

## 432 | Open Topics | Apostle Barbara Carter's Life and Ministry

### Project Zion Podcast

#### **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.

#### **Brittany Mangelson** 00:33

Hello, everyone, welcome to another episode of *Project Zion Podcast*. This is Brittany Mangelson, and I'm going to be your host for today, and I am really excited about this conversation that we are about to have. So, here on *Project Zion*, we've featured some firsts, and I'm, kind of, using air quotes when I say that about "Women in Community of Christ History". We've talked to Becky Savage, who was the first woman in the First Presidency. We've talked to Linda Booth about being the, one of the first women apostles in the Council of Twelve. We've talked to Stassi Cramm, who is the church's first Presiding Bishop, and today we're going to add one more woman's voice to that overall conversation about women in leadership in Community of Christ, and that is my friend, Barb Carter. Barb was one of the first women who was called to the office of bishop and she was also one of the first women appointees, which we'll get into what that means in a little bit. But we're going to talk about Barb's personal story with Community of Christ and her ministry, but also the larger context of what was going on and what has been going on in the church, as women have been entering into leadership positions. So, Barb, I'm so glad that you are on *Project Zion* today, and why don't you just introduce yourself really quick to our listeners.

#### **Barbara Carter** 01:56

I'm really happy to be here today as well. So, thank you for inviting me to this podcast. So, my name is Barbara Carter. I grew up on the coast of Oregon in a very small congregation. My pastor, my father was pastor for 18, 18 out of 26 years and, that we were there. So, had a very, I would say, very cocoon-like beginning. The congregation was primarily made up of my aunts and cousins, and so, that was my beginning. And then, I went to Graceland University and met my husband, Charlie Carter, and ever since we've been married, we have been sprinkled across the United States, back and forth several times, living in many, many different places. So, that's just a little bit about me. I started working for the church in 1994. It was a telephone call that went something like this. It was, like, "Hi, Barb. Do you know how to keep a checkbook?" And I was, like, "Is this a joke?" And I said, "Yeah, I know how to keep a checkbook." And they asked me if I wanna do, if I would be the volunteer Regional Stewardship Commissioner for Georgia and the Carolinas. So, that's the Southeast Region, it was a region then. And so, we talked some more about it. And I was, like, "Yeah, I can do that." And the next thing I get is a telephone call from, oh, gosh, Apostle Alex Katava. And he said, "So Barb, I just wanted to talk about this position you're stepping into. And you know, I just have some questions for you." And one of the questions was, have I ever been in a mental institution. And I was, like, I laughed. I thought he was joking. I was, like, "Nope, haven't ever been in a mental institution." He said, "Well, just needed to verify that." And anyway, so a couple months later, I get this letter that says, I'm a contractual appointee with the church, and all I knew was that I was going to be a Regional Stewardship Commissioner. And a Regional Stewardship Commissioner was a person serving volunteer, as a volunteer, as equivalent of a Mission Center Financial Officer, and that, that's what we would title them now. So, that was my first introduction into serving the church in a broader sense, outside of the congregation. I just jumped in there, didn't I?

**Brittany Mangelson 05:06**

No, it was good! What an interesting, what an interesting beginning. Wow. Yeah, I'm excited to hear more about this. So, let's back up a little bit, though, and talk about the foundation of your ministry and really of your discipleship. It's my understanding that you were born and raised in Community of Christ. You already said that your dad was a pastor. So, you were born before a time that women were ordained. So, I'm just curious about the journey that led you to that place. So, yeah, just talk a little bit about your background in the church.

**Barbara Carter 05:42**

Okay. Yeah, born and raised in a Community of Christ family. My grandmother on my father's side, so my Grandma Toose, when she was, I'm going to say she was about 15 or 16, they lived in southwestern Iowa. And this would have been the late 18, 1800s, like 1885, something like that. They got on the rail train, shared a car with another family and migrated to the Willamette Valley of Oregon. And when they did that, you know, they went to a place where there was no church and so, my grandmother sent her children to the Methodist church on Sunday mornings. And then they came home, and she had materials from world church, and she would teach her children Sunday school because she wanted them to be part of a church group, but she wanted them to have the teachings of the Restoration. And so, that's how my dad began in the church, from a very, very strong family, you know, that moved out of Iowa in the late 1800s. So, the foundation of our faith surely rested on my grandmother, my Grandma Toose, and it was continued in the lives of my aunts and uncles and my father. You know, for me, in my family, you know, we used to say that if we were to have a hymn, that was the theme of our family, it would be a hymn that's no longer in *Community of Christ Sings*. But it was, "My master was a worker, and if we want to be like Him, we must be workers too," something like that. Don't quote me on that, and don't ask me to sing it, but those were the words. And so, you know, we were workers. And if somebody in the neighborhood or somebody in the community needed something, yeah, I just grew up with, not an expectation, but just a behavior of, well then, you step in and you help them. And so, I think, when I think back on how my life was shaped, that definitely was a huge shaping factor. In fact, I would say it was foundation. And I thought everybody grew up doing that. I just thought everybody, everybody's purpose was to help somebody else when they needed help, right? I've come to learn that that's not everybody's foundation. So, I came from a family that they jumped in, and they worked. I was recently going through some family heirlooms, and I came across my Aunt Lucille. So, my Aunt Lucille was, I'm gonna say, at least 18 years older than my father. And so, she was in high school in, oh, gosh, 1921, 'cause I found one of her yearbooks. And so, my dad was born in '25, you know, so, my Aunt Lucille was a generation older than my dad. So, my Aunt Lucille, this would have been, like in the '30s and '40s, she started an organization called the Women's Hospital Auxiliary, and it was, the sole purpose was to get a hospital in North Lincoln County on the coast. We didn't have a hospital. It took about 45 minutes to get to the nearest hospital, which was not a big hospital, maybe had like 13 beds, you know, something like that, so, I was not even born when she was doing that. In fact, I really didn't know it until I was going through her stuff, but I recognize that as a part of my foundation, there was this understanding that if there was a need, then you used your gifts, and your talents, and your voice to meet those needs. So, I mean, in hindsight, I can look back and say, oh, you know, there's the gene pool, you know, that contributed. But anyway, then, you know, I saw, started seeing places where I had opportunity to live that out. And, you know, it was small things at the beginning, and it was just opportunities where, you know, I answered, "Yes" to. My senior year in high school, our, the school bonding, the gov-, the funding for our school system was not getting passed. They had voted four times, and four times, I don't know, something happened that it didn't go through, and they were bringing it back up again. So, there were, there was a group, I think, of six of us, who created, six seniors who created a committee. It was called Students for the Budget. How's that for a catchy little thing? I was like, what were we thinking? But anyway, Students for the

