

**Josh Mangelson 00:16**

Project Zion Podcast explores the unique spiritual and theological gifts the restoration offers for today's world. We aim to feature a wide variety of guests and panelists with roots in restoration tradition from Community of Christ and our friends in the Church of Jesus Christ of Latter-day Saints. The music has been provided by Mark Abernathy. You can find his music at [www.mark-abernathy.com](http://www.mark-abernathy.com).

**Brittany Mangelson 01:00**

Hello everyone, it's Brittany Mangelson here with Project Zion. Today we have a very, two very special guests on. We have Andrew Bolton who is an apostle in Community of Christ; he's in the Council of Twelve. And we have Barbara Walden who is the executive director of the Historic Sites in Community of Christ. So, there's a million things that we could be podcasting about today, but what we wanted to do is talk about RLDS history and Community of Christ history and kind of a specific moment in our history that kind of led the church down a different path of discovery and theology and redefining what it means to be a church of the restoration, and then how that wraps into today. And so, I'll turn the time over to Barb and Andrew for brief introductions and then we will dive right in. So, Andrew tell us a little bit about yourself and your background with the church and things like that.

**Andrew Bolton 02:06**

So, I'm Andrew. I grew up Roman Catholic. My dad was Catholic. My mum was Church of England, but she wasn't particularly religious. Her brother was a Church of England minister. I went to college and started questioning religion, came across the Mormon church in Oregon and I was 19 years old working on a lily farm, and then met Community of Christ after I graduated in Germany. And I was baptized forty-two years ago – forty-three years ago.

**Brittany Mangelson 02:42**

And Barb, what is your background with the church?

**Barbara Walden 02:47**

Well, I was born and raised in the Reorganized Church of Jesus Christ of Latter-day Saints, now Community of Christ, raised out in southern California by two good midwestern parents. But I think that my experience, although I was baptized at the age of eight and was raised in a great congregation there in Ridgecrest, California, I think that my experience in the Community of Christ really gave birth when I was a summer intern at the Joseph Smith Historic Site in Nauvoo, Illinois between my freshman and sophomore year of college. It was spending the whole summer giving tours of Joseph and

Emma's homes in Nauvoo and learning the story of the church at the historic site. And their history just became very real to me. It was a topic and a subject that I had no interest in until that summer, but it just came alive with the professor that we had and the fellow classmates that I had. Once I experienced that summer in Nauvoo, I really wanted to go to Kirtland the next summer. And being at the Kirtland Temple all summer long and seeing the role that history and faith can play really just came alive for me. And so, after graduate school I was hired as the director of the Kirtland Temple, and I was there for about eight years and loved every bit of it. And eventually took a job as the director of the Community of Christ Historic Sites Foundation which gives me the opportunity to travel the country talking about church history, talking about the importance of preserving these historic and sacred sites. So, it's special for me today to be calling in from the Joseph Smith Historic Site to talk about church history because it's this place where it all began for me many years ago, the summer of 1996, so almost 20 years ago.

**Brittany Mangelson 04:39**

Nice. I love that. Thanks for that, guys. So, a quick background on why I wanted to bring this story to life. We have in Community of Christ a strong tradition of reunion. And for our LDS listeners it's kind of like a glorified, super-awesome ward campout. The congregations get together from the region and worship and fellowship and camp for a week. And it started right at the reorganization. And so, at reunion in Utah, Barb was our guest minister. And she came and told a story. And I, I'm not sure if she expected the reaction that the crowd gave her, because she told this story, this pivotal moment in RLDS history of, what do we do if Joseph's teachings and Jesus's teachings kind of rub against each other? Or if they don't quite mesh? Who do we follow? And I won't spoil the story, but the conversation just exploded. And all of us, most of us in Utah, come from an LDS background, and so, it was a very interesting moment, realizing that the church and the leadership of the church had to face this question. And in my opinion, they took a different route than a lot of the other restoration branches have taken. And so, I wanted to talk to Barb a little bit more about that. And she told me that Andrew was the man to go to because you two are co-writing a book with David Howlett, is that correct?

**Barbara Walden 06:20**

That's correct. Lachlan Mackay is playing a role in that as well. And we're relying on all sorts of history experts out there like Ron Romig and John Hamer to give assistance, too.

**Brittany Mangelson 06:34**

Perfect. And from what I understand, this story comes from Andrew's portion of the book, is that correct?

**Barbara Walden 06:41**

That's correct. That's where I learned of it.

**Brittany Mangelson 06:44**

Okay, great. Um, so yeah. So, let's let Andrew take the stage and just give a little historical background of what was happening at the time and who was involved. And what was leading up to this discussion and this story.

