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SPEAKERS

Josh Mangelson, Peter Judd, Karin Peter

Josh Mangelson 00:18

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

Karin Peter 00:34

Welcome to Cup of Joe, where we explore Restoration history from a Community of Christ perspective. I'm your host, Karin Peter. For many people who grew up in Community of Christ, or formerly the RLDS church, we learned the early history of the church, the people and places from Palmyra, New York, to Kirtland, Ohio, and on to Nauvoo, Illinois and then we just kind of skipped ahead to Independence, Missouri, and the current expression of the church, or maybe I just did that, but I'm guessing others did, too. But it only tells part of the story when we focus on what happened in the United States. We don't always get to hear how the church developed in places outside of the United States. So today, we're really happy to have with us our guest, Peter Judd. Peter served the Community of Christ as a full-time minister from 1971 to 2005. And he served in a number of capacities, including as a member of the Council of Twelve and a member of the First Presidency. Peter's a native of Enfield, England. He received a Bachelor of Arts in Religion and Business Administration, why that came in handy for some times didn't it? Business Administration from Graceland University in Lamoni, Iowa, a Master of Arts in Economics from the University of Kansas, in Lawrence, Kansas, and a Master of Divinity and a Doctor of Ministry from the St. Paul School of Theology in Kansas City, Missouri. And Peter, I did not put this in my notes, but sometime we're going to have to have a conversation, as you were one of the early church employees that received their Doctor of Ministry. That would make a whole other podcast. Peter's authored or co-authored eight books and a number of articles, pamphlets, study resources, and other publications for the church. He's married to Kris Judd. He has two daughters, and three granddaughters. Peter retired in 2005, but he continues to serve the church in a volunteer capacity as a writer, and editor, and ministries consultant. We are really happy you're here. Hi, Peter. (Peter: Hi Karin.) So, can you tell us just a little bit more? I gave the biographical statistics but tell us a little bit about yourself so our listeners can get to know you, where you are, how you got there, if you have any hobbies or interests, or how delightful your grandchildren are. Anything that would help us get to know you better.

Peter Judd 03:11

Okay, thank you. Well, this is a wonderful opportunity for me to be able to share with you a little bit about the background of the church in the British Isles. As Karin indicated, I'm a native of England. That's where I was born and raised. I was born there into the RLDS church. By that, I mean, I have a lot of family heritage. Now Community of Christ, of course. My heritage goes back to my great-great-grandmother, who joined the RLDS church in 1879. As I was growing up in the Enfield, England congregation, and Enfield is just a little north of London, in the south part of England. We would receive visits from a number of people from the USA, members of the RLDS church. They would come because they were there on vacation or on business. In some cases, there were families of military personnel who were stationed for a while in the UK. They would talk to us about life in the US. Several of them would say to people who were teenagers that the church had a college in the US. They would encourage us to think about how we might benefit from such an experience as attending Graceland College. So, as I was completing my regular education and grammar school, that's equivalent of the US high school, I began to think about that rather seriously. I made an application and got my passport and visa for entry in the US. In August of 1961, I embarked on a very lonely four-and-a-half-day trip by ocean liner from the southern part of England to New York City. And then I spent almost 24 hours on a Greyhound bus getting to Kansas City from there. I was 18 years old. Even though I spoke the same language, or at least a similar language, I guess, being in the US and at Graceland, it was something of a culture shock for me, but I adapted. And even though I've visited my homeland of England, many, many times since, and I just love it, I found my home ever since in the US. You asked Karin about hobbies or areas of interest. My family, you mentioned. I have two daughters and three granddaughters. They live fairly close, in Kansas City, Missouri, where I live. I enjoy reading. I enjoy, particularly, reading British history, studying Community of Christ history, and more recently, I've got into the family genealogy, and the combination of that and the church development in southern England.

Karin Peter 06:25

So, you have a wide variety of interests and I understand from my friendship with Kris, that you also enjoy rambling around old buildings, lighthouses, and churches when you travel home and around the United States.

Peter Judd 06:41

Yes, we do. Particularly back in England, where everything is so old. I do remember impressing my Graceland friends when I arrived here. I would say two things to them. The house in which I lived had four fireplaces, and they thought I lived in a mansion, but that was just a standard thing for the homes. Pretty average back in those days. And then the other thing I told them, which was true, is that the school that I attended celebrated its 400th anniversary while I was in attendance there. We had a big celebration for that. I like things old.