Budget, and we went around and talked to civic organizations, and said why it was important to us that the school bond pass, and we went to the Lions Club and the hospital auxiliary, you know, club and the Kiwanis Clubs, and anybody who would sit and listen to us. We made contact with pastors of congregations to see if we could come and go into their churches and talk to their congregations or their Sunday school classes, you know, to talk about why the budget was important to us. I don't know that we had direct impact on that, but man, we got a lot of speaking time. And it passed. So, that was probably one of the first times that I saw cause and effect, without strong ties, 'cause maybe the budget would have passed without that action. But we felt empowered, we felt empowered with our voices. So, basically, had lots of opportunities growing up, had, you know, family role models, and then had opportunities, you know, in high school, to stand out and be engaged in being a change agent or voice for change, anyway.

**Brittany Mangelson 12:38**

Yeah, so it sounds like your congregation, your community, your family, really mentored you, without this understanding of "Oh, Barb's going to be a minister someday", in the sense of what they understood ministry to be. And yet they recognized the Enduring Principle that we have, before it was an official Enduring Principle, but it has been a principle that we've carried with us throughout our history. But that is, that All Are Called, and that it takes mentorship and leadership and community building skills. You need to instill those into children and into youth, and I just love that all those things happen without being able to actually verbalize that is, like, we are living out the Enduring Principle of All are Called, or Develop Disciples to Serve, one of our Mission Initiatives, but yet, that that was just your reality, that that's the environment that you grew up in. That's really beautiful.

**Barbara Carter 13:39**

Yeah, I consider, I yeah, I consider myself blessed because of that. That cocoon that went, by the time I was 18, was very eager to break out of, because nothing happened without the aunts and uncles knowing about it, you know, we were in a small town, so I was very, very ready to break out of that cocoon. But, in hindsight, I recognize how it shaped me.

**Brittany Mangelson 14:10**

Yeah, that's awesome. So, talk to me a little bit about when 156 was passed by the world conference and canonized, and women, the possibility of women being ordained became a reality. How was that for you? And then talk to me about actually being called to an office.

**Barbara Carter 14:34**

Yeah. So, I will tell you that I'm a little ashamed by this, but I didn't go to that world conference, and we only lived about three hours south of Independence at the time. But I was completing my Masters in Counseling and School Psych, and my orals were the next week, and I didn't feel like I could, that I could miss that preparation time to take the exams, and to give my oral exam as well. So, you know, when we heard what was happening at conference, you know, there was, kind of like, this piercing to my heart that, as a woman, I wasn't there, you know, not only to be a voice or to be a delegate, but I wasn't there to see and witness it happening. I feel blessed to have really close friends who were there. My mother-in-law was there, you know, to hear their stories and to hear their testimonies. And I was extremely supportive of, you know, women in the priesthood. At this point in time, I'd served in several, you know, areas of the church, and I had even preached in a congregation that was recognizing the giftedness of women. But I knew that that wasn't, that that was a big exception to the rule, that I was in a congregation that was different from many other congregations and would not have allowed that or even

considered it, let alone allow it to happen, so, very excited about that. And it wasn't long after that happened that we eventually made our way to Oregon. And we were living there for a couple of years, and it was during that time that I was called to the office of elder. It was right after Chelsea was born so that, I think it was, like, 1989 when I was called to the office of elder, and so, I would have been, I don't know, maybe about 33 years old, something like that, and, maybe 32, but anyway, so I was called. My husband was the pastor, so the call didn't come through him. It came through the regional administrator. And I remember, I don't know, I was pretty chill about the whole thing, and I think there was a part of me that did not want attention drawn to me. And so, it's several years after, you know, at this, after women started being ordained, so, we're a good six years into people being ordained, so it wasn't the first person to be ordained. And I'm really, really glad that that didn't happen because there were women who had worked diligently towards women being ordained, and I wasn't one of them. And so, I really felt that it needed to be other women, especially in Oregon, you know, where we were living and serving. After that time, it wasn't very long after that, that I just started, I want to say, finding my ways into leadership roles, or I think it was a time when other people were identifying my leadership skills. Yeah, I was a full time, well, I worked full time out of the home, and I was a new mother. And it seems weird, but it was in that context, then, that priesthood call came. And, you know, you would think that that wouldn't happen, because that's big changes and big responsibilities happening, but that's when it happened. And I will say that, that has been the case throughout, that priesthood calls, or the call to be engaged in a new way of service has never happened at a time when I would say I'm in a lull, or, it comes when life is really, really hectic, and life is really, really busy. And so, I think that there are times that there is wisdom within the Holy Spirit, to invite you to continue to merge forward and not become what, what's the word? You know, accustomed to where you're at. And I think the Holy Spirit calls us to challenge ourselves repeatedly. And that's the way it's been for me to do that in those roles.

**Brittany Mangelson 19:39**

Oh, Barb, that's so beautiful. And like you said, it seems like the timing may have been a little intense with a new baby and a full-time job outside of the home, but yet, that's when you were called, so.

**Barbara Carter 19:53**

Yeah, yeah, yeah, yeah.

**Brittany Mangelson 19:56**

So, you were obviously, as we said, mentored into ministry, into filling gaps where you saw them, into believing that you could contribute, that you had something worth contributing, but I'm still curious if you felt like you were, in a sense, playing catch up with some of your male, fellow priesthood members, fellow, folks who were ordained in your congregation, especially, I didn't realize that Charlie was the pastor when you were ordained. So, did that feel like you were under a microscope? Or did you feel like your ministry was accepted on a local level?

