check us out, or whatever it may be, right? So, the actual physical dynamics and people are different, but I consider the folks who were with us 10 years ago still my good, good friends. I'm in pretty much consistent communication with a lot of them, all of them, right? And so, yeah, the process of turnover, I think, is a lot, again, probably more so than a typical congregation. Typical Community of Christ congregations don't have several dozen people filtering in and out constantly. But I feel really good, because I think that when people encounter Community of Christ, they find, undoubtedly, some sense of healing, even if it didn't work out in the end, for a long term, steady relationship. I think most people have said they found community, they found healing, they found friendship within our space. And I consider that a huge success.

Blake Smith 09:47

I would have to agree, those are some great markers. How about you, Laura, anything you would add to that about markers of success?

Laura Pennock 09:54

I just think that really focusing on the individual and the individual's needs in the moment. One of the things that I always try to stress to people in our, you know, to seekers, especially coming in and people who are joining and stuff like that, is that we don't own their journey and that we're not about billion year contracts here, that if you come and this is your journey, and that you, it's your encounter with the divine, and if you're if, if this leads you to other places, that's fine. We're not going to consider that a failure. We're not going to consider that we have lost you. Because everybody, it's really about owning your own spiritual life. And some of them do go on to other places and in and find other ways. And sometimes they will kind of come back and kind of, you know, we'll see them periodically, when they just checking in with the community. But it's, it's a bigger thing than just people in the pews. It's, they're there, and they may be there for only a moment, because we gave them what they needed and they were ready to move on. And for some of them this, they find that it is their spiritual home for a short time or even a long time, and, but that's not something that's up to us. I don't feel like that retention is really the goal, because it's just it doesn't seem to work. People don't people just, it just doesn't happen anymore, like that, like traditional churches. So I always try to stress that we don't own their journey, and that just because they officially join doesn't mean that they are, you know, like they're committing to something the way that they have been taught to commit to, like in the LDS and high demand ecosystem that we're we don't own them, and people really appreciate that. It makes it they've it makes them relax about being involved with us and committing to us, even to an extent, because they feel like they can commit to a degree that they that they are comfortable with, or that that fits them, or that that feeds, continues to feed them and they don't feel like we're going to, you know, kind of shun them or discard them if they are no longer attending the congregation. So...

Blake Smith 13:02

So, it's probably safe to say Community of Christ should not consider implementing an ecclesiastic endorsement to keep people in.

Laura Pennock 13:15

Yeah, I think that might be...Can you imagine what our people would do?

Blake Smith 13:19

Oh my gosh. What? Yeah, oh my goodness. So I have a question about mission. This is What's Brewing. And we talk about mission and with such a dynamic ministry that is changing people always coming in, going out and and I would say, in and of itself, that is mission. But I'm wondering if there are other expressions of mission that are taking place in your ministries that you'd want to share about.

Brittany Mangelson 13:52

Yeah, so this is kind of the eternal struggle, I think, for Community of Christ in this area especially, I am going to leave Ogden out of this struggle, because I actually think that they're doing really good. They are involved with Food Bank and local charities, and they they get really involved in the Ogden area. But, for Salt Lake and for Utah County, it's been a little bit of a struggle because the idea that you need to put your own oxygen mask on before you can turn around and help others. So even though I would say the level of trauma is less than it was 10 years ago, it has still been really hard for people. They have to they have to be okay with themselves before they can turn around and help others. However, I think there are a few exceptions to that. That's not to say that we haven't done anything in the community, and you know at all. We've done two different events, activities, fundraising events for Utah Valley refugees. That's something that that's been an avenue of ministry where it's like, very tangible. There's a list of things they need to do. Our people can go off a list and say we can provide these supplies. We've loaded up my trunk of my car twice, and my husband and I have hauled boxes and boxes of detergent and food and things like that, and we've, you know, written them a couple of checks. But I also it, I would love to see us get more creative on how we can directly partner with organizations. This particular organization is actually really good because they are refugee led. I vetted them pretty intentionally. There, it's not just a bunch of like, white Americans telling these refugees, of like, how to assimilate. It's really run by the community, which obviously is a diverse community. So, I feel good about that, and I feel good about, you know, checking off their Google spreadsheet or whatever. But I would like to see us get a little more involved in just like, some creative ways to to be more sustainably in the community, not just like these one-off projects. I will say, though we've also, we had a group head up to Idaho this last fall to do a tree planting event at the we call it the Bear River Massacre site. It was a native indigenous site up in southern Idaho, right on the Idaho, Utah border, where the US government came and just slaughtered, I think several 100 native folks, indigenous, I think the Paiute Tribe. And, over time, that site has become agriculture. Farming has just completely decimated native plants and vegetation, which now Salt Lake is drying up, and it's toxic and all the things. So, there's this whole like ecological plan to restore the Great Salt Lake, and that is something that our congregation is very interested in. And so by planting native plants, again, led by the indigenous communities, they were the ones that taught us how to do it. They were the ones that you know, provided the knowledge of the grounds, etc, etc. And I don't know exactly how the chain of events goes, but I just know that when you when you plant native plants in this specific area, it helps all of us, and it the process of water flow is cleaner, etc. So we did a fair amount of work up there. You know, there was like 4000 trees that were planted, and our little group of like 10 went up and planted what we could. So we've done that. We talk a lot about the environment. I'm involved with an Interfaith Council that is specifically for the Great Salt Lake. It's like an interfaith coalition. So I attend meetings and things like that, and report back to the congregation. We go to Pride every year multiple Pride events. We usually support, you

