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**SPEAKERS**

Katie Langston, Josh Mangelson, Lach Mackay, Karin Peter, Seth Bryant

**Katie Langston** 00:16

You're listening to an Extra Shot episode on the Project Zion Podcast, a shorter episode that lets you get your Project Zion fix in between our full length episodes. It might be shorter timewise, but hopefully not in content. So regardless of the temperature at which you prefer your caffeine, sit back and enjoy this extra shot.

**Karin Peter** 01:00

Welcome to Cuppa Joe here at Project Zion Podcast, where we will be exploring the people, places and events of Restoration history. So pour yourself a cup of coffee and say hello to our guide on these adventures, Lach Mackay. Lach, today we're going to be hearing from Seth Bryant, who you know pretty well since he serves as part of your Historic Sites team.

**Lach Mackay** 01:25

He does. He's our director in Kirtland, and I love Seth's passion for the story.

**Karin Peter** 01:30

Indeed, as we get into the interview today, I think the listener will pick up on some of that. Now, you happen to be at this juncture sitting in Kirtland. That's apropos, since that's part of the interview with Seth today, as he and I explore Pentecost and endowment. When I say Pentecost, I'm talking about what we read about in the book of Acts in the New Testament, and how it connects to endowment as Joseph Smith explored it, how Brigham Young interpreted it, and how it might be part of our…how it is part of current LDS temple practices, and how or if it is reflected in our current Community of Christ identity. So it's a big topic. What should we be listening for in this discussion with Seth?

**Lach Mackay** 02:25

I think it would be helpful to kind of view this discussion through the lens of what today we would call ‘spiritual formation.’ I love the way language evolves, and I kind of get a chuckle out of the fact that often if you say ‘endowment’ to Community of Christ members today, they will think of a big pool of money that generates interest. Wayne Ham used to tell the story of visitors to the Independence Temple who would say to the guide, “Tell me about your endowment,” and we would say “It's 35 million dollars and growing.” Sometimes the language does not translate well. Today, we probably would talk about spiritual empowerment or spiritual formation. I think it'd be fun to kind of key in on some of the ways that they lived out spirituality in their lives in the 1830s.

**Karin Peter** 03:14

Okay, one of the things that you have cautioned us about here at Cuppa Joe is what you call ‘presentism,’ or looking at history through our current understanding and lens and cultural context. What do we need to know about the early church and Kirtland to keep from looking at it through our lens of presentism?

**Lach Mackay** 03:33

It's critically important to remember that we were deeply grounded in Christian primitivism, sometimes called restorationism. These people knew that they were Christ's Church restored to the earth, and they were physically recreating, right here on the shores of Lake Erie, what they read about in the New Testament, and particularly the book of Acts—particularly Acts Chapter 2. David Howlett has talked about how they weren't just symbolically remembering—they were living again those New Testament times. I think that's really helpful to remember as we explore the story.

**Karin Peter** 04:15

So the aspects of holding all things in common, caring for the sick, feeding the hungry, eating together—all those principles of Acts.

**Lach Mackay** 04:24

And even, why are we Christians with temples? Because Acts is so early in Christian history—that's the template. The temple still plays a role in the life of the church.

**Karin Peter** 04:34

As we experience our interview with Seth, what might we bump up against in the Kirtland experience that would be uncomfortable for Community of Christ folks?

**Lach Mackay** 04:44

I think for Community of Christ folks, we're pretty cold and staid in our worship experiences these days, so the expressions of the Pentecostal outpouring can be a little uncomfortable—the speaking in tongues and interpretations of tongues. We love the concepts; we might not be so comfortable with those things in practice.

**Karin Peter** 05:07

What about our Latter Day Saint listeners? What might be a bit uncomfortable to learn about the Kirtland experience for them?

**Lach Mackay** 05:15

For LDS listeners, the idea that the concept of endowment evolved—from the Morley farm in [18]31 to the Whitney store, to Kirtland Temple ,to Nauvoo. How it looks a little different through those periods and continued to evolve after Joseph's death. That might be uncomfortable.

**Karin Peter** 05:35

Okay. We do have many listeners who are not part of Latter Day Saint or Community of Christ tradition, and so they don't have to worry about any prickly’s in this interview, let's hope, as we go forward.

**Lach Mackay** 05:47

Let’s hope.