**Barbara Carter 20:38**

Yeah, yes, I felt very, that my ministry was very much accepted, because, you know, I was back in my home area. I wasn't in my home congregation that I grew up in, but I was in the home district where I grew up, and I felt very encouraged. I mean, the people in that district were the people who were my camp counselors, camp directors. Dale Luffman was my junior high camp director. Okay, I have a story about Dale. Dale Luffman, would gather us all at the bell on the campgrounds, and we would walk to the river together, because we had to cross the road. And he would come and sometimes he would have a rubber ducky blow up, like a floaty, you know, around his neck, and he would drape a towel over his arm, kind of like a maitre d' would, you know, have a small towel. His

would be, you know, his swimming towel, and in his hand, he would be carrying a back scrub brush, like he was going down to take a bath. And, you know, that was, kind of, how he marched us down, you know, and people would stop cars on the road, and all us junior high kids would walk across the road, and, you know, so. So, Dale Luffman was one of the people who was there, you know, as one of the leaders growing up. And I was just privileged to be around solid people who believed in me, and I never, at the time of my call, I never felt that there were naysayers in the midst. Now, the congregation we went to in Salem had been torn apart, and had split with the revelation that brought women into the priesthood, but the ones who were there when I was called, it was total support and encouragement. So, that very beginning place that, that's what it was. It was warm and welcoming and I felt like I had a lot of cheerleaders, you know, surrounding me in that call. It was soon, wasn't too many years later, I think it was two years after that call, that we moved to South Carolina, and, you know, and I served as an elder there. I didn't serve in congregational leadership because Charlie was a paid pastor then, and not really good to, you know, have both of us in strong leadership roles there. And it was a time when I was a stay-at-home mom with Chelsea. And I will just tell you, I had no idea what I was doing, because Charlie stayed at home with her for the first two and a half years and, all of a sudden, I find myself in South Carolina. I don't know anybody and I'm at home with a two and a half-year old. I spent more time in timeout than she did. You know, it was that kind of a move for me. But the congregation there was extremely warm and welcoming. And, yeah, that was, it was a good place for us to be. That's where my call actually began as an elder, you know, continued to develop, and it was there that I went into being a contractual appointee for the church as the Regional Stewardship Commissioner, yeah.

**Brittany Mangelson 24:23**

What an interesting story. And I have to say, I was on mute as you were telling the story about Dale Luffman, but I was laughing, and I hope, oh, that visual and that big personality that we all miss so dearly. Yeah, that story made my day. So, thank you.

**Barbara Carter 24:42**

Yeah. You're welcome, you're welcome.

**Brittany Mangelson 24:45**

But I mean, for those of you that don't know Dale, and he has been on the podcast before, but he was a spiritual giant and leader in Community of Christ, and so, that shows the community that Barb was around, that was mentoring and helping support you as you were growing up and figuring out who you were and what your discipleship was going to be like, and even into young adulthood and etc. So,

**Barbara Carter 25:12**

Yeah.

**Brittany Mangelson 25:13**

Yeah, that was a great story.

**Barbara Carter 25:16**

So, it wasn't long after that, that, you know, when I was the Regional Stewardship Commissioner, that Charlie and I knew that it was time for us to leave South Carolina, and so, both of us applied for appointment. And, you know, I was encouraged to, and back then you couldn't both work for the church, and so, basically what we did, we said,

we're offering ourselves to the church for service. If you want a Charlie-type, hire Charlie, and Barb's good with it. If you want a Barb-type, you know, hire Barb and Barb's good with it. And so, that was right before world conference that we sent in our applications, and by August, I was going into seminary, or it was the Masters of Religion program through Park College then, and I started on August 2, as a Stewardship Commissioner, a Regional Stewardship Commissioner, for the South Central States, which was about 100 miles into Oklahoma and Kansas, all the way to the east side of Tennessee. It was a huge territory. I don't remember exactly how many congregations but I think it was between maybe 50 and 70 different congregations. And it was an interesting time for a woman to be in paid ministry, and in the mid-south, and in the south-central area of the country.

**Brittany Mangelson** 27:04

So, just to make sure I'm on track with where we're at.

**Barbara Carter** 27:07

Yes.

**Brittany Mangelson** 27:07

This is the position that, of the story that you told at the beginning, about whether you were good at balancing a checkbook?

**Barbara Carter** 27:14

Yeah. Yes.

**Brittany Mangelson** 27:15

Okay. Got it.

**Barbara Carter** 27:18

That was the position that led to me applying.

**Brittany Mangelson** 27:21

Okay, okay. Yeah, that's a, that's quite a jump from just, like, balancing your own checkbook and being responsible for your personal finances to 70 plus congregations. And, yeah, that's a huge responsibility. And I am curious to know more about the culture of the church in that area at the time. I'm assuming that it was interesting. Yeah. So, talk more about that.

**Barbara Carter** 27:48

There were so, so many people who were warm and welcoming, and there were so many people who were excited to have one of the first women appointees in the area. So, when I came, when I was hired on, at the same time there were two other women that were hired on, and one went out to San Francisco, and the other one was also a Regional Stewardship Commissioner, and two of us were in the MAR program, the other one was not. And so, you know, it was a time when, there were two of us, at least, who were hired in the same cohort, by the church and going through school and stuff together. Gosh, you know, it's easy to talk about the times that were hard, because I think they're etched deeper on their souls, which is really kind of sad. Gonna have to be intentional about that. Not that I'm thinking of it, you know, etching the good times, so that they're deeper than the times that are a struggle. There were hard times. There were situations where I would go in on a Sunday morning, and I

