

Cuppa Joe | Women of the Restoration | Eleanor Kearney

SUMMARY KEYWORDS

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SPEAKERS

Wendy Eaton, Karin Peter

Welcome to Project Zion Podcast. This is Cuppa' Joe where we explore restoration history, and I'm your host, Karin Peter. Today's episode is part of our ongoing series about women in Community of Christ history where we tell the stories of women and how they shaped and led and offered ministry and had profound impact in the history of Community of Christ. Our guest who shares these stories with us is Wendy Eaton, and Wendy is a true favorite here at Project Zion Podcast, and we love these episodes about the women in Community of Christ history, so, we're always happy to have her as our guest. She has worked at multiple Restoration historic sites, serves as administrative assistant to Historic Sites Foundation and with the archives in Independence, and I don't know all what else, but all kinds of things history. So, hi, Wendy. (Hi, Karin.) It's nice to have you back. We are recording this in the beginning of 2025 and so this is our first, uh, women in Community of Christ history of the year. And we're going to be talking about, um, a woman from church history who's completely new to me, and her name is Eleanor Kairney or Kernie, or, we're not sure, but it's K, E, A, R, N, E, Y? N Y? K E? (E Y.) And, so, however you want to pronounce that, um, you feel free if somebody wants to, uh, write in and it's their last name, tell us what we're doing wrong. But we're going to learn about Eleanor today and learn her story. And, so, um, as usual, my first question is going to be, um, who is this person, Wendy, and what about her story interested you to the extent that we're doing this podcast episode?

Wendy Eaton 02:26

Eleanor is a name that I had come across in passing, but hadn't focused on. And then when I was working on one of our recent episodes, I was back in the book by Madeline Brunson about the history of the women's organizations within the church and Eleanor's name came up again. And I'm like, this might be a path to go down. And Eleanor, I think, would have described herself as an author, and she certainly was one, but that's not the part of her life that I really was captivated by. Her books, I read one of them. It was okay. I wouldn't say it was stellar writing, but it was a good introduction and getting her name out there, which I think was the critical part. She was on the forefront of what I would consider women's rights within the church. I'm not sure she intended to rock the boat as much as she did, but she really shook things up, and I think the things that she wrote about have lasting impact to this day, even if she's somebody who's somewhat been forgotten from church history. She was a woman who, thanks to a childhood illness, was deaf for most of her life and she didn't let that stop her from living a

full life, which I think is another critical aspect to take into consideration. I love bringing up women's stories because they're just not told that often. But to find a person from history who fully embraced that they had a disability, however you want to term that today, and she didn't let it stop her. She just kept going. And, so, I was just fascinated by everything about Eleanor.

Karin Peter 04:24

Not only did she keep going, but apparently was a boat rocker. So, we definitely need to hear her story.