**Karin Peter** 05:49

Okay, I think we're ready then. Thanks, Lach. With that good advice, we will check in with Seth Bryant.

Hi, Seth.

**Seth Bryant** 05:57

Hey, how are you Karin?

**Karin Peter** 05:59

Pretty good for our inaugural interview here on Cuppa Joe. For the listeners who don't know, Seth is the Director of the Kirtland Temple Historic Site, which is terrific because our topic today references an occasion in Restoration history that many might consider our ‘Pentecostal moment’ as it is or was, and it happened at the Kirtland Temple. So we'll see if we get to that in our conversation today, part of the lore of our story of Kirtland.

Seth, today we're going to visit about Pentecost and how it connects to a number of things: LDS endowments, temple practices, and what Pentecost means in Community of Christ. Now frequent listeners to Project Zion may remember that we interviewed Blake Smith on Common Grounds about the day of Pentecost and its scriptural roots. Let's start there. Seth, when we talk about Pentecost, we're going back to the second chapter of Acts in the New Testament. Set that scriptural foundation for us.

**Seth Bryant** 07:10

Okay, I think you really need to start at the very end of Luke, because of course Luke and Acts are really part of the same arc or narrative. So at the end of Luke, you have the ascension of Jesus, but before Jesus goes, he says to his followers: Hey, guys, I'm going to send you out to all nations to be witnesses, but you need to be endowed with the Holy Spirit. So tarry—you need to stay in Jerusalem—until you're endowed, which means ‘clothed with the Holy Spirit,’ and then you're going to go out. That's kind of the closing chapter of Luke. Then we go into Acts and Acts Chapter 2 literally starts with, “When the day of Pentecost had come, they were all together in one place. Suddenly from heaven, there came the sound like the rush of a violent wind, and it filled the entire house.” It's then that they begin speaking in tongues. There's all these people gathered for this festival that was taking place, and they're really shocked because they all can understand each other even though they're from different places.

Some of the people say, “Hey, look, they're all just drunk,” and Peter stands up, and he's like, “No, we're not drunk. It's nine o'clock in the morning. Now, this is what Joel was testifying of—that in the last days, God will pour out God's Spirit upon all flesh, and your sons and your daughters will prophesy, and your young men shall see visions and your old men shall dream dreams.” So this moment when Peter stands up, it's really interesting, because you'll remember before this Peter can't say anything without putting his foot in his mouth. This is really the first time that Peter is standing up and testifying in front of a crowd. It's powerful and persuasive, and people are listening. Then he tells about Jesus, and people listen, and we have converts. People say, “So what should we do? Jesus has died and has been crucified and has risen—what should we do?” Peter says, “You should repent and be baptized in the name of Jesus, that your sins might be forgiven, that you might receive the gift of the Holy Spirit.” That's really what Pentecost is all about—the Spirit descending on the church.

It says there that on that day…let me make sure I got it…is it 2000 people that join the church? I mean, it's a massive number of people. They gather together, it says, and they devote themselves to the apostles teaching and fellowship to the breaking of bread and prayers. This really is the basic format or model for the Christian community that we have. For the Latter Day Saints here in Kirtland, this is what they were trying to live. The Apostles in this community is gathered at the temple. They're sharing everything in common. They have Apostles, and they have miracles that are taking place. They're baptizing and they're preaching. That's what they're trying to do in Kirtland, which is why we have a temple and why we have the United Order and why we have Apostles.

**Karin Peter** 10:31

The Pentecost was a huge influence then, on the early church, as far as our understanding of the Restoration—of that movement—is what you're saying. There's a lot to unpack there in what you just said. I mean, oh my gosh, we can go back to…Peter’s my favorite apostle, because he is kind of a chump most of the way through, and yet here, all of a sudden he shines. We know immediately it's not him—it's God's Spirit that's allowing that to happen. Even before that, when you talked about what's taking place, the manifestation of the Spirit and speaking in tongues. Now let's stop there for a minute, and let's talk about the difference of what that is, than what contemporary listeners are going to think we're talking about here.

