

# Extra Shot | Mormon and Evangelical Boundaries | Pt 1

## SUMMARY KEYWORDS

Mormon boundaries, evangelical boundaries, true identity, theological center point, Jesus Christ, Reorganization, Nauvoo theology, Trinitarianism, polygamy critique, social gospel, LGBTQIA affirmation

## SPEAKERS

Blake Smith, Tony Chvala-Smith, Charmaine Chvala-Smith

### **Blake Smith** 00:26

Hello and welcome to this Extra Shot episode in the Project Zion Podcast Series. I'm your host, Blake Smith, and I am here today with two esteemed guests and very good friends of mine who are well known to you our listeners, it's Tony and Charmaine Chvala-Smith. Welcome Tony and Charmaine!

### **Charmaine Chvala-Smith** 00:45

Good to see you. Blake.

### **Tony Chvala-Smith** 00:46

Good to be with you today.

### **Blake Smith** 00:49

Unlike some of our listeners, I did not have the honor or torture of taking a class and taking the test that Tony and Charmaine put together. I made it through seminary. I might not have had I been their student, but, but we've been good friends for a long time, and it's my first time to sit down with you guys. You guys have I probably used to sitting with either Carla or Karin, but today you get me. [Yay], yay. So, we're putting this shot in the extra shot. I'm sorry we're putting this episode in the extra shot category because it's in response to a listener request for some more information, and it's really about something that you Tony mentioned in episode 649, Theo history review and vision for the future, which, of course, I would encourage all of our listeners, if you have not listened to the Theo-history series, to go back and listen to that. It's a series that Karin Peter has hosted with both Tony and then Lach Mackay. A great, great series. But in that episode, Tony 649, Karin asked you what you thought would carry forward in our story as we look toward the future. And you can correct me if I'm wrong, but it seemed to focus on claiming and living into our true identity. And you specifically mentioned the importance of a center point. You also refer to some important boundaries, like the Mormon boundary and the evangelical boundary, and that's where the question really comes from. So Tony, can you give our listeners some context that led to that, in case they had not heard the other episode, and then unpack that for us. And Charmaine can join in. Charmaine wasn't part of that episode, but she was referenced because she has great ideas, so.

**Tony Chvala-Smith** 02:43

Sure I can get us started here, and Charmaine and I will, we'll tag team back and forth in in this episode today. So who are we and who are we becoming? That's the identity question, and that's been a question on the table for Community of Christ for 60 plus years. Prior to the 19 early 1960s we knew who we were. So we thought we were the one true, restored, original church, restored by Joseph Smith Junior. And one of the things we knew about ourselves is that we also weren't the Mormons. That was very much woven into our reorganization identity. And so going into the comment I made in that that podcast, we were looking ahead, what's going to guide us into the future? And one of the things I tried to say there was that Community of Christ story and theology vector away from Nauvoo, and away from some of the aspects of Joseph Smith Junior's theology that are more characteristic of the Mormon tradition. And I said we, we really need to stay on that vector, that that is who we are. And we are, we're, we have to keep looking to the center of our tradition. I think I use the image of the Temple spiral, which is a beautiful architectural picture of the spiritual journey, you know, spiraling round and round and going, going in the direction. But one of the points I made was that the architects cannot create that spiral without there being a midpoint. There has to be a center point to the journey. And the center point for the journey, for Community of Christ is Jesus Christ, the divine word incarnate, who lived, taught, embodied the kingdom of God, was crucified for us, and was raised and is present through the Holy Spirit, and is coming again and has enlisted us in service to the creation of the of the the reign of God. And so, that's where that's the vector we're on. That's the midpoint. And I tried to argue in that part of the podcast, that actually, in that whole podcast, that that midpoint was present all the way back to the 1830s it just often, we just often got off track on it. And from the from the Community of Christ perspective, Nauvoo theology, would represent way off track from that midpoint. And so the the reorganization, in in lots of ways, became a course correction, and it became very, very important for us in our journey from, well, actually, from 1851 on, from the new organization to the reorganization, became very, very important for us to say this is who we are and this is who we aren't. Don't confuse us with the other group. So that's what I was getting at there. Does that help Blake?

**Blake Smith** 05:54

Yeah, that helps a lot. I, as a matter of fact, I just had a conversation with someone this last week, and they said that they recently realized that what Joseph Smith III was doing back at the beginning was not really reorganizing, but almost starting anew with a with getting us back on track. But it was so different from where we were right in the end of of the Nauvoo period, that it was as if it were a new beginning. That's, that's really helpful.