would be preaching, and people would get up and leave when I stood up to preach. And then there were other times that the congregation would have 10 or 15 more people there because a woman was preaching, you know, so you had the extremes on both sides. But I didn't know what I was walking into. You know, it was all new. And I would be out preaching every Sunday, at least three Sundays out of a month I was traveling and out. So, there were pockets of areas who were really struggling with women in leadership, and it wasn't just necessarily women in leadership, meaning appointee ministers, it was women in priesthood. So, leadership at the congregational level, or at the district, or regional level, you know, they were struggling with that. My experience was that with the support of district presidents and district officers, that more and more people became accepting. The persons who were in leadership in those roles, almost, I would say, 98% of them were men, they were very influential in the receptivity of the people because they were their local leaders. And if the persons in those positions were not welcoming to women in leadership roles, the people, kind of, followed that line. And so, in about, I'm going to say four years, I was in the South Central States Region for seven, and within about four years, the acceptance began to change, because voices of local leadership began to change. And some of that was because nothing spectacularly horrible happened, because they had a female Regional Stewardship Commissioner, and so, maybe it was living in to that. Some of, some people left during that time. There was one time I went to a congregation, and actually the Regional President advised me not to go and said, "Don't even go there, Barb." And I was like, you know, you told me not to go someplace, and all that does is make me want to go more, you know, and I said, "I'm going to go", and everything was going wonderful, until I stood up to preach. And about, I don't know, in my mind, in my memory, about 1/3 of the people got up and walked out of the congregation, you know, and I remember thinking, to myself, do not cry, do not cry, do not cry, do not cry. And I looked down at my notes, and I took a deep breath, and I just started with the first sentence, and, which was scripture, and, you know, once I grounded in scripture, then it was fine. However, I'm talking about it, what, 27 years later, so obviously, it left an impact. And I probably cried on the way home, you know, traveling in my car. But I guess there's someplace in my brain where I understood that it really wasn't about me as a person. I mean, they didn't have a chance to reject me as a person because they didn't know me yet, so maybe that made the rejection easier, because they were rejecting on principle, not on who I am. They weren't rejecting Barbara, they were rejecting a woman. So, maybe that was easier, at least, to deal with it in the immediate, you know, in that immediate time frame. And yet on the other side of that, women were blossoming. You know, they now had examples of women in leadership, and they were blossoming. So, after being in that role just for two years, at the 1996 world conference, I was called and ordained to high priest and bishop, and was ordained at world conference. And that was the first woman to come in to the church, as an appointee minister, to hold the office of bishop. There were two other women who were ordained bishops before me. One was Janice Zimmerman. Janice Zimmerman, such a wonderful, wonderful woman. She was assistant to the Presiding Bishopric, and she was ordained in March of 1994, so, two years before I was ordained to bishop. And then Margaret Swartzendruber was up in the Michigan area, and she was also ordained in 1994 to the office of bishop. She was not an employee of the church at that time, although three years later she became an employee and served as a bishop for the Michigan area as an appointee minister. So, there's kind of a blending, you know, of how women came in. I was the first woman to join the Order of Bishops, and that was in 1994 when I became a Regional Stewardship Commissioner volunteer. They were, like, you're doing the job, and the Order of Bishops meetings are talking about how we do our jobs, so, we want you there. And I wasn't real nervous about, I was more nervous about what to wear. You know, should I wear a suit dress? Or can I wear pants, a suit with pants? Or I was, I was just, kind of, nervous. So, my whole goal was to be invisible, and, you know, to kind of slither in through the back door and find a seat where nobody else wanted to sit, 'cause I didn't want all kinds of attention on me. I just wanted to do the work. I wanted to be engaged in the ministry. And so, Norm Swails introduced me and made me stand up, or something like that. So, so much for

slithering in and hiding in the corner, you know, kind of thing. And it was interesting. There was a mixed reception from the bishops that were there. One person came up to me and said, "Well, Norm told us to welcome you, so, I'm welcoming you." And I was like, "So, do you do everything Norm tells you?" And he was, said, he said, "I do, and you'll learn to do the same thing." So, I was, like, "Okay. There's the warm and fuzzy," right? Others were warm and fuzzy. So, and I think he was joking, but I really couldn't tell. So, that was the first time I was in the Order of Bishop.

**Brittany Mangelson** 37:07

Wow.

**Barbara Carter** 37:06

Yeah, yeah.

**Brittany Mangelson** 37:07

That's intense. And I guess we should just clarify for those that might not know, the office of bishop, well, Barb, can you tell us what the office of bishop is?

**Barbara Carter** 37:15

Yeah, sure. So, bishops are high priests with a special calling to serve the financial and, oh, the financial area of the church, and to be responsible for lifting up the principles and the practices of financial responsibility through giving, not only of dollars, but your time, and those things that you treasure, and so, learning about stewardship, both of time, talents, and treasure. So, I've worked with people on a lot of budgeting.

**Brittany Mangelson** 37:57

Yeah, and culturally, stereotypically, those are responsibilities that generally are understood to be more masculine, right? I mean, women in finances, before we recorded, we were just talking about how it's only in relatively recent history that women have been able to open their own lines of credit, so, this was all bursting at the seams culturally. And so, to be a woman in this specific role with generosity and stewardship, and budgeting and finances, that's an intense glass ceiling to break.

**Barbara Carter** 38:34

Yeah.

**Brittany Mangelson** 38:35

For sure.

**Barbara Carter** 38:36

Yeah, and I didn't talk about this, but in our early married life I worked in banks and managed a savings and loan in Wichita, Kansas for a while, before I went back to school to get my degree in counseling. And so, I came with years, about six years of working in financial institutions. So, that, at least, led a little bit of credibility. It, kind of, counterbalanced the female aspect with some working understanding of finances. Anyway, I hoped that that was going to balance it. And in some places it did, and others it didn't, yeah.



**Brittany Mangelson 39:21**

Old stereotypes die hard sometimes.

**Barbara Carter 39:23**

They do. They do. I mean, well, we look at, you know, if we were to take those same careers today, it's still heavily populated with male.

**Brittany Mangelson 39:35**

Yeah, absolutely.

**Barbara Carter 39:37**

Yeah.

**Brittany Mangelson 39:39**

Okay, so you're a bishop-high priest. I know somewhere along the way you became Mission Center President for Sierra Pacific, but I don't know your timeline, if I'm jumping too far ahead in the story.

**Barbara Carter 39:53**

Nope.

**Brittany Mangelson 39:53**

But, okay, so, what was that like? I'm assuming that you were the first woman Mission Center President they had, but I actually have no idea if that's accurate.

**Barbara Carter 40:01**

Yeah. So, we moved out there in 2001. Just, gosh, a couple of weeks before 911. And we moved out there, I moved out there to be the Stake President. So, this was prior to mission centers. And they had had a woman Stake President who was there for seven months, and it didn't work out. And so, Frank Kelly came in, and he was from that area. And so, he was the mission, or the Stake President right before I got there. So, I went there as the Stake President, and then walked the Northern California area into becoming the Sierra Pacific Mission Center, yeah. I was there for seven years, and there were rough times, and there were outstandingly deep, life changing experiences for me there. The relationships that I have with people from that area, actually from every area. There are relationships that have stood the distance, you know, who, I was just on a telephone call yesterday from friends that we made, you know, in the, in California during that time. And the day before I was on the phone with a friend from southern Missouri, you know, who we made friends during that time. So, I, kind of, feel like one of those balls you put in a dryer and it's supposed to collect the lint. You know, I just collect the lint from all the places where we've been, and they go with us, yeah.

**Brittany Mangelson 41:53**

I absolutely love that visual.

**Barbara Carter 41:55**

Yeah, yeah.

**Brittany Mangelson** 41:56

It was unexpected, but great.

**Barbara Carter** 41:58

The domestic side of me still lives, right? I'm going to bring up a laundry illustration.