**Seth Bryant** 11:16

Yeah…I'm pretty far removed from my seminary days—but I think there's a difference…xenoglossia versus…oh, I should have looked this up…but babbling in tongues versus the ability to speak in a foreign tongue; an unknown tongue versus a foreign tongue. What's happening is they're actually speaking in a foreign tongue or xenoglossia, if I'm remembering correctly. That's different than if you were to go to what we would call a Pentecostal—an American Pentecostal—tradition today, and you would hear people speaking in tongues. When I said ‘babbling,’ maybe that came across as dismissive, and I didn't mean it that way. What I meant by that is that it’s sounds, bits of language, morphemes—I think ‘morphemes’ is the right word—like undigested bits of language that don't necessarily make sense. People would say that God's Spirit is speaking through that and so there's an interpretation. But in this case, these people…you got some people that are speaking Greek, and you got some people that are speaking Hebrew, and you got some people that are speaking…I don't know…all these different languages, but they're all hearing the same message, and that's different.

**Karin Peter** 12:41

Okay, just wanted to clear that up for people who are listening, and we want to set the stage on what was happening there in the early church, because it was so influential to the Restoration. What happens then when I talked about our Pentecostal moment—the ‘Kirtland experience.’ Growing up in the RLDS church, or what [was] the preview to Community of Christ, one of the things that we learn as part of our faith-building story, was the idea that at the dedication of the Kirtland Temple, people experience these manifestations of the Spirit in a very charismatic or Pentecostal sense, including an infant who spoke, “Glory to God!”…all kinds of things…angels dancing on top of the Kirtland Temple. Talk a little bit about that story, and why that has been carried forward in the Restoration.

**Seth Bryant** 13:43

That was incredibly important to the early saints, because there were a lot of religions out there, and other people who were trying to restore Christianity that were that were approaching things very rationally and in a way that didn't have the charismatic or the ecstatic side to things. One of the things that that was unique to the Latter Day Saint Restoration was this restoration of the supernatural, and a willingness to embrace it. We were unabashed and saying, “Yeah, we have angels, and we have prophecy, and we have speaking in tongues, and we're okay with that.” At the end of the Book of Mormon when it says “If miracles have ceased, it's not because God has ceased to be a God of miracles, it's because you humans have become less faithful.” That was one of our messages and in certain corners of the Restoration, that's still a very important part of their faith. It's almost like the shibboleth right? Do you really believe that angels are still at your worship services or that speaking in tongues is still an essential part of your worship?

**Karin Peter** 15:11

It's interesting then where we are in Community of Christ now. When we look back on this, we might shake our heads and say—Oh my gosh, those early Ohio saints were what are often called ‘holy rollers’ or worshipping in a completely different way than would be understood as even appropriate or desirable in Community of Christ today.

**Seth Bryant** 15:36

They were engaging parts of their brain and parts…I don't know…‘heart’ really isn't a word that really works, but they were engaging parts of their spiritual experience that we don't really engage a whole lot within Community of Christ any more. I wonder, are there ways that we can recapture that within certain limits? Because there's something to be said for embracing the ecstatic—is it still have a place within Community of Christ today? I mean, if you only have a religion that's too cerebral, it doesn't…it's not going to speak to everyone, and it lacks…perhaps it lacks the life or the power that it needs for God to work and move among you.

**Karin Peter** 16:34

So I've heard some people talk about the mysticism, the mystic in us—the spiritual type, if you will—that connects to the Divine through the mystical; that that is our expression of that spiritual endowment. Some of us encounter that and express that aspect of ourselves more openly than others. That might be a whole ‘nother interview that we've just gone down a rabbit hole with, Seth.

**Seth Bryant** 17:06

Absolutely. I don't want to go too far down that rabbit hole, because obviously time, but I will say this, that I can…my own spirituality can be really intellectual. And yet, when I think of God, I tend to think of God as mystery more than anything else.

**Karin Peter** 17:27

Yeah—well said. Let's come back then to what you mentioned earlier, that the Pentecost…that that experience of endowment was to clothe oneself with the Holy Spirit. That practice of endowment that took place in the early church, what exactly was that? What do you mean when you talk about the endowment?

**Seth Bryant** 17:53

During the Kirtland period, it was a sense that the church needed to be empowered with the Holy Spirit, just like during the days in the book of Acts, in order to go out and fulfill mission. I would say we still have that same concept today in Community of Christ. The larger Christian tradition still has that concept.