Wendy Eaton 04:29

She was and so I have a little bit of a different approach with this one. So, I didn't find any full length biographies on her or autobiographies. She did write about herself. The one book that I read was a serialized story of her life, but she doesn't call it an autobiography, so, I had to pair it with the few biographies I could find to see what was lining up, what did she maybe embellish a little bit, and what did she, so, it's a little bit of a different approach to a life story, but I was able to find also a short autobiography that she wrote in The Journal of History, which was a pretty significant publication for a number of years within the church. So, Martha Eleanor Waldorf, is her given name, was born in September, 1842 in Millersburg, Ohio. So, this is about an hour south of Cleveland by our travel time today. She was called Eleanor by her family and she was somewhere in the middle of her siblings. I never found a good count of how many siblings she had, but she had at least three sisters, excuse me, three sisters and one brother. I think there were other brothers, though. And her family was religious, but not really affiliated with one particular church. The children attended the local Baptist and Methodist Sunday schools when the parents felt the need to send the kids off to Sunday school. So, that was the very earliest years of her life. When she was about three, the family moved to Illinois, about an hour or so, west of Chicago, just a tiny little town. I don't know exactly what drew the family there, but her father had a sister who lived out in that area, and Eleanor remembers a few stories about this Aunt Polly of hers, particularly her uncle, who she doesn't name, so, maybe she didn't remember his name, but the two of them were in an interfaith marriage. So, Aunt Polly probably didn't have any particular religion, probably like Eleanor's parents, but her uncle was a Millerite, or some might know it as Adventist. I'm no expert on Adventists, but the Millerisms were a group in the mid-1800s who very much believed that the Second Coming of Jesus was imminent and they prepared like nothing else. And a number of times they set dates that they believed Jesus was returning. And one of the stories that Eleanor remembers her aunt telling, one that made Eleanor's father just laugh out loud, was that they, her aunt and uncle kept a barrel of water in the kitchen, that would be pretty typical so you'd have accessible water, especially in the winter months. But the kitchen was cold and so the water that particular winter would freeze and thaw causing the barrel to expand and contract. And near the spring, the barrel couldn't take this any longer and in the middle of the night, it expanded too much, burst open, cold water all over the kitchen. So, her uncle goes downstairs to find out what the noise was and he shouts up the stairs, "Polly, the time has come. Jesus is on his way." And Aunt Polly comes down the stairs, saw what happened. Said, "Oh, you old fool. Do you suppose the day of judgment would come in the middle of the night?" So, this was the religious environment.

Karin Peter 08:36

That is a mixed faith marriage, right there.

Wendy Eaton 08:40

It's some of Eleanor's earliest exposure to religion was some of this, we chuckle over today, but this is the world in the United States this time period. Our own faith movement was heavily influenced by the millennialistic ideas of the time period. So, she was growing up right in the middle of that, and I just couldn't help myself when I read that story. It just made me laugh too much. So, they don't stay in Illinois for very long. By 1848 or so, the family moves back to Ohio, and this time, they're about halfway between Columbus and Cleveland, so kind of right in the middle of the state over on the western side. She starts school out here and she loves school, but unfortunately, when she's around age nine, she contracts spinal meningitis, and at this time period, she was fortunate to have survived this illness. She's left incredibly weak. She's left blind and deaf, and she cannot get out of bed. Over time, she regains her strength and her vision returns. It would never be wonderful again, but it came back. But her hearing never came back. She was desperate to return to school, but the local county school, their country schools, they said, No, like you're deaf, you can't come to school. This is, again, a reality of the world that she was living in. So, her family worked with her at home. Her parents, though not specifically religious, some pretty strong ideas, so, novels were not allowed in the house, but they had lots of histories, lots of biographies and books on religion. So, Eleanor set to those and read them with gusto that can only be of a child who's so eager to learn. Her family, and especially one of her sisters, worked close with her to learn how to read lips and they wrote on a slate, helping her learn how to talk even though she couldn't hear and she worked hard to be able to gain that ability so that she wouldn't be cut off from the world, both those skills. Her parents must have let up a little bit on their novel ban because she remembers reading "Uncle Tom's Cabin". And this is a really important book for the time period, especially with some of the work that Eleanor would engage in with her life because not only the, what we would term the racial justice movements that are beginning, the women's rights movement get tied very closely with this particular book. Eleanor is 19 when the civil war breaks out. And during this time, she befriends an older woman named Rhoda Thurston and Rhoda shared Eleanor's love of books and religious discussion and she had no children of her own. She and her husband weren't able to have children and so she loved having the company of Eleanor to come and share ideas with, especially over religion, excuse me, and literature. And Rhoda, in particular, was intrigued by this restoration movement that she had heard about a number of years ago. She had first heard about Joseph Smith, Jr., right around the time of his death and as the two of them engage in discussions over religion, they discover that a man named Martin Harris had just moved back to Kirtland, Ohio, and they got his contact information and wrote to him, asking him all sorts of questions about, what does this mean? What is this Book of Mormon? What is this continuing revelation? What are you, what are you talking about, this religion? They were very captivated by it. Eleanor is moving into her 20s. She becomes a full-time caretaker for her mother who's ailing at this point. She visits Mrs. Thurston when she's able, but that slows down a little bit as well. Eleanor begins writing during this time period, especially poetry. She submits poems to her local newspapers and one of them, Music of the Heart, was selected to be printed in a journal of poetry for the state of Ohio. And it's short, so I'm going to read it to you. "Music of the Heart. They tell me of the wonder spell sweet music holds o'er all and sigh to think that on my ear, no sound melodious fall. All music's tones can penetrate beyond the touch of art. The one vibrates upon the ear, the other on the heart. As love's dear fingers touch the keys sweet are the notes they raise. Pressed by religion's holy hand an anthem swells of praise, yet love nor hope nor joy alone, all symphonies impart for grief is oft in cadence soft in music of the heart. Unheard the organ's soaring notes or sweeter vocal strain and yet my soul responsive trills an answering refrain.

