

Josh Mangelson 00:17

Welcome to the Project Zion Podcast. This podcast explores the unique spiritual and theological gifts Community of Christ offers for today's world.

Linda Booth 00:33

Welcome to the 17th episode of Coffee Buzz, a podcast conversation with a member of Community of Christ First Presidency. My name is Linda Booth. I'm a retired member of the Council of 12 apostles and Director of Communications for Community of Christ having served in both roles nearly 23 years. And in this episode, I'm speaking with President Scott Murphy, counselor to Prophet President Steve Veazey. We'll be talking about the season of Lent, my favorite holy season. Welcome, friend. I remember a while back sitting with you in my office in the Independence Temple, and briefly talking about the season of Lent. And I think at that time, we were both reading a book that teaches about Jesus's final days in Jerusalem, called The Last Week. You remember?

Scott Murphy 01:26

I do remember that.

Linda Booth 01:29

It's written by Marcus Borg and John Dominic Crossan. So I'm really looking forward to a more in depth conversation with you about Lent. But before we jump into that conversation, Community of Christ mission centers and congregations are beginning to plan for summer camps and reunions, and maybe even vacation church school. So my first question to you is, with the Corona virus pandemic, still impacting our personal and church lives, what are the plans for these important events in the life of the church?

Scott Murphy 02:04

Well, Linda, it's great to be with you again, and with the listeners. And again, thank you for the opportunity to share this time with you. And thanks for the question. So both the Presidency and the Council of Twelve continue to monitor reports and progress from the different health organizations, as the progression of the vaccine protocols continue to roll out in the different nations. In addition, the Apostles are engaging mission centered leaders in conversation about the camping programs in the Northern Hemisphere for this summer. And finally, the C12, the Council of Twelve Apostles are updating—taking steps to refine and updating—the guidelines that were published, I believe back in May or June about the reopening of congregations. And so refining those guidelines based on the most current information and recommended procedures of the leading health organizations. As scientists and health organizations continue to learn more about the COVID-19 and its variants, we want to make sure that we're taking advantage of those learnings that can be informative to how we manage reopening

congregations, and provide for camping experiences. So that is underway. And I actually just had the opportunity to review the first draft of those updated guidelines that are being done. So hopefully soon that those will be coming out. While no decisions have been made regarding camps this summer, again in the Northern Hemisphere. I am aware that some mission centers have already made decisions to cancel in person camps and reunions, primarily due to the slow rollout of the vaccine in the different nations and locations. And again with the concern of the other highly contagious variants of the COVID virus that is starting to expand in many of the Western nations. So out of that those actions and concerns again, decisions have made to to cancel those summer programs. As the apostles continue to monitor the current level of COVID activity in the various jurisdictions of the church, I want to assure the listeners that the first and foremost concern is for the safety and welfare of our members and friends and the children. So the listeners can expect to be hearing more from the mission centers and the field apostles about camping seasons coming up hopefully soon in the next month or two. And while we are all looking forward to when we can safely return to our congregations and campgrounds to experience those blessings of being together in person, I simply want to acknowledge that the Presidency and the Council of Twelve deeply appreciate the patience the church members have demonstrated during this challenging period of life. And we again, hope that with the protocol and the rolling out of the vaccines, that more and more opportunities will allow us to be able to begin to return to in-person gatherings, and a safe way. But still with an awareness that we will need to be intentional and diligent in our efforts to be safe and to keep all people safe.

