

Say What? | World Conference Resolutions | G-8 and G-9

SUMMARY KEYWORDS

World Conference resolutions, World Conference 2025, Doctrine and Covenants, historical context, cultural preludes, peace.

SPEAKERS

Mary Anne Bennett-Ripsam, David Hall, Paul DeBarthe, Kassie Ripsam

Kassie Ripsam 00:28

Hello and welcome to "Say What?," where we talk about the things that make us say, "say what?"

Mary Anne Bennett-Ripsam 00:34

I'm Mary Anne

Kassie Ripsam 00:35

And I'm Kassie. Today, we are interviewing Dave Hall and Paul DeBarthe about the G-8 and G-9 resolutions.

Mary Anne Bennett-Ripsam 00:45

But first, let's get to know you guys. So, do you think you guys would survive a zombie apocalypse?

Paul DeBarthe 00:53

I'm in that process presently. The zombies are in charge of our government, and I'm expecting to survive it.

Kassie Ripsam 01:01

Mister Dave,

David Hall 01:02

Yeah, I would survive. I would have a bunch of ramen noodle to eat, and I would try to reach out and make friends with them, and maybe invite them in and feed them some ramen noodle. And I think they would be happy and not be aggressive.

Mary Anne Bennett-Ripsam 01:22

So, so you're gonna teach them to be vegetarians. You're gonna teach the zombies to be ramen... I don't know what the technical term for an all ramen diet would be.

David Hall 01:31

Yeah, whatever. That's what I'm gonna do.

Kassie Ripsam 01:37

So do you ever talk to like inanimate objects, like a book or a computer or furniture or something like that.

David Hall 01:46

I do, and I don't think it's weird.

Mary Anne Bennett-Ripsam 01:49

No, no,

David Hall 01:50

Do it all the time.

Paul DeBarthe 01:52

At the northwest corner of the home pond on our two mile walk from here to town, there is a hugging tree, and I very frequently stop and have a visit with a hugging tree.

Mary Anne Bennett-Ripsam 02:06

Never heard of a hugging tree.

Paul DeBarthe 02:07

It's two trunks entwined, and they're both, I think probably it's male and female of a Mulberry, but they entwine and twist up. And so it's two trunks entwined, and therefore it becomes the hugging tree, and it's a special reminder of the of the 50 years I had with an angel who wore human skin.

Mary Anne Bennett-Ripsam 02:32

Nice. I remember having a mulberry tree in...

Kassie Ripsam 02:38

Mulberries are delicious.

Mary Anne Bennett-Ripsam 02:39

Yes, they're like sugar.

Kassie Ripsam 02:41

What part of a driver's test would you probably fail or perform poorly in?

Paul DeBarthe 02:48

When I took my driver's test when I was 16, the instructor told me to drive straight ahead, and then he pointed me down, down the street. That was one way street coming against me, and so I went a long

way on a one way street on my driver's test. But then at the conclusion of that driver's test, I parked in a spot that was so narrow that neither of us could open our doors to get out. And so, the fact that I was able to park the car in a spot that was too narrow for us to be able to get the doors open, I think, compensated. So I got my driver's license anyway.

Mary Anne Bennett-Ripsam 03:27

That's funny. I

David Hall 03:28

I have to do this. I need to take a driver's test every year because I work for the county here where I live, Johnson County, Kansas, and one of the one of the things we have to do is there are about 10 barrels, big, big orange barrels, um, kind of spaced out, and we have to drive backwards and weave through those barrels and not hit any of them. And I, the last time I did it, I hit the last barrel. And I was afraid I was going to flunk the test and have to do it all over again. But they passed me.

Mary Anne Bennett-Ripsam 04:08

I think I would hit like half the barrels. Personally, I am not confident with backing up. So, if you could have any pet in the world, what would it be and why?

Paul DeBarthe 04:22

I like the human type and was married to one that was my pet for five decades, and because the human type is probably the most capable of providing love, Helping to overcome the obstacles to a good relationship. Therefore, having had the human kind, is the one that I would prefer.

