



# American Society of Church History

## Annual Meeting 2024 Schedule At A Glance

The Registration table will be open from 12-4pm on Thursday and 30 minutes before each Panel Session on Friday and Saturday.

### Thursday, January 4<sup>th</sup>

1:30 PM - 3:00 PM	Panel Session 1
3:30 PM - 5:00 PM	Panel Session 2
5:15 PM - 6:30 PM	Plenary Session 1: <i>Chinatown Rising Documentary: Clips and Discussion</i>
7:00 PM - 9:00 PM	Council Dinner and Meeting

### Friday, January 5<sup>th</sup>

8:30 AM - 10:00 AM	Panel Session 3
10:00 AM - 12:00 PM	Tour 1: Chinatown Social Justice Guided Walking Tour
10:30 AM - 12:00 PM	Panel Session 4
12:15 PM - 1:15 PM	Society Awards Luncheon
1:30 PM - 3:00 PM	Panel Session 5
3:30 PM - 5:00 PM	Panel Session 6
5:15 PM - 6:30 PM	Plenary Session 2: <i>Hindsight with ASCH Past Presidents</i>
7:00 PM - 9:00 PM	ACHA Joint Sponsor: Neon Hours at The Lost Church (offsite)

### Saturday, January 6<sup>th</sup>

7:00 AM - 8:15 AM	Women's Breakfast
8:30 AM - 10:00 AM	Panel Session 7
10:30 AM - 12:00 PM	Panel Session 8
10:30 AM - 12:30 PM	Tour 2: Religious Sites Walking Tour
1:30 PM - 3:00 PM	Panel Session 9
3:30 PM - 5:00 PM	Panel Session 10
5:30 PM - 6:30 PM	ASCH Business Meeting
6:30 PM - 7:30 PM	Presidential Address
7:30 PM - 9:30 PM	Presidential Reception

### Sunday, January 7<sup>th</sup>

8:30 AM - 10:00 AM	Panel Session 11
10:30 AM - 12:00 PM	Panel Session 12

Full program details can be found online:



12:00 - 1:30pm	<p><b>Registration</b> Bellevue Foyer The Registration table will be open from 12-4 pm on Thursday and 30 minutes before each panel session on Friday and Saturday.</p>				
1:30 - 3:00pm	<p><b>The Quest for Asian American Protestant Histories: New Directions in the Historiography</b> Bellevue Room, Marker Hotel  Chair: Helen Jun Kim, Emory University  <i>The Re-invention of Asian American Christianity: The Ambivalent Embrace of the Asian American movement and consciousness among mainline Protestant and evangelical Asian Americans since the 1960s.</i> Tim Tseng, Fuller Theological Seminary  <i>American City on a Chinese Hill: American Exceptionalism in Modern Chinese Christianity</i> Yucheng Bai, Duke University  <i>The pre-WWII history of the Japanese Episcopal Mission (St. Mary's Episcopal Church) in Los Angeles</i> Chrissy Lau, San Francisco State University  <i>The Role of Korean American Christianity in Shaping the Korean Independence Movement</i> Soojin Chung, Princeton Theological Seminary  Response: Melissa Borja, University of Michigan</p>	<p><b>Remembering Catholic Violence</b> Spade 1, Marker Hotel  Chair: Samuel Young, Indiana Wesleyan University  <i>Memories of the St. Bartholomew's Day Massacre in Stuart England</i> Katherine Koh, La Sierra University  <i>"The same evil as in the Dark Ages": American Protestant Memories of the Crusades and Inquisition</i> Paul Gutacker, Brazos Fellows  <i>An Age of Saints and Martyrs: Uses of Protestant and Catholic History in Maryknoll's The Field Afar, 1906-1930</i> Ella Hadacek, University of Notre Dame  Response: Kate Moran, Saint Louis University</p>	<p><b>Buttressing Faith in the American South</b> Spade 2, Marker Hotel  Chair: Michael Pasquier, Louisiana State University  <i>Clash of the Catholics: Creole Catholics, French Clergy, and Catholic Immigrants in Antebellum New Orleans</i> Sidney Gahagan, Louisiana State University  <i>In The Likeness of God: Kentucky Baptists and the Evolution Issue</i> Emily Muhich, Louisiana State University  <i>Sunday School Ruled: Southern Sunday School Efforts To Impact The Youth After The Civil War</i> Shakeel Harris, Louisiana State University</p>	<p><b>Book Panel on Agricultural California and American Religions, Hindsight and Foresight</b> Wonderly 1, Marker Hotel  Chair: Mattew Sutton, Washington State University  Lloyd Barba, Amherst College  Jonathan Ebel, University of Illinois  Diane Winston, University of Southern California  Randall Stephens, University of Oslo  Erika Ramirez, Auburn Seminary  Response: Diane Winston, University of Southern California  Response: Diane Winston, University of Southern California</p>	<p><b>AHA Joint Sponsor: Gender and Empire in the United States and Liberia</b> 333 O'Farrell St, San Francisco, CA, 94102 Continental Ballroom 9, Hilton Union Square  Chair: Caree Banton, University of Arkansas  <i>Black Manhood: Nationalism, Dignity, and Destiny in Emigrationist Rhetoric</i> Hector Kilgoe, University of Pennsylvania  <i>Women and Nationalism in Liberia's Early Republic</i> Marie Stango, Idaho State University  <i>The Devil Bush: Religion and the Battle for Sexual Control in Early Liberia</i> Ben Wright, University of Texas at Dallas  Response: Caree Banton, University of Arkansas</p>