Linda Booth 06:03

Thank you, Scott, for that update. And on behalf of the church, we appreciate the diligence and the thoughtfulness that the Presidency and Council of Twelve have engaged in in order to enrich both our time together, but also to understand the safety issues involved in keeping everyone healthy. As many of our listeners know, as we move into our discussion about Lent, that Lent is an important part of the Christian liturgical calendar year, and is observed by many denominations, including Methodists and Lutherans and Presbyterians and Roman Catholics. And Lent is a season of 40 days, which don't count Sundays. And it begins on Ash Wednesday, and this year, that is February 17, and ends on Holy Saturday, which this year is April 3rd, with the celebration of Easter on April 4th. The 40 days represents the time Jesus spent in the wilderness in preparation to begin his ministry. So Lent is a time of repentance, fasting and preparation for the coming of Easter, Christ's resurrection. It's a time of self examination and reflection that focuses on our relationship with God. It focuses on deepening our discipleship. And often people choose to give up something or volunteer or give themselves to others. Also, some people may add a regular spiritual practice during the Lenten season. So Scott, how do you participate in the Lenten season each year? And will it be different this year because of the pandemic?

Scott Murphy 07:55

You know, I find this interesting, Linda that it literally feels like, at least for me, that we just ended the Advent season. And now we're in Lent, but when you have these two primary seasons of journey that we participate in the life of the kind of the Christian calendar, that way of Advent of this time, of

anticipation, and waiting for the coming of Christ, that's a four week period. And then we come into Lent as a journey, remembering the temptation that Christ went through in the wilderness and with his life that ultimately took him to the cross. That's a six and a half week experience. So there's something in that I think that that says, yeah, maybe there's something more essential, maybe there's some harder work we need to do in this Lenten journey that requires us to take a little more time than what we do at Advent. You know, I think if I'm to be honest with you and the listeners, probably prior to the experience I had a few years ago, my Lenten participation and practices were pretty much the same each year. Like maybe as you described in your overview there. It always involved you know, giving up something, a food or an activity as an as an act of fasting, and then fitting in time of prayer and reading when I had the time and could squeeze that in. But in hindsight, you know, I have come to acknowledge that I let Lent become just a routine that most often ended at the end of the journey with probably little impact on me other than some sense of achievement, that I actually went through the routine. Which, again for me and my trying to be honest, I'm not sure that that's really the intent of Lent, just to have a sense of accomplishment that you went through the routine. But I had an experience a few years ago and actually wrote about this in a reflection once. But it really—I'm grateful for the experience because it challenged me and has reshaped my approach to Lent. Just in a nutshell, the experience that I had, I had made a trip back home to Seattle in the Puget Sound area to see my family and to spend some time with my son and daughter-in-law. Because I deeply miss living back in the northwest, which is still home for me, my trips home would always entail going to special locations that have been formative for me in my young life as you know, growing up. So getting into the mountains, going to the ocean, you know, these special locations that every time I'd go home, I would want to make sure to go and try to see those places again, as trying to relive that feeling and essence of being home again. But on this trip, my son wanted to take my wife and I on a hike to a new location, which meant I would have to give up time of going to one of the familiar locations where I would tend to go and, again, that moment of enrichment and comfort in that feeling of being back home. So I was in this tension. But trying to be a good dad, I accepted the invitation and went on this hike. At first I was feeling this frustration because I was yearning to experience what I had been familiar and comfortable for me in returning to the same locations I had visited many times since moving away from the northwest. And in some ways, I even recognized that I was grieving what I felt like I was feeling like a loss. And yet in the moment, further into the hike, I was trying to make a conscious effort to let go of the need for the familiar and to allow myself to experience the current surroundings. As I walked through this mountain and up the side of this mountain and up about 3000 feet in elevation on this hike. And then after a couple hours into the hike, we arrived at the location my son wanted us to experience and I literally stood there in awe of the beauty that greeted us as the trail open to this incredible Alpine Lake surrounded by high mountains and just the gorgeous beauty of God's creation in that moment. I was enveloped in that amazing expression of God's eternal love reflected in the beauty of that creation. And in my effort to let go of my desire for the familiar. I was allowed to become engulfed in God's grace and love in ways that would...words could never describe for me. So I share that experience because it has been formative for me (in) how I approach Lent now in my journey. As I enter a new season of Lent each year, it doesn't begin by picking something, or some item, to fast from for the next six and a half weeks until Easter. For me, the Lenten