Mary Anne Bennett-Ripsam 04:49

Yeah,

David Hall 04:51

Well, I would like to have pigeons, the kind that can like write a note on their leg or whatever, and I would use those dirt. In the zombie apocalypse, and I would send notes to my friends so we could communicate.

Paul DeBarthe 05:07

I have heard of the octopus being a very affectionate creature, although I much prefer long term relationships, and the octopus typically only lives for a year, but I find the octopus to be a fascinating creature, one that far more intelligent and capable than humans commonly give it credit for being.

Mary Anne Bennett-Ripsam 05:29

Yeah. So Paul, in your bio, you mentioned having been some part of the Bee House site. What is that?

Paul DeBarthe 05:39

At Nauvoo, the homestead site is where Joseph and Emma, when they escaped from Missouri in 1838 they were staying with the Cleavelands in Illinois when they when they got to Quincy, and then they moved to Nauvoo, and on the homestead site is where they settled. That homestead had a summer

kitchen adjacent to it on the west and a bee house slightly south of that. It was under that bee house that the bodies of Joseph and Hyrum were buried after the assassination of June of 1844, and it probably was late that winter, early, perhaps, perhaps December or January, because apparently, the bodies had deteriorated enough that they didn't smell too bad. And the bodies were then moved from the Nauvoo house to the basement of this bee house. And it was my privilege in 1971 to excavate there in the direction of Robert T Gray. And that house had a surviving brick wall on the top of limestone on the north side, and so you see the northeast and northwest corners. But then the rest of it had been removed when in 1928 the engineer W Hands came in to excavate and find the bodies, because the dam had been completed at Keokuk, which raised the water several feet. And so, they didn't want the water to cover over the bodies. So, they were searching for the bodies, and they found them under the bee house. And so in 1971 it was my privilege to re-excavate the bee house, identify its location. And at six feet below surface, we got down to the sand level, and there I got to find the coffin nails lined up along the south side to show where Joseph and Hyrum had been buried. And so, I got very personally acquainted with them, because I got to excavate the burial site. That building has been restored. Unfortunately, they have put the logs on top of the bricks, which is not realistic. The realistic thing is that Joseph Smith, III, said that there was a log building that had a basement that was used as a schoolhouse. And then we have the evidence of the brick building that had a basement that was the bee house. And then the homestead itself had a basement under the keeping room, which was built in 1840 and the staircase down into the that basement Robert Bray found in 1971 had a hiding space underneath it. And so again, we know then that there are at least four places that could have been used for hiding Joseph Smith or others. And I'm currently working on a presentation for John Whitmer Historical Association that will show the likelihood that those extra basements were for protecting the escaped slaves, because I'm confident that the Smiths were involved in the abolitionist effort helping move escaped slaves from Missouri up the river to get them to Canada.

Kassie Ripsam 08:44

So, I don't know if this is what you were just talking about, but I would like to know about your your time working as an archeologist at the Joseph Smith site,

Paul DeBarthe 08:53

maybe. Well, it's been my privilege to work there since 1971, 25 summers, and we have found 10,000 years of occupation. That bend in the river has been occupied since the mammoth hunters were there 10,000 years ago. I took my crew up about 100 miles north and west along the Snake River in Iowa, and we got to excavate the skeleton of a mammoth that would take us back about 13,000 years. But not only do we have the mammoth hunters there taking us back 10,000 but we also then have them followed by the bison hunters, who were there from until about 3000 years ago. And then we have the earliest pottery that shows up in the Midwest, the black sand incised pottery shows up at Nauvoo, and so here are pottery makers pioneering that remarkable technology on the site that that becomes famous because the Mormons moved there. We do have an interesting irony that the Mormons, in their history like to lay claim to having drained the swamp, but it's tough to reconcile a swamp with the rapids. The Des Moines rapids went right by Nauvoo, and so to have this the rapids draining the swamp means that there wasn't much of a swamp there. There were some swampy areas, I'm sure. But one of the ironies is that Brigham Young complained about the swamp, but then he dug a basement under his house, and so putting a basement with swamp and having his having a well there, those were

interesting indications that the idea of the swamp gets exaggerated a bit. I would say, though, throughout the years of digging, the best thing that we dug up was better relationships. We did find 1000s of artifacts in the Smith family, but to be able to dig up better relationships between the Community of Christ, the Restorationists, and the LDS, as well as local people and regional people, I think that's the best thing that we found overall.