**Andrew Bolton 07:02**

So, this story is Jesus versus Joseph or Joseph versus Jesus. And it goes back to 1968. So, the church leadership council, the leading quorums of the church, were having three days of seminars with three professors from the local Methodist seminary, St. Paul School of Theology, in Kansas City. And one of the professors was called Paul Jones, Dr. Paul Jones. And at the end of the three days, they'd had a good time, Paul put this question that was in the back of his mind, niggling away. And he said, looking at the Prophet, W. Wallace Smith, if there's a difference between Joseph and Jesus, who would you go with? So, there's about 18 people in the room, and a deathly silence settled on everyone. Absolute hush. All eyes on brother Smith. And brother Smith paused, and then with poise said, we would have to go with Jesus. So that was a real moment of clarity in their dialogue and discussion. And for Paul Jones, it meant something very significant. I think it was very significant also, for those that were there in the Community of Christ or the RLDS leadership, at that time. They probably had thought that many times. That was their intuition. This was one moment when they were all together, and it was verbalized by the prophet of the church, for the Smith at that time. So that set us, I think, on a path, or made us intentionally follow a path that we were already on. But now, they're a path a realization. Barb, you know history better than me. Do you want to add anything to that?

**Barbara Walden 09:17**

Well, the first thing I want to add is, I don't know history more than you. But thank you for even suggesting that. I'm flattered. What I'd like to talk about is what was taking place that led up to this moment. I think, for me, there are moments in church history or Community of Christ history that you just desperately wish you could have been there to witness, and this is one of those moments for me. Within the context leading up to this, the church is experiencing radical transformation in their religious education curriculum. And a lot of that is being led by Clifford Cole and Reed Holmes before Clifford Cole, where they're reaching out to sources that are outside of the Community of Christ tradition and they're recognizing value that's within the Protestant tradition. So, the fact that they're sitting at St. Paul Seminary, which is a seminary that is not a Community of Christ Seminary, is a pretty bold move in and of itself. But it appears that through the 1960s, church leadership begins heading in that direction. They're working on their Basic Beliefs Committee and discovering that they need to get down to the nuts and bolts of what is it that we believe. They're working on the Statement on Objectives for the church this

time, which is really what are the goals of the church? What are we here to do? You know today we would say What is the mission of Christ? Well, in the 1960s they're looking at, What is the purpose and unique calling of Community of Christ? And I think for the church leaders themselves, especially apostles like Chuck Neff and Clifford Cole and Maurice Draper and Duane Couey and others, they're fairly young and they're coming from a different background. And so as Charles Neff is traveling over to Asia he's discovering that the missionary tracts that he has on hand, that has been the traditional approach of missionaries to go out, and their message was to discuss, What is the distinctives of the RLDS church? What makes us different from all the other Christian traditions? Well as he's going out and he's traveling in Japan, he's discovering that that message is not working. That the people that he's encountering don't even know who Jesus Christ is, let alone want to hear the differences between the church of Independence, Missouri and the church of Salt Lake City or any other Christian denomination. So, they're discovering that their message isn't working and they're slowly moving into being less of a Joseph-centered church and more into a Jesus Christ-centered church. So, I think as this is all taking place throughout the 1960s, it's building up to this moment that W. Wallace Smith has when he's asked that question, What happens when the teachings of Joseph and the teachings of Jesus conflict? I think what is also helpful is the person who's asking that question is outside of the tradition. And before this meeting, or these seminars, took place they read up extensively on who the RLDS church is and who it was. So, they read the history. They read what theology was available at that time. And for them to be coming from an outside perspective asking these questions, it really allowed these issues to be out on the table. Some of these issues weren't being discussed among church leaders, so it was incredibly important that they were discussing them during this time in the 1960s. It was an exciting time, I think, in the life of the church. But it was also a very challenging time, because not everybody was embracing the idea of church leaders being in St. Paul Seminary and looking to people outside of the church, resources outside of the traditional RLDS, Herald House publications.

**Brittany Mangelson 13:14**

Yeah, that is actually, that is a bold move. And bringing in that, you know, almost interfaith dialogue and development, that interfaith dialogue to kind of compare and contrast what the restoration has added to Christianity, that still bring the essence and the spirit of Christianity without distorting it too much. So, go RLDS.

**Barbara Walden 13:47**

I think you're also seeing changes to, if I just might add this little bit, even the church is also experiencing during this time a transition from blue collar workers to white collar workers. And in that transition, it's impacting economics at the congregational level. You're also experiencing a change in missionary outreach and the message that's taking place there. And theological education - more and more church leaders are getting seminary degrees and are becoming

educated where you wouldn't have experienced that at a high rate earlier in church history. So, there's a lot of transitions and transformations taking place during this time.

**Brittany Mangelson** 14:31

Definitely. So, quick side note, it's the World Parliament of Religions right now, and Dale Luffman and a lot of the other apostles and leaders are in Salt Lake and I was talking with Dale today and he brought up the old, I don't know what you guys call them, the old. I mean in the LDS church we would call them the Plan of Salvation charts, like the missionary charts or something?

**Barbara Walden** 14:56

Oh, the Preaching charts.