journey begins by exploring what is distracting me and keeping me from more fully being open and available to God? And that becomes what I choose to explore in my life as I journey with Christ through the use of different spiritual practices, as I seek to discover something new in the experience. But for that discovery, it requires a commitment and intentionality to be able to name what that barrier is, and to make a conscious decision to act and to let go. And to work through that barrier between myself and God and to make that time to be open to new understandings and discovery. While the journey of Lent for me is familiar, I've come to recognize that I cannot treat the journey as just a repeat of my last experience. When I do I am intentionally keeping God confined to who've I've experienced God to be in the past. And so that experience in that moment of time helped in the northeast with my son. And that experience of letting go forces me to approach the journey of Lent each time, not as a routine, but as an opportunity to say, where am I at in what do I need to discover and let go of to be more fully open to where God is calling me, and what God is inviting me to discover when I arrived to the cross, and ultimately to Easter? And so I've recognized that in the journey, that ultimately the Lenten experience always has an important question that I need to address and I need to be honest with. Maybe in your own self, and for the listeners, they recognize this in their own journey and experience, That by the time we arrive at the cross, and then Easter, and in many ways, it's the same kind of question that I think that Jesus had to address in his own life, as he explored his life and calling during the 40 days in the wilderness and the temptations that he confronted. And that question simply will be, at the end of the 40 days, who will we choose to be in God? For me, that's important because it isn't just about going through the routine, but it actually calls me and challenges me and holds me accountable to what the journey will do in my life, and how it will form me, in who I choose to be, and respond in God. So that's kind of where I'm at in this phase of my life and in my own learning and exploration and in being honest about this practice of the Lenten journey, and how I can intentionally make it more meaningful than just a routine for myself that I just went through in the past. I don't know if any of that makes any sense.

Linda Booth 17:12

Oh yes, thank you so much. Because you're right, we do get into a routine. In fact, Fred Craddock in his book, *Overhearing the Gospel*, makes the case that oftentimes the gospel has been overheard. Or he says, it's been preached a lot been taught a lot, or talked about so many times, that it's possible that the gospel has become limp, he says, or maybe even bankrupt.

Scott Murphy 17:40

Yeah.

Linda Booth 17:40

Or maybe even boring, because we've done it so many times. So I guess in some cases, we might say the same about our Lenten journey, as you've been describing, and Easter in particular. We've done it many, many times before. And so thank you for reminding us that it can be routine. And it can just be going through it without actually allowing the wonder of Easter and that journey toward Easter to transform us and deepen our discipleship. So thank you very much. What are your thoughts on how we as Christians

can hear and experience that old, old story of Easter in a new way? You've kind of talked about it. But how do we do it in a new way?