**Brittany Mangelson** 42:05

Oh, perfect, absolutely perfect. So, in general terms, I'm just curious, the culture of your original assignment, which would have been, was it in Central Mission? So, I mean, the Independence area or was it further south than that? That whole area kind of blurs together?

**Barbara Carter** 42:25

Yeah. So, it started about the bottom 1/3 of Missouri, and went into about 100 miles into Kansas and Oklahoma, dropped down, almost all of Arkansas, went down as far as Hot Springs, Arkansas, and Hot Springs is, I'm gonna say, three fourths of the way down, almost to Louisiana. And then it cut across, it came back up north and picked up, well, all of Tennessee. So, it went from Memphis all the way to Chattanooga, and it had one or two, I don't remember specifically, congregations in Mississippi, because if you go across the bottom of, I'm doing it with my hands, and I realized that nobody's gonna see that, anyway, the bottom of Tennessee is a straight line when you go through Mississippi and Alabama. So, there were, I think, two congregations in Mississippi, and two, Decatur and Huntsville, in Alabama, that were all part of that. It was a large territory.

**Brittany Mangelson** 43:36

Yeah. And I guess I should cut myself a little bit of slack for not exactly knowing where you were talking about just because these fields change every time there's a world conference.

**Barbara Carter** 43:47

Exactly, exactly.

**Brittany Mangelson** 43:48

There's been a lot of world conferences since, so that makes sense.

**Barbara Carter** 43:52

Yeah, yeah.

**Brittany Mangelson** 43:52

But what my question was going to be, though, is, can you speak a little bit to the cultural shift, if there was one, from that area to then California? And, I think, you know, time changes as well. The further we get into the idea of ordained ministry from women and women in strong leadership positions, I think that some of that old cultural bias probably, you know, falls to the wayside. But I'm also assuming you felt just a cultural shift between those two areas.

**Barbara Carter** 44:27

Yes, absolutely. There, between the San Francisco Bay area and the South Central States Region, big culture shift. Although, I mean, I was in South Central States for seven years, and so, a radical difference from when I got there

and when I left. You know, we had seven years together, and I believe that relationships supersede, well, they begin to shape and define how we view ministry being offered by men or women. Once you get to know the person, once you experience worshiping within ministry through individuals, it begins to change. But moving into a very progressive, liberal area, which is San Francisco Bay area, that was different. I mean, they were warm and welcoming, and they were exciting. And I'm going to say that's the majority. There were some who were still questioning, and I'm trying to think of how old I was when we moved there. Yeah, so I wasn't very old. I mean, I think I was in my young 40s when we moved there. And I think some people were concerned about that. In, there, there were tough times. When we became a Mission Center was a very tough time, because you took three districts and undeveloped area and rolled it in, you know, to one and the stake, and you rolled it into one area. And there were theological differences, but those were not as strong as the political issues. And the major political issue, and some would also say that it's a spiritual issue, would have been acceptance of the LGBTQ community. And that was an issue that we spent many hours listening to each other and hearing each other's stories, and learning how to walk with a person who was at a different place in understanding and beliefs, and still claim them as a brother and sister in Christ. And it was a tough time. I can't say everybody came through that in a healthy way. But I believe that there were a lot of paths that were created that allowed people to do that in a healthy way. It was a challenging time. And I don't have gray hairs, but if I did, it would have come out of that time, yeah.

**Brittany Mangelson** 47:28

Oh, Barb, I've had myself on mute, but I've laughed a lot during this podcast. So great, so great. All right. So, again, I have some understanding of your story. So, if I'm getting the timeline wrong, clearly, correct me, but I think your next step was becoming the Apostolic Assistant to Ron Harmon in the Northeast Field. Is that correct?

**Barbara Carter** 47:59

Correct.

**Brittany Mangelson** 47:60

Okay.

**Barbara Carter** 47:60

That is correct. Yup. So, oh, gosh, the date just went out of my mind of when that happened, when we moved, 2008. So, right at the housing crash of 2008 in California, literally, our house went from being appraised at 600,000-\$680,000 went down to 170,000. So, I know, it's like, oh, yay for timing, right? But anyways, so that's when we were asked to move. And we knew, we knew when our daughter graduated from high school, we call it "open season", that means that we didn't have any protection that we would be able to stay there, and we'd been there seven years, so, we, kind of, knew that that was a possibility. And when we went to work for the world church, by doing that, I, kind of, felt that we said, "Yes", you know, "we're going to be available to move". And so, anyway, we made that move in 2008. So, when we were asked to move to, away from California, I became Ron Harmon's Field Apostolic Assistant, and we moved to Salem, Illinois, small town in middle of Illinois. And we moved there because Charlie had taken a position with the mission center there. He's a seventy in the church, and he was their Missionary Coordinator. And we were there for about two years, two and a half years. And then Charlie took another position, also in Ron's field, where we moved to Delaware. And I think we were there for maybe about three, three and a half years. So, during that time, I traveled and I wasn't the financial officer, but I was supporting our volunteer financial officers, but I was also supporting the staff there, and traveling quite a bit, and traveling with Ron, as we got to know each other, because we didn't know each other at all, had never really

had opportunity to be in the same circles together. So, that was, that was a interesting time. And then, in 2011, I was back in Independence for expanded World Church Leadership Council meetings, and that's when they were bringing other people in to have a broader voice on some issues. And I was getting ready for the meetings, they were going to start that afternoon, and I got a call from President Veazey, his office, asking me if I could come in and meet with him. And during that meeting, I learned that Jim Slaughter was retiring early to help take care of his grandson, and that Steve was calling me to serve as an apostle in the church. It came as a surprise, not because I hadn't felt, I guess, a presence of a call to that office, but I, you know, the timeframe was off. This doesn't happen, you know, inter-conference years, you know. It happens around conference years. And here's an inter-conference year, and we just had a world conference, but the year before. And so, when Steve called, and I went in and sat with him, I remember leaving his office, you know, telling him that I needed to be prayerful about it. But I asked him, as I had my hand on the door handle, I said, "Are you sure? Are you really sure about this?" And anyway, so it was in May of 2011 that I was called into the Twelve, as an apostle-designate, until the call could be considered by the world conference. So, you know, I, and then I was ordained at the 2013 conference. So, it's been an interesting journey to come in as an apostle-designate, and then, step in and be ordained two years later. That was an interesting time.