Karin Peter 07:25

We don't have a lot of things that are 400 years old in the United States. So, I'm sure that was quite impressive, and made you stand out in a lot of people's minds. Well, Peter, you are the perfect person to talk to us a little bit about our topic today, which is the history of the church in the British Isles. And I

ask you, how do I go about referencing this geographic area when we talk about it? Do I say UK or Great Britain or England and Wales? What do I say?

Peter Judd 07:56

Well, it's interesting, the current terminology is the United Kingdom. Actually, the full term is Great Britain and Northern Ireland. United Kingdom of Great Britain and Northern Ireland consists of the one large island, which itself consists of England, Wales and Scotland, and the northern part of an adjacent smaller island, which is called Northern Ireland. Now, the British Isles term, which is often used, also consists of Ireland itself, that's the rest of the island of Ireland, then, but there are a number of smaller islands around, but just as Canadians don't like to be lumped in with people from the US, you know, under the term Americans, so it is that people from Wales particularly, but also Scotland and Northern Ireland, don't like to be referred to as English. So, we have to be careful about that. But anyway, so I'll use those different references as we continue the conversation,

Karin Peter 09:00

Okay, and based on which reference you use, we'll try to try to keep a picture in our mind of where we are of where we're speaking. So, I did a little bit of research here to see what I could discover about the history of the church in the British Isles. It looks to me that in 1837 Heber C. Kimball, Orson Hyde, and William Willard Richards, went to England and landed in Liverpool at the beginning of a four-year mission. They had quite some success, with over 300 members. And it says by 1844, according to Mark Sheer's *Journey of a People*, over 5000 members from England had actually emigrated to Nauvoo, Illinois, and in 1845 10,000 people attended a church conference in Manchester. That's a lot of people from 1837 to 1845. So, what was the appeal of the Restoration gospel in England?

Peter Judd 10:08

Well, it's somewhat complicated, but I guess that some of the major factors of the appeal was the message that God was concerned with each person and God spoke today, in the present age. And that was important. But beyond that, the living conditions. Many people lived in hardworking conditions. Many, particularly those in Wales, were coal miners and that was a very, very dirty, difficult burdensome kind of job that didn't pay very much. There was a lot of unemployment, a lot of poverty. People were looking for any opportunity for a better life and the gospel message brought them hope. As has already been indicated, many of the members who joined in those early years were encouraged to leave their homeland and to go over to the USA, which was considered at that time a land of opportunity. There was a promise of a better life. Each church member family would be granted an inheritance with their own property. It was the appeal of hope for a better life. That was the major theme that attracted people to the church in those early years,

Karin Peter 11:37

As it did many in the United States, hoping for that, and that's how they ended up on the frontier of this country. So, we move ahead, and by 1863, the first Reorganized missionaries went to the British Isles. Charles Derry and his wife Eliza met there, Thomas Taylor. Taylor had originally gone to Utah, had become disenchanted with Brigham Young, returned to England, and became a leader of the Reorganization. In many places, the mission efforts suffered for lack of funds. Eventually, some people came to assist Taylor in serving as a missionary in the British Isles. That was Jason Briggs, which is a

name in the Reorganization that carries a lot of notice. And also, Jeremiah Jeremiah. Jeremiah, is that correct? (Peter: Yes.) Okay. Well, they came to assist. So are there families in England, who are descendants of these early leaders, still in the church?

Peter Judd 12:50

I didn't have time to research that question, Karin, but I think there are. I know that there are some descended from Thomas Taylor, but I'm afraid I can't name others that go back to the very early 1860s time period. I'll talk a little bit about my family that came a little bit later, but I'm sure there are others.

Karin Peter 13:20

Okay, so are there stories about them that were passed down. In the US we have stories of church leaders in different jurisdictions that are part of the cultural lore of the area. Do you have that in England?

Peter Judd 13:33

We do. I'll mention some specific cases. Stories of great sacrifice. People traveling long distance on foot, not as long a distance as the trek from Illinois to Utah, but nevertheless, for the British, it was a long trip. Trips for preaching on street corners and public parks. Enduring ridicule. People made fun of them. Charles Derry, an early convert in the early church went to Utah and he became dissatisfied. He joined the RLDS church and went back to Britain. A popular story that is told there was that he went to the post office to get his copies of the *Herald*, the *Saints Herald* that had been published. This was in the 1860s. He found that there was postage due, and he couldn't get them without paying. So, he pawned his overcoat in order to get the money to get the *Heralds*.

Karin Peter 14:43

Oh, my goodness.