Scott Murphy 18:31

That's a great question. So I recognize that on April 4 2021, people around the world will gather to celebrate that Easter experience and story again. It's a message of hope and deep love and God's gift of eternal life that we hopefully hold onto and cherish. And I recognize that for some they will hear that Easter story for the first time. And for others, like many of us may be listening in it will be a story that we've heard 40, 50 even 100 times during our lives. So how do we keep that story fresh in a new way? I, you know, I guess for me, Linda, as I've thought about it over the years. It simply begins when we endeavor not to treat Easter in the story as just an event that we celebrate each year, but rather, as we allow the story of Easter to awaken us to the ever present gift of new life, new opportunity, new beginnings that are made possible by God's movement in the midst of human life and creation every day. That is an intentional process. You know, there is something about the Easter experience that is beyond our human capacity to fully understand. The power of Easter exists in the mystery of God's profound love and yearning for all life to live. And yet, while the message and experience of Easter contains an element of the mystery in God, all of us in our human nature, I believe, have been given this ability to glimpse the essence of new life that emerges from deep suffering, that can give us hope, in the bigger and deeper message of Easter in what is possible in God. In Community of Christ, one of those ways is through the sacrament of the Lord's Supper. This monthly experience is an invitation to pause, to remember, and to see life within us and around us in a different way. So this sacrament, for me, is a blessing and an opportunity for us to recenter our lives and to be mindful of the human wholeness that is available in this sacrificial gift of Christ, that the Easter story draws us into each time we hear it. So to move Easter from just an annual event and story, to be an active and transformative essence of life, it's again, I think it's a daily choice of choosing to open our eyes and to see life each day through God's message in Easter. A message of the deepest essence of love, of grace, of healing and renewal from our sufferings, that makes human wholeness possible, and draws us into that presence of God's kingdom of justice and peace on earth as it is in heaven. Now, I admit, that may come across as sounding Pollyanna. But I believe that even in our own brokenness, our doubts at times, our suffering, that we all experience at different phases in moments in our life. The story of Easter has something to offer us in both those low and high moments of life. And it is this: God does not give up on us. And even as God, I believe, suffers at the human suffering existing in life, God is yearning to bring us into new life. And in those amazing moments, God uses each of us to help make that message to be heard in new ways. So it ultimately, for me is a conscious endeavor to live that message and story daily, rather than just letting it be a celebration on an annual basis. And again, I don't want to devalue that celebration that we do, collectively on Easter. But I think the whole message of the story and the gospel is about what it begins to look like when we live that each day in our life, and allow that to be present. And what it means when it forms us in the ways that we participate with God in the midst of making that essence of life possible for others.

Linda Booth 23:47

Absolutely. Because it really is easier just to read or listen to the Easter story as an observer or a listener, that it is to risk daily change in ourselves by someone as challenging as Jesus, because Jesus challenged everything to bring God's justice to all people. He challenged all the social, cultural, traditional and religious practices of his time. And I'm thinking that the Lenten journey to the cross has the potential to stir us up to cause us to live Christ's mission in a passionate way. In the book I mentioned at the beginning of the podcast the last week, the preface talks about the word passion that in the Roman Catholic faith refers to Christ's suffering on the cross. That was the passion. Of course in everyday English, we use the passion, the word passion to refer to all kinds of things that consume us or give us great enthusiasm for something. For example, I could say I'm passionate about my family, my ministry, gardening or even oil painting. However, Borg and Crossan deliberately use the word passion in an intriguing and integrated ways. And they say "Jesus' first passion was the kingdom of God. And in his life and ministry, Jesus was the incarnation of God's justice for all people. And then secondly, it was this passion for God's justice, that inevitably led to the second passion, which was Christ's death by Pilot's punitive justice." So if we view the word passion, I've been thinking about it a lot, about this Christ, passion for the kingdom of God or God's justice for all people, which was made real in his life and ministry. And when I think about that, it's led me to a series of questions that I've been pondering, which I'm going to ask you now. So the first question is, what does a passion for the kingdom of God mean in today's context?

Scott Murphy 26:02

Well, this is another great question. And I have to admit, when I was reading these questions, Linda, I kept thinking, wow, these would be great questions to have a panel of individuals to respond to. So thanks for your work. But I guess I'm stuck to be the one responding to the questions here. But no, I really appreciated the privilege of just pondering these questions. So in Community of Christ, as you know, and as many as our listeners know, we understand and describe the kingdom of God through words like Zion, sacred community, signal communities, sacred—sacredness really begins to capture that real essence of the quality of the kingdom of God. And in the Doctrine and Covenants Section 163, paragraph 3a, we get a glimpse of what I think the passion of the kingdom of God means for us today in our context. So let me read those words for us. "You were called to create pathways in the world for peace in Christ to be relationally and culturally incarnate. The hope of Zion (or the kingdom of God on earth) is realized when the vision of Christ is embodied in communities of generosity, justice, and peacefulness." So I think the scripture passage helps us begin to grasp what a passion for the kingdom of God means for us today, in the different context of life. Ultimately, the kingdom of God was focused on the welfare of human life, to be experienced in the blessings of community, communities where every life was recognized as a sacred creation of God, and as a person of worth. And this is why the Blessings of Community is one of the Community of Christ's Enduring Principles that we cherish and hold, and has been such an important part of our identity and message and mission, giving our attention and focus to make real—which I really appreciate that language you used, to make real—which means that it's more than just our words that we speak. But it's, again, when we talk about incarnation or embody, we