**Brittany Mangelson 52:51**

Yeah, 'cause it's my understanding that, that is not how things are normally done. And maybe you were the first one to be called as an apostle-delegate for, like, designate for that long of a time at least, or?

**Barbara Carter 53:06**

Yeah, I, you know, I don't know about the history. I can't think of the history. I'm sure that there are times when people left those positions. I just don't know if they didn't fill them.

**Brittany Mangelson 53:19**

Okay.

**Barbara Carter 53:20**

I haven't, I don't know the history of that.

**Brittany Mangelson 53:23**

But, it wasn't...sorry.

**Barbara Carter 53:25**

Yeah, it wasn't customary.

**Brittany Mangelson 53:28**

Yeah, yeah.

**Barbara Carter 53:29**

Right. And so, there were always lots of questions. And the one thing that I couldn't do, that my other colleagues in the Council could do was, I could not ordain evangelists without specific approval, is the word that comes to mind, but permission by the First Presidency. And because there's some scripture in the *Doctrine and Covenants* that talks about, that "The evangelist shall be ordained by apostles and presidency." And so, because I didn't hold

the priesthood office of apostle and usually ordinations follow, not a job position but a priesthood position, so the spiritual authority issue of that, I think that they, I don't think they wanted to protect me, I think they wanted to protect the priesthood office, and they wanted to protect those who were being ordained that nobody would come back and question whether their ordination was following, you know, the guidelines, the scriptural guidelines. So, outside of that, you know, I had full voice on the council and on the USA team. I had full voice in my jurisdiction to lead as an apostle, yeah.

**Brittany Mangelson 55:01**

That's so interesting. And yeah, like I was saying it wasn't commonly done. So, I'm assuming that all of these little, what can I do? What can I do? What am I supposed to get approval of? What am I, just, good to do? I bet those were constantly just going through your mind in trying to figure out what this interim space was?

**Barbara Carter 55:23**

Yeah, the people were, I mean, they just rolled with it. You know, there were a few people who would say, "Well, you're not really an apostle yet." And I would basically say, "That's correct. I do not hold the priesthood office of apostle, but I carry the responsibilities of the job of the apostle." And if I tried to split out the priesthood call versus the job, then people, who might have been concerned, relaxed a little bit. But there, that was just very, very few people. Most people just, kind of, rolled with it. I might have had more questions than anybody else.

**Brittany Mangelson 56:14**

Yeah, I would, if I were you. I mean, it just. Again, all those things of what does this mean on paper, and then in practicality, and as you're traveling and doing things for the church, you know, there is a level of expectation for leadership. And so, knowing how to communicate your role and everything like that, I mean, that would, that would just be tricky.

**Barbara Carter 56:35**

Right. You know, it's interesting, because over the life of my experience working in the church, there has been a definite shift. And it began, I'm going to say, it began about midway, I'm going to, I'm going to say it began about 2000, maybe 2005, that it hit me of this shift that we were turning. Prior, in the early years, the church, we were a church that had definite answers. And so, as a minister, as a leader in the church, as an appointee minister, as a representative of the world church, I felt tons of weight, to be able to have the answers, right? And I look back at that and I laugh hysterically. I don't proclaim to have answers. That's just not a part of me. I'd rather be asking questions. And so, about that time, in the late 2000s, we began shifting to a church that didn't profess to have answers, but a church that was seeking to ask the questions that we needed to be asking, to follow God into the future, and to understand the life of Christ in a way that brings about the kingdom of God. And so, I have to say that, that shift in ministry, and in message, was a big, big turning point in my ministry. I was way more comfortable saying, "Let's ask the questions". You know, let's struggle together with the questions rather than being the apostle that comes into a congregation, maybe, or a mission center meeting expecting to have all the answers. Now, you know, there's, kind of, a power trip that happens if you do have the answers. I don't know. It seemed like my answers were always standing on Okefenokee Swamp. And, you know Okefenokee Swamp?

**Brittany Mangelson 59:02**

I don't think so.

**Barbara Carter** 59:04

It's basically a swamp where the leaves from the trees, the oak trees, fall into the water, and then they go down to the bottom, and some kind of plant gas, you know, forms underneath there, and they float back up and on top of that dirt and more leaves and dirt and more leaves. So, it creates like 12 to 18 inches of false land, and trees will even grow on top of that false land. So, Okefenokee Swamp looks like it's just kind of channels of water through land. It's not. It's all water and if you get out and you stand on it, you know, you're gonna, that land that you're standing on will sink down about 18 inches, and you're standing in water. So, what, I use that as an illustration to say that you're not standing on firm land. You're standing on something that's not solid and won't stand the test of time. So, I love that we're asking questions now. And those questions, the process of the questions is what's leading us into the presence of the Holy Spirit. And we don't have to defend, we have to inquire. And we're constantly seeking the presence of God in the directions and in what questions we ask, you know. That's a holy exercise. But what questions are we going to ask today? And where's that gonna lead us?

**Brittany Mangelson** 1:00:39

I absolutely love how you phrased all of that, because that was what I recognized in Community of Christ, what I could see in Community of Christ when I first started attending and learning about the church, 'cause I had my list of questions, and I wanted answers, right? And to be invited to ask those questions as a community, and to not necessarily have this understanding that we all need to come to the same answer, that creates such a rich culture of diversity. And, again, to bring up an Enduring Principle, Unity in Diversity, because we have core values and a core understanding that God is still moving with us and through us, as a community together. And, like you said, we're even asking ourselves, what questions should we be asking? And so, when I explain to seekers about who we are, and how we got to the place of ordaining women and being inclusive of the LGBT community, in the countries that we are, etc., that's, kind of, the narrative that I share is that we are a people who ask questions, and believe that God's not done with us yet. And that shifts the culture and it shifts how we see each other, and it shifts how we see our neighbor, and those on the margins and all the things. So, the way that you worded that was just really beautiful.