**Brittany Mangelson** 14:56

Yes, yes. That. It's interesting though, because he pulled that out from the same time period and just seeing how similar it was to current LDS depictions of, you know, the next life and everything. But then to think how far Community of Christ has come. Just getting back to what Christ actually taught and what his mission was. So, it was kind of a fun little juxtaposition of like, oh, yes, and this is where we once were, and look at where we are now. And these little moments are what have brought us here. Okay, so going along with that, um, what kind of things do you think were being discovered and discussed that brought about that discord between Joseph and Jesus? Were there specific things that come to mind? From either Barb or Andrew?

**Andrew Bolton** 15:56

So let me ask this question. What would Joseph have said about Jesus or Joseph? What would have been his answer? So, I think he would have said without hesitation, Jesus. And this is why he said Jesus. In the first vision, he has an experience of some kind with Jesus and is told, Listen to Jesus, depending on which version of the first vision you read. So, he is told to hear him, hear Jesus. So that's a pretty strong message at the beginning. So, I think the restoration is about restoring the voice of Jesus in our lives in a living way. And then I think the Book of Mormon is a very Jesus-centered text. So that's a scriptural way of making Jesus central. And then there's that wonderful, important testimony of Sidney Rigdon and Joseph, when they say that, after many testimonies that have been given of him, this is the testimony last of all which we give of him, that he lives. For we saw him, even on the right hand of God. And then, I think, the eldest journal passage, in 1838 Far West, when Joseph writes, the fundamental principle of our religion is the testimony of the apostles and prophets concerning Jesus Christ that he died, was buried, rose again on the third day, and ascended up into heaven. And all other things are only appendages to these. So what I think just by going through these important spiritual experiences of Joseph and conclusions of Joseph in his first

eight years of the church, is that he would say I, as the prophet, are only an appendage to the movement. It's Jesus that's the fundamental principle. So, I'd start with that. Joseph would say it would be Jesus.

**Barbara Walden 18:15**

If I can add to that, of course, going back to historical context, is during this time, you're also experiencing what historians call New Mormon History. So, you're seeing a considerable groundbreaking in the research of Latter-day Saint history. And some would say it began in the 1950s, with Juanita Brooks, in the publication of *The Mountain Meadows Massacre*, in that there's historians that begin taking an honest look at Latter-day Saint history. And they begin discovering things in archives and in private collections that begin to tell a different story than the story that we heard from our grandparents or the story that we heard from faithful historians. And in doing that, a new Joseph Smith is portrayed. And it's not the Joseph Smith that generations were raised with. It's a very human Joseph Smith with flaws and a Joseph that made mistakes. And for some during this period, it's a very difficult time in their faith journey, because they were quite comfortable with a perfect Joseph Smith the prophet, that was up on a pedestal and now they begin seeing him in the same light that they begin seeing, you know, your average human being, and it makes people uncomfortable to think that he had, that he had issues or that he made mistakes, or that he walked with a limp and spoke with a lisp. And there's a significant struggle there that takes place in the congregation as well as in church leadership, because people desperately defend the Joseph Smith that they had idolized while historians are trying to push forward and show that there's so much more to the story of who Joseph Smith was, or to the story of who the early church members were. And so, in that struggle you're experiencing not only a struggle with the past but also a struggle with Who are we today? What is the mission of the church today? And that's all taking place in the 1960s that lead up to this gathering at the seminary.

**Andrew Bolton 20:17**

So what Barb is saying there is very important, I think. So, in a real (inaudible) we're Joseph centered at this point with new Mormon history. But if we are Jesus centered then we have a solution to the mess. That is Paul's words that we've all said then fallen short of the glory of God and that the gospel is good news because there's a profound answer to sin and that's grace. The love, the unconditional love of God that we find discovered through the life and ministry, death and resurrection of Jesus. So, we can deal with our own darkness, the darkness in the movement, by Jesus.

**Brittany Mangelson 21:11**

Yeah, and I love hearing about this and acknowledging this is an entire journey that the church has taken because I grew up LDS and I don't think that the LDS church has necessarily taken the same steps on their journey. But individuals have and you see this real personal crisis



happening within a growing group of LDS members who are learning the other side of the story. And when their church produces a narrative that doesn't necessarily jive up with the historical record, a lot of us have found ourselves floundering. And so, for me coming to Community of Christ I can relate to a lot of the old timer RLDS. I've been in online communication with several people who have grown up in the church and were teenagers or young adults right around this time or whose parents were or whatever and I can really relate to them on a personal level because they went through it as well. So yeah, I appreciate you guys bringing that to light that it was a whole journey that the entire church took that was just theologically and culturally transforming and it was beautiful but also really hard and painful. So, Barb can you share with us what you think the significance of this story is and how it ties and connects with Community of Christ today? Whether that's things like the Mission Initiatives or the Enduring Principles or the identity of the church or how we approach mission or anything like that?