**Tony Chvala-Smith** 06:25

Yeah, yeah. I think, I think that's, that's true. And Joseph Smith, III wrote, oh gosh, this is when he's in the process of accepting leadership of the church. He referred to the Book of Mormon, the Doctrine covenants as auxiliaries to the Bible. The auxiliary Fire Department ain't the, ain't the fire department. It's, it's the backups, exactly, right? And so, in other words, he, he was, he was already in the process of thinking, we, we got some good stuff from that first period. We got to start over and rebuild from there. And so, you could understand the history of the development of Community of Christ theology as not just a reorganization, but a a reconfiguration, a redevelopment of the original as much as we can, which also includes some rejection of the original as part of the process.

**Charmaine Chvala-Smith** 07:21

Yeah. And I think this is one of those places where it's important to think about who is it that is making up the reorganization. And mostly as you start looking at the people who are, they are people who had, had been willing to be critical of some of the directions that the theology, practices, ideology, interactions, relationships in Nauvoo were going. And so there's already that common mindedness among the people who are making up the reorganization that there's some things that must be left behind. And typically, many of those folks were leaning more towards foundational, classical Christian beliefs and practices and away from what was happening in Nauvoo, which gives you a sense of, then, why is there this sense of building this Mormon boundary, this identifying line of who we haven't, who we were, who we were at the beginning, as you were kind of saying, Blake. And then, how does it, what's happened and how far we've gone from where we started, and that, that sense that there's, there are some things that must be left behind in order for for us as a group, the reorganization, to move forward together. So, there's some consensus already among that group about what wasn't acceptable. So that's those are some of the elements. Those are some of the bricks in the RLDS Mormon boundary that started out of necessity at its very beginning.

**Blake Smith** 09:17

That really makes a lot of sense. I mean, because these folks obviously did not participate in the great westward movement. They didn't follow the thought process that Brigham Young was to be the leader of the church, and so there, there had to have been some hesitancy that kept them back. So, I've never really thought about it that way, but that's...

**Charmaine Chvala-Smith** 09:39

And if you look at the Nauvoo expositor, the newspaper that was written in the printing press destroyed because of what it said. Its critiques of you know what's happening to immigrant young women, who are being placed in multiple marriages without really much consent on their part. You know, there's Polygamy In in other places as well. There's moving away from a Trinitarian, well, having moved away from a Trinitarian view of God, multiple gods. I mean, so there's, there's a listing in the Nauvoo expositor of those things that people are saying, "oh my gosh, we've where, this is not where we want it to be." And so, there is theologically and but again, by practices too. There's a group of people who are saying, Wow, we can't, we can't go any we can't go this way anymore. We must, like, start again, or start in a new place, but now with, with a whole bunch of identifiers of, but we don't believe that, and we don't believe that, and we're we won't practice this. So, there's this, this com. There's some common I mean, there's so much in-fighting. In the beginnings of the Reorganization, there's so much argument about theological things, but mostly it was welcomed. I mean, these were people who like to dis, to dissent, to disagree, to dig in and think about theological things. And so, you know, that's part of the character of the Reorganization, is that it is about questioning. It is about saying business square. Can we find, you know, do we what is it that makes us Christian? I mean, that's part of the question, too. So anyhow, it's, it's, that's another piece that might be helpful for people.

**Blake Smith** 11:52

Yeah, so there's so many things going through my head right now as you talk about, we could probably do four or five spin off podcasts from this, just from the thing. So one of the things that I'm that I'm

wondering about is the idea and theology of being the one true church. Was there some competition between the two early on?

**Charmaine Chvala-Smith 12:14**

So, this is one of those places where I would start by saying when, whether you're studying theology or scripture or history, the big word is context. You know what was happening at that time, and that that your question takes us right there. And so, the restoration movement that is already happening in Christianity in the 1820s, 30s, even before that, this kind of trying to restore Christianity to its original form. It's, you know, we're part of that. Other denominations were part of that as well. And so that's the instinct is, we must get back to the original New Testament Church. And so, there's this whole sense that we didn't, you know. So, all of the what became known as Mormons or LDS church, and then the Reorganization (RLDS) church, that's the premise they started with theologically, that we must find the one true expression of the New Testament Church. And yes, we've done it, and we have renewed priesthood, renewed priesthood authority. We have the right beliefs, we have the right understanding of the afterlife, all those kinds of things, and Jesus brought this to us. Jesus established the church anew. And so that's really deep, deep, the idea that we must have the one true church. And so, yeah, there's lots of competing, not just between groups within our movement, but among other Christians in that time period, 1810s, 20s, 30s, 40s, 50s. Everyone trying to get people to come to their one true church.