Peter Judd 14:44

I mentioned my great-great-grandmother joining the church in 1879. She went from her home in Enfield to visit a cousin close to London. At that time, they have some missionaries visiting the home, holding what they used to refer to, and maybe still do, cottage meetings, to talk about the gospel and try to interest people into joining the church. She liked what she heard and so my great-great-grandmother, whose name was Mary Matilda Kemp, joined the church. Within a few years, all 11 of her children joined the church, but not her stubborn husband. He never did join the church. People in the church today are descended from her. A well-known apostle in the church from earlier years, few decades ago, Arthur Oakman, is a distant cousin of mine, who is also descended from the same great-great-grandmother. I'll briefly tell a story about my grandfather, whose name was John Arthur Judd. He lived in the same hometown as I grew up in, in Enfield. He became an early pastor, when he held the office of priest of the Enfield congregation that was established earlier in 1881, but then had to be closed because they didn't have enough people to keep it going. But in 1903, my grandfather was involved in getting that restarted, and the story is that he was a hard worker. He owned a construction and remodeling business, but they never had much money because he spent all his money traveling around for the church and giving to the church.

Karin Peter 16:57

So, 1903 is also the year that Joseph Smith, III set out to visit the church in the British Isles. He was aged 70 when he did this, and as you said, it was a long journey to go across. He embarked on this journey in order to elevate the importance, according to Mark Shear, of overseas missions in the eyes of church members. So, I'm wondering if there are ways that you can see that this is an important way of emphasizing mission that has been used throughout the church? Did his journey to emphasize the importance of foreign missions continue to affect future missionary efforts?

Peter Judd 17:52

Well, yes, I think it really did. Just a word about that visit. When Joseph Smith, III, together with his counselor, RC Evans, made the trip to Britain, they traveled around, and I think made a brief visit to each of the congregations. Now there weren't that many congregations in Britain at that time, and still not a large number, would be less than 20. He attended a reception in my great-grandparent's home in 1903 and spoke of the newly reestablished congregation in Enfield. Every church president since then has visited Britain and indeed most of the countries with which it is established. I think that if you go back to the very earliest years, the decision was to try to take the good news of the Restoration outside of the US. It was natural to think of England, in some sense, the mother country from which the US sprang up. A number of decades had passed by since that happened, almost a century. After Canada, the British Isles, England, Wales, Scotland, and Ireland, were an obvious choice to go. In that sense, we were, from the very start, an international church, although not completely in flavor. We were a church that was established, was present in a number of different countries. We were from those early years, always looking for new places and new countries where we would take the gospel message. I think the visit of the President to different countries really speaks of the importance of the church, outside, and as a person born in a country other than the US, I find myself continually, whether it's a printed word or spoken word, trying to raise the consciousness that we should not always be speaking from a US perspective.

Karin Peter 20:12

Very important. Thank you for reminding us of that. Even here at Project Zion, sometimes we think of ourselves as a U.S. based podcast, and we're not. We have listeners from all over listening to Project Zion. So, there's a name that's pretty well heard of in the Reorganization, and he hails from England, F. Henry Edwards. In 1924 he married Alice M. Smith. Edwards is known in church history for his position as a conscientious objector during World War I. (Peter: Yes.) He went on to be a beloved leader of the Reorganization who influenced our theological perspective in a lot of ways and so I know a lot of people are interested in him. What can you tell us about him?

Peter Judd 21:12

Well, F. Henry Edwards, full name was Francis Henry Edwards, II or Jr., the name of his father, was born into the church. Again, his birth was 1897. His parents had joined. His father was formerly a member of the LDS church. His mother is of a different faith. He grew up and as World War I began in 1914, he was of draft eligible age, as you indicated. He had declined. He said that he would not get himself into a situation where there was even the possibility that he could kill a fellow church member who was a German. He could disagree strongly with someone, but never hate them. He observed from his earliest years that the life and ministry of Jesus was central to the message of the Restoration, and

that framed his life and, and guided him throughout his life experience. His decision not to participate in, in the war effort was not quite understood by everybody. In fact, when his name was put forth for ordination, when he was about 19 years old, there were some who had a difficult time with that, but he ended up being respected for his viewpoint.

Karin Peter 23:10

And he influenced generations of people that continues today in the life of the church, about the cost of discipleship and the pursuit of peace. So, he has a long legacy in the church. So how did he end up then in Independence, Missouri, marrying Alice M. Smith?