**Barbara Walden 22:58**

Sure. It's hard to keep the answer under you know, an hour and a half, with such a broad question like that. It's a good question, it just puts you in a position of, oh what direction do I go in when I want to go in five six different directions? I think that in this pivotal moment to say, when there are moments where there's a conflict between Joseph's teachings and Jesus's teachings and for the president of the church, W. Wallace Smith, to say that we choose Jesus, is such an important moment. And I think that helps us not only in grappling with our past, and areas where perhaps we as individual members for Community of Christ grapple with some teachings that Joseph had, or as we're diving into church history. I have found as I've traveled the country and met with members and congregations and reunions and retreats, they're still struggling with the church of the past. Still struggling with Joseph Smith and some of his teachings. Or perhaps it's later prophets of the church that they're struggling with like Frederick Madison Smith and supreme directional control. So, I think with this moment for W. Wallace Smith to say that we choose Jesus is saying that we're a Christ-centered church. That we're not a Joseph-centered church we're a Christ-centered church. And I think as we struggle with interpreting scripture, in addition to interpreting church history, it's always good to remind us of our core calling, what we are here for as members of Community of Christ, and that's lifting up the peace of Christ. That's lifting up the call of Christ. I think that sometimes those other things are just the details what's important was Christ's teachings. And I think that's what takes place there in that moment. It also reminds me at times when we're discussing church history and people find that their faith is so deeply connected to church history, it's good to remind people that as they begin seeing the flaws of church members from the past, to remember that our faith is not reliant on whether they were saints or sinners. That our faith is in Jesus Christ. And that in many ways can release us from placing the pressure on the people of the past. In the way that I hope it released people in the future from placing pressure on me to be a perfect member from 2015. There's a moment in church history that happens many, many years

before the one of St. Paul Seminary, where church members were grappling with Joseph Smith, Jr, and polygamy. And that's still an issue that some church members struggle with even today. But Joseph Smith III, Joseph Junior's eldest son, was desperately trying to preserve his father's legacy and desperately arguing that his father had nothing to do with polygamy, or at least was not the founder of polygamy. And there were members within the Council of 12 that didn't necessarily agree with him. They thought Joseph Jr, was very much involved, and was very much the founder. And there was arguments within the Council of 12 and Joseph III. And there's a letter that one of the apostles wrote him, and it was Zenas Gurley Jr. And Zenas believed that Joseph was involved. But in the letter, he was saying to Joseph III that, you know, these are just details, we're not going to found our church on the history and legacy of one man, meaning Joseph Jr. And he writes to him, that not one ounce of his salvation is reliant on Joseph's innocence, meaning we can we release Joseph from that. That our salvation is reliant on Jesus Christ. And I find that letter that Zenas writes to Joseph III so freeing, because I think that he just sums it up in just those couple of lines. That our past leaders have made mistakes. There are things that happened in our past that we're not necessarily proud of. But the importance is, is that our church is not based on them. Our church is based on Jesus Christ. And in the end, it comes down to that.

**Brittany Mangelson 27:17**

Oh, man, Barb, I was at the Parliament today, was talking to an evangelical Christian. And he was bringing up a lot of these challenging questions, and you basically just answered everything he was asking me. So, I wish that you were here in Salt Lake.

**Barbara Walden 27:34**

I wish I was there, too. That looks like an exciting place this week.

**Brittany Mangelson 27:39**

It's a party. But yeah, that was good. I love that history does not define us and it doesn't shape our theology, either. We recognize it and claim it and try to be honest and transparent about it. But it's not so woven into the religious aspect of what Community of Christ is and who Community of Christ is.

**Barbara Walden 28:06**

Absolutely. And, you know, I must say, I love history of the church. It's why I do what I do as the director of the Community of Christ Historic Sites Foundation. So, I don't want to underplay the role of history in any faith community. I think our history is unique and inspiring and wonderful. It's fascinating. It's scandalous. I mean, it's got everything you want in a good story. And I think that it does play a role in us discovering who we are. Certainly, plays a role in our identity. It's just that we must resist worshipping the past and worshipping the people of the past or drawing them up to be more than they really were.



**Andrew Bolton 28:48**

Now for me, I think. I went through I'm angry with Joseph stage, because he messes up with polygamy. Messes up running Nauvoo, he's prophet, he's mayor and he's Lieutenant General. I mean, he's wearing three hats. He's got so much power. So, I'm really critical of the Nauvoo period, and the reorganization is, too. The reorganization rejects what happened in Nauvoo. We like Kirtland, we don't like Nauvoo. But then I was reading Lach Mackay's essay recently on Joseph III. And I understood something clearly for the first time in Lach's essay when he said that Joseph and those with him by the time they were evicted from Northern Missouri in 1838, they were suffering from PTSD, Post Traumatic Stress Disorder. Lots of bad things had happened to them. They'd been driven out of Kirtland. Joseph and Sidney were tarred and feathered in the late winter of 1832. So, they were really rattled when they go to Nauvoo. And that's why bad things I think happened, why Joseph was trying to control so much. I now have empathy for him, because I can look at him as another human being struggling with life. And I have to be honest, when I look at the apostles in the New Testament, they mess up all the time. And I'm so glad, because I mess up all the time, too.