Mary Anne Bennett-Ripsam 10:59

Yeah, so you said that your wife was one of the first woman you ordained, and then the first woman in Polynesia to occupy a pulpit. What was that like to watch that

Paul DeBarthe 11:13

It has been a phenomenal experience. The two of us were ordained together on November 17 of 1985 the day that the first women were ordained. And so, we had the privilege of working out a pioneering co-ministry kind of relationship. And when in 87 we went to Tahiti, there has still been no women ordained, and women couldn't even step on the on the sacred grounds called the marae, the traditional sacred sites, and of course, that meant they couldn't occupy the pulpit either. But here came Rita, who was already ordained, and so she was invited to speak to an assembly of some 1200 people. And I had the privilege of standing in the back, holding our little boy and watching as she shared. And across that auditorium, see and feel the movement of the Holy Spirit as people recognized that they were being spoken to through the power of the Holy in the words of the woman. And well, the following week, we got to to share a joint sermon at Corona and in the following week, the calls for 34 women were processed to be to be ordained to become ministers.

Kassie Ripsam 12:33

Yeah. So, wonderful story, I think, very inspiring.

Mary Anne Bennett-Ripsam 12:41

So Dave... [yes], we have a question about the camps that you went to. So like, do you have any fun stories or something that you want to share with us?

David Hall 12:50

Oh, man, I I grew up going to camps. I'm from Michigan, so at that time, Michigan had five campgrounds, and whenever you met another church member from Michigan, each one thought that their camp was the very best one. Well, I grew up going to Sanford, so Sanford was my campgrounds. I loved it. Tons of really neat memories. And the interesting thing is, when I got a little bit older, I went to some of the camps at Park of the Pines, and that was just absolutely beautiful there. And I had a great time. And then I went to camp at The Woodlands. I went to camp at Blue Water. I went to camp at Manitou. We had a place called the Woodlands that was kind of a rustic camp. All of those were really special. So, each camp has a special place in my heart. So great, great opportunities, great experiences. Met lifelong friends. So, it was awesome.

Mary Anne Bennett-Ripsam 14:08

Yeah, personally, I've met people that go to camps all over and, yeah, I can agree with the thing that they said their campgrounds is always the best. I can totally relate with that.

David Hall 14:24

Now I'm older, and I live here in Kansas, and I go to Camp Jehovah, and I think that's one of the best. So,

Mary Anne Bennett-Ripsam 14:35

Yeah, so you mentioned being part of the Zion ears. What is that specifically?

David Hall 14:45

Okay, well, Zionees, there used to be, like, two groups. And this kind of age. I'm aging myself here. There used to be two kinds of youth groups. And this is, like, back in the 70s. Um, there. Were Zionees, and that was kind of like maybe the age for juniors or junior high, like the junior high age, and then Zion's League was for like high school. And it was like ... was an activity that you come to during the week, and there were like four different things that we focused on. One of them was like scriptures. We'd read a Bible story or talk about it. We would do. One of them was a, like a service project. One of them was like a fun activity. And I can't remember what the fourth one was, but it was kind of like a rotating thing that we did whatever day we decided to meet on each month. And it kind of rotated, but it was fun. So, it was like, just like having a Sunday school class, sort of outside of Sunday school class. And we always had fun time.

Mary Anne Bennett-Ripsam 16:08

That does sound like fun.

David Hall 16:10

Yeah, I wish. I wish we still did that, you know? I mean, it was, yeah, that the church promoted, and it was, it was a really good time. I loved it.

Kassie Ripsam 16:24

So, um, you said you were a probation officer. What does a probation officer do?

David Hall 16:32

Well, we get people who are mandated by the court, they have to file, follow rules and do things for a year, sometimes two years, sometimes three years, and just, it's to help them overcome barriers and things that they have in their life and work, so they're not a risk for community safety, so I've just worked with people and help them try to get their lives together.