actually begin to live it, and it can be seen and it can be felt. But to make real the spirit and essence of community that is actually formed by our attitudes, our behaviors, and actions of generosity, justice, and peacefulness, is actually how we begin to live that passion of Jesus that took him to the cross. The fullness of the Gospel story is about Jesus proclaiming, and living, and teaching what the kingdom of God looked like sounded like and felt like when people began to glimpse, catch a glimpse of what God's kingdom on earth could mean in their lives. So passionate was Jesus to make real this vision and this reality for people. I think it's important for us to acknowledge and embrace that that passion was so deep within him that he was willing to pay the consequence of the cross. To make Kingdom life possible for all of God's creation. So that becomes a real challenge for us in terms of how we attempt to recognize that passion in that kingdom, and what it calls us to be in do today in our context.

Linda Booth 30:25

That's an excellent example or description of what the Kingdom, passion for the Kingdom means in today's context. So I'm going to take it one step deeper now. So you've described a wonderful vision of what can be in this the sacred communities, these signal communities. So how can Jesus his passion for the kingdom of God become our passion? I mean, not just something we think about or read about in the scriptures or listen to on the Sunday mornings and our Zoom worships? How can that passion be real? in our own lives?

Scott Murphy 31:09

Yeah, so I appreciate how you described again, how Borg and Crossan was using the word passion in the the two competing yet integrated ways. Again, as you described, you know, Jesus first passion was that kingdom of God, and His incarnation of God's justice and peace for all people. And secondly, it was that passion of God's justice that led to the his second passion, which ultimately led to his death on the cross. I think another way is I reflected on this and you know, again, out of my own studies and and journey, I think another way to approach what Borg and Crossan are upholding. And what you've described, is to understand that the word passion, which comes from the Latin word passio, which means suffering, or enduring. So the deep and abiding compassion of Jesus shared with the outcasts, the broken the oppressed and neglected of society, as he brought that vision and presence of God's kingdom of justice and peace into their midst, was an actually a literal act of being willing to suffer with the people. And again, as Borg and Crossan and point out, Jesus was so filled with that desire and hope, and love for what God was yearning for people to experience, he would not back down and turn away from trying to make a difference. And that passion, that willingness to suffer with ultimately resulted in the consequence of paying the price for his own physical suffering on the cross. But again, in that, the good news was and continues to be is that God would not let that suffering be the last word. Life and love would prevail, and God's Peaceable kingdom would continue to find its place where people were willing to live with the passion for one another. And I think that that connection to, to what I talked about earlier with in the spirit of community, that is where that passion begins to grow and expand. So what does this mean for each of us? I think as your question really gets to making God's kingdom on earth, or again, what we call Zion real means we need to each make a choice of what we're willing to stand for. And

again, from the Doctrine and Covenants Section 163 paragraph 3b, so a continuation of the words that I just shared a moment ago, we hear this, "Above all else strive to be faithful to Christ vision of the peaceable kingdom of God on earth. Courageously challenged cultural, political, and religious trends that are contrary to the reconciling and restoring purposes of God. Pursue peace." So when we take to heart what these inspire words of counsel are saying to us, in the context of our day in lives, the passion that field Jesus is the kind of passion that needs to feel us. And it begins in our heart, that courage to have heart and then It moves us to examine our own attitudes and behaviors. And then it moves us out to stand with and to speak with those who suffer because of human choices. So passion is a personal choice, but it is always lived out in community and in oneness in peace in Christ.