**Tony Chvala-Smith 14:17**

It's very interesting too that our church magazine, the Herald, when it first came out, was called The True Latter Day Saints Herald. So, the contest was over, you know, who are the true Latter-Day Saints? Who's got the real Latter-Day Saint message? And so, it was the same thing Charmaine was talking about, who really has rights to being the original. And so that was, that was part of the, that was part of the process of Reorganization trying to identify itself over against the Mormonism. And also, you know, if you're if you're living in Illinois in 1864-1870, and someone finds out you belong to this Reorganized Church of Jesus Christ of Latter-Day Saints. The first thing they're going to ask you is, "well, are you Mormon?" And the answer is "no." "So, you didn't go to Utah?" "No." And you gotta start saying, here's why. Here's why, I'm not X, Y and Z, right? So, in this process of this, this is, this takes place in human development, a process of self-differentiation from your origins. I come from my dad, but I'm not my dad in this way, this way, this way, and this way. And so, that that was bound to happen. If you didn't, if you didn't go to Utah, you're going to have to explain why you didn't.

**Blake Smith 15:38**

You're ... That brings up a great point. Tony, I know that we have a number of our listeners because Project Zion Podcast began as a seeker's ministry resource to provide information to those who are exploring the church. And I think over the years, it has become certainly more widely used within folks who even grew up in the tradition. But, you both alluded to the fact in one way or another... I think Tony you said, with regard to the firefighter, "we ain't the main firefighting team. We're the backup team." And that's not saying in terms of the Latter-Day Saints and the Reorganized Latter-Day Saints or Community of Christ, that one is the backup, just the distinction. And I wonder if that might be problematic for folks who have been brought up in the LDS tradition and in their search for something close to that doesn't require that they give up everything and have migrated towards Community of

Christ... Many becoming members of Community of Christ... How do we answer that question, that we still need to make that distinction without making them feel like the backup auxiliary?

**Tony Chvala-Smith 16:59**

Sure. Well, when, when people migrate, like from one land to another land, they often, they often migrate to places that feel familiar. So for example, I'm from, I'm from Michigan, which is for many months of the years, gray, dark, cold, snowy, wet, I consider it a paradise, but some people don't. But why did, why did so many immigrants from the Netherlands, from England and from Poland make their way to Michigan? Well, it, it had a familiar feel, topographically, weather wise, you know, if you, if you grew up in dark, cloudy England, in parts of dark, cloudy England, Michigan, just felt like home in some way. So, you are attracted to things that have a familiar feel, even though you cannot find good fish and chips in Michigan, right? So, in other words, in other words, it, feels familiar, but there's there are things that are just not the same there. And so I think let's start there that we have inherited a number of the trappings of the early, Latter-Day Saint movement, and so it gives a familiar feel to our community. But the issue is, how do we, how does communion Christ interpret them? And that's actually a very, a very much different question, right? Just because it looks and feels like something from home doesn't necessarily mean that in inside the tradition, it's interpreted that way, right? So, in philosophy and theology, we make a distinction between formal similarity and material difference, right? So, form formally, the Russian republic in the United States have constitutions. That does not necessarily mean materially, that they use and interpret their constitutions in the in the same way, and so same is true church wise, we have, we have some trappings that are familiar to people from the Mormon tradition, but materially, we are such a different community. We align with the Trinitarian mainstream of the Christian tradition we are attracted to, we are attracted to, excuse me, the we are attracted to. We are attracted to the progressive Protestant side of the mainstream of the Christian tradition. We borrow language and we borrow hymns from there. And so that's where our material alignment is, right. So you have to be, you have to make a difference between these two.