3:00 - 3:30pm	<b>Registration Table Open</b> Bellevue Foyer				
3:30 - 5:00pm	<b>Theology from Below: Understanding China's Grassroots Theological Education System</b> Bellevue Room, Marker Hotel  Chair: Joel Carpenter, Calvin Seminary  <i>Re-framing Theological Training in China A Statistical Look at Theological Education in China During the 19th and 20th Centuries</i> Alex Mayfield, Asbury College  <i>The Power Of Knowledge: Bible Schools And Christian Higher Education Of Women In China, 1872–1952</i> Susangeline Patrick, Nazarene Theological Seminary  <i>"Electrified!": The Creation of Holiness Pastors in China</i> Daryl Ireland, Boston University  Response: Joel Carpenter, Calvin Seminary	<b>Disabling Religion: How People with Disabilities Shaped American Christian Communities</b> Spade 1, Marker Hotel  Chair: Mary Dunn, Saint Louis University  <i>The Spirit of Sign Language and the Threat of Deaf Religion in the Nineteenth-Century United States</i> William Stell, Princeton University  <i>(Re)Making Space: Polio Survivors and Accessible Architecture in Houses of Worship</i> Brittany Acors, University of Virginia  <i>Care, Aging, and American Religion: Their Place in Disability History and Beyond</i> Angela Xia, University of Pennsylvania  Response: Andrew Walker-Cornetta	<b>Issues in Medieval and Early Modern England</b> Spade 2, Marker Hotel  <i>The Writings of the Winter Queen: Elizabeth Stuart's international correspondence</i> Timothy Orr, Simpson University  <i>"God graunt vs to haue prompte obedience": Continental Female Exemplarity in Anne Bulkeley's Prayer Book, British Library MS Harley 494.</i> Katherine Goodwin, Baylor University  <i>"This worshipful knight is our Lord Jesus Christ": Chivalry, Dissent, and Religious Imagination Among the Wycliffites</i> Jacob Randolph, Saint Paul School of Theology at Oklahoma City	<b>Community Care and Carceral Power in San Francisco's Religious History</b> Wonderly 1, Marker Hotel  Chair: Lynne Gerber, Independent Scholar  <i>Religion, Food Activism, and Community Care in the AIDS Epidemic</i> Emily Martin, University of California Berkeley  <i>Catholic Sisters and California's Carceral State</i> Katherine D. Moran, St. Louis University  Response: Kyle Byron, University of Toronto	<b>*What Can You Do with a PhD?: Alternate Pathways</b> Wonderly 2, Marker Hotel Chair: Elizabeth L. Jemison  Daniel Sack, National Endowment for the Humanities  Sam Ha, Calvin Theological Seminary  Emily Anderson, Japanese American National Museum (Los Angeles)
5:15 - 6:30pm	<b>Plenary Session 1- Chinatown Rising Documentary: Clips and Discussion</b> <b>Bellevue Room, Marker Hotel</b> Chair: Timothy Tseng, Fuller Theological Seminary  <p>Joshua Chuck is the co-director of the documentary film called Chinatown Rising, which uses over 20,000 feet of archival film footage shot by my father, Harry Chuck in 1960s and 1970s San Francisco Chinatown, including first-person accounts of activists on the front lines of change.</p> <p>This documentary shares stories of bold Asian Americans contributing to U.S. social movements during the 1960s and 70s that are rarely shared. This film captures how social activism impacted pressing issues like education, housing, and youth violence in our immigrant community and society at large. We have held over 160 screenings and presentations. Josh is a fourth-generation San Franciscan and comes from a family in which all four generations have lived and worked in Chinatown.</p>				

8:00 - 8:30am	<b>Registration Table Open</b> Bellevue Foyer				
8:30 - 10:00am	<p><b>Empire in Hindsight: Reconsidering Baptist History</b> Bellevue Room, Marker Hotel Chair: Dana Logan, UNC Greensboro</p> <p><i>The Cherokee Messenger and the Question of Baptist Expansionism in Cherokee Nation, 1844-46</i> Sonia Hazard, Florida State University</p> <p><i>"This is Not Our Notion of Christian Liberty": Baptist Formations in a Settler State</i> Tisa Wenger, Yale University</p> <p><i>Rev. Lott Cary and Black Baptist Missions in the Early National Period</i> Nicole Myers Turner, Princeton University</p> <p>Response: Katherine Carte, Southern Methodist University</p>	<p><b>Hindsight in Modern British Religious History</b> Spade 1, Marker Hotel Chair: Carol Herringer, Georgia Southern University</p> <p><i>The Great War in Retrospective: Anglican Padres Finding Meaning after the First World War</i> Timothy Larsen, Wheaton College</p> <p><i>The Real Revolution in Margaret Thatcher's Britain: Religion, Retrospective Assumptions, and the Transformation of British Politics</i> Alister Chapman, Westmont College</p> <p><i>Looking Back to the Saints of Old: The Book of Golden Deeds and Charlotte Yonge's Contemplation on the 'Woman Question'</i> Kaitlyn Waynen, Baylor University</p> <p>Response: Carol Herringer, Georgia Southern University</p>	<p><b>Replacement, Refuge, and Reimagining: A Reframing of Religion in the American West</b> Spade 2, Marker Hotel Chair: Jon Garcia, University of Southern California</p> <p><i>Pentecostalism in the American West</i> Andrea Shan Johnson, CSU Dominguez Hills</p> <p><i>Replacement and Revelation: The Indian Shaker Church in the Pacific Northwest</i> Kerri J. Malloy, San Jose State University</p> <p><i>"Both a refuge and a strength": Salt Lake City's Trinity African Methodist Episcopal Church, 1891-1976</i> Joseph R. Stuart, Brigham Young University</p> <p>Response: William Deverell, University of Southern California</p>	<p><b>Roundtable: World Christianity in Retrospect</b> Wonderly 1, Marker Hotel Chair: Dyron Daugherty, Pepperdine University</p> <p><i>The Protestant Missionary Awakening of the Late Eighteenth Century through the Lens of World Christianity</i> Thomas Whittaker, LeTourneau University</p> <p><i>What Hath Medieval Ethiopia to do with World Christianity?: Using Hindsight to Expand the Field</i> Anna Wells, Baylor University</p> <p><i>World Christianity and Ethnic Studies in Hindsight</i> Soojin Chung, Princeton Theological Seminary</p> <p><i>"World Christianity in Retrospect": Considering the usefulness of the concept of World Christianity for understanding the complex histories of Christianity in the Pacific hemisphere.</i> Randi Walker, Pacific School of Religion</p> <p><i>Response: World Christianity and its Discontents</i> Dyron Daugherty, Pepperdine University</p> <p>Response: Dyron Daugherty, Pepperdine University</p>	<p><b>Refugees and Republic: 16th to 20th century</b> Wonderly 2, Marker Hotel Chair: Sujin Pak, Boston University</p> <p><i>Forgetting Exile: How the Prussian Church (the First Protestant National Church) Obscured Its Refugee Origins, 1525-1945</i> Maximilian Miguel Scholz, Florida State University</p> <p><i>With Harp and Cymbal's Clearest Tone: A Reception History of Philipp Nicolai's Hymn Wachet auf</i> Brandon Westengard, Graduate Theological Seminary</p> <p><i>Mary Fleetwood's Notebook: Sermon-going and John Owen's Congregation in Restoration England</i> Zachary McCulley, Yale University</p> <p><i>The Reception History of Moses in Eighteenth-Century England</i> Daniel Rignall, University of Leicester</p>