Kassie Ripsam 17:14

Were there, were there any, like, difficult things that happened before doing that?

David Hall 17:18

Um, I just decided that I wanted to have a job where I could make a difference and help people. And that was kind of like a prayer that I had. So, I, I left Michigan to go to Park College. Now Park University now, but, and I had a prayer that God helped me get this education and when I'm done, I want to have

a job where I can help people and make a difference in their life. So, I graduated from Park. My intention was to go back to Michigan, but I never did. There was there was job opportunities here, and just one thing led to another, and I've been here for a long time.

Mary Anne Bennett-Ripsam 18:10

So, this question is for both of you, how do you feel your personal lives have you have affected, how and when you contribute to these resolutions?

David Hall 18:22

Well, I feel that it's important for us to look at the resolution and understand there's a lot of story, and there's a lot of history in our church, and when we remove sections of the Doctrine and Covenants and put them in historic records oftentimes are forgotten, and they go away and we're not aware of them. I believe that Doctrine and Covenants has a lot of truth and a lot of insight and a lot of meaning, and I feel called to bring that to our attention, that this stuff should be available for us to read and study and understand. It represents our history. It represents who we are, and it's just important scripture. That's basically what I feel.

Paul DeBarthe 19:14

Yeah, I have had the privilege of teaching world history, and therefore we get into the great world religions, and to find the commonality among those great world religions of the Golden Rule, which is just, well, it's worded differently, but fundamentally that same message that we should treat other people the way we would like to be treated. That fundamental message reaching across all the great world religions, to me, speaks of the kind of message that the Book of Mormon shares when it says that Christ visited the people and showed, and taught them his ways, and then he said he would go to other sheep to minister them as well. In the archeology I had been working with people from across the spectrum of Mormonism, and recognizing the commonality of the Book of Mormon then, we built upon that. So, now, for five years, we've been sharing the perspectives, and it's fascinating to see that we have, for example, the bottom, the land of Nephi has been presented in Peru, in Guatemala, in Georgia, in the Chesapeake Bay in the Malay Peninsula, and in Joseph Smith's head. And everyone presenting has good evidence. And so, here's all these conflicting pieces of information coming together to help us understand the real message of the Book of Mormon. Well, that real message is a message of the promised land, that when people learn the teachings of the Christ, they can finally learn to live in peace. Well, I am now at the Joseph Smith historic center in Lamoni. Joseph Smith, III, and he was a pioneer for peace. In 1866 he wrote a letter to Samuel Powers, in which he indicated that peace is our purpose. And he is the one who designed the peace seal for the church, with a child leading the lion and the Lamb. And the original one had a had a palm tree on the left side of it. Joseph Smith the third put that palm tree as the tree of life symbol. In that peace symbol, it's no longer there. I mean, our new our new peace symbol doesn't have it, but I like that the original did, because the idea of the tree of life for the Polynesians is symbolized there. It provides the corners for their houses. The fronds provide the roofing, the fruit provides the fiber for making ropes, the drink and the and what they can eat. It's the symbol of the tree of life for the for the church to recognize that and appreciate that is part of the extended message of peace. That is our message, our real focus, because it is the call of Zion for people to learn to live together in peace. And so, the proposal that I am hosting is sponsoring for the Conference to have us compile and abridge the messages of the Divine to help us communicate better,

what the message of peace really is for the modern world. That's the intent, and the idea that we can see that through the messages of the Divine through other religions as well as our own, means that here's a combination that I think has worldwide significance and a driving purpose. And so I recognize that my life has been channeled into this. When my wife died, February 28 two years ago, she told me to write a new chapter in the book of my life, and this is part of that chapter I believe, and I am so pleased to be able to promote peace from this home where the tap root of peace was so well established back in the 1800s and it continues to grow and hopefully to thrive and to spread throughout the world.

Mary Anne Bennett-Ripsam 23:27

So let's start on the resolutions. G8 is asking the First Presidency to consider publishing a bicentennial edition of the Doctrine and Covenants with expanded historical and cultural preludes to sections that need special attention. Do you have anything you guys want to add to that?