**Charmaine Chvala-Smith 19:49**

Well, yeah, I was just, I can kind of build on that, just a little bit too, and, and I think you we all have talked about this, but I'm going to just remind us, for the, for our listeners sake, if you haven't heard it before, you probably will in Community of Christ, especially those of us who grew up in when we were RLDS, and especially those of us who were involved in outreach, community outreach, missionary kinds of things. And, Tony and I both traveled with, yeah, with seventys, when we were young adults. And so we did some door knocking and inviting people and neighbors to our churches for different things. And so we have joked about this at different times when we've been doing podcasts where we've said, you know, it was a very long name, it was the Reorganized Church of Jesus Christ of Latter-Day Saints, Not the Mormons, you know, because that was such an important piece to distinguish from, because as soon as people heard Latter Day Saints, they didn't recognize any of the beginning stuff. But when they we said, Latter Day Saints, they went right to Mormon. And so that was kind of the way to put us on a different track. But, but, and I can understand that there are some people who are, who are Mormon, who come, or who come from the Mormon Church, LDS church, who it's like, Huh? I feel a little bit put down because of that, but this is one of those places where understanding RLDS/Community of Christ journey will be really helpful to you to understand that this was important to our establishing our identity and having a different starting place than simply, you

know who we aren't. So, needing to give people a chance to say who we aren't, so that we could begin to tell who we are. And that was very important for a lot of reasons. One is that in relation to other larger denominations, including the Mormon church (LDS church), we were little. We were a little, tiny group, and often in whatever communities we were in, far, by far, the minority as a small group that people didn't really know very much about. And when you are the minority, you have to be much more intentional about telling people who you are and who you aren't, giving them a starting place. And so that's going to be a piece of who we are and it also probably, in some ways, pushed us more to what I'm going to call the Protestant boundary. So, on one side we have the Mormon boundary, who we are and who we aren't, and on the other side we have the Protestant boundary of who we are and who we aren't. And so when, when we're doing introducing ourselves for the first time, we often had to say who we aren't, and then start to help people understand who we are, we would start naming things that would identify our theology, our sacraments, things like that, that they would recognize as being more towards the Protestant side. So, I think that's an important piece just to understand about the development of the theological self-understanding in Community of Christ. And, you know, we can go lots of different ways with that, but would this be a good time to just share the visual? I think I'll... so get some of these blocks out of the way here. There we go. So, this is just a way, if I was a very good artist, would have found some other ways to create pretty boundaries. But what you have here is, over on the left is the eras, the time periods, and then you have Mormonism. And then in the middle there's RLDS to Community of Christ, and on the other side, we have Protestantism. And here, so, you'll see that there's some things that are closer to the Mormon boundary, and there's some things that are closer to the Protestant boundary. And those things that are in italics are those things that are creating a stronger boundary between us and another group. And the things that are not italicized are things that are strengthening or making that that boundary more porous, strengthening our connection with that side of our identity. So...go ahead.

**Blake Smith 24:43**

Yeah, I just want to pause for just a second for those of our listeners who are just listening and don't have a visual of this, Charmaine is sharing a visual, and we will make sure that that's available, a link to it or itself in the show notes. Don't want you to feel left out and say, oh my gosh, I don't know what she's talking about. She is referring to a document and we will make that available. I'm sorry, Charmaine, go ahead.

**Charmaine Chvala-Smith 25:09**

No, that's perfect. Thank you. And I'll try to be more descriptive as we go here. So, if you look at the time period from the 1860s to the 1890s, 1860 being when the Reorganization is becomes more formalized as a group. So, in those first 30 years, there was very much the need to identify who we were by the fact we're not Mormon. So, as we were talking about earlier, those people who already had some major questions about where things were going theologically, or socially, or relationally in the in Nauvoo in particular. And so, the Reorganization has all of these identifiers that are about being against what was happening in Nauvoo. So that's really important, and even, and there's several of the early leaders in the Reorganization who have who voiced very strongly, major misgivings about Joseph Smith Jr, and some of the ways in which he led in the last five years or so. So, that's a very different place to be coming from than where many people entered the movement in two or three, you know, a decade before even so, the Reorganization consists of dissenters, and then there's a very strong anti-