Unconscious of the master's skill the touch of finished art, I know their inspiration springs the music of the heart." This poem caught the eye of a man named Harvey Kearney. He was also deaf, and so this touched him where hearing people were not quite touched in the same way. He wrote to Eleanor and they started a long correspondence discussing literature and poetry and religion and their shared challenge of deafness. Not long after Eleanor's mother died, Harvey asked to meet her and after a year, he asked her to marry him. They were farmers by day, but they continued to pursue their literary dreams, and a year after they were married, they welcomed a son named Willis. And not long after that, Harvey was offered a job south of St Louis with a publisher. So, they moved over to the Illinois side of St. Louis, and this is about 1870, 1871. Not long after they settled, though, he was hurt in an accident that led to his death. Knowing that she needed to keep going for the sake of her son, Eleanor, took up work as a seamstress. She lived with her in-laws for a short time before moving back to Ohio to stay with her family. Through all of this, Eleanor kept in contact with her friend, Mrs. Thurston, who at this point knew that her own widowhood was growing close. She was quite a bit older than Eleanor. She knew that her husband's time was ending, and she was considering after his death, a move to Kirtland, Ohio, because she was still that intrigued by this church that Martin Harris was now telling her about. Not long after her husband died, though, the church was really seriously gathering in Plano, Illinois, so, that's where she went and she asked Eleanor to go with her. The idea of, We're both widows. I will help you take care of Willis. We could live together. We could learn about this church that we both have been so fascinated by. And Eleanor is not quite sure she's willing to make this big change because it's a huge change for a single woman with a child, uh, to make a move again, to a woman who's older. Don't know how much longer Mrs. Thurston is going to be around. And, in fact, not long after she moved to Plano, Mrs. Thurston died. She had been sending copies of the Herald and describing the community to Eleanor. And Eleanor was right on the point of going ahead and making that jump when she received the news that her friend had died. But Mrs. Thurston had left note with church leaders said, Write to Eleanor. Tell her if she will move to Plano, she can have my house. She could have all the belongings in the house, and all the funds that are left are hers, if she will move to Plano. And, so, this took away any inhibition that Eleanor had at this point. She and Willis packed their few belongings and moved to Plano. She was baptized within a very short time and started work there again as a seamstress. Willis was able to start school, and they were surrounded by this incredibly supportive church community that was there in Plano. Ten years after settling in Plano, the church is now moving to Lamoni and so they move along with them over to Lamoni. They build a cottage. I'm not sure how this happened, but right next door to Marietta Walker. You kind of guess where things are gonna' go now. And Willis is baptized not too long after they move. He's around 14 when he's baptized. And at 16, he finishes school and starts work at the Herald Publishing House. Eleanor starts writing for various church publications. This is when she publishes that semi-autobiographical novel that I mentioned. It's called Patty or Leaves from a Life. It appears in Autumn Leaves and it's published. The very first chapter is in the last issue of 1888 which is the first year Autumn Leaves is published. And the story continues through 1889 and 1890. Willis, ever devoted to his mother, because she was so devoted to him, recognizes that as great as the community of Lamoni is, it's got a major drawback. And that's the winters. And I think anybody who has ever lived in Lamoni over a winter would agree with that statement. He wants her in a warmer climate because even though she's managed to survive a lot so far, she's getting a little older, he's concerned about her longevity and wanting to take care of her. He's received as much training as the publishers at Herald could give him, and he finds newspaper work in Arkansas. So, they move south. They're not there very long before he meets a young lady and they