David Hall 23:48

Well, I think Paul and I had, we had both thought it would be a good idea if there were a preamble, if there was something before each section that explained in detail what was going on at that time. Because some of the language and some of the stuff that's written there, I think the people who maybe in the past wanted to have that moved to historic records didn't really understand everything, or didn't have all the information to know what was, what was going on, so that was a large part of it that we could explain and understand and certainly convey that the church was very progressive at that time. Well, they, you know, even back then, and sympathetic and open to diversity in promoting diversity.

Paul DeBarthe 24:42

Let me jump in, if I may. Yep, at the last Conference, the consideration of removing section 115 from the doctrine covenants because it referred to negro, and that's not a term that's used much anymore. Before it's not well accepted. The idea of removing that scripture from the Doctrine and Covenants came on the on the conference floor, and I think Dave and I were both distressed to discover that here was this move to to eliminate another chunk of scripture, and this is the one that was written by Joseph Smith the third in 1865 at the end of the Civil War, in which he said that it was appropriate to ordain people of other races. And he used the term negro. He said, Be careful about it, but it's appropriate to ordain people of other races, other cultures, and every culture then, therefore should have their ministers of their own people. Well, that section ends up with, with Joseph III, indicating that God was giving this message. And so, people referred it to the First Presidency. And First Presidency has put together a very nice treatment on it to explain why it has been retained. But as as Dave and I were looking at the Doctrine and Covenants, you see that section 107 was removed, and there were about was it six or so sections that had been removed by Conference action back in the 70s, and they were put in an appendix, because they had not been approved by the World Church. They were included as more of an editorial convenience. And section 107 was the baptism for the dead section. And because the church held that Jesus Christ is the is the Savior of all, and his grace is sufficient for everyone, the baptizing people who are dead was not essential. And therefore that was not something that was appropriately processed to be scripture. So it was removed, and then we added, later, near the end of the century, at another resolution that removed the appendix. And so, now our Doctrine and Covenants has these holes in it where there used to be revelations or what we're putting initially as revelations, but

now there's simply an empty spot for section 107, 108 110, and so on. And these were these conspicuous, empty spots, Dave and I thought ought to be at least filled with the historical explanation for what what had been there, and why it had been removed. They do want to honor the modern revelation principle, and that is to give people a chance to re-evaluate what they're considering to be scripture. And so, as we looked at that, then we saw that to be able to just simply put out a bicentennial copy, a new edition of the book of Doctrine and Covenants to make it so people would have those explanations clarified. And the explanation for why? Well, for many others, I mean, section 112 for example, says that we approve of nations that indenture people. There ought to be explanations to explain that, because we really don't approve of countries indenturing people. That's a violation of the of the United Nations rights, of right, declaration of the human rights, and it's not consistent with our overall theology. So, we ought to have explanation about that. And so to do this as a as a bicentennial gift to ourselves and to the world was our intent.

Kassie Ripsam 28:49

So what do you hope will be in these preludes?

David Hall 28:56

Certainly to show and explain the cultural context at the time, to give the reader more information, we know that people outside of North American church, North American church membership may not be fully aware of the cultural in the context that was going on here, we feel it's important that we we convey that and show that and add that to the The whole overall message of that of those sections.

Paul DeBarthe 29:41

Fundamentally, you're asking about preambles and, yes, we are asking for the First Presidency to take action to make it so that we get greater clarity about our historicity, about our theology, and make it so that the Doctrine and Covenants becomes a more readable book, so that people can well, so people don't come to these empty spots and have no answers available about why those empty spots are there. The edition that was put online recently is very handy, but it doesn't answer all the questions yet that we are raising, and so in order to avoid having more issues brought before the Conference to say, let's get rid of this. Let's, let's explain our story better, so that people can understand the story of the gospel as we understand it, and have come to appreciate it.

Kassie Ripsam 30:37

You mentioned earlier that they were removed to an appendix. What, in this context does appendix mean?