polygamous identity. And you'll see people coming to the Reorganization who, to the RLDS church, who have maybe come from Utah, maybe come from other stops along the way west, or have come from some of the other splinter groups, the Strangites and others, so like, different groups who initially said they were against polygamy, but then people found out that their leaders were actually practicing polygamy, and they are like, No, this is something we were against. And so, many of those folks who had tried following two or three of the other leaders who broke off after Joseph Smith Jr's death, find themselves coming back to the Reorganization as a place that upholds the idea of not being for polygamy. So, there's a number of things there that are reinforcing we're not Mormon. And then I'm jumping ahead a little bit here and going to the 1920s to the 1950s there's still very much the strong identity. We are still the one true church. And so, we still have to identify ourselves against what Mormons believe, or Mormonism as a movement, but on the other side of things, these are theological influences. So, the President of the Church, Fred M Smith, he's, he's, becoming well-informed and kind of on fire about the social gospel, which is a Protestant theology that is identifying systems that marginalize people and naming them and saying, and FM is saying, you know, the cause of Zion is what the social gospel is pointing to. And then we have people like Edwards and Oakman who were, Edwards was an apostle, and then in the First Presidency, and Oakman an apostle who are, who grew up in England and are very influenced by Anglican theologians and so Temple and Gore to, theologians from England, who speak to some aspects of RLDS theology, to our understandings of the sacraments, to understandings of who Jesus is. We're influenced as a movement by those people, through people like Edwards and Oakman. Roy cheville, who goes to the University of Chicago Divinity School. He's this is again a more on the Protestant side. And so, these are influential people in the church that are helping to make those boundaries more porous on the Protestant side of things. And then we go into the 1960s and 70s. And again, there's theological influences. Draper and Cooley who are both part counselors to the president, are reading Tillich, and other Protestant theologians who are new on the scene and creating some language that's very relevant in that time. Church leaders, young adults, new appointees, are feeling this call to go to seminary, and so they're being exposed to good biblical scholarship, whether that's Protestant and later Catholic scholarship as well, and they're becoming involved in in ecumenical movements. And so, again, these are all things that are making that Protestant boundary more porous. Also, in the 60s and 70s, there's, the church is invited into a lot of countries where it didn't expect to be. And one of the things it had to do very quickly was to identify who it was not and who it was. Again, the name made in some places made people suspicious of who we were, and we also found ourselves needing to learn from other mainstream Christian missionaries how to speak to people about God and Christ. We were really good at making distinctions between us and other denominations and how we were right. And here's people for whom Christianity is a brand new thing and there, and so we needed to learn. How do you how do you talk to people who may not have an idea of a single god, to talk about who God is and then who Christ is. So again, very much aided and encouraged by other Protestant Christians, and then more focus on our theology, of our theology, focusing on God and Christ and again, so, that's pulling us more to the Protestant side. During the same time there's becoming less focus on our own history. I think we're maybe getting to that post adolescent time, the development of the church, where we don't have to always talk about our identity. And so, we're focusing a little less on our history, a little less on the Book of Mormon, a little less on our only true status, our only true, you know, being the only one and only truth church. And so those are affecting our theology. And then the baptism of polygamist in India helped us loosen our grip on our anti-polygamous identity that came from way back at the very beginning. So, you know, all of these

things, we keep moving back and forth between these two boundaries, and then also in the 60s and 70s, such an amazing time of change in the church, and many of us not really being aware of how much things were changing and how many different influences there were. But there's the new Mormon history. So, this is a critical historical approach to our story, and that's happening in RLDS, Community of Christ, and it's happening in Mormonism at the same time. And so there's begins to be some collaborations of and going back and forth to conferences that are talking about the critical study. So, I'm going to pause there. Tony, do you want to jump in?

**Tony Chvala-Smith 33:28**

Yeah, so sure. I mean, this is the chart, I think will be very helpful when people can see it. But I think when you look at this chart that Charmaine has created, you see that the preponderance of leaning in Reorganization theology is always towards the Protestant side. That is where our deepest theological instincts tend to align. And so Charmaine used the word porous, the boundary between the Reorganization and we'll say main line or mainstream Protestantism, not typically evangelical or fundamentalist Protestantism, but between mainline Protestantism and us. That boundary was really became increasingly porous until, well, you jump to 2010 and the church becomes a formal member of the National Council of Churches. And so this is, this is an important part of our identity, an important part of our trajectory. Remember, I said vectoring away from Nauvoo, and our vector aligns us with a number of progressive Protestant theologians and ideas and with the mainstream of the of the Protestant church, Protestant churches. And so there's nothing to be ashamed of about that. That's who we are and who we have become. And you can see it quite, quite dramatically, pictured on on the chart, when you look at where, where the bulk of influence and weight tends to go.