**Barbara Walden 30:42**

Brittany, I hope that's going to be another interview with Andrew, where we discuss all of the blunders.

**Brittany Mangelson 30:49**

Definitely.

**Andrew Bolton 30:51**

I was talking in generalities. I won't confess in detail here. For that I need a savior.

**Barbara Walden 31:05**

That's right. Well, I'm glad that you pointed that out about the struggles with Nauvoo and the parts of our church history, where - are not our proudest moments. I think, with Nauvoo in my struggles, it's always good to remember that it's out of this place that Joseph III experiences his formative years. It's where he's raised in many ways. It's where he's learning about peace and justice. It's where he's learning about reconciliation, during that significant Nauvoo period, but afterwards, of things that take place, you know, through the 1850s. And he's living here when he becomes the new President-Prophet of the reorganization. So, I think when I started viewing Nauvoo as a place where Joseph III is influenced and where so much of who he is, is formed, and I think so much of the Community of Christ today is Joseph III's church. I find greater comfort in Nauvoo.

**Andrew Bolton** 32:07

Yeah, that's very interesting observation, Barb, that you make. There's two ways of reading Nauvoo. And Joseph's reading of Nauvoo was lots of things to learn about mistakes here. And I think we have to credit his mum, too.

**Barbara Walden** 32:28

Absolutely.

**Brittany Mangelson**

Definitely.

**Andrew Bolton** 32:31

So, he's more his mum's son than his dad's boy.

**Barbara Walden** 32:37

I think that's true.

**Brittany Mangelson**

I like that.

**Andrew Bolton** 32:41

He recognizes the truth and the movement his father started. But Emma is more sure-footed about ethics, about compassion, and about stability.

**Brittany Mangelson** 32:58

Yeah, and I think that, I mean, she was obviously traumatized, too. And she just lost her husband. No, properties being ripped. I mean, her community's gone, her family's gone. It was extremely traumatizing. And that's just right up until the succession crisis. Let alone the children that she lost, and her life was constant trauma. And so, so yeah, I like reexamining Nauvoo as a vulnerable place of healing, too, you know. And like Barb said, reconciliation that took place. Okay, so with that, Andrew, I have heard that you were the peace and justice minister for several years, I think you said over a decade when we talked on the phone the other day. And that continues to be a major role in your apostolic role. So, can you share a little bit more about that and how you think it ties into Christ's ministry and mission?

**Andrew Bolton** 34:05

Yeah, so I want to tell a couple of stories. When I was eight years old, my happy childhood was severely disrupted. We lost the farm - my parents couldn't pay the mortgage. And Dad's drinking became a problem. And we were almost homeless for a while. So, my world came crashing down. And my mum, I'm the eldest of four boys, my mum was trying to hold it all

together. So drinking was a problem for my dad. And then all I could do as an eight-year-old was pray. When I was 13, he was late this particular Tuesday, and I thought, this is bad news because it means he's been drinking more, so when he comes home, he's going to be really bad. So, I did my jobs because I daren't not do my jobs because I'd be in trouble, and decided I'd sneak upstairs to the bedroom, and I'd be out of the way when dad came home. I came into the kitchen and my dad was talking to my mum. And to my shock he was sober. Friday came, the next drinking day, and he came back home sober. So, our lives transformed with dad stopping drinking. And a doctor and my mum had worked together to help this happen. And then when I was about 15, or 16, I discovered that one of the reasons my dad drank was because he'd had awful experiences in World War Two as a soldier for seven years. He was at Dunkirk and unspeakable things he saw and experienced and traumatized him. So, I'm looking for the kingdom of God, but don't know it. So, when I come across the Community of Christ in Germany, and I'm working in Germany. My father had been a soldier fighting Germany for seven years. I'm working in Germany after I graduated from college, working on a (Unintelligible) nursery I come across Community of Christ, see the church seal, hear a sermon about Zion, and I get it. What I want is Zion, where everything is right, war is abolished, people don't steal farms from families, there's hope for the poor. Everything's reconciled. And I'm sold on Zion. That's why I think peace and justice is important, because peace and justice is the weaving of Zion. So, Zion's really important for me, because it concretely helped me work for a world where other little boys and other little girls don't have to put up with traumatized fathers coming home from wars with drinking problem. And then I think, I find when I start reading the Bible, that Jesus is passionate about the kingdom of God. Jesus is also passionate about Zion. So, Jesus is a friend in the same cause. It takes me a while to work out who Jesus is, that I love Jesus, because he's passionate about Zion. This is his whole big project – thy kingdom come on earth as it is in heaven, thy will be done on earth as it is in heaven. So that's it in a nutshell.