Paul DeBarthe 30:46

The appendix was, was the pages those actual documents were still printed, but they were put at the end of the book as a separate category because they had not been approved by the World Church as scripture, and so they were simply put on the at the end of the doctrine covenants as an appendix to make it so that there they would still be available, but but they would not be honored with the same value as those documents which have been presented by the Prophet and voted on by the church to approve them as part of the Doctrine and Covenants.

Mary Anne Bennett-Ripsam 31:26

So, kind of like a, "hey, this happened."

Paul DeBarthe 31:29

Yes, well, and so when the appendix was removed, then it's a little bit like surgery, when you have your appendix removed and you can't find it anymore, and any possible use of it becomes that much more difficult to ascertain.

Mary Anne Bennett-Ripsam 31:47

So, you also mentioned making the Bicentennial edition available online. Why do you feel this is important?

Paul DeBarthe 31:57

Most of us are better able to get access to our books online, then we are to but many of us are old enough to we want to turn the pages, but having immediate access for research online is probably the best. And so we'd like to be able to have it online, to give it a make it accessible, and we think it should be at least in Spanish, French and English, and that way it becomes available at no cost. Then it can also be published. And of course, the published one should be available at a reasonable price, so that people that are old and prefer turning pages, maybe even scribbling in the margins, can have that prerogative.

Kassie Ripsam 32:43

If this resolution were to pass, what would you be most excited about people learning?

David Hall 32:50

I think it would be exciting that that people come away with maybe a different perspective, and a different understanding than what they may not be aware of right now. And I think there's a lot that can maybe increase our faith, and I think there's a lot there that can strengthen the reasons why we're a member of this church, and we have a lot of, a lot of things about the the history of the movement of the church, and the dedications and the things that that people have done. I think this, by doing this, it just brings so much more light and appreciation for our history and what we have.

Paul DeBarthe 33:37

Let me add to that, that a bicentennial only comes around once every 200 years. To be able to celebrate that we now are approaching our 200th birthday, and here is, here's what we perceive as God's word to our church over those 200 years. That's something worth publicizing and encouraging people to read, and so to have a bicentennial edition that clarifies some of that history, fills in the gaps, helps people appreciate that modern revelation is ongoing, but this will include the recent revelations as well. It would include the letter, I think it may well include the letter that Stassi Cramm has written for the ordination of a new set of apostles. Anything else that should come up in this next Conference, the idea, though, that we can encourage people to believe in the ongoing revelation of the Divine to the modern world is an extremely important benefit of being part of the Community of Christ.

Mary Anne Bennett-Ripsam 34:50

Yeah. So let's move on to g9 let's start on g9 first of all, what is this resolution asking for? Could you. Summarize it for us.

Paul DeBarthe 35:02

Yes, it is fundamentally asking for the First Presidency to select a community a committee of volunteers, and I have found six people so far that are anxious to be volunteers on that committee, to compile and abridge the messages of the Divine to the modern world. And that will include such things as God speaking to Moses and telling him, as he spoke to him out of the burning bush, tell them, "I am has sent you." For the divine to speak to mankind and say, "I am," is really a sanction for being that is a profound message that God, who is God of all a being, is encouraging us not to be slaves, but to be free people. And so, here he was encouraging Moses to go lead the people out of the land of slavery into a land of promise. The Book of Mormon resonates with this message, from their lands of bondage to the promised land, to land of promise. And when they learn the message of the Christ, then they can learn to live together in peace. And that is the call for us to build the cause of Zion, a place and people of peace. So, for us to be able to encourage that goal fulfillment, that intellect, that is the purpose of the resolution, and for me, it's an exciting thing to anticipate. that by helping people appreciate that God has been speaking to people throughout the ages and the messages, well, they're not all in words. The fact is that sometimes we get profound messages from the Divine that merit being shared. When my wife died two years ago, we'd had three celebrations of her life, and the last one was at the basement of the Stone Church on April 28, two months to the day, from the day, from the day that she passed. And the kids had put together food for 200 people. They had 500 pictures of Rita on the tables for people take home. And here we had all these hundreds of people coming to celebrate her life. I knew I had to be prepared to speak to them and what to say. She woke me up that morning to whisper in my ear and say, "Tell them, don't forget to love each other." For us to take these messages that come from the Divine, through angels like my wife, or through prophets, through the Buddha, through the the teachings of Islam, why not appreciate that the Christ who had other sheep to go share the gospel with would have left that message behind. And we should, we should seek to appreciate the guidance of the Divine to all the other people. Again, the Golden Rule shows up in all the great languages, all the great religions. And because that golden rule is such a common denominator, then let's use it to build more compassion and build together the community we call Zion. That is really a place where people can live together in peace.