**Charmaine Chvala-Smith 34:54**

And I think one of the interesting things is that we find Community of Christ and the more progressive sides of the Mormon Church, the historical people who are willing to explore the historical questions, we find more porousness there on the historical study of things, but probably less, much less actually, on the theological content between our two movements, and I think that's a distinction that's worth making. So, you know, you look at the 1980s and ordination of women, well, you know that's not going to be happening in Mormonism, but it is already, has been happening for decades, and even hundreds of years in in other denominations. Inclusive language... inclusive language about God and about people. Again, that's sparked and understood. And we're drawing from the resources within Protestantism, progressive Protestantism. Seminary training for our appointees... making that more of a formal requirement, where, again, we're using good, Protestant and Catholic scholarship and things like Process Theology and the liberation theologies. That's becoming more a standard part of what our ministers, our full-time ministers, are gaining. GALA... and GALA, maybe even started a little bit before this, and it's the precursor to Harmony. So, within the church, recognition and affirmation of our LGBTQIA family so but at the same time, there's Sunstone and John Whitmer Historical Association and Mormon Historical Association, where we're making connections, where there's lots of going back and forth and building of relationships. But it's mostly about analyzing, talking about our shared history, our 14 years of shared history, really only 14 years of shared history. And I think that's important to keep acknowledging. 1990s theological influences again they're on the more, becoming more porous to the Protestant side. Increased ecumenical/interfaith connections, interacting with pacifists and peace traditions, other denominations, CCM, contemporary Christian ministry within the church, which is very



much more influenced more on the evangelical and the evangelical fundamentalist side, but another porousness on the Protestant side, adopting the New Revised Standard Version of the Bible as what we typically use. Moving away, I probably should have put that into moving away from using the Inspired Version, recognizing that it's that the Inspired Version is not a translation, but more like a commentary of Joseph Smith Jr. So, there's all of these kinds of things, the use of the Revised Common Lectionary, using the lectionary in our worship, planning, our theology, becoming increasingly incompatible with Protestant evangelicals, especially the fundamentalist form of that. But then also the 1990s open communion, which builds some connections on both sides, on the Mormon side, where there's an openness there to sharing communion and the understanding of it, as well as on the Protestant Catholic other, other Christian side. So, the Temple in the 1990s, a difference is we don't have temple, temple-only rights or sacraments, and on the Protestant side, dedicated to peace, reconciliation, healing of the Spirit, and open to the public. So, on in the 2000s name change. And so there's no more LDS monikers. There's no more Latter-Day Saint identifiers in our name. Instead, we are choosing the Christ-centered aspects of our theology and our story, and that's becoming our name again, which is pulling us towards classical Christianity and their understanding of Christ as part of the Trinity. Theological changes... section 161 which talks about, it's Christ centered. It's talking about our we have a unique place in the circle of those who follow Christ that we aren't the whole thing. We're not the one. We don't have to be the one through church anymore. We can be one of those who follows Christ, and then in the 2010s and 2020s um, again, membership by confirmation. Uh. For some types of baptisms, which strengthens our connections. On the Mormon side, being able to confirm people into the church instead of rebaptizing. And then, on the Protestant side, recognizing some kinds of baptism, and opening those doors a little bit more. Then same sex couples, marriage and ordination of people in same sex relationships becomes a matter for national conferences and becomes part of our identity in many parts of the world. So, and then more official affirmation of LGBTQIA within the church. And then, as Tony mentioned, full membership National Council of Churches of Christ. And then in the 2010s and 2030s a more intentional Open Door invitation to Latter day Seekers and having ministries around that so again, making poorest some parts of that that boundary as well, and then the most recent selling of Kirtland and Nauvoo properties that can be, I haven't let I have it in the middle. It can go either way, in some ways, it can affirm that shared history on the Mormon side. And when we visit those properties as part of our story, then we will be hearing it from more of the LDS perspective. On the other side, it's it is kind of helping. It's letting some of our past be in the past, as far as some of our properties, and so it may be making more porous the Protestant side of things. So, it's, it's, but it's a it's an interesting way to try and look at our identity, our changing identity, in in Community of Christ.

**Blake Smith 42:04**

Yeah, it's a very, that's very helpful in seeing our journey. And I think that's something that that Tony and Lach do really well in the Theo-history series, again, recommending that people go back and listen to those, because that'll flesh out some of the things that you've shared here, and but thank you for that. We're going to pause our conversation here. It's a great conversation, and we still have so much to discuss. I'm your host, Blake Smith, and you've been listening to an Extra Shot episode with guests Tony and Charmaine Chvala Smith. Be sure and listen in to Part two of "Mormon And Evangelical Boundaries."