know, three to four different Pride events over the course of the summer and fall. So we really do try to get out into the community as we can, we haven't found something that, again, is like kind of an ongoing thing that has really stuck, but we do try, and I do think our outreach to struggling Mormons who are in a faith transition is kind of our primary point of mission, and that, You know, the Mission Initiative, Invite People to Christ, reframing what Christ is, who Christ is, and how that can happen in a faith community, I would say is like our primary point of mission, but we do try to get out in the community and do what we can. So... Great. Laura, how about you?

Laura Pennock 18:39

I really, I really like what Brittany said, because to me, it feels like that. You know, one time I was asked, you know, why do you care about what the Mormon church is doing? You've left. And, but the thing is, is it's such a huge presence here. This is my community. I live here, and the things that are said and done inside the walls of the chapels do not stay there. They inform everything that happens in our community. And, I think that even though we we're it's not really a concrete thing that you can get your arms around very well, us being in the conversation in the community as an alternative voice, and speaking to, you know, individuals, and that filters out from individuals to families and coworkers and communities, that just being an alternative voice in this community and being as loud as we can possibly be, it makes it makes a difference. That is, I think, one of the most important things that we do is having a presence here, where people can land and there are, there are several platforms. There's us, there's, you know, some of the other things that are put on by Mormon Stories. And there's Sunstone, and there's, you know, there are several things where people can, kind of people can encounter us, and I think that that us being a vibe, a vibrant presence in this community, is contributing to the conversation in a really positive way. So, yeah, I feel like that Pride is one of our big points of contact, because it's such a big deal in the LDS community. And, in fact, the Mormons just said something, just put out some policy thing about transgender people that is really negative and really hurtful and really harmful to that, to that community, and it's, it's like we are here in order to be a place for people to come and to be seen and accepted, and not only accepted, but affirmed and upheld in who they are, and that that contributes to, uh, sort of, you know, just like countering some of that negativity and some of that poison that is just floating out there in the community, so that I really kind of see that as our mission, and in a lot of ways, is just trying to be in those spaces where people find themselves when, when they have been cast out of their the faith community of their you know, of their youth, where suddenly it, it becomes very, very clear that they are not, they're not welcome, and that there's no place for them there, despite, you know, everyone's welcome. You know, we love everybody. Love the sinner, hate the sin, you know, that sort of stuff. No, there's none of that. In Community of Christ. They bring their entire, their whole person and their authentic person to us, and we are there to welcome them and to uplift them and to affirm them in that authenticity. And I adding that to the conversation. Just having that available in the conversation in the community is really, I think, really valuable.

Blake Smith 22:37

I love that, and I love the way you guys are so cognizant of even statements that are coming out, and being able to be counter to that and creating safe space. So thank you for that. We're running kind of short on time. I don't want to overdo your obligation or your willingness to be here with me, so I want to, I want to turn our attention quickly to a question about things that you wish you knew earlier, or things

that you might have learned along the way. And I want to try to focus it on something, Laura, that you talked about earlier, that really captured my attention, and this idea of colonizing as we're reaching out, because you guys are reaching new people and creating safe space for them, and so that probably more than many of our congregations, is an issue for you. But I'm wondering if there's things that you might offer as thoughts or advice or learning points regarding that and how that that you might offer for others who could, who could possibly encounter it.