Kassie Ripsam 38:33

I'm still a little bit confused as to what you're saying this text would consist of,

Paul DeBarthe 38:41

All right, we have in our Doctrine and Covenants, modern text of what we think are God's words through people. Most people take the Bible as as God's word, and yet, you look in our Doctrine and Covenants, you find a lot of it that is, that is the appointment of people to various positions that there's just an awful lot of managing church bureaucracy. You look at the Bible and you have, you have in the Book of Kings, you'll find that here you have a bunch of children killed because they tease the gentleman for having a bald head. You end up with the whole village being wiped out and it's not the kind of expression of the divine that we would commonly want to voice off on our children. And so to be able to appreciate that the nature of God's essential message to mankind is a message, fundamentally,

of love. It's a message to listen. And in our Doctrine and Covenants, recent scriptures, to have emphasized that. It would emphasize things like reason together and the spirit of truth will prevail. That's one of those messages, directly, I believe, from the divine in our modern scriptures. But it isn't just our modern scriptures I think that we need to cite. That's why I'm asking for us to invite some knowledgeable volunteers to compile the messages of the Divine from other cultures and pull them together into an abridgement, a comparatively small book that can help people see that God's words to mankind are consistent in saying, I want you to love each other, to learn to live together in peace and harmony.

Kassie Ripsam 40:34

I see. Okay,

Mary Anne Bennett-Ripsam 40:37

So how do you hope this copy of the Lord's word will help the faith community.

Paul DeBarthe 40:47

Our faith community is going through a period of grieving. With the sale of Nauvoo and Kirtland, many of us, particularly those of us who have invested our lives in the in the work of the church in these areas, then particularly hurt, and the nature of grieving indicates that when you have something to work for that can help to to compensate, that is a good thing. And so one of the things this can do for us is to help us to compensate for our grief, because the message of the Divine to all mankind is fundamentally the message of our church to all mankind> And to combine those and help people see that relationship for us to appreciate that God is in all that's been created. We should be listening and looking for for those messages, hearing them and reciting about them, as the Muslims say, appreciating that that there is Enlightenment available, as the Buddha would say, to appreciate that, that there is need for us to be orderly in our procedure, as the Daoist would say. So to appreciate that all across the world of religion, all across the cultures of mankind, we can see evidence of God attempting to guide people toward peace and a more zionic type of community, a place where people can learn to live together in peace and harmony and righteousness.

David Hall 42:29

Unity in diversity. Yes, that's the nucleus of this. Is that we have unity in diversity, indeed.

Kassie Ripsam 42:38

And on that your background statement mentioned that this resolution has expanded into a larger effort to recognize the ministry of the Christ to other sheep with whom he shared the gospel. Could you unpack that statement with us?

Paul DeBarthe 42:55

Yes, so we initially were thinking just to simply get a summary of the doctrine covenants to make it so that the messages of, the core messages of the Doctrine and Covenants could be compiled, so that people could read what God was directing our church. And so that would include things probably like section four of the Doctrine and Covenants, which is so brief and yet so profound. It would include from