10:00 - 10:30am	<b>Registration Table Open</b> Bellevue Foyer				<b>Tour 1: Chinatown Social Justice Guided Walking Tour</b>  Cameron House - 920 Sacramento St., San Francisco, CA, 94108
10:30am - 12:00pm	<p><b>The Paper Pulpit: Women's Religious Authority in Romance, Memoir, and Feminist Zines</b> Bellevue Room, Marker Hotel  Chair: Daniel Vaca, Brown University  <i>Women Writing: Progressive Christian Memoir and the Unequal Benefits of Celebrity</i> Kelsey Hanson Woodruff, Harvard University  <i>Xeroxing Women's Liberation: Religious Feminist Zines in the 1970s</i> Natalie Malter, Harvard University  <i>Leading through Romance: Women's Religious Authority and Christian Romance Novels</i> Emma Fenske, Baylor University  Response: Matthew Hedstrom, University of Virginia</p>	<p><b>Reading Early Christian Writers with Hindsight: Strengths and Limits of Reception History as a Genre</b> Spade 1, Marker Hotel  Chair: Stefania Tutino, UCLA  <i>From Colonizing Rome to Roman Colonization: Eusebius' and Bede's Receptions of Christian Mission</i> David DeVore, Cal-Poly Pomona  <i>The Reception of Eusebius's Chronicle</i> Anthony Grafton, Princeton University  <i>What do we know and what did they know about the Greek Church Fathers? AGAPE and the double perspective of printed reception</i> Paolo Sachet, Institut d'Histoire de la Reformation  Response: Michael Hollerich, University of St. Thomas</p>	<p><b>Roundtable: Global Christianity is Charismatic Christianity: Narrating the Charismatic Impulse in the History of Christianity</b> Spade 2, Marker Hotel  Chair: Leah Payne, Portland Seminary  John Maiden, Open University  Daniel Ramirez, Claremont Graduate University  Joao Chavez, Baylor University  Caleb Maskell, Vineyard USA  Leah Payne, Portland Seminary  Response: Erika Ramirez, Auburn Seminary</p>	<p><b>Black Christian Radicalism after the Civil Rights Era: New Historical Perspectives</b> Wonderly 1, Marker Hotel  Chair: Taurean Webb, Indiana University Bloomington  <i>Archival Corrective: Assessing Contemporary Evangelical Critiques of Critical Race Theory</i> Robert Smith, University of North Texas  <i>Charles Sherrod and the Radicalism of New Communities in Southwest Georgia, 1968-1985</i> Ansley Quiros, University of North Alabama  <i>Keeping the Faith: John Perkins and the Intersection of Belief and Action in the Civil Rights Movement</i> Karen Johnson, Wheaton College  Response: Taurean Webb, Indiana University Bloomington</p>	<p>Meet at the Marker Hotel Lobby at 9:30AM. We will organize small groups to take Uber/Lyft rideshare to the Cameron House.</p>
12:15 - 1:15pm	<p><b>Prizes Luncheon</b> Belvedere Room  Join us for the annual recognition of book and article prize winners. Reserve your seat as part of your conference registration.</p>				
1:15 - 1:30pm	<p><b>Registration Table Open</b> Bellevue Foyer</p>				