marry and they move up to Nevada, Missouri, which is kind of in the very southeast or southwest corner of the state, tiny little community. But Willis and his wife, Irmina is her name, they happily have a space in their home for Eleanor. Irmina has a great connection to her mother-in-law. They both love literature and Irmina's also regularly submitting stories and poems to church publications. The two of or the three of them sort of welcome a little baby to the household, a daughter in, who's named for both her grandparents, Orpha Eleanor, which Orpha is an interesting name. That's a new one to me. And they live there in Nevada for quite some time. They're settling there around 1898 or so. They stay there till about 1925 and they only move at that point because Eleanor needs more long term care by now, and there is a church retirement community in Holden, Missouri, which is not very far from where I grew up. And, so, Willis and his little family settle in Clinton, Missouri, which is about a half hour south from Holden, and Eleanor moves into the old saints home there. She lives there until 1930. She dies in the early months of the year. She's buried in Clinton, Missouri. Now, I skipped over a major part of Eleanor's life because I really wanted to focus on it and it's a little more complicated than a straightforward biography. So, during the 1880s there's quite a stir among church members. So, Eleanor and Willis are living in Lamoni at this time, or they're moving into Lamoni in 1880, and members at this time are really concerned about women's roles. And we've talked enough in this podcast series about women in this time period. I'm pretty comfortable saying that the women of the 1880s and 90s are powerful at the same time as they are powerless because they are so stubborn and smart and determined to support the church that they are devoted to that they put up with a lot of discrimination. But in many ways, when you look at the details, and I really need to kind of make a spreadsheet of all the women that I've studied, they are the backbone of the church. They are printing the Sunday School material. They are regularly submitting letters and articles and poems to the Saints' Herald. Their biographies are showing up in the journal history. They are writing hymns for the church that become a part of the hymnals. They are a significant part of the church and we don't recognize them enough for what they were doing. So, some of this information comes from the history of the RLDS Church, which is an eight volume, blue bound, typically, encyclopedia, basically, of church history. But then most of it comes from Madeline Brunson's book titled Bonds of Sisterhood--A History of the RLDS Women's Organization. I'm pretty sure I've talked about this book before, and it's published recently enough, early 1980s, that I imagine a lot of congregations have a copy of this book if they've been around since that time period. And, so, in chapter three, Madeline Brunson devotes to something called the Prayer League or later, it's called the Prayer Union. And Eleanor essentially starts this. And, so, one biography quoted Eleanor describing the prayer union as, I want to get this right, so, quote, "A means to a better spiritual growth in both young and old, and with the approval of brethren Joseph Smith and W.W. Blair, I organized the Sisters Prayer Union for one hour's prayer on prepared subjects concerning our duty in the homes and the church. This spread from our local union to all the saints, to all the states, to Canada, England and Australia. It was opposed by some, but it was upheld by Joseph Smith and W.W. Blair." End quote. So, the Sisters Prayer Union was essentially run through the Saints' Herald. So, a lot of church leaders had to clear what was going into the Herald to see what was going on, and Eleanor would prompt a subject to pray over. And she specifically was thinking those sisters who don't have a congregation nearby, she was concerned about them not having a way to develop their own spirituality. And, so, she said, If nothing else, at least once a week, pray the Lord's Prayer and watch the mother's home column, which is the women's column within the Herald. And we will give you ideas of things to pray over or if we hear of specific needs within the church, with the leadership, with other church members, and that you, that way, you will learn how to pray. You will