**Barbara Carter** 1:02:12

Thank you. Thank you. I think that questioning and being open to the Holy Spirit is foundational. And I, you know, I just don't think that, that's been my experience, and that continues to be my experience in Community of Christ. There are times that I wish the process was faster. And yet, I understand that each member is invited to any process, whether it be voting on a budget, or voting for leadership, or accepting the Enduring Principles, or the Mission Initiatives, and welcoming them and helping them find a place, not only in their own devotion, but in their outward expression of their own devotions. You know, it's when the Enduring Principles and when the Mission Initiatives find expression, and we live them in our neighborhoods, and in our relationships with our families, and in our relationships with our co-workers, that the gospel finds huge expression. And, I mean, that's what we're all called to. Whether we're priesthood or member, we're all called to that same foundational discipleship, and that is where I see the impact in the lives of the places where we live, and even in places where we find ourselves because of where we're serving. You know, for the last few years I've been on the Executive Council of the National Council of Churches. And the reason is, is I've been their financial officer. So, it goes way back to the very beginning. You know, they needed somebody to be, you know, the Chair of the Finance Committee, and I volunteered to be on the audit. And then they found out my background and called and said, "How about if you be the Chair of the Finance Committee?" So anyway, I got to do that. I can't remember if it was six or eight years, I think it was six years and I just stepped out of that position. It was transforming for me to

be in this rich ecumenical community and offer through words and action, our Enduring Principles in that place, and to speak the words of our Enduring Principles, not say, "Well, here's one of our Enduring Principles," but in the midst of conversation about issues facing NCC, or the direction we want to go, but to lift up one of our Enduring Principles and speak to it without ever identifying it as, here's an Enduring Principle of Community of Christ. It's a part of our conversation. You know, it's a part of our communal witness. And, you know, whether or not it has expressionable impact, to know that it's been heard, and it's been shared, it just, a, an astounding privilege to represent Community of Christ in that way. And for our voice to be around those tables, it, amazing opportunity. And we can do that at the local level. We can do that at state levels. You know, you can get involved, you know, whether it's committees at school, you know, our voices there can speak Enduring Principles, you know, respect for each other. And anyway, that's where it's all at.

**Brittany Mangelson 1:06:06**

Again, I absolutely love that. I have often said that, when I am speaking to people who have left religion in general, or would consider themselves unchurched, or spiritual but not religious, when we start talking about values, we're talking about the same things, right, the things that are important to us. People speak the Enduring Principles all around us, they're just called something different, but the core value of them is the same. And so,

**Barbara Carter 1:06:34**

Exactly.

**Brittany Mangelson 1:06:35**

I love that, yeah, you've been able to share the Enduring Principles just by way of what our core values are, and this is how we live our life and our discipleship, and it's not just an experience of being, you know, a pew, Sunday pew sitter, and then you forget about your faith during the week. But it's really a holistic way of life, that our values are just encompassed in who we are and how we interact with the world. So.

**Barbara Carter 1:07:03**

Yeah. And wouldn't it be amazing if we could learn that the Enduring Principles are extremely valuable in our family lives? You know, that it's not something that you just live out in church? It's something that you live in every day with each other? Yeah.

**Brittany Mangelson 1:07:25**

Yeah, Blessings of Community.

**Barbara Carter 1:07:28**

Exactly. Exactly. Amen.

**Brittany Mangelson 1:07:31**

Oh, Barb, well, I just want to say, you know, what a fascinating story. I know, everyone's experience with ministry and journey to ordination, and the roles and functions that they serve in their faith denomination, clearly look different, but yours particularly had some pioneering moments and some founda-, like a foundation of support and empowerment when it wasn't necessarily common, right. So yeah, just thank you for sharing all of those twists and turns and just different experiences. So, Barb, I just have a couple more, quick questions. And

one of them is what would you say to women who might be sensing a call to ministry or who might be wrestling with a current call, who haven't necessarily had the support from their faith community, haven't grown up in an environment where they were empowered or felt like their voice matters? I'm thinking of, you know, a lot of Latter-day Seekers. I'm thinking of myself, where, you know, the environment that we grew up in was hostile, even, towards women's ordination. And beyond that, just women's ministry and anything that would be perceived as women having quote, unquote, "power" or "authority". What are your thoughts for women like that?

**Barbara Carter** 1:08:58

Oh, well, it's so hard. It's so hard when you're in a place, and you feel that God is calling you into another place, but that all depends on somebody else, you know, so it's, it feels like it's out of your control. So, this is what I would say, if you can, I would spend some time identifying what it is about ministry that you feel called to be engaged in, and see if there is a way that you can engage in that behavior or that action without priesthood. So, it might not even be within your congregation or within your denomination. It might be with your friends, or strangers, or a place, another place that you volunteer where you can use those skills that you feel that you have? You can be a blessing to people with or without priesthood, so that, in some way, you are being true to that feeling of calling that you have to bring ministry, by bringing ministry, whether it's through an official ordination or not. So, kind of, be the blessing that you would be as an ordained minister, when you're not ordained. And for me, that, I believe that there's opportunities for that all the time, depending on where we place ourselves. But I also think that that brings a comfort to our soul, because we know we are engaging in a work that God is calling us to, or that God is leading us into, whether another person in our religious community recognizes God or not. So, you know, I think that that's why some people go into certain professions, is because they don't see the compassion and the love and the care that they're offering to people as ministry. But another person might look at exactly what they're doing and saying, that is ministry. You are acting as a minister in those situations. Having said that, I fully understand that, that does not address the hole in your heart that you feel God is, that God has placed there. Okay, God doesn't place holes in hearts, but God places, I think, care, and weight, and concerns on our hearts, and we might perceive that as a hole, that it's not being filled. I don't want to dismiss that or to make light of that by the comments I made about, acting as if, because of acknowledgement by your faith community, that you are offering ministry, you are bringing ministry is important and empowering. I will say again, this is, kind of, saying the same thing, but to be very clear, a person, an ordained person, a disciple of Jesus Christ brings ministry. And yeah, I, until such time that your circumstances change, bring ministry. You know, be the voice of, well, be the voice of Christ in the places where you find yourself, you know, where you live, where you serve, where you play with kids, or where you study, be the voice of Jesus Christ.

**Brittany Mangelson** 1:13:20

Thank you so much, Barb. And I think that in a lot of ways, that's what Community of Christ women were doing before the ordination of women, and to have it officially recognized as ministry by the institution was important. And it was a formality change and a policy change and a scriptural change, but that doesn't mean that women weren't providing ministry before.

**Barbara Carter** 1:13:45

Oh, yeah.



**Brittany Mangelson 1:13:45**

And I think that is such a, something that we can't underscore enough, that just because somebody does or doesn't have, quote, unquote, the "institution" backing them, doesn't mean that the work that they're doing is not of value. So, yeah, thank you so much for lifting that up.