1:30 - 3:00pm	<p><b>In, But Not Of: Reconsidering American Christianity from Women Who Refused to Convert</b> Bellevue Room, Marker Hotel</p> <p>Chair: Vaughn Booker, University of Pennsylvania</p> <p><i>"My religious superstitions gave place to rational ideas": Challenging Narratives of Progress in Elizabeth Cady Stanton's Religious Biography</i> Cara Burnidge, University of Northern Iowa</p> <p><i>"I Don't Care What I Am Called": Mary Antin and Christian Community at Gould Farm</i> Rachel Gross, San Francisco State University</p> <p><i>"I don't want anyone thinking I'm getting converted": Learning Religious Boundaries from Margaret Bourke-White's Year(s) Among the Jesuits</i> Rachel Lindsey, Saint Louis University</p> <p>Response: Tracy Fessenden, Arizona State University</p>	<p><b>Healing, Holiness, and Hindsight: Eugene Vodolazkin's <i>Laurus</i> and Creative Reflections on Christian Past and Future</b> Spade 1, Marker Hotel</p> <p>Chair: Matthew Neumann, Southern Methodist University</p> <p><i>"Is Not Christ a General Direction?" The Christological Deification of Eugene Vodolazkin's <i>Laurus</i></i> Marie Schramper, Southern Methodist University</p> <p><i>"Am I myself returning to some starting point?" Theological Reflections on the Nature of Time, Repentance, Hindsight</i> Daniel Lightsey, Southern Methodist University</p> <p><i>"Simply Interacting With Him Felt Curative": Healthcare as a Holy Act of Profession</i> Lindsey Johnson Edwards, Southern Methodist University</p> <p>Response: Breanna Nickel, Goshen College</p>	<p><b>Roundtable: Understanding and Teaching the Histories of Race and Christianity in American History</b> Spade 2, Marker Hotel</p> <p>Chair: Jonathan Yeager, University of Tennessee at Chattanooga</p> <p><i>African American Religious Experiences and Narratives of American History</i> Paul Harvey, University of Colorado</p> <p><i>Teaching about Missions History, Nationalism, and Power</i> Kimberly Hill, University of Texas at Dallas</p> <p><i>Teaching Historical Thinking Using the History of Race in America</i> Karen Johnson, Wheaton College</p> <p><i>American Indians and North American Religious History</i> Melissa Harkrider, Wheaton College</p> <p>Response: Jonathan Yeager, University of Tennessee at Chattanooga</p>	<p><b>Exile, Pilgrimage, and Religious Imagination: Early Modern Theological Self-Understanding through the Lens of Hindsight</b> Wonderly 1, Marker Hotel</p> <p>Chair: Barbara Pitkin, Stanford University</p> <p><i>"Strangers and Pilgrims on the Earth": English Separatists and the Reimagination of Pilgrimage, 1538-1700</i> Lauren Claire Selden, Stanford University</p> <p><i>"Scauroit-on imaginer chose plus malheureuse?": The Significance of the Exile Motif in Calvin's Early View on Covenant</i> Neulsam Ha, Calvin Theological Seminary</p> <p><i>John Calvin and Brand Evangelical: Creating a Theological and Religious Marque</i> R. Ward Holder, Saint Anselm College</p> <p>Response: Barbara Pitkin, Stanford University</p>	<p><b>AHA Joint Sponsor: New Histories on the 1980s Sanctuary Movement: Latinx Leadership and Perceptions of the Movement</b> 333 O'Farrell St, San Francisco, CA, 94102 Continental Ballroom 9, Hilton Union Square</p> <p>Chair: Alyssa Madonado-Estrada, Kalamazoo College</p> <p><i>A Historic and Hallowed Principle in Religious Life: The Useable Sacred Histories of the 1980s Sanctuary Movement</i> Lloyd Barba, Amherst College</p> <p><i>Communism in the Pews: The Conservative Religious Backlash Against the 1980s Sanctuary Movement</i> Sergio González, Marquette University</p> <p><i>Lydia Lopez, Chicana/o Politics, and the Sanctuary Movement in Los Angeles</i> Felipe Hinojosa, Texas A&amp;M</p> <p><i>Reconciling Liberation and Charity: Central American Leadership in the 1980s Philadelphia Sanctuary Movement</i> Mary Ward-Bucher, Temple University</p>
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3:00 - 3:30pm	<b>Registration Table Open</b> Bellevue Foyer				
3:30 - 5:00pm	<b>Reconsidering Medieval Christianities in the Middle East and Caucasus: Location, Ethnicity, Religion</b> Bellevue Room, Marker Hotel  Chair: Susanna Elm, University of California Berkeley  <i>"Even Unbelievers and Arabs": The Life of Stephen of Mar Saba and Ethno-Religious Interaction in Eighth-Century Palestine</i> Benjamin Hansen, University of Minnesota  <i>Christianities in the medieval Middle Eastern countryside: A quest for religious experts and cultural entrepreneurs</i> Reyhan Durmaz, University of Pennsylvania  <i>Dogmatic Flexibility: Christianization and "Byzantinization" of the Caucasus and Black Sea in the Tenth Century</i> Alex Magnolia, University of Minnesota	<b>Roundtable: Kathryn Gin Lum's Heathen: Religion and Race in American History</b> Spade 1, Marker Hotel  Chair: Kate Carte, Southern Methodist University  Kathryn Gin Lum, Stanford University  Rachel Wheeler, Indiana University-Purdue  Emily Conroy-Krutz, Michigan State University  Alexis Wells, Stanford University  Michael Baysa, Princeton University	<b>Marginal Figures? American Religion and Conservative Activism in the Twentieth Century</b> Spade 2, Marker Hotel  Chair: Alison Collis Greene, Emory University  <i>"I Tried Poverty and I Didn't Like It": Pentecostal Memories of the Great Depression</i> Gabriel Raeburn, University of Pennsylvania  <i>Looking Back and Looking Ahead: George S. Benson's Role in Educating the Religious Right</i> Tammy Heise, University of Wyoming  <i>Whose Progress? Whose Conservatism?: Alma Bridwell White and the Problem of Anachronistic Political Categories</i> Austin Clements, Stanford University  <i>Using Gender Narratives to Stop Earth</i> <i>Worshippers: How the Religious Right Employed the "Hysterical Female" to Oppose the Environmental Movement</i> Neall Pogue, University of Alaska	<b>Roundtable: Revivals in Hindsight</b> Wonderly 1, Marker Hotel  <b>Revivals in Hindsight</b>  Chair: Elesha Coffman  <i>Controlled Revival: Georgia Baptists and the unMaking of the Second Great Awakening</i> Douglas Thompson, Mercer University  <i>Anointing Saul: Independent Charismatic Leaders Interpret the 2008 "Florida Outpouring" Revival After Scandal</i> Paul Foth, Trinity Western University  <i>Greatest Expectations: Urban Protestant Imaginary and the Failure of the Chicago 1886 Revival</i> Andrew MacDonald, Wheaton College  <i>The Second Great Awakening in Hindsight</i> Mary Cayton, Miami University	<b>Teufels, Tyrants, and Temptresses: Rhetoric and Polemic in Early Modern Texts</b> Wonderly 2, Marker Hotel  Chair: Jacob Randolph  <i>She-Devils and Idolatrous Witches: The Bible, Gender, and Tyranny in Early Modern Political Polemic</i> Allison Brown, Baylor University  <i>A Worthy Woman or Murdering Temptress: The Ambivalent Status of Judith in English Politics and Religion at Paul's Cross Sermons</i> Heidi Olson Campbell, Baylor University  <i>How to Demonize Your Opponents: Tracing the Patterns of Demonization of Münster and the Role of Religious Leaders Therein</i> Joshua Smith, Baylor University