better yourselves, and you will be thinking about your church that you are a part of. And, so, this was a very, very simple idea, helping people learn how to pray and giving the women something to do for themselves to develop their own spirituality. But there were some issues, mostly because the women were really excited by this idea and where they had the opportunity, they wanted to gather together to pray. And so in places like Lamoni, where you have hundreds, if not thousands of church members, the women are getting together in very large numbers and conducting prayer services on their own. (Uh, oh.) Exactly.

Karin Peter 27:21

I know where this is going.

Wendy Eaton 27:24

So, Prayer League, as it eventually gets known, it starts to grow. And Eleanor and Marietta Walker want an idea of how many women are committing to this idea of praying the Lord's Prayer, of devoting an hour or so a day to praying over the church. And, so, they said, We won't publish your names, but write into the Mother's Home Column, tell us where you are, if you're praying on your own, or if you're meeting with others to pray together. And there are thousands of women across the United States, Canada, Australia, the United Kingdom, basically the English-speaking world of the church at that time, women are very on board with this idea of gathering together to pray. So, Eleanor writes a letter routinely into the Mother's Home Column, as I said, to give advice on what to pray over, if they've heard that one of the women has written and asking for prayers, things of that nature. And, so, Eleanor writes in specifically thinking about those who are asking for prayers of healing because they were sick and they might not have an elder nearby to perform the sacrament of administration or of laying on of hands. And, so, she writes in that to do an administration, it really needs a priesthood member. But if you don't have an elder who could come to you, there's no reason why you can't pray for yourself or have a sister pray for you. This causes issues, because now you're starting to encroach on what they would have termed priesthood authority, who has the right to administer sacrament? Is it a sacrament? The women certainly seem to be approaching it like a sacrament. And, so, we start to have problems and debate starts to arise between the women who are gathering and really excited by this organization and men and other women who are afraid that this is threatening priesthood authority. And, so, you start to get debate that's playing out in the Herald over this whole subject and eventually the Prayer Unions would be disbanded. They would be told, Okay, you can't do this anymore. So, the women are pretty upset that they've been told, No, you can't gather. And Eleanor at one point says, If you're gathering, continue to gather. If a priesthood member comes, invite him in to lead you. Then she adds, If a layman, so, not a priesthood man comes in, go on with your meeting. He has no right to take over simply because he's a man. And, so, she's trying to balance out this passion for the women to have this right to pray together without a man leading them with respecting the priesthood of the church that she's so devoted to. And it's, it's really sad that the Prayer Union dies out the way it does. And at another point, she says, The brethren who are called, the elders and other priesthood who are called, if they're engaged in their work, they should be too busy to interrupt your prayer meetings. (Ooh.) So, she is feisty. She's getting all (Yeah.) these attacks, but she's also doing it in a way that, okay, but if a priesthood member comes in, let him come in and lead you. And what I find fascinating through all this, Joseph Smith III and W. W. Blair, who's a counselor at times, and an apostle at times, they're very supportive of the women gathering like this, but there's so much contention that they say, essentially,