Laura Pennock 23:45

Yeah, it's interesting. When somebody comes into your comes into your sort of settled space, they see things that you're blind to. I think, I think one of the things that seekers have run into, especially up in Salt Lake and along the Wasatch Front, is that, Community of Christ, blind spots around their trauma points, and it can be really disconcerting to have someone sort of land on those, those trauma points that you didn't know existed, and to help them actually point it out. No, you really do have trauma around polygamy. or instance, Community of Christ is like, we don't, we don't have polygamy trauma. What are you talking about? You guys are the ones with polygamy trauma. It's like, well, no, actually, you have polygamy trauma. It's different than ours. But, you know, we, we stepped on it, and um, and so trying to be, trying to be sensitive to when we step on something like that, to see from their perspective of how it's like that's that, you know, the denial, the immediate denial that so that you don't have to deal with it, and the ministry that we can offer without changing who Community of Christ is. But I think we, we're going to change who Community of Christ is. That's inevitable, you know, we bring our experiences, and we bring our perspective, and we bring our, you know, our ways of being, and you know, it's going to, it's going to change Community of Christ a little bit, but also exposing some of those things that, you know, maybe Community of Christ has been a little bit not really thought about. I think that that can be some points where both on both sides, we need to be a little sensitive to each other, and a little gentle with each other. And yeah, I don't know how we don't, I don't know how we don't colonize them, because here we kind of have in Salt Lake, we LDS seekers have colonized Community of Christ, because, you know, we're just coming in with who we are, and, you know, we have adopted a lot of their, you know, a lot of Community of Christ ways and points of view and things like that. And, and have been, they've been wonderful, but we also bring our own experience, and we can't help but, but I think really from both directions, being sensitive to each other's blind spots and being in having grace for each other when we do step on, inadvertently step on, some of those traumas from either direction with that, you know, and kind of get the reaction, you know, what you're going to get, you know, sort of that and understanding where that's coming from and not, you know, not retreating into ourselves. So I don't know if that answers it, but that's kind of some of the things that I have seen in years

Blake Smith 27:02

It's really helpful, and it's really a two-way, street there, when you've got a large majority coming from one particular place, whereas some of our other congregations might have one or two coming in. And it's a little bit different, but certainly a two-way street. So, thank you. Brittany, anything you want to add to that?

Brittany Mangelson 27:29

Yeah, a lot, but I will. I could talk about this particular topic and this particular question all day long. Um, I, I, this is really tricky, and I just want to say that I have worked with Latter-Day Seekers, especially in my previous position for the church, with seekers all over the world. And I have heard time and time and time and time again about how difficult it is to be a convert to this church. I've also heard that from folks who have converted from outside of Community or outside of the LDS church. We are a tight knit, small, quirky. I love using the word quirky to describe us as a denomination.

Blake Smith 28:18

That's a very polite way of that's a very polite way of putting it. Brittany, thank you.

Brittany Mangelson 28:24

I mean, I love us, right? And I wish that more life-long Community of Christ members realize that people don't accidentally leave a religion and accidentally join another religion, like we were all very intentional about doing this, the cost that everyone pays, like the price that everyone pays to leave a denomination and join a denomination, is huge. We have seen multiple marriages implode. We have seen children stop talking to their parents like adult children, right? Like you aren't able to see your own child get married if you leave the LDS church, I mean, like, the price that people pay is astronomical, and they pay that price because they love Community of Christ. And so I think I, and many others, have run into a pretty, at times strong, like, quote, unquote, anti-Mormon bend in Community of Christ, right? And like, we can joke about it, we can say, like, the reorganized Church of Jesus Christ, of Latter-Day Saints, not the Mormons. Ha, ha, ha. Wasn't that funny? And it's like, not funny because we are still, like Laura said, swimming in this even if you've never even been to Utah, if you were especially born and raised Mormon, this is your family. This is your family history. This is in like, the epigenetics. This, you know, restoration trauma, that I actually think ex-Mormons have done a pretty good job at naming and recognizing and working through. Not to say that the ex-Mormon community is not without a whole lot of drama and dysfunction, but we're willing to go there because we have said we are going to be truth tellers, and so I think that it's been very difficult for a lot of Latter-Day Seekers, including a lot of people here in Utah, to be told that they aren't a representative of Community of Christ, or they're not doing it right, or your congregation is so different and so weird compared to every other congregation, like we've been told those things directly to Our faces, and it's hard, like when you've sorry, when you've already been rejected by a community, and you try to fit into a community, to be told stuff like that. And I don't think it comes from like a bad place. I just think it comes from unchecked bias, and it's, it's, it's hurt a lot of people who have given up a lot to be part of this community. And sorry,

Blake Smith 31:12

No need to be sorry Brittany. I'm sorry on behalf of Community of Christ, and I appreciate your your transparency and vulnerability here. I think it's good for people to hear that,

Brittany Mangelson 31:24

but at the same time, I understand that the LDS church, and I hope I don't get in trouble for saying this can be a boogeyman, right? Like this is a culture that is predominantly, it is aggressive. It is. You know, back in the day the Reorganization was the little can that kept getting kicked down the road. Like I have so much sympathy and empathy for that, I hear about lifelong members here in Utah whose kids have converted to the LDS church, that would be the most devastating thing in the world for me as a parent.