**Brittany Mangelson 38:01**

Wow. Yeah, thanks for that. So can you tell us what some of the work that you've done with the church has been in the peace and justice department?

**Andrew Bolton 38:14**

So, first of all, I think I don't want to focus on just peace and justice, because Zion is holistic. It's spiritual as well as material. So let me tell some stories about what is happening in the Philippines and India at the moment. I'm apostle for the Asia field. We mentioned earlier, Charles Neff. And Charles Neff was a very creative apostle, who believed in a personal God, and the worth of all persons. And he thought Zion was creating new opportunities for the poor in developing countries. So, he helped start an organization affiliated with the church, an NGO, a nonprofit called Outreach International, that does community development. So that's been a huge blessing for the church. Charles Neff, in the Great Depression was sent by his dad to get

handouts. They wouldn't have survived without the handouts. But Charles Neff as a boy learned all about dignity for the poor because he wasn't treated with dignity. So, when he's working in the Philippines, working in India, he's really strong about dignity for the poor. So, coming back to the Philippines, post-Vietnam, with nearly 50 years because we're celebrating 50 years of the church in the Philippines next March. He starts doing development work, community organizing work, in the Philippines. And we have an organization called CORD which is the churches NGO trained by Outreach, that's doing splendid work. We have a million-dollar project in partnership with Heifer International, lifting 600 families out of poverty, there's about 5000 people. The whole project is worth about a million dollars. And we're doing the community organizing for the project. So that's a wonderful project. We're using some of the skills we're learning from Heifer International, by doing, eh, helping people and priesthood members raise pigs. And then they have to pass two piglets on to their neighbor. So, the Heifer International project enables the poor to become donors. So, we raise people's income, and we raise the whole village because people have to pass on their firstborn animals to their neighbors. CORD is also really good at dealing with the 20 or 30 typhoons that come hurricane-ing through the Philippines every year. So we have a collect calamity relief project that can spring into action when there's a typhoon and bring help to church members and their neighbors. Humanitarian work. We know what's put together very quickly and take to the villages. And then this group is also planted so far 8000 trees. In the next two years are going to plant 25,000 trees. They're trying to do amelioration of climate change by planting trees. They're the most climate aware people, environmentally aware people, that I know of in the church. That's partly because the Philippines is the third most vulnerable country to climate change in the world. So, it's the national consciousness as well. I could go on. But those are some of the things we're doing.

**Brittany Mangelson 42:16**

Oh, that's really exciting. I guess, to bring the history back into this, do you think, I know that Joseph III was obviously, I mean, the city Lamoni. We all know that's a Book of Mormon name and it's a peaceful place. But do you think that the church took an even further dive into peace and justice and this reconciliation and healing the world in multiple varieties? Like you said, it is definitely holistic as well.

**Andrew Bolton 42:53**

I think the old dream of Zion was the Center Place of Independence. So, what do you do when we become an international movement, and people can't get visas to the United States? You can't all gather to Zion; you can't all gather to Independence. So, the peace and justice mission of the church is enabling people to do Zion in their place, wherever they live, whether it's a barangay in the Philippines or village in India, tackling untouchability -The Dalit problem. Or people in England having a Sunday school in the neighborhood. And you can go on. The peace and justice mission of the church is about enabling us to transform our neighborhoods,

our cities, our villages, into the kingdom of God or more nearly like the kingdom of God where we live. And it's tackling the political problems, the economic problems, the social problems, and saying quietly, as we work alongside people, look at Jesus, that's a kingdom life lived out in a single human life. We all have to become like him.

**Brittany Mangelson** 44:22

Yeah, and this might just be a clarification for me, but I think some of our listeners would be interested in it as well. Correct me if I'm wrong but hasn't the definition of Zion kind of changed and evolved as well and become a deeper understanding that Zion isn't something far off in the distance when Christ comes back. And we're not necessarily a church that's obsessed with the second coming so much anymore but creating Zion here today. And that compels us to move forward and to act now instead of just thinking, oh the world it's going to pot, and we don't have to worry about it. But the reality is that we need to be the hands and feet of Jesus and we need to help and move in and help the vulnerable and help the hungry and help those that are disadvantaged now to create Zion now. Would you say that the church has kind of made a journey with the word Zion, I guess?

**Andrew Bolton** 45:28

Yes. I mean in some ways it's still the same you know the classic definition of Zion in section 36 of our Doctrine and Covenants, I think it's in the book of Moses in the LDS church. Zion is, the Lord called his people Zion because of one heart, one mind dwelling in righteousness with no poor among them. That's the condition of Zion. That's the society we dream about. That's shalom, holistic peace and justice. So, the dream is still the same, but now we're thinking about small scale Zion wherever church people are.