Keep gathering, but don't interfere with the organization, your local congregation. Go ahead and gather, pray together, but don't try to take over. So, it's really, I, I can't imagine what it must have been like for Joseph Smith III particularly to balance this, because he's seeing this within his own family. His daughter, Audentia, is a powerful leader in this time period, and he's having to hear from her the same restrictions that are being put on her simply because she's female. Another thing happens in this time period as the Prayer Unions are really being shut down, that adds ammunition to the people who don't like the women gathering, and that is back out in your area, the Pacific slope, D.S. Mills offers a prayer of administration to a woman named Emma Burton, and in the prayer, he set her apart. Now, this is a prayer of healing, but he set her apart to, quote, Administer to the sick among the females of the church. End quote. And, so, when other church members hear about this, they write to Joseph Smith III demanding answers. And one leader wrote, quote, It was a square out and out ordination. So, this is incredibly controversial. Again, this is 1880s. Women do not have priesthood access (For another hundred years.) or ability to be ordained, wouldn't nearly a hundred years, but it seems that Mills has maybe unintentionally ordained Emma Burton. If you're interested more in that particular story, I know Barb Walden talked about it in a Cuppa' Joe episode, and I looked it up, it was 118, but as I pulled it up, I was reminded that Becky Savage also talked about this particular story in the first part of her, her episode, A Journey Towards Ordination--Women in Community of Christ. And that was 165. So, that's two, if people want to go here a little more of Emma Burton's story. So, it diminishes this Prayer Union. It diminishes, the women are devastated. 1891 Eleanor writes into the Mother's Home Column to the women who are, like her, upset over this, Women have no right to call meetings of any kind in the church, no right to do, to conduct them when they are called. All that was left to us was to retire by ourselves to avoid usurping any right of the priesthood. May we do that? That is the question on which it all hinges. End quote. So, you could tell she is very sad over this development, and not long after this would be the time that her family would move down south. And there was a church community in Nevada, Missouri, but it wasn't a very big one. And, so, as the women's rights movements within the church continues in the major gathering places of Lamoni and in Independence, Missouri, she's not there to be a part of it. So, on Madeline Brunson book that's again, chapter three. It's, it's the entire chapter, is this whole saga. The following chapter has one of my favorite Joseph Smith III quotes of all time. And this goes back to his daughter, Audentia. And, so, I don't think Eleanor would have ever heard this. It's possible I suppose she may have gotten wind of it. But this was a letter that Joseph wrote to Audentia when she was talking to her father about the difficulty they were having. At the next General Conference, the women wanted to get together and have their own meeting, but the priesthood members were not letting them. So, here's her father, president of the church, and he writes to her this incredible line, My opinion is the daughters of Zion, (which is what they called their organization at that time), the daughters of Zion should engineer and conduct their annual meeting at Independence entirely within themselves. Presiding officers, secretaries, ushers, speakers and all do not ask a brother to peep a word if you go down, go down with your colors flying, women on deck In command, women at the guns and at the hell, don't let an elder or the son of an elder have anything to do with it. From A to Izzard. That's my opinion. (Oh, my goodness.) So, here's our president of the church, who's in this incredibly contentious time telling his daughter to do this incredibly controversial action. So, I need to go back and finish rereading Madeline's Brunson's book again so I could be reminded of what the outcome of that situation was.

Karin Peter 38:19

Yeah, we might need to go and visit Audentia again. I know we talked about,

Wendy Eaton 38:23

We might need to do Audentia Part Two. (Yeah.) It's a powerful quote. (Yeah, it is a powerful quote.) I wanted to end Eleanor's story with that.

Karin Peter 38:30

Yeah, not quite in our, uh, peaceful language that we would use now, but we totally get the idea of what he was saying. But I love that if you're going to go down, go down with your colors flying. Yeah.

Wendy Eaton 38:41

I, that's one thing I thought of, yeah, we, we tend to shy away from violent metaphors, but I thought that was important to keep in there.

Karin Peter 38:50

Absolutely, absolutely and it's amazing because in, in the different quotes that you, you've shared from him, when he writes to his family he's so very loving and so very pastoral and he has such a wit about him, um, that was just delightful when you hear passages from his letters. But to hear this, where you could sense that he was obviously not happy with people trying to control other people. It's just, it's really fascinating. So, uh, as I always ask at the end of a story about, um, one of our women in church history, uh, what's your very favorite bit of her story that she did or said? What's, like, something that just stuck with you, like, Oh, that's just, I will remember that forever?