	Response: Susanna Elm, University of California Berkeley				
5:15 - 6:30pm	<p><b>Plenary Session 2-Hindsight with ASCH Past Presidents</b>  <b>Bellevue Room, Marker Hotel</b>  Chair: Esther Chung-Kim, Claremont McKenna College</p> <p>Grant Wacker is the Gilbert T. Rowe Distinguished Professor Emeritus of Christian History at Duke Divinity School. Besides serving as the president of the American Society of Church History in 2009, he is past president of the Society for Pentecostal Studies, a former editor of Church History, and trustee of Fuller Theological Seminary. Along with three teaching awards, he had the privilege of directing twenty-six doctoral students. Grant lives with his wife, Katherine, and English bulldog, Jedd Wacker, in Cary, NC, where he is a lay member of First United Methodist Church.</p> <p>Bruce Hindmarsh is the James M. Houston Professor of Spiritual Theology and Professor of the History of Christianity at Regent College. He was ASCH President in 2013 and is the recipient of numerous teaching awards and research grants, has been a research fellow at the Huntington Library, and is the recipient of the Henry Luce III Theological Fellowship. He is an active lay member of an Anglican church in Vancouver.</p> <p>Candy Gunther Brown is a Professor of Religious Studies at the University of Indiana Bloomington. She is an historian and ethnographer of religion and culture. Her particular focus is the United States, understood within the broader frameworks of the Americas and global cultural flows. She served as ASCH President in 2017 and is currently working on two book projects: a biography of the Catholic Charismatic Francis MacNutt and a historical and ethnographic study of demonology, deliverance, and exorcism practices. Her most recent book is entitled Debating Yoga and Mindfulness in Public Schools: Reforming Secular Education or Reestablishing Religion? (University of North Carolina Press, 2019).</p> <p>Paul C.H. Lim is Associate Professor of the History of the Christianity at Vanderbilt University. His book, <i>Mystery Unveiled: The Crisis of the Trinity in Early Modern England</i> (Oxford, 2012), won the 2013 Roland H. Bainton Prize at the Sixteenth Century Society and Conference. He has published two other books in that area: <i>The Cambridge Companion to Puritanism</i> (Cambridge, 2008); and <i>In Pursuit of Purity, Unity, and Liberty: Richard Baxter's Puritan Ecclesiology in Context</i> (Brill, 2004). He was president of ASCH in 2019.</p>				
7:00 - 9:00pm	<p><b>ACHA Joint Sponsor: Neon Hours, (offsite) at The Lost Church</b>  988 Columbus Ave, San Francisco, CA 94133</p> <p>Organizers:  Katie Holscher, The University of New Mexico  Jack Downey, University of Rochester</p> <p>Performances by various people, including ASCH members.</p>				