Peter Judd 23:32

Well, the president of the church in 1920 was Frederick Madison Smith. He was a grandson of the founder, Joseph Smith, Jr., and the son of Joseph Smith, III, the first president of the Reorganization. In 1920 Fred M. Smith took an extended visit. It ended up being longer than he anticipated, but he went to the British Isles in 1920, and stayed over, actually on into 1921. When he got there, he found a lot of correspondence was coming to him. He was the editor of the Herald at that time, and he needed somebody to be a personal assistant secretary. F. Henry Edwards was available. He had had some training in actual accounting, but he was pretty good for that kind of a job. So, he was assigned to Fred M. Smith around the country. And as a result of that, he was encouraged to attend Graceland College. He did that and he left England, went to Graceland, and started studying there in September 1921 and was called to be an apostle in 1922, at the tender age of 25. That's how he made it over to the US.

Karin Peter 24:53

. . . to be called as an apostle at age 25. (Peter: Right.) So, do I remember correctly? I'm trying to stretch back to when I first read about this several years ago that he was one of the earliest leaders, or maybe the earliest leader, to attend seminary and earn a theological degree.

Peter Judd 25:11

Well, Karin, I'm sorry, I'm gonna have to correct you at that point. (Karin: Oh, no.) No, he did not attend seminary and did not earn a theological degree. He did attend the equivalent of high school in England and then studied to become an accountant. Then, when he got to Graceland, religion was part of his studies for the first year. But then after that, he was largely self-taught, self-read and self-taught. When he was called the following year into the Council of Twelve, he was not able to continue and complete even his bachelor's degree. He was one of several leaders of the church at that time, who became familiar with a lot of important writers just by picking up books and reading.

Karin Peter 26:00

Oh, absolutely. And his own books, his own influence on the church continues to influence the church today.

Peter Judd 26:07

Right, right. Yes. In 1936, he wrote a book called *Fundamentals*. It was a basic statement about church beliefs and church practice. Later on, probably 30 years later, he was urged to do a revision, or at least allow reprinting of that book, but he declined. He says, "No, it's not fair for you to hold me to what I've

said 30 years ago in that book” because he was always open to explore new ways of thinking. When the church decided in 1960, at which time he was a member of the First Presidency, to form a Basic Beliefs Committee to take a look at the basic statement of beliefs of the Church, which they did, all the way back to Joseph Smith, Jr. in the 1840s, he was chosen to chair the Basic Beliefs Committee. He also was a significant writer. I was just looking at a biography his son Paul wrote about him. And in the back of that biography, there's a long, long list of books, course books, articles in church newspapers, and so that he's written. Very, very impressive. He's really influenced the church. A lot of what he says continues to be sound and useful to the membership of the church.

Karin Peter 27:35

So, if our listeners are interested, they can go into just about any pastor study of one of our existing congregations and somewhere on a shelf, there's most likely a copy of F. Henry Edwards' *Fundamentals*, if you're interested in seeing what he wrote that he didn't want to have to rewrite 30 years later. I know I've seen many of them in my travels around the church. You mentioned his, was it his son or grandson, Paul Edwards? Son? (Peter: Son.) So, F. Henry wrote the *Fundamentals* and then shared the Basic Beliefs Community. Paul wrote, was it, *Exploring the Faith*?

Peter Judd 28:18

No, afraid not Karin.

Karin Peter 28:21

Oh, I'm wrong again. Which was it?

Peter Judd 28:23

The Basic Beliefs Committee was *Exploring the Faith*. It was the book that emerged from the 1960 work. Paul has written a number of books, a whole variety of different books. I can't actually pull out. He wrote a history of Graceland College I know at one time, and he's written a number of other books.

Karin Peter 28:44

He was a prolific writer, as well. He has absolutely influenced the church and continues to influence the church. So, when you think about F. Henry Edwards, what do you think his greatest contribution to the church was that still resonates today?

Peter Judd 29:02

Well, a long legacy of stable leadership. His legacy was stability in the church from the 1920s to the 1960s. Very important. In the biography that his son wrote, he is subtitled articulator for the church. When other people would search for words, not be able to come up with what to say about what the church stood for, he could do that very well. So, I think that's his major contribution.

Karin Peter 29:36

So, the period of the Reorganization that was from 1939 to 1944, when we're talking about the British Isles and the church there, that took a heavy toll on England. How did the church survive those difficult years? We talked a little bit about F. Henry Edwards and helping with the stability over what were really

difficult years in the US, with the depression, and World War, but England really took the brunt of that. So how did the church manage through those war years?