Wendy Eaton 39:37

It was Eleanor's determination, especially when it came to the Prayer Union, she believed so strongly in the women training themselves essentially in matters of spirituality as they understood it at that time period, and she regularly communicated with church leaders. Like I said, her main line of communication was through the Herald, which Joseph Smith III was officially the editor of. Other church leaders would have had their hands in. There were the typesetters who would have seen every word before it went to press. And then all the people who received the, the magazine seeing what this, this one woman in Lamoni was coordinating that spread around the globe. It's fascinating. Her determination.

Karin Peter 40:33

Yeah, absolutely. You said at the beginning of the episode that, um, her legacy is all over the church today. So, what are some of the things you might want to point out? Obviously women are ordained now, but I think there are other aspects of this, of her legacy, that we might be able to glean as well. What's something that you, you would notice?

Wendy Eaton 40:56

It ties again, right back into that determination. She sensed an injustice, but she was very respectful. She got some jabs, and she got some really good jabs in, but she was very respectful of the structure that was there and recognizing this is what we're supposed to do, this is how we are operating as a church. So, we need to let a man come in and leave, if he's a priesthood member, again, if he's not a

priesthood he has no place in there. But she worked within the organization and tried to make a change. (Yeah.) And, really, this whole thing with the Prayer Union, it wasn't even five years. It was, I think, around three years, and then she moves and is almost cut off from church for a time period. But the waves that it caused because the beginnings of the Daughters of Zion, that's, I think, 1897, so, two years after Eleanor moved south to southern Missouri. And, so, this wave of women's rights just kept coming. There'd be incredible momentum. It would keep going. Then somebody would get upset and they'd shut them down, but they wouldn't stop. They just kept trying. And I think that's the legacy because it took a hundred years before women would be ordained from when the women are simply just trying to have prayer services on their own.

Karin Peter 42:53

Yeah, yeah, amazing.

Wendy Eaton 42:57

There're, there're time periods where it got really hard and really slow, but they kept trying and kept fighting. And I think that's the legacy that she left behind, (Absolutely.) but she kept going until she couldn't anymore and then somebody else stepped in and kept going.

Karin Peter 43:16

Really, um, at this point in the life the church, we're talking a lot about hope and hope going forward, and hope is here, and I, that's what I see in her story, is that hope was always there with her. That, um, something, something would take, something would happen, something would evolve. And I hear it in Audentia's, um, letter to her father as well. And I think it's what drives us still when we talk about taking a risk and risking something new in our Mission Prayer is that whole idea about, um, that determination to keep on. So, a good timing to talk about Eleanor's story here. So, um, before we bring our episode to a close, I always give you a chance if you have any last comment that you want to make about Eleanor or about this particular episode.

Wendy Eaton 44:16

Not surprised that I keep landing on women in this time period to talk about because they are powerhouses and the things that they are doing and trying to do to strengthen the church, it's remarkable. And I like that you bring up Audentia and hints of the Mission Prayer because I came across a short article, I don't have it with me, otherwise I'd share it, maybe I'll focus on that one of our future episodes, where Audentia writes into the Saints' Herald and I can see the mission prayer in the words that she writes. And I'm starting to tear up now because it's so powerful. And I think it's 1950 maybe 51 (Um hm.) and, like I said, you could very clearly see the Mission Prayer in words of a woman in that time period. And it's fascinating.

Karin Peter 45:15

We'll look forward then to that episode when we look into Audentia's life a little bit more and, um, and her influence on the church as she grew into adulthood. So, for today, I want to thank you again, Wendy, for all your work to put these episodes together. It's just wonderful to hear the stories, and I always look forward to the next installment of our Cuppa' Joe series, Women in Community of Christ History. So, listeners, if you have a question for Wendy or perhaps a suggestion of a woman or women

from Community of Christ history that you'd like to hear about, you can reach her at weaton@cofchrist.org; weaton@cofchrist.org. And again, this is Cuppa' Joe, part of the Project Zion Podcast. I'm Karin Peter. Thanks for listening.