7:00 - 8:15am	<p><b>Women's Breakfast</b> Belvedere Room Organizer: Professor Wendy Deichmann Please reserve your seat as a part of your registration.</p>				
8:15 - 8:30am	<p><b>Registration Table Open</b> Bellevue Foyer</p>				
8:30 - 10:00am	<p><b>Commemorations, Periodizations and Celebrations in Protestant Denominations</b> Bellevue Room, Marker Hotel</p> <p>Chair: Heather Curtis, Tufts University</p> <p><i>Celebration as Historicization: Meaning Making and Contested Memory at the Methodist Centenary</i></p> <p>Ethan Goodnight, Harvard University</p> <p><i>1926, 1976, 2016: The Years of the Evangelical</i></p> <p>Aaron Patillo-Lunt, University of North Carolina</p> <p><i>Wombs of Violence: Daughters of the Confederacy, volksmoeders of the Dutch Reformed Church and ritual commemorations</i></p> <p>Panashe Chigumadzi, Harvard University</p> <p>Response: Christina Davidson, USC</p>	<p><b>Roundtable: The Oxford Handbook of the Bible and the Reformation</b> Spade 1, Marker Hotel</p> <p>Chair: Katherine Goodwin, Baylor University</p> <p>David Davis, Houston Christian University</p> <p>Stephen Burnett, University of Wisconsin-Madison</p> <p>Martin Lohrmann, Wartburg Theological Seminary</p> <p>Response: G. Sujun Pak, Boston University</p>	<p><b>Contested Evangelical Traditions in the 20th Century: New Horizons, New Boundaries</b> Spade 2, Marker Hotel</p> <p>Chair: Jane Hong, Occidental College</p> <p><i>"Neither Forced Integration Nor Forced Segregation": The White Evangelical Response to Brown v. Board of Education</i></p> <p>Austin Steelman, Stanford University</p> <p><i>A History of Indigenous Pentecostalism in Northwestern North America: Contexts and Cultures in Confrontation</i></p> <p>Aaron A. M. Ross, Independent Scholar</p> <p><i>Sonora Union Rescue Mission: The Birthplace of Mexican Fundamentalism</i></p> <p>Jon Garcia, University of Southern California</p> <p>Response: Andrea Johnson, CSU Dominguez Hills</p>	<p><b>International Puritanism and the Reconstruction of the Past</b> Wonderly 1, Marker Hotel</p> <p>Chair: Paul Lim, Vanderbilt University</p> <p><i>The Parable of a Lost Catechism: how a forgotten, earliest known publication of William Ames shapes the way one remembers and understands the function of memory in early 17th century Anglophone religion</i></p> <p>Caleb Kobash, Vanderbilt University</p> <p><i>Puritans, the Bible, and the Polemics of Toleration in the British Empire</i></p> <p>Noah Frens, Vanderbilt University</p> <p><i>The Afterlife of Isaac Watts: an Eighteenth Century English Minister's Role in a Nineteenth Century American Conflict</i></p> <p>Elizabeth Lefavour, Vanderbilt University</p>	<p><b>AHA Joint Sponsor: Intersections of Religious Studies and Book History</b></p> <p>Chair: Sonia Hazard, Florida State University</p> <p>Seth Perry, Princeton University</p> <p>Lloyd Barba, Amherst College</p> <p>Pamela Klasen, University of Toronto</p> <p>Michael Basa, Washington University</p> <p>Sonia Hazard, Florida State University</p>

10:00 - 10:30am	<b>Registration Table Open</b> Bellevue Foyer				
10:30am - 12:00pm	<b>Food Theology, Ritual, and Mysticism in the Reformation</b> Bellevue Room, Marker Hotel  Chair: Tanner Moore, Claremont McKenna College  <i>Food Theology in the Early Lutheran Reformation</i> Martin Lohrmann, Wartburg Theological Seminary  <i>Ritual Responses to Natural Disasters: Time and the Clock of Nature in Reformation Europe</i> Jenny Smith, University of California Berkeley  <i>The Obscured Bride-Knight of the Soul: (Re)Illuminating Gender in the Work of Saint John of the Cross</i> George Faithful, Dominican University of California	<b>Roundtable: Church History in Brazil: Protestant Missions and Conflict in the Late 19th and Early 20th Century</b> Spade 1, Marker Hotel  Chair: Erica Ramirez, Auburn Seminary  Daniel Ramirez, Claremont Graduate University  Erica Ramirez, Auburn Seminary  Pedro Feitoza, University of Edinburgh	<b>Modern Prescriptions: Seeing Medicine through Religion</b> Spade 2, Marker Hotel  Chair: Philippa Koch, Michigan State University  <i>Converted to Wellness: Medicine, Religion, and Capitalism in Health Reformer Testimonies</i> Jonathan Riddle, Pepperdine University  <i>Judith Weisenfeld, "Peculiarly Emotional Natures and Religious Instincts": Disciplining Black Religion in Early American Psychiatry</i> Judith Weisenfeld, Princeton University  <i>Before Nightingale: Hospital Nursing by Male Religious in New Spain</i> Christina Ramos, Washington University in St. Louis  Response: Jennifer Schepers Hughes, UC Riverside	<b>Canonization, Mercantile Activity, &amp; Monasticism in Early to Medieval Christianity</b> Wonderly 1, Marker Hotel  Chair: Andrea Sterk, University of Minnesota  <i>The Use of "Canon" for Canon in the Nicene Era: A Historical Approach to the Canonization of the New Testament.</i> Shapwung Valui, New Orleans Baptist Theological Seminary  <i>Throngs of Syrian Merchants: Tracing Syriac Religious and Mercantile Activity across the Early Medieval Mediterranean</i> Jacob Henke, University of Minnesota  <i>Royalty, Sanctity, and Authority: The Sainte-Croix Monastery and Merovingian Power Dynamics</i> Elizabeth Quillen, University of Minnesota	<b>Tour 2: Religious Sites Walking Tour</b> Meet in hotel lobby at 10:15AM.