Sidney Rigdon had been here in what was the Western Reserve of Connecticut long before Joseph Smith ever came on the scene. Throughout the 1820s, he was a minister—a Reformed Baptist minister—and had been working with many, many congregations. The message that he was sharing was a restoration message, but it lacked a certain amount of traction. When Joseph Smith's message joined with what Rigdon was doing, all of a sudden things started to really take shape. What Rigdon's critique of Smith was—Rigdon felt like, “Okay, you've got the apostles, and you've got prophecy, and you've got all this potential, but I don't see the endowment of the Spirit.” Rigdon influences Smith so that Smith comes to Ohio, they build a temple to gather to, like the original saints, and they become very intentional about spiritual preparation, just like that Luke/Acts arc where they are tarrying or preparing themselves to receive the Spirit, that they might be spiritually prepared. Where Rigdon previously…when he first met the elders, he said, “You know what guys—you go out, you say that you are really the apostolic church, but Jesus’ apostles performed miracles, and I'm not seeing the miracles.” They were literally trying to clothe themselves with the Spirit that they might be able to perform miracles like raising people from the dead—they fully expected that they would be able to do that. Miracles of healing and all the things that you read about in the New Testament—they expected that power to exist within the church once they were clothed with the Spirit. The Kirtland endowment, when we talk about endowment in the Restoration, we have to be careful not to conflate it with what's going on in Nauvoo later on, which becomes a Masonic…it's combined with Masonry…a Masonic vehicle—it becomes very ritualized. In Kirtland, it's more a preparation of the heart. There's some ritual that's with it, but it's more about this gathering in to receive the Spirit.

**Karin Peter** 20:50

Okay, so in Kirtland then, the whole idea of endowment is that waiting—that time period of waiting—preparing; God's Spirit—we're bathed in it, we're clothed in it, we're living it, so much so that that is the air that people were breathing at the dedication of the Kirtland Temple, when these different manifestations of God's Spirit were recorded and carried forth as part of the story, if you will. So it makes sense. It makes sense. If that's the climate in which you're living, you're prepared to see angels on top of the Temple, because that's what you've been preparing to do—to see, right?

**Seth Bryant** 21:31

And you've been fasting for a day or two, and think about all the sacrifice that had gone in to building the Temple. You fasted for all this time period, you've sacrificed so much as a community, you're expecting an outpouring, the Spirit, then…and I hate to just take this to the point where I'm reducing it just down to these explanations, because I think it's bigger than the sum of all the parts. We can explain it in part…this is the context of what was going on.

**Karin Peter** 22:14

You mentioned Nauvoo, and not to confuse this idea of endowment in Kirtland with what happened in Nauvoo. So before we get there, let's stop off in Independence—what would endowment have meant to the saints in Independence?

**Seth Bryant** 22:31

In Independence, they had planned to build not just one temple—actually, they were going to build three temples here in Kirtland but that's a whole different story—they were going to build 24 temples in Independence. They had fully expected to build a messianic headquarters in Independence, for the preparation of the coming of Christ. They didn't get a chance to fully realize that narrative in building that community. They had hoped for that. The connection is that they kept saying, “Okay, once we're fully endowed and purified as a people, then Zion will be redeemed,” because Zion was lost. Zion…the people had been taken and pushed to the outlying communities, the Temple Lot had been lost and they weren't able to finish this project, which was so essential to the Second Coming. So once we really get purified as a people, then Zion will be redeemed. The endowment takes on this whole ‘nother level to it that's connected to Missouri.

**Karin Peter** 22:46

…and the coming of Zion.

**Seth Bryant** 22:47

…to the coming of Zion; the coming of Christ. It's something that's always on the horizon. Then when you think about the building of the Temple in Independence, it becomes really complicated in the 20th century what that means.

**Karin Peter** 24:04

Let's come back to that at the end, because I think we can find a connection as we look at that. Let's go up to Nauvoo now. The saints are expelled from Missouri. They end up in the swamp that they now named Nauvoo, and build there. Endowment starts to take on something very different. What developed there in Nauvoo in the sense of endowment?