Linda Booth 35:25

Excellent. Yes. And that community isn't just in our congregational communities, it's in our communities and our neighborhoods. That's where the passion is also expressed that each person has God's justice for them.

Scott Murphy 35:42

Yeah, exactly.

Linda Booth 35:43

Yeah. So I guess maybe we've already talked about this because we kind of keep circling around and back to the Lenten journey. So how can this Lenten journey fire our passion for justice for all of God's children? I remember Terry Williams, you remember him? He served in the church for a long time. He used to talk about passion as a hot white fire. And I often think of that when I think even about Easter, the hot white fire of passion released from knowing that Jesus lives and lives through us when we embody what's important to Jesus.

Scott Murphy 36:28

Yeah, again great question. And so I want to acknowledge that I do not interpret my responses to these really wonderful questions as the definitive answer, but simply that reflections that come out of my own ongoing learning at this stage in my life and in my own journey. So first, I want to acknowledge that each of us come to the Lent experience and journey with different life experiences and conditions at the moment. But however, bear in life may feel at times, or however full and rich and abundant life may feel at times. The Lenten journey always takes us to the cross of Jesus, and the resurrection of Jesus as God's message, that new life awaits us. So whatever condition, we still journey together to that same location that asks us the question, Who do we choose to be in God, and then begin to discover that in the gift of the resurrection, and that Easter story, and that life is filled with God's everlasting love for each of us. And it's that hope and truth, I think that we hold on to, that can empower us to make God's justice possible for all of God's children. But if I'm to be honest, the second thing that I would name is this. That, that what we get from the experience has a correlation with how much of ourselves we bring to the journey. The Lenten journey is not a journey of casual convenience, to set foot to path of our inner

journey is to be willing to do the hard work of the soul. In the words of Archie Smith, Jr, a biblical scholar, he states when it's when it is true to its purpose, Lent will move us closer to being the suffering and resurrected body of Christ in the world. We will find hope in being faithful, and strength in being honest, we will be made wiser by our discernment and confession, poised to struggle for wider justice and unable to dig deeper wells for the expression of compassion. But when we think of an approach Lent from just an action of fasting or giving something up for 14 days. I find myself challenged in the prophetic words that we hear in the book of Isaiah in chapter 58. That I think, I share these with the listeners today because I think it calls us and challenges us to think about what you're lifting up about what will fire us up with the passion for all of God's creation. So here's the exchange taking place between the people and God in this experience that's recorded in the the words of Isaiah 58. So the people have been complaining. They say, "why do we fast, but you do not see?" So it's like they're going through these motions. But in the end, they're not feeling anything different. Kind of like what I acknowledged in the beginning when I recognize that I went through the motion, but in the end, did I really feel anything different? So here the people are saying, "Yeah, we're going through this God, but but you don't see. So why should we humble ourselves, but you you don't even notice?" And then Jesus begins to respond. "Look, you serve your own interest on your fast day, and oppress all your workers. Look, you fast only to quarrel and fight, and to strike with a wicked fist. Such fasting as you do today, will not make your voice heard on high." Ooooh! That's getting to the point that's yeah, putting the point back on the people. And so the voice goes on, God goes on to say, "Is such the fast that I choose a day to humble oneself, is it to bow down the head like a bowl rush and to lie in sackcloth and ashes? Will you call this a fast as the day acceptable to the Lord? Is not this the fast that I choose? To lose the bonds of injustice, and to undo the bonds of the yoke to let the oppressed go free? Is it not to share your bread with the hungry, and bring the homeless poor into your house, when you see the naked to cover them, and not to hide yourself from your own kin? Then your light shall break forth like the dawn and your healing shall spring up quickly. Your vindicator shall go before you, the glory of the Lord shall be your rear guard, then you shall call and the Lord will answer, you shall cry for help. And he will say, here I am."

Linda Booth 42:16

Wow.