1:00 - 1:30pm	<b>Registration Table Open</b> Bellevue Foyer				
1:30 - 3:00pm	<b>Exploring Stories of Indigenous Survivance and Christianity in the Native Northeast</b> Bellevue Room, Marker Hotel  Chair: Richard Boles, Oklahoma State University  <i>Indigenous Archives, Settler Religion and Pequot Survivance in Ann Wampy's Testimonies</i> Anthony Trujillo, Harvard University  <i>Wabanaki Catholicism in the Letters of Sébastien Rasles</i> Kevin March, Boston College  <i>"My steadfast determination was clear": Tracing the Life and Work of an Eighteenth-Century Christian Mohican Woman Through Her Own Words</i> Anca Wilkening, Harvard University  Response: Richard Boles, Oklahoma State University	<b>Well-Behaved Women Making American Religious History</b> Spade 1, Marker Hotel  Chair: Hilde Lovdal Stephens, University of Oslo  <i>"Being Good and Staying Mad: Mainline Protestant Churchwomen and the Problem of Equality"</i> Margaret Bendroth, Independent Scholar  <i>Can Well-Behaved Women Be Heard? On Finding Women in the Fundamentalist-Modernist Controversy</i> Andrea Turpin, Baylor University  <i>"But Two-Thirds of Christ's Church are Women": Frances Willard, The Woman's Christian Temperance Union, and Women's Empowerment in the late 19th Century."</i> Christopher Evans, Boston University School of Theology  Response: Hilde Lovdal Stephens, University of Oslo	<b>Magic, Aesthetic, and Papal Politics in Early Christianity</b> Spade 2, Marker Hotel  Chair: Austin Rivera, Wake Forest University  <i>Containment, Marmar, and Margarita: Bringing the Sea into the Basilica Eufrasiana in Poreč, Istria</i> Emilia Cottignoli, Stanford University  <i>"Strange and Forbidden Practices": Magic and Law in Basil of Caesarea</i> Noah Neiber, University of Iowa  <i>Neither Certain Nor Absolute: Abortion-talk in Ancient Christian Communities</i> Tara Baldrick-Morrone, Wake Forest University	<b>Roundtable: Asian American Religious History</b> Spade 1, Marker Hotel  Chair: Judith Weisenfeld, Princeton University  <i>Asian American Religious History (Follow the New Way)</i> Melissa Borja, University of Michigan  <i>Asian American Religious History (Heathen)</i> Kathryn Gin Lum, Stanford University  <i>Asian American Religious History (Model Christians, Model Minorities)</i> Jane Hong, Occidental College  <i>Asian American Religious History (Race for Revival)</i> Helen Kim, Emory	<b>AHA Joint Sponsor: Beyond 'America First': Competing Global Visions of American Protestants at the End of the 20th Century</b> Chair: Darren Dochuk  <i>Margaret Mead's Most Famous Quote, or What Has Paliau to Do with Plutonium?</i> Elesha Coffman, Baylor University  <i>Transnational Evangelicals and South-South Solidarity in the Lausanne Movement, 1974–1989</i> Ian Van Dyke, Grand Valley State University  <i>From Contextualisation to Combat: Fuller Seminary, Spiritual Warfare, and the Diabolization of Evangelicals' Global Enemies</i> Christian Anderson, Cambridge University  <i>Christianity Today and the World</i> Anja-Maria Bassimir, University of Mainz  Response: Heather Curtis, Tufts University
3:00 - 3:30pm	<b>Registration Table Open</b> Bellevue Foyer				

3:30 - 5:00pm	<p><b>Gender, Secularism, and Queer Construction in Mid-20th Century America</b> Bellevue Room, Marker Hotel</p> <p>Chair: Kathryn Lofton, Yale University</p> <p><i>Sex, Secularism, and Pseudo-Psychiatry in Early Clinical Pastoral Education</i> Emilie Casey, Emory University</p> <p><i>All Things to All People? Pauli Murray, Jill Johnston, and the Perils and Possibilities of Hindsight, Gender, and Sexuality</i> Wendy Mallette, University of Oklahoma</p> <p><i>Wrestling with Heralds of Violence and Hate: Queer-Religious Contributions to the Queer Construction of Anita Bryant's Infamous Memory</i> Jonathan Smith, Candler School of Theology, Emory University</p>	<p><b>Roundtable: Joseph Smith Papers as a Landmark Project</b> Wonderly 1, Marker Hotel</p> <p>Chair: Brent Rogers, Joseph Smith Papers</p> <p><i>On the Awkward Place of Textual Editing in American Religious History</i> Sonia Hazard, Florida State University</p> <p><i>The Joseph Smith Papers: A Roundtable Discussion of a Landmark Project</i> Jordan Watkins, Brigham Young University</p> <p><i>Of Trees and the Forests: Assessing the Significance of the Joseph Smith Papers Project</i> Benjamin Park, Sam Houston State University</p>	<p><b>Roundtable: Rethinking Congregational Histories</b> Spade 2, Marker Hotel</p> <p>Chair: Andrew Gardner, LaGrange College</p> <p><i>On a Mission: Claretians and the Creation of a National Latino Ministry, 1902-2023</i> Deborah Kanter, Albion College</p> <p><i>Congregational Histories as Lived Religion</i> Andrew Gardner, LaGrange College</p> <p><i>Scholarly uses of Local Congregational Histories</i> Margaret Bendroth, Independent Scholar</p> <p><i>Follow the Leader?: Antebellum Black Baptist Church Planting, Black Abolitionism, and Shared Congregational Experiences</i> Quinton Dixie, Duke Divinity School</p>	<p><b>AHA Joint Sponsor: Overlooked Texts and Understudied Moments: Problem of Significance in Early North America</b> Continental Ballroom 7, Hilton Union Square</p> <p>Chair: Adrian Weimer, Providence College</p> <p><i>John Cotton's Gods Promise to His Plantations</i> Jonathan Beecher Field, Clemson University</p> <p><i>John Winthrop's a Declaration of Former Passages and Proceedings Betwixt the English and the Narragansets</i> Neal Dugre, University of Houston</p> <p><i>"I Showed Your Name and Mark": Women's Religious Allegiances in the American Revolution</i> Kate Carte, Southern Methodist University</p> <p><i>A Negotiated Empire: Daniel Gookin's 1681 Treatise on Agents</i> Adrian Weimer, Providence College</p> <p><i>The Texture of Awakening: Marginalia, Pulpit Notes, and Thomas Prince's Christian History</i> Matthew Brown, University of Iowa</p> <p>Response: Kate Carte, Southern Methodist University</p>
5:30 - 6:30pm	<b>Business Meeting</b>			
6:30 - 7:30pm	<b>Presidential Address - Jonathan Ebel</b>			
7:30 - 9:30pm	<b>ASCH Presidential Reception</b>			