**Seth Bryant** 24:30

The saints in Kirtland—not all of them—there had been a sense that Masonry was a bad thing. And that had been a sentiment throughout the United States. The Book of Mormon…you have the same anti-Masonry, anti-secret society in the Book of Mormon; you have it in the United States. But in the 1840s that changes and it changes in the church. Joseph Smith is very interested in Masonry, and I think one of the big reasons is Masonry is a way of having an inner circle and keeping secrets. Put a little asterisk on that in regards to polygamy. Joseph Smith sees the potential in Masonry, but he also sees the story. There's a story behind it—about creation and about the temple—and in his mind, this is a fallen narrative that needs to be restored just like everything else. Joseph isn't just restoring Christianity as Alexander Campbell would know it as another type of restorationist. He's restoring this other narrative and bringing this truth out. This idea of endowment gets connected to it, and so does polygamy as well, and eternal lives, and his emerging theology about exaltation and becoming like a god. For Community of Christ, this obviously becomes very, very complicated, to the point where when we talk about endowment—even though endowment really is at the core of what we do as a people—we have a hard time talking about it because of the Nauvoo experience. When I say endowment is at the core of what we do, endowment means to gather in, to hear the message, to receive God's Spirit as a people and then to go out in mission to share Jesus Christ. That's what we do. That's the idea of endowment from the Luke/Acts arc. But when we talk about this, even though we have a temple—we have two temples—because of Nauvoo and because of that theology that's connected to it in the history, it's very, very complicated for us.

**Karin Peter** 27:07

Endowment is one of those words that we have shied away from because it's so associated with LDS. I made a note here when you and I were first talking about this interview, that when most Community of Christ people hear the word endowment, they're thinking of the financial practice of setting money aside in an endowment for the future. They do not connect it to anything that has to do with Pentecost, with Spirit, with what you're talking about endowment. We use the language today of mission, right? So a lot of our Community of Christ listeners might be very surprised.

**Seth Bryant** 27:42

It's really ironic, because our Mormon visitors to the Temple here, will think that they know endowment much, much better than our guides as they're giving the tour, and almost in all likelihood have completely lost sight of the fact…the connection to Acts and the day of Pentecost. And yet, for members of the LDS Church, in order to go on a mission, they have to be endowed in the temple. That's very intentional. It was the same way in Kirtland; you had to be endowed in the temple before you could go out on your mission.

**Karin Peter** 28:23

But the endowment that you're talking about in the LDS tradition, now that's a very structured experience, whereas the Kirtland was less so.

**Seth Bryant** 28:32

Sure, but the heritage is all connected. There's lots of roots to a tree, and one of the major roots to all of this is Pentecost in Acts Chapter 2, and we all seem to have lost sight of this. Yet, it's there. It's below the surface—that root’s below the surface. We don't realize it, but it's there.

**Karin Peter** 28:58

When we talk about this endowment thread, if you will, that's coming through here—let's trace the thread again for a minute. Endowment Kirtland is waiting and then experiencing this coming of the Holy Spirit in this very tangible way. Endowment or Pentecostal experience in Independence was the preparation for and the hope for the coming of Christ and Zion. Endowment Nauvoo is more of a structure applied to this spiritual understanding of being prepared in God's Spirit. So we have the “waiting and the receiving of Spirit,” then we have the “what is the purpose?”—that's for the coming of Jesus and the coming of Zion—and then in Nauvoo we have the structure to help it...what?...be facilitated?...be expressed? What would the structure of endowment be for, besides keeping a secret?

**Seth Bryant** 30:07

One of the problems that you run into when you tell people that Zion will eventually be redeemed and it isn't redeemed, is that you have to come up with a reason. That's why I think the endowment keeps getting expanded upon. That's just my take. Why it gets more and more complicated as time goes on, and why they keep doing it, even here in Kirtland, because they've got to explain “why isn't Zion redeemed yet?” We're doing everything we're supposed to be doing—what's the problem?

**Karin Peter** 30:47

Okay. What can we learn then, as we watch this thread from the New Testament Pentecostal experience that was the fulfillment of the Joel scripture that you read, through the Restoration tradition, what aspect of that is spiritually forming for our discipleship today? When we look at this, we can look at it through a historical lens, and we can rationalize and evaluate and come down on whatever side we want to come down on—on the Pentecostal charismatic experience, the coming of Zion understanding, or even the structure of endowment and some of what happened in Nauvoo—there are lots of different ways to look at it. What would form us and shape us as disciples today that we can continue that thread through?