Not because, I mean, and I have dozens of people who I love that are in the LDS church, and I don't want them to leave. But, because I know what I gave up and what I gained coming to Community of Christ. That was a price that I was willing to pay, and I would pay it again and again and again and again. So, I recognize the devastation and the loss of being in the LDS Church's shadow. I mean, I was an absolute mess, and I don't really want to go there, but like when Kirtland and Nauvoo and all of that in the sale like that was for sure, the worst week of my life, because this is so tricky. Yeah, I did not think I was going to cry, but, but we love Community of Christ. We did not bust through these doors haphazardly, wanting to change it or wanting to force anyone's hand. Um, we found this denomination because we were attracted to the story and the bravery and just the journey that this denomination has taken right. And so we want to be more involved. We want to be on committees and teams that help Latter-Day Seekers find us. We want to be creating resources. We I mean, half of us went on Mormon missions. We know how to sell a faith, right? And so I wish that Community of Christ, not in all pockets, not all people, but I wish that we could take a look at ourselves, myself included, at that kind of like anti-Mormon bias, and not be so allergic to anything that looks or sounds or feels like it could be, you know, coming from the other side. And I guess when I started doing this, I didn't realize not how prevalent it was because that sounds like it's more prevalent than it is, but it has stung me multiple times, and it has stung a lot of people before. So, I think that there are seekers who feel like they can't show up with their full selves, or they can't express interest in the Book of Mormon, or things like that, to be seen as, you know, too Mormon, and I think that that's a shame, because the folks who have found Community of Christ from the LDS church, I think, are cream of the crop, some of the best people on this planet. So, I will always advocate for them. I will always lobby for them. My kids would say, I'm yapping right now, so I should probably stop, but it's a really tricky conversation, and I get that emotions are always high. It's really impossible to have this obviously. I mean, I just cried a little bit, but it's it's almost impossible to have this conversation without some amount of emotion, because of what's at stake and what people have given up for following Jesus, the peaceful one.

Blake Smith 35:05

Well, I again, I appreciate you being willing to share that very personal place where you are in that because I think it is such an important message for us here. I mean, we talk about marginalized groups in larger terms, but in some ways, this is a group, I think that from what I'm hearing from you, and so it was also helpful for me is that there's some marginalization, unintentional, perhaps, but marginalization that continues, and we don't want that to be the case. So it's a it's also a great segue into what was going to be my last question, and you may want to add something else, but I'm going to ask Laura first, is there, words ... what do you need the church as a whole, not necessarily the leadership, but the church as a whole, to hear you say as a result of the ministry that you're doing, and I didn't give you a heads up for that one, so take a second, yeah.

Laura Pennock 36:09

Thank you for enduring the faith crisis. Community of Christ moved away from the one true church and did a lot of has made a lot of really courageous choices, and it has made it possible to have a place for people like me, to land and to find a place to live out my discipleship and to serve and to be a part of something really meaningful. And I know that, you know, I mean, I wasn't there, but I have heard the stories and I and having seen faith crises, in individuals, having a faith crisis as a denomination, is it's hard. It is really hard, hard work, and but being willing to do that, to follow through with that, to be true

to what you have perceived as where Jesus is calling you to has been. It's, it's just, it really is amazing. And I don't think that, I don't know that Community of Christ recognizes the full extent of how amazing that is. Because I look at, I look at the Mormon church where I came from, and in order for them to progress, in order for them to live up to their even their professions of faith, they are going to have to have a major faith crisis that takes them apart at the foundations and to rebuild something new. So, it's to have actually done that as a denomination, that it's amazing and kudos to you. Thank you for doing, for doing the hard work, and for continuing to get into those hard places and to do that work and to listen to those voices and to, you know, I mean, we're all going to make mistakes and but to just continue to try to learn from those mistakes and to really endeavor to live into your highest, holiest principles. It's truly inspiring for me, and it's something that I want to continue to be a part of.