Joseph, III, this element that says that people of all cultures should be ordained. It would include things from from Fred M Smith, who said, "Let contention cease." It would pick up on the later prophecies to say that the response of my people is our stewardship. And Zion is no closer to any further way than the spirit stewardship of a people justifies. And of course, you get to the more modern ones and the message is, Listen, tell the, appreciate your own story, your own sonder, appreciate the stories of other people and recognize that in all of them, there is evidence of the Divine working. And so, when we can come to appreciate all that, well, just simply consolidating the Doctrine and Covenants was, I thought, a good idea, but we couldn't do that without well the greater purpose, particularly as we look to the future. What is the future that we really want? Isn't just our church to try to build up Zion. We need to be tying the friendship bonds with those who are advocates for compassion, advocates for peace, and so by joining forces with those who are attempting to fulfill the same purpose, by working together, then we need to appreciate each other's divine guidance. And so, this is never to pull that divine guidance into a small volume that people can simply appreciate, wow, God has been speaking to us throughout all the ages, to all the people, and his message has this constant sense, do unto each other as you would want them to do unto you. Treat each other with compassion. Treat the foreigner as a guest, for it may be an angel. All of these messages that, that we find across the spectrum of human mythology are fundamentally pieces, they're tools in the storehouse of our religious and life responses, and we need to learn to use those tools to build peace rather than to build war.

David Hall 45:40

Book of Mormon there, there's the scripture that says men are that they might have joy. Now men, I don't mean just men, but that we are, as a people, we are that we might have joy. That is God's intent for us, and the things that we can do to open our knowledge and understanding of what our heritage has is the purpose. We just, we need to embrace it, and we want to make everyone aware of it. I mean, there's so much stuff that I don't even know and understand, and I think that that's the purpose and the motivation and the reasons. Is that, right Paul?

Paul DeBarthe 46:28

Absolutely, and Cassie and Mary. Ann, I'm so pleased that you've taken the initiative to put this together and ask us questions, because it really comes into your hands to be people of peace.

Mary Anne Bennett-Ripsam 46:44

So a similar resolution was brought up last year, and there were concerns regarding resources. How would you respond to this? How would you address this concern if we're brought up on one or both of these resolutions?

Paul DeBarthe 47:01

In both cases we are, we are asking for, well actually, the first presidency would be asking for volunteers to help with the the Task of the Writing and compilation and abridgement. So that part, if volunteers are doing that's not going to cost very much. And then, by publishing, then the publication should cover any, any costs that are available out. We also want it on online, free online, so that way it accessible as well. But the the payoff, we believe, is in the inspiration that it offers, the hope that it

offers for people to grasp the modern day revelation that as that is the embodiment of our church, and then the inspiration that is God's word to the world. And for us to be able to share that culture, to share that dream, to be able to encourage people to believe in the prospects for peace that is worth a great deal, and certainly as Bicentennial projects, the kind of thing that I think represent the purpose of the church and give us a chance to do something and say, 'Look, here we are after 200 years and we look, we we haven't done nothing. We are in the process of sharing modern revelation, and we'd like to have you join with us in celebrating it and living it.'

Kassie Ripsam 48:38

So our final question is, if you could have coffee or tea with anyone, alive or dead, who would it be, and what would you talk about?

Paul DeBarthe 48:50

It makes a difference on when I when you asked me that. Right now at the Joseph Smith, III, home, I certainly would like to have a conversation with him. But, I used to work at his father's home, and so I would like to have had a conversation with him. The blessing of being able to know the people that we do know, who are angelic kind of people is such a blessing. I'm so pleased to have a chance to have breath and life, to speak with you ladies. I think I would be as pleased to to have that, that cup of coffee with you as anybody, because the future is as important to us as any of the past.

David Hall 49:30

Well, I thought about this question and how I wanted to ask answer it. And both of my parents are deceased, and sure, absolutely that would be nice to have a, you know, sit down and and have a cup of coffee and talk with them. But I'm resting on a friend of mine from the church who passed away, for me anyway, it seemed awful sudden. And what, what's remarkable about this, this person was, was a friend of Paul's and went to college with him, and I'm talking about Rich Hawks. Remarkable guy, just incredible person, incredible testimonies that he shared, and I would just love to continue talking to him, because every time I had a conversation with Rich, there was something new I learned about him, and um, and it just reinforced for me what a remarkable, kind, and loving person he was.

Mary Anne Bennett-Ripsam 50:51

I want to thank you guys for being here and being willing to answer our questions, and I want to thank our listeners for listening in and to remind you listeners that you can give suggestions in the comments. Always remember to put on new full armor of God and walk in faith. Thank you, Guys.

Paul DeBarthe 51:14

Thank you ladies.