**Seth Bryant** 31:37

It is not a destination, it's in the journey. When we're told to tarry, it's just dwelling in the Spirit. I really love the phrase in the Doctrine and Covenants when it says, “Look beyond the horizon.” There's something beautiful in dwelling and having a vision that calls you forward. But also it's a spiral—the spiral we have in the Temple today. We gather inward, and that's beautiful, and wonderful. Then we go outward. It's this process. In fact, I grabbed a few verses from the Doctrine and Covenants that I think really speak to this. From Section 161, “Understand that the road to transformation travels both inward and outward. The road to transformation is the path of the disciple.” That to me is that narrative of Pentecost: that we tarry, we gather inward, to then go outward in mission. That's Pentecost.

**Karin Peter** 32:45

When we talked about this at the beginning, you mentioned the Temple in Independence. That building that temple became problematic because of what people expected it to be. Yet there's a plaque on the side of it that says what it's dedicated to. I think it's very Pentecostal in this sense of being on this journey of transformation, both inward and outward. That is that the Temple’s dedicated to peace, reconciliation, and healing of the Spirit. To use your phrase, those things are not a destination either—they’re the journey as well.

**Seth Bryant** 33:25

That's Acts chapter 2, isn't it? They gathered together, and they pooled their resources. They sold extra stuff, and that must have hurt, but they did it to take care of one another, so that there was no poor among them. When we say that one of our mission initiatives is to “abolish poverty and end suffering,” that's the mission of Acts Chapter 2. It's right there in Section 156 when we're told what the purpose of the temple is—all of this is woven together.

**Karin Peter** 33:59

An expression of Pentecost—the endowment in action, if you will (not that we need to coin another phrase). Pentecost Sunday is May 20 of this year.

**Seth Bryant** 34:10

My favorite holiday...

**Karin Peter** 34:12

Is it?

**Seth Bryant** 34:13

Yeah, absolutely.

**Karin Peter** 34:15

So—two questions: What do you do to observe your favorite holiday, Pentecost? That's my first question. And as you think about that, the second will be what would you like to leave our listeners with as they prepare to observe Pentecost this year? So first, how do you observe Pentecost?

**Seth Bryant** 34:33

I am very intentional in this walk through Lent into Easter and then into Pentecost, because all of these are connected. My hope is…and maybe it's because being a former Mormon and having lost that ritual of endowment, that I have to recreate it liturgically. We're pretty soft on liturgy in Community of Christ, but we can create it through the liturgical cycle and calendar; in the readings. As the narrative of Christ’s life and the cycle of these readings are given, we go through that cycle and in the life of the church there's a movement that's really beautiful. My hope is in my life that I am entering a space where the Spirit can descend on me like the day of Pentecost, so that I can then go out and share.

**Karin Peter** 35:42

Thanks. So second part—what would you like to leave our listeners with as they prepare to observe Pentecost this year?

**Seth Bryant** 35:49

I think that we ought to go back and look at Section 158 of the Doctrine and Covenants. There's a verse in there—verse 12—which has this inward and outward journey of tarrying, gathering inward and then going out. Verse 12 says, “Your faith in progressing toward the completion of the Temple in Independence is pleasing to me. As my servants in the leading quorums and all the church together continue to seek for light and understanding regarding its ministries, my Spirit will fill you with joy and guide you into a new comprehension of the call to go into all the world, in my name and for the sake of the Kingdom.” I think there's something beautiful, and you don't have to go to the Temple in Independence, or to the Temple here in Kirtland. If you live near the Temples, please avail yourself of that. There are…all spaces…all spaces are holy, and you can find those temple spaces any- and everywhere. There's something beautiful, the idea that God was calling us to create this space that called us inward, to focus ourselves, and to be recreated, to renew our understanding of the sacraments, and priesthood, and the Restoration. Then to go out with this new comprehension of our call into all the world. That's Pentecost. That's endowment. That's mission.

**Karin Peter** 37:26

Thanks Seth. That's beautiful. I'm going to carry that personally with me for my experience of Pentecost this year—to tarry, to gather inward, and then to go forth in mission. We've come to the end of our discussion, Seth, so I want to thank you for climbing out of the attic of the 1830 home that you were working on before our interview, and serving for our guests here on Cuppa Joe, explorations in Restoration history. I'm sure we'll have you back several times for different topics, some of which came to the forefront today in our conversation, and lots of good ideas. I want to remind our listeners that we would love for you to send us your topic ideas from Restoration history—those things that interest you—and we can consider them for future episodes. In the meantime, thank you, Director of the Kirtland Temple Historic Site, Seth Bryant. I'm Karin Peter. Thanks for listening.

**Josh Mangelson** 38:40

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