**Barbara Carter 1:14:05**

Yeah, so much of the time, when women do engage in the behavior of ministry, you know, it can cause some people to be challenged or threatened, so I think that it requires wisdom on our part. And that's being said from a person who has served in ordained ministry for 27 years, so I know that that's even a privilege statement that I'm making right there, so if I've offended anybody by making that, I apologize.

**Brittany Mangelson 1:14:44**

No, I don't think you've offended anyone, because, especially because you've come from a place where the institution didn't back your ministry and even if your little local congregation had a higher level of support than what was culturally accepted in the church, you do know what it's like to have a whole bunch of people stand up and walk out of a sanctuary when you stand up to preach. I mean, I don't know if I would have been able to get up to the pulpit at that point, like, I don't know what I would have done. I probably would not have said all of my prepared words, which speaks to, probably says a lot about me and my insecurities. But that's tough. I mean, you're, you've been through some tough hurdles with ministry,

**Barbara Carter 1:15:28**

Yeah, it's tough, but I believe that any person in my shoes would have done the exact same thing. I think that you would have done the exact same thing. I mean, I can't say I was prepared for that, you know, and inside there was a little girl crying, you know, because, you know, she's out on the playground, and nobody wants to play, right? You know, but the big girl, you know, stood up, and, I guess, rested in the grace of God, you know, and said, "This is what I have to offer", and there's some people who stayed. And so, you know, let's get her done, kind of thing. Let's, let's do this. And to tell you the truth, I don't remember what I was thinking. I was probably like, let's just get this over with so I can get home. Yeah.

**Brittany Mangelson 1:16:29**

And that's fair. No, and I do have to say that I love what you said about realizing that they were rejecting the idea of you. They were rejecting the thought of the ordination of women in general, and they didn't even have time to get to know you or to have it be a personal thing against you. It was just something larger than yourself that you represented, which was the issue of women's ministry in general. So, being able to detach yourself, like, your personal, the core of who you are, from that, I think is really wise. So.

**Barbara Carter 1:17:02**

Yeah, yeah. And I didn't talk about the times that amazing things happened, you know, and so those balance, you know, those counter, you know, the tough times. And, I mean, just amazing touchstones in individual's lives. And I got to see the Holy Spirit working in those situations and amazing things, you know, so that that could be a whole 'nother podcast, is the amazing works of the Holy Spirit, you know, when we offer ourselves for service?

**Brittany Mangelson** 1:17:53

Absolutely. Well, if you would like to be on *Project Zion Podcast*, again, I know a gal that would love to interview you. No, but in all serious-, Barb, I really appreciate everything that you have said, and because you were able to see the culture shift in multiple locations in the US over the course of a couple of decades, your experience really reflects this larger movement that Community of Christ has gone through. I mean, I think you even put a year on it when you realized the shift that was happening, which I think is really important to be able to acknowledge and see where we've come because it gives me hope for where we're going. Which brings me to my last question, I always like to ask folks, what are your hopes for Community of Christ, and considering, you know, all of the changes that you have seen in your lifetime, the cultural shifts, the way that women have been empowered, and the way that men have been empowered through the leadership of women? What are your hopes for this denomination?

**Barbara Carter** 1:19:01

Yeah, I, you know, I have expansive hopes. We have to get through some hurdles. I mean, we have to get through our financial hurdles right now. And I think that the church may have to become more fluid than we are right now. And by that, I mean, being open to some of the structures that we live within right now, and letting some of those structures go so that we can be more fluid. I also think, I mean, this time of pandemic has showed us how fluid we are. I mean, when you think about the changes that have happened over the last few years. I mean, two years ago, we were not holding sacraments, unless we were in real time with each other, and in, not real time, in the presence of each other, the physical presence of each other, and being able to have sacraments, communion and baptism and ordination, administration for the sick, and not be in the same location is, I mean, that's huge. And I don't know that we, I don't know that I, I'll bring it about me, I don't know that I have allowed myself to embrace the enormity of that change that has occurred in our church. And, I mean, we're recognizing that the Holy Spirit doesn't just reside in the place of where the hands are. You know, the Holy Spirit resides through, in and through us, whether we're in the same location, physical presence, with each other or not. And that is huge. And I think it sets a path that we may begin to look at other ways that the church is, and the message that we have, and how we interact and how we become a powerful movement in the lives of people who are seeking a relationship with Jesus Christ. And so, I, you know, financial hurdles, and yet at the same time, learning to be fluid and learning to be, to take restrictions off the Holy Spirit. Ah, there's a book title, *Holy Spirit*. What, *Untethered* or something?

**Brittany Mangelson** 1:22:02

I'd read it. I'd read it.

**Barbara Carter** 1:22:04

Okay, you write it?

**Brittany Mangelson** 1:22:05

Oh, I don't know about that. But no, but really, I agree with everything you say, and those are my hopes, too. I look at the changes that we have done as a denomination just since I've been around for the last six or seven years, and it's pretty remarkable to see, to see such change. Just two days ago, I was still thinking that the number of countries that have had national conferences for LGBTQ inclusion was under 15. It is not. It is 40 or something now, you know. So, I mean, and that's, when, I think when I came around, the number was seven. So, you know,

things really are changing, and we are liberating God's Spirit in ways that are at a pace that is even surprising to me. So, yeah, it's exciting stuff. There's a lot to be hopeful about, for sure.

**Barbara Carter** 1:23:04

Yeah, if we could become nimble, and allow the Holy Spirit to move, you know, without trying to contain the Holy Spirit. Gee, I wonder what we'd look like, what the world would look like?

**Brittany Mangelson** 1:23:17

Yeah, absolutely. Barb, I just want to thank you again for sharing your story, and for sharing the story of the church and how the Holy Spirit is moving in and out and through us and all around, and sharing that in parallel to your own personal narrative is, was just brilliantly done. So, thank you.

**Barbara Carter** 1:23:41

Thank you. It's my pleasure to be here. It's good to talk to you.

**Brittany Mangelson** 1:23:44

Thanks so much, Barb.

**Barbara Carter** 1:23:45

You're welcome. Bye.

**Josh Mangelson** 1:23:55

Thanks for listening to Project Zion Podcast, subscribe to our podcast on Apple podcast, Stitcher, or whatever podcast streaming service you use. And while you're there, give us a five-star rating. Project Zion Podcast is sponsored by Latter-day Seeker Ministries of Community of Christ. The views and opinions expressed in this episode, are of those speaking and do not necessarily reflect the official policy or position of Latter-day Seeker Ministries, or Community of Christ. Music has been graciously provided by Dave Heinze