Scott Murphy 42:17

So I guess Linda, if I was to offer another way of saying what I've just shared so far, but in a more concise way, it would probably be like this. If we want to discover a fire and passion within us on this Lenten journey to make God's kingdom real for women and children and men, then maybe our focus should not be about just giving up something, but instead doing something that actually embodies Christ's action for God's justice and peace in the world. Maybe then we will discover a deeper passion for God's kingdom to be in our midst.

Linda Booth 43:02

Wow, you may think that you need a panel to answer these questions. But Scott, you're hitting home runs every time.

Scott Murphy 43:10

Well, thank you for that, for that kind thought.

Linda Booth 43:14

Because having a passion for the kingdom of God, and trying to embody Christ's life and ministry is risky. To be the incarnation of Jesus, which is our calling, reminds me of the Message Bible's interpretation of the first chapter of John the 14th verse and it's very simple the way the Message Bible says it. "The Word became flesh and blood and moved into the neighborhood." And I believe we're to live the Word or to be Christ like and move into our neighborhoods, loving as Jesus did. Which brings us to the Easter mandate, which is our mandate, our calling, for the women and the disciples who believed it was go and tell. So we're to be Christ Himself walking in our neighborhoods, loving sharing supporting justice, for all of God's children. What is your hope, Scott for Community of Christ members as they journey through Lent to Easter Sunday?

Scott Murphy 44:24

You know, I'd probably say this, Linda, as we give time and space to enter the journey together as a community. It's my hope and prayer that each member and friend of Community of Christ would—will have moments of encounter with the enduring love that God has for them. And the ability for them to hear the call that God is placing within them, to live with that passion that you've talked about, that Passion of Christ in the world, that is so desperately yearning for peace and healing and wholeness. As we endeavor to explore and understand, at a deeper level, what it means to follow Jesus the peaceful One. It's my hope that the season of Lent will open the way for each of us to ponder how the story and actions of our lives proclaim the way of justice and peace that Jesus chose to live. And so I would simply want the people to know that may we discover the profound blessings of hope, peace and redemption, in our own human conditions, as we journey together. And as that journey takes us to the resonating joy of Easter, made new in our lives. That is my hope and prayer.

Linda Booth 45:55

Yes, thank you, Scott, for sharing your passion for the gospel, and the wonder of what Easter might do for each one of us. And your hope for what can be if we become the incarnation of Christ in a hurting world. As you've been talking, you reminded me have a Facebook post from Jimmy Munson that I went and pulled off my printer as you were talking, and I'm just going to read a little bit of it. It says, "We know each person was created by God for an extraordinary life, a life like Jesus, we are created to change the world. We are created to live a life full of adventures. Full of compassion, overflowing with God's outrageous love, even for our enemies. At this church, we really do believe God became man to live among us and directly on purpose involved himself in the world's brokenness. And so we must do the same. Jesus cared for the rejected the non blenders, the broken the sick, the poor, and so can we,

Jesus came to get real messy, emotionally, physically, relationally, socially. And so well, we, what an adventure life really is, when you think to follow Jesus. Why don't we do something crazy and dream again and live life for the purpose of holy adventures, where fear takes a backseat to faith. Community of Christ is never satisfied with talking the talk. We are foolish enough in Christ, to try to walk the walk."

Scott Murphy 47:38

Amen, Jimmy.

Linda Booth 47:42

And so I thank you, and I thank you again, Scott. And I thank the Coffee Buzz listeners for joining our conversation. May each of us journey, the Lenten season with anticipation, looking for God's presence all around us, filled with passion for the kingdom of God and God's justice for all people. And it's my prayer too, Scott, that all of us will be foolish enough to walk the walk like Jesus, and that we can go and tell others that Christ lives. Please watch for next month's episode of Coffee Buzz. I'll be having a conversation with President Stassi Cramm, President Veazey's other counselor

Josh Mangelson 48:39

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