Blake Smith 38:59

Thanks, Laura. I know we, I sent you ahead a lot of questions, and we've talked in general, and so I haven't gone down my list, but I want to give you an opportunity, is there something that you wanted to share that I haven't asked about, or even something that wasn't on the list, that is on your heart, that you would want, you would want to share.

Laura Pennock 39:28

I don't know we kind of traveled a lot of roads here.

Blake Smith 39:31

We have indeed.

Brittany Mangelson 39:35

I think I would like to just maybe continue what Laura was getting at and kind of stretch that gratitude a little bit further. I when I think of how, you know, I've been in a lot of communication with a lot of the ministers who are doing Latter-Day Seeker Ministries at the very beginning of this, you know, latest phase. And I phrase it that way, because Latter-Day Seeker Ministries has been around since the i. Earliest days of the Reorganization. But I I'm really grateful that there was, you know, a small handful of people who were willing to learn about Mormonism, who openly admitted that they didn't know much, and they traveled here to Utah. They traveled here to talk to ex-Mormons, and then it was a response to an inquiry, right? I mean, this whole thing started because Community of Christ was getting inquiries from folks like me, and so by the time Laura and I came around, they had had a few years under their belt of being able to have these conversations. And multiple people have moved to Utah and have been here, you know, full time, and that that is a huge sacrifice, and the learning curve was super steep, and I just have a lot of gratitude for all of those folks who continued to just give us a chance, because I again, understand kind of the scary risk that it was, you know, for Community of Christ to open up their literal doors and their hearts and their resources and finances to a group like us. We, we are probably even more quirky than your run of the mill Community of Christ. I get that we can be a lot to handle, but again, I just I really think that folks who find their way to Community of Christ love Community of Christ. We love the Enduring Principles, the Mission Initiatives, the theology, the reframing of Jesus, the focus on peace, all of that identity that makes Community of Christ, who we are is what we fell in love with. And so you can trace back the history of the to the faith crisis, like Laura was saying, and even, you

know, further deeper into history beyond that, and then continuing into the future. I'm just really excited about it, and just filled with a lot of gratitude.

Blake Smith 42:05

Well, I too am certainly grateful to those who pioneered and answered that call and went out to Utah and opened those doors. But I also want to say just sitting here and sharing with you guys, how much I appreciate what you are doing and continuing to do. I think it's one thing to do it as a person who's interested in meeting needs of others and another to do it starting with that, but also living in your own trauma and probably having that triggered from time to time as you work with others in that journey, and to put yourself in that vulnerable place because you're so passionate about this is a gift to them and to all of us, all of us who are listening. So thank you guys so much for all you are continuing to do there and to live in the midst of that culture that caused trauma for you in the first place. I do want to ask, just make a, I made a note here to ask you, Brittany, you mentioned earlier a short list of project Zion podcasts that you recommend to folks who want to get a quick intro, and so if you wouldn't mind sharing that with me, I'll make sure that it gets in the show notes. And we're also looking, one of the things we're looking at doing in at on Project Zion podcast.org, is creating some lists like that, some quick lists if you're looking for theology, here's the list of things that we would recommend you start with, if you're looking for some updates on history or what you know, that kind of thing. We're also looking at potentially putting together some curriculum so based on podcast episodes that have been done over the years. So anyway, I'd love to have that list, if you are willing to share that with me. [Brittany: Absolutely] Great, great. So again, thank you. From the bottom of my heart, I have just really appreciated this and I shared with you both, and kind of shared at the beginning that hosting a podcast with a professional former host of project Zion podcast is very intimidating, but being with you guys has been a great joy. So thanks for your openness and willingness to share what you're doing out there in Utah, and we just pray blessings for you as you continue. Thanks for being with us here today.

Brittany Mangelson 44:45

Thanks.

Laura Pennock 44:46

Thank you.

Blake Smith 44:48

And to our listeners here at Project Zion Podcast, we thank you for being a part of this journey with us this episode and others. We invite you to find us at projectzionpodcast.org, or on your favorite podcast platform. You can find over 700 episodes listed in our quote, unquote Episode Quicklist. It's not so quick anymore as we continue to post, but we do that because of our great listenership and the interest that you show. So thanks for being with us. We wish you the best and hope you have a great rest of your day.

You've been listening to project Zion podcast and the What's Brewing episode on Wasatch Front Utah, this has been part two of the two-part series. If you missed part one, please go back to Project Zion podcast.org and listen to the first part of this interview.