Peter Judd 30:11

Well, I think you have to understand how the British have always been survivors. I mean, for centuries and centuries. In fact, the British have never been defeated by a foreign power that have taken over their soil since William the Conqueror did that in 1066. They've been attacked many times. They've been involved in a lot of altercations, but they are survivors. They were a very, very resilient people. So, that carried over to the church. I remember one account in my home congregation was that there was an outdoor picnic that had been scheduled, but the air raid warnings went off. It was during war time, and they had to move inside. And then another was that not many yards off the street, there was an unexploded bomb that landed in the middle of the street, not far from the church, but they kept going. In spite of this, they're all survivors. That's all I can really say about it.

Karin Peter 31:13

Yeah, it sounds like it. So, I read that in 1965, the church purchased Dunfield House, and that it still holds camps and reunions at Dunfield House. Is that where you attended reunions?

Peter Judd 31:32

Well, no, I didn't because I left in 1961. They didn't have Dunfield House at that time. In fact, the early reunions of the church, many of them were held in our home congregation of Enfield. From 1945 to 1959 they were held there. I remember as a child the visit of President Israel a Smith in 1952 and seeing him come and be a guest at that reunion. But by 1959, they then tried for several years to use rented facilities for reunions, until they decided that they needed to buy Dunfield, I don't remember exactly the circumstances of the purchase, except that they were looking around. They found what we refer to as an old manor house. It would have been a family with some means. They would have owned property, and this would have been their residence. It would have been a large house. I couldn't find information on exactly how old the house was, but at least 300 years, maybe, there's some evidence that another 100 years before that there was some kind of building, if not that building on that property. They found Dunfield and it was available for a very good price, which back in 1965 was probably the equivalent of \$50,000, which would be a bargain price today. They scraped the money together and they were able to purchase it. And with careful stewardship in care and maintenance, it's been conserved, and some improvements have been made. Like many of the reunion grounds in the US, it is not only used by our church for various gatherings, but also rented to outside organizations. The British are very proud of Dunfield House now. They think it's so wonderful. I was privileged to be present, just a few years ago, at the 50th anniversary of the acquisition, of that great celebration. It was really good.

Karin Peter 34:04

As it should be. So, I want to go back a little ways from where I've just been for the purchase of Dunfield in 1965. Let's go back a century. In 1864, was what we talked about this concerted missionary effort in England, Wales, and Ireland. It was led by Briggs, Jeremiah, and Derry who we had talked about, and also a man named George Rush who led a mission trip to Scotland. So, let's visit outside of England a little bit and ask when did the church establish congregations in Wales?

Peter Judd 34:44

Well, let me start with that by saying that the agenda for the early Reorganization missionaries when they went back over there in 1863, was to go to the places where there was a stronghold of membership in what we would refer to as the early church or Joseph Smith, Jr. years. And Wales was one of those. Wales was extremely strong in those early years. When we talk about the thousands that traveled, left their homeland, traveled to Nauvoo, and then many on to Utah after that, we're not just talking about English people. We're talking about many 1000s, even Welsh. Congregations in Wales were established in 1837, just right after those early missionaries went, and also in 1863, because in 1863, they were going back. In fact, the first Reorganization area conference of the church in Britain was held in Wales, and I believe it was the first European conference. So that's really very important.

Karin Peter 36:02

Does the story of the church in Wales differ in any way from the story of the church in England? I mean, other than towns? Did it develop differently? Or was it fairly similar?

Peter Judd 36:13

Well, I mean, I don't know. When I spoke earlier about the coal mining heritage and poverty, that was more intense in Wales than it was in England. It really influenced them and the hope they saw in the gospel. The Welsh are fiercely independent people, as I mentioned earlier, and they didn't want to be mixed up with English.

Karin Peter 36:49

As long as you don't call them Brits, then, you know, okay. So, do we know the names of any of the early church leaders that were Welsh?