**Barbara Walden** 46:17

And like you said Brittany, for a while there was an emphasis on it being a particular place and there being a physical emphasis on Zion will take place right here in this particular county in Missouri. And I think that over the generations you've seen a transition into less of an emphasis on it being Jackson County and more of an emphasis on how can we create Zion communities where we live, within our families, within our congregations, within our communities,

**Brittany Mangelson** 46:49

I like that a lot.

**Andrew Bolton** 46:52

Brittany has Zion in Salt Lake City.

**Brittany Mangelson 46:56**

Yeah we're building it! It's exciting. You guys should come check it out sometime.

**Andrew Bolton 47:04**

That was slightly tongue in cheek. There's a book I've been reading by two British epidemiologists, and they look at inequality. They measure equality against social problems and the more equal of a society the less social problem. (unintelligible) So, countries like Japan, Scandinavian countries are the high performers. United States, I'm afraid, is a low performer. But within the states there are some states that are more egalitarian and others less egalitarian. And Utah is one of the more equal states with fewer problems. So Mormon culture is having a beneficial effect

**Brittany Mangelson 47:56**

hmm...That's encouraging that you say that. I mean I won't argue with you, but a little while ago there was an article that was going around about women in the workplace, and I realize that we're bringing in a whole other cultural aspect that could be its own series of podcasts, but it can be a discouraging place, I think. And I think a lot of it is just western culture and this culture of "give me, give me, give me" that I fall into the trap of as well. But yeah, I think that more people are really realizing that equality is the way to go and that leveling the game, you know the playing field, is beneficial to everybody. And it's exciting to see it happen in a political sphere and on a religious aspect as well, especially coming from the faith tradition that I did. I feel like it's happening all around me. It is exciting. There's a really good energy out here and I'm sure everywhere.

**Andrew Bolton 49:11**

I think it's all about the Worth of Persons. And we have this magnificent definition of the worth of souls is great in the sight of God in Doctrine and Covenants 16 for Community of Christ, 18 for the LDS church. So, this Worth of Souls, Worth of Persons, is really important. And an apostolic church is a special witness of Jesus, and the other side of the coin is a special witness for the worth of all persons. There are no exceptions to that.

**Brittany Mangelson 49:51**

No. Suddenly three or four hymns are popping up in my head from Community of Christ Sings that really share and testify and affirm that that concept.

**Andrew Bolton 50:02**

So that's why ordination of women was an important step. Why? The recent decision by the US church in Community of Christ, to allow marriage, the sacrament of marriage for committed relationships of people who are gay, and ordination of gay people, is also a Worth of All Persons principle.



**Brittany Mangelson**

Exactly.

**Barbara Walden** 50:32

We're about to set sail this coming Monday, on a two-week tour for the Community of Christ Historic Sites Foundation. We have 50 people that are going to hop on a bus and travel down the Restoration Trail. And the theme is: For Everyone Born, a Place in the Story. I've been working at organizing this tour and looking at what parts of the story we'll highlight at each to the stops. That theme of Worth of All Persons, that Enduring Principle, and many of the Mission Initiatives just come bubbling up to the surface throughout our church history. So, as we go to the Women's Rights National Historic Park, on the way there we'll be talking about women's experience, and some of their stories as they travelled the Restoration Trail. And as we go to the National Underground Railroad Museum and Freedom Center, we'll be talking about the African American experience. And talking about a variety of experiences when we go to Gettysburg from church members who were involved in the military to church members like F. Henry Edwards, who were pacifists and talking about their experience. And I think in all of it, it made me realize more and more, how difficult it is to talk about Community of Christ as, we all believe just this, you know. To limit it to, this is what the Community of Christ believes, as A, B, and C, when we are such a diverse group theologically and through our backgrounds, that even in our church history, when we talk about women's experience, I'm finding that it is so incredibly diverse. And in many ways it is the Worth of All Persons and valuing everyone's experience because one experience is not the same as another's experience. And I hope we continue to celebrate that.

**Brittany Mangelson** 52:33

Thank you, guys, for this dialogue. I think it's really beneficial. And I love being able to look at history through a different lens and through a forgiving lens. And I know that that hasn't always been easy for the church. Barb, as you have talked to church members about our history, I'm assuming that you have seen the challenge that has come from people learning these things and being faced with the uncomfortable side of it that is not often talked about. Do you have any advice or any thoughts on how to make peace with our history? And do you think that we have done it or are in the process of doing it? What are your thoughts on that?

**Barbara Walden** 53:21

I think it's a continuing process. I think that for members of Community of Christ, we are really good at dissecting the first 14 years of church history. The more and more we learn about Joseph Smith, it seems as though the better we get at dissecting him and tearing him apart and pulling him into pieces and analyzing those pieces and putting him under a magnifying glass. It's exciting for me to see. And so the point of that is, is we're coming to terms with him.