Sunday, 7th Jan 2024

8:30 - 10:00am	<p><b>E. Franklin Frazier's The Negro Church in America (1964): A Retrospective Conversation on its 60th Anniversary</b> Bellevue Room, Marker Hotel</p> <p>Chair: Nicole Myers Turner, Princeton University</p> <p><i>Under a Shadow of Neglect: Historiographical Interventions in the Study of Independent Black Churches</i> Cori Tucker-Price, USC</p> <p><i>"There Must Be a God Somewhere:" Historiographical Considerations for the Study of Race(s), Religion(s), and New World Slavery</i> Juan Floyd-Thomas, Vanderbilt University</p> <p><i>Making the "Invisible Institution" Visible: Reconsidering the Origins of Nineteenth-Century Black Churches</i> Julius Bailey, University of Redlands</p> <p><i>Do Not Pass Us By: Expanding Our Categories of Analysis from "Negro Church" to "Negro Religion"</i> Ahmad Greene-Hayes, Harvard University</p>	<p><b>Police, Policing, and the Making of American Religion</b> Spade 1, Marker Hotel</p> <p>Chair: Lerone Martin, Stanford University</p> <p><i>Ministers to a "Uniformed Parish": Police Chaplaincy in an Age of Law and Order</i> Aaron Griffith, Whitworth University</p> <p><i>Watch-Care: Baptist Policing in the Antebellum South</i> Dana Logan, UNC Greensboro</p> <p><i>Christian Patriots: "Religion" and the Limits of the Federal Surveillance of Right-wing Extremism in the Great Sedition Trial of 1944</i> Michael J. McVicar, Florida State University</p> <p>Response: Lerone Martin, Stanford University</p>	<p><b>Flesh of Her Flesh: Navigating, Using, and Policing Women's Bodies in Evangelicalism and Mormonism</b> Spade 2, Marker Hotel</p> <p>Chair: Colleen McDannell, University of Utah</p> <p><i>Evangelizing Sex: A Comparative History of the Precarious Sexual Ethics of Evangelical Women and Men's Sex and Marriage Guides, 1967-1981</i> Katie Heatherly, Baylor University</p> <p><i>Mormon Women and Reproductive Medicine in Nineteenth-Century Utah</i> Brooke LeFevre, Baylor University</p> <p><i>Policing Polygamous Bodies: Latter-day Saint Women and Federal Antipolygamy in the Nineteenth-century American West</i> Makoto Hunter, UC Santa Barbara</p> <p>Response: Amy De Rogatis, Michigan State University</p>	<p><b>Reception of Early to Medieval Theology and Politics</b> Wonderly 1, Marker Hotel</p> <p>Chair: Michael O. Gaston, Claremont Graduate University</p> <p><i>Gregory the Great's Conversion Strategies: a Prototypical Inculturation</i> Darius Makuja, Lemoyne College</p> <p><i>Theology of Politics and Political Theology. Augustine in 20th Century Europe: Carl Schmitt, Erik Peterson, and Joseph Ratzinger</i> Enrico Beltramini, Notre Dame de Namur</p> <p><i>Mysticism and Theology: The "Medievalism" of Vladimir Lossky (1903-1958)</i> Matthew Neumann, Southern Methodist University</p>
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10:30am - 12:00pm	<p><b>Religion, Medicine, and the Body in Modern America</b> Bellevue Room, Marker Hotel</p> <p>Chair: Philippa Koch, Missouri State University</p> <p><i>Not By Multivitamins Alone: The Evangelical Romance with Dietary Supplements</i> William Schultz, University of Chicago</p> <p><i>"CrossFit Makes Better People": Fitness and Religion in CrossFit Health</i> Cody Musselman, Washington University in St. Louis</p> <p><i>Religion, Medicine, and the Body in Modern America</i> Kristine Wright, Princeton University</p> <p><i>Post-Traumatic Salvation Disorder: Toward A History of Religious Trauma Syndrome in American Christianity</i> Amy Artman, Missouri State University</p> <p>Response: Philippa Koch, Missouri State University</p>	<p><b>Intelligence and Imagination: Memories of Religion and Military Service in US History</b> Spade 1, Marker Hotel</p> <p>Chair: Jonathan Ebel, University of Illinois</p> <p><i>Black Confederates and White Nationalist Civil Religion</i> Claire Hautot, University of Chicago Divinity School</p> <p><i>The Cost of Missions: U.S. Clergy and Chinese Christians in Intelligence Operations in North China during World War II</i> Thomas Seat, Princeton Theological Seminary</p> <p><i>Religion and Reconnaissance: World War II Memory and Military Intelligence in Christian Black Power Activism</i> Douglas Clark, Wofford College</p> <p>Response: Jonathan Ebel, University of Illinois</p>	<p><b>Reconstructing Denominational Boundaries in 20th Century US</b> Spade 2, Marker Hotel</p> <p>Chair: Douglas Strong, Seattle Pacific University</p> <p><i>"Like Meeting Jesus Afresh": American Progressive and Environmentalist Evangelical Appropriations of Saint Francis of Assisi, 1972-2007</i> Paul Foth, Trinity Western University</p> <p><i>"Becoming a Scottish Presbyterian: The Denominational Evolution of Rev. Peter Marshall"</i> Andrew Jones, Reinhardt University</p>	<p><b>Place and Practice: Remapping Early American Christianity</b> Wonderly 1, Marker Hotel</p> <p>Chair: Emily Conroy-Krutz, Michigan State University</p> <p><i>The Making of American Methodism in Canada and the Caribbean</i> Christopher Jones, Brigham Young University</p> <p><i>"Blessed Be God for Quiet Sabbaths": Regional Stability during the Revolution and the Pursuit of Religious Normalcy in the Connecticut River Valley</i> Christopher Walton, Southern Methodist University</p> <p><i>Southward Meetings: Friends, Family, and the Importance of Place in the Early Quaker South</i> Kathleen Telling, William and Mary</p>
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