Peter Judd 36:59

Well, we do know the first church official in 1863 from the church headquarters, who went as part of that initial group with Jason Briggs, who was president of the Council of Twelve. And also, one of the two, as it were, cofounders of the Reorganization with his early experiences in the 1850s. He went over there, and in fact, he lived some months there. But one of the things, and you can wave at me if I go on too long about this, but when my wife and I, wife Kris and I, married, I talked to her about how proud I was of my five generations of the church. And she said she just knew that her grandfather had been a member. That's all she knew. Well, through her mother and her genealogical work, and reading in church history, we've discovered that in the early 1860s, two branches of her ancestors were instrumental, important leaders in the church in Wales. She always knew that her family was from Wales. JT Phillips was a man who was baptized into the early church. He went over to the US. He went to Utah and was dissatisfied. He went to Missouri, joined the RLDS church. was ordained a Seventy and sent back as a missionary in the early 1860s to Wales. So, that was my wife, Kris' great, great grandfather. Another line of her family is Griffiths. And they also were early members and leaders of the church in Wales, in the early 1860s. So, she now has at least, I think, she has six generations. I think she goes back one generation more than me in terms of our church heritage.

Karin Peter 38:54

So how wonderful that she has served as part of her ministry in the church, also as a President of Seventy, in the same vein as her ancestor, JT Phillips served. (Peter: Right.) That's, that's exciting. And we currently have a member of the Council of Twelve who comes from Wales. Right?

Peter Judd 39:14

The first one, I believe, the first one who became, I believe, the first member of the Council of Twelve. You know, heritage from Wales.

Karin Peter 39:22

That's Richard James. So, did the church ever have a viable presence or a congregation in Scotland or in Ireland?

Peter Judd 39:32

Well, the early church did in the Joseph Smith Jr. time. In the Reorganization, there have been four attempts to establish congregations in Scotland. None of them have been able to be sustained. But not in Ireland, there was some missionary work, but not anywhere near as significant as in England or Wales.

Karin Peter 39:59

When we look at broadly at the church developing in the British Isles, what do you feel is the most important thing our listeners should know about the church in the British Isles?

Peter Judd 40:14

Well, I would say that although numerically Community of Christ or the RLDS has not exactly thrived over the years, in fact, the membership of around 1500, 1600, 1700 has remained fairly constant since I left over 55 years ago, but the church shows signs of life and creativity. New congregations have emerged as older ones have closed, and the church continues to witness vibrantly to the life and ministry of Jesus. They really are on board with "Christ's mission is our mission." And new members are added regularly, not in large numbers. We do see emerge through new members and the children, grandchildren of the old timers; they're providing quality leadership. So, I think things are going well. Things are going well.

Karin Peter 41:20

Do you have any recommended reading for folks who would like to learn a little bit more about the church in the British Isles, and perhaps other places?

Peter Judd 41:31

Well, I struggle with that a little bit. There are two histories that have been written. And I'll mention those, although I'm not sure that they are easily available. They might be available from the World Church Headquarters. I know, they're available from the church Headquarters Library, but other than that, they're not in print anymore. One was written in 1977, to commemorate 140 years of the church in Britain, and that's titled *History of the Church in the British Isles*, by Jeffrey Holmes. A more recent volume, titled *People of Faith: History of the Church from 1863 to 2010*, written by Barry Fox. Over the years, there have been a number of Herald articles. It's my ambition to write an updated and more

complete history of the British Isles, but I'm not sure I'm ever going to get that done. But it's, it's a wish that I have.

Karin Peter 42:25

Well, we can hope that you do get that done and we can read that. And if not, if you're in the Kansas City area, and want to visit the library at Headquarters, that might be a good place to find some of this material available. So, Peter, before I let you go, I wanted to ask you, what are the lessons from our history in the United Kingdom that continues to help shape and form us as disciples today?

Peter Judd 42:56

Well, well, I'd say Community of Christ continues to passionately pursue the mission of the church, just as it is occurring in more than 50 nations around the world. The British church is proud to be one of those, in its own way and appropriate to its own culture. The US should be fairly similar, but there's many, many ways in which they're different. And we don't have time to go into that right now. But in their own way and suitable to their own culture, they continue to witness strongly and vibrantly. The church over the years has provided some key leaders who have served at high levels in the church. In the RLDS, Community of Christ time, there have been eight who served as members of the Council of Twelve Apostles and two in the First Presidency. I think that it's very difficult to describe and that's why I want to end with an invitation. Many have not had the opportunity to visit the church congregations in the British Isles. Please do so. Many of your listeners will have made trips there on vacation, presumably, but visiting the church and getting a feel for what they are doing, what they're like and what's happening there, I can assure you they will be warmly welcomed.

Karin Peter 44:40

Well, thank you for that. And thank you for being our guest today and walking us through the history of Community of Christ in the United Kingdom. So, with that, we'll close. I'm Karin Peter with Peter Judd. This is Cup of Joe. Thanks for listening.

Josh Mangelson 45:06

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