We're continuing to understand him, and he can be quite a challenge at times. But what I appreciate about what I'm seeing now out in the congregation's as I travel is that there is an acknowledgement of the role that Joseph Smith Jr. played in the founding of the church and those early Latter-day Saints. But they're beginning to explore the life of the church after Joseph Smith. So, post 1844. And they're discovering Joseph Smith III and they're discovering the role that Emma played in later years. They're discovering people like Catherine "Cassie" Kelley, and Marietta Walker, and FM Smith, and E.L. Kelley, and William Kelley and others. And they're finding a lesson in those people's lives as well. So, when I think about us coming to terms with our history, and making peace with our history, I think it's a continuing process because the more we dive into our history, we'll not only see lessons there that can inspire us today, but we're also going to continue to see the mistakes that were made along the way, blunders that were made along the way. And we're going to have to come to terms with that. So, I'm not sure if we'll ever be 100% comfortable with our shared past. And I don't think that's necessarily a bad thing. I think our past challenges us. And that's good. We need to be challenged, challenged through the Scriptures as well as through our church history books. So, it's just another reason I think church heritage is so exciting.

**Brittany Mangelson 55:30**

Definitely, and like you said, it has all the elements of a good story in it. So, thank you for preserving it. You're doing good work.

**Barbara Walden 55:38**

It's a privilege. Thank you.

**Brittany Mangelson 55:42**

So, Andrew, do you want to give us a quick update and where you're at with this book that you're co-writing?

**Andrew Bolton 55:49**

What we're trying to do is write the story of Community of Christ. It's going to be called In the Pursuit of Peace: Community of Christ's Journey. And it's telling the story in simple ways with stories, it's a survey, it's not going to be a very long book. It's not going to be volumes and volumes. And it's not an academic book but it's written by some smart academic people of which I'm not one, but others are. And so, we're trying to do public history, or popular history. And we're trying to, in a way, tell the story in an honest way so people don't get in trouble when they read new Mormon history. So, this is telling the story post new Mormon history, but with our pen not dipped in the ink of skepticism but in the ink parts of faith. So, I've been immersed in it all week, editing and adding new stories about peace and justice from our tradition. And it's a very exciting story. I'm inspired by it, and I hope our readers are inspired by it as well. And it's got lots of women's stories in it because Barb's one of our writers. And so that's great. And

we've got Lach Mackay who's had a similar story to Barb in coming to the tradition and finding he couldn't walk away from the story. And then others like David Howlett. David Howlett's the brightest amongst us, really sharp, but one of the most humble people you can meet. So, we listen to David, don't we, Barbara?

**Barbara Walden** 57:47

We do. We do. He keeps us in check, doesn't he?

**Andrew Bolton** 57:51

Yeah, then we've got heavyweights like Rob Romig who's really the genesis of this project. So, this is a book that I think will be very helpful for a lot of people. And this is a book where people can come to terms, I think with our history, learn from our history, and be inspired to re-engage with the cause of Zion in our day, wherever we live.

**Brittany Mangelson** 58:21

That sounds incredibly valuable. Do you have a projected release date, or when you hope that it will be released?

**Andrew Bolton** 58:30

World Conference 2016.

**Brittany Mangelson** 58:36

Oh, nice. That's exciting. We'll be there.

**Andrew Bolton** 58:40

Barb has to do her editing in November. Right, Barb?

**Barbara Walden** 58:44

That's right. This book has taken on a journey of its own. We've been working on it, when did it begin, Andrew? Was it 2003?

**Andrew Bolton** 58:53

2002, Barb. We've been going 13 years.

**Barbara Walden** 58:57

Only 13 years. So, it's exciting to see it come to fruition. But at the same time, it was such a wonderful excuse to get together with these people who are so much more knowledgeable in church history than I. To soak in all of the stories and all of their knowledge. So, I think it'll be with sweet sadness and some ways to see it out on the bookshelves. We're going to have to find another excuse to get together and write another book.

**Andrew Bolton** 59:25

So, we hope that this will enable a better book that this is a start.

**Brittany Mangelson** 59:31

Oh, well, I'm excited to read it. So yes, that means anything.

**Andrew Bolton** 59:36

I hope we will be very helpful Latter-day Seekers. Lots of other people, too.

**Brittany Mangelson** 59:44

It sounds like it. Well, thank you. Thank you again for humoring me with this idea. And I think that you guys have lifted up a very important moment in Community of Christ history. And also acknowledge that it was just one step in the journey and that there was a lot of people that paved the way before and a lot of people that paved the way after to get the church where it is today. And I'm grateful for all of that. It's been really life changing for a lot of people. We have a beautiful church. So, so thank you.

**Barbara Walden** 1:00:23

Thank you for the opportunity, for the invitation. This has been a joy and a privilege and I'm so excited about the things that that you're doing, and the people that you're interviewing and just to be a part of that is a real pleasure. So, thank you for spending the time with us this evening, for allowing us to spend the evening with you.

**Andrew Bolton** 1:00:43

We look forward to meeting you in person.

**Josh Mangelson** 1:00:56

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