

# The History of American Christian Practice Project conference schedule

*thursday, october 21*

7 – 8 pm

**Plenary Address**

“Textures of Lived Religion: Parents and Children in Early Pentecostal Culture”

**Grant Wacker, Duke University**

Introduction by **Laurie Maffly-Kipp, University of North Carolina**  
Toy Lounge, Dey Hall

8:30 – 10 pm

**Reception**

Toy Lounge, Dey Hall

*friday, october 22*

8:30 – 9:15 am

**Histories of American Protestant Practices**

An Introduction to the Project by its Directors  
Carolina Union, Room 3206A

**Laurie Maffly-Kipp, University of North Carolina**

**Leigh Schmidt, Princeton University**

**Mark Valeri, Union Theological Seminary of Virginia**

9:15 – 10:15 am

**Evangelical Practice in Enlightenment New England**

Carolina Union, Room 3206A

“Writing as Religious Practice: Devotional Diaries in Early New England, 1630-1800”

**Catherine Brekus, University of Chicago**

“Forgiveness From the Puritans to Jonathan Edwards”

**Mark Valeri, Union Theological Seminary of Virginia**

10:30 – 12:30 am

**Mission, Nation, and Christian Practice**

Carolina Union, Room 3206A

“Assembling Bodies and Souls: Missionary Practices on the Pacific Frontier”

**Laurie Maffly-Kipp, University of North Carolina at Chapel Hill**

“Honoring Elders: Practices of Sagacity and Deference in Ojibwe Christianity”

**Michael McNally, Carleton College**

“Nurturing Religious Nationalism: Korean Americans in Hawaii”

**David Yoo, Claremont McKenna College**

“Re-Forming the Church: American Christian Practices of Historic Preservation”

**Roberto Lint Sagarena, University of Southern California**

*If you have any questions about the conference arrangements or schedule, please contact the Project assistant,*

*Kathryn Lofton, at  
klofton@email.unc.edu.*



*Between the areas that are apparently ‘freest’ because given over in reality to the regulated improvisations of the habitus (such as the distribution of activities and objects within the internal space of the house) and the areas most strictly regulated by customary norms and upheld by social sanctions (such as the great agrarian rites), there lies the whole field of practices subjected to traditional precepts, customary recommendations, ritual prescriptions, functioning as a regulatory device which orients practice without producing it.*

*Pierre Bourdieu*



## History of American Christian Practice Project

- 12:30 – 2:00 pm     **Lunch Buffet**
- 2:00 – 3:30 pm     **Devotional Practices and Modern Predicaments, 1880–1920**  
Carolina Union, Room 3206A  
“Acting Faith: Divine Healing as Devotional Practice in Late-Nineteenth-Century Protestantism”  
**Heather Curtis**, Harvard University  
“Observing the Lives of the ‘Saints’: Sanctification as Practice in the Church of God and Christ”  
**Anthea Butler**, Loyola Marymount University  
“The Practice of Prayer in a Modern Age: Liberals, Fundamentalists, and Prayer in the 1920s”  
**Rick Ostrander**, John Brown University
- 3:30 – 4:00 pm     **BREAK**
- 4:00 – 5:30 pm     **Liberal Protestants and Universalizing Practices, 1850–1950**  
Carolina Union, Room 3206A  
“The Piety of the World’: Sympathy, Comparative Religions, and Nineteenth-Century Liberalism”  
**Leigh Schmidt**, Princeton University  
“The Practice of Dance for the Future of Christianity: ‘Eurythmic Worship’ in New York’s Roaring Twenties”  
**Tisa Wenger**, Arizona State University  
“Taste Cultures and the Visual Practice of Liberal Protestantism, 1945–1965”  
**Sally Promey**, University of Maryland
- 7:00 pm             **Conference Banquet**  
The Carolina Inn  
211 Pittsboro Street  
Chapel Hill, NC 27516

## saturday, october 23

- 9:30 – 11:30 pm     **Practical Theology and Contemporary American Christianity**  
Hyde Hall  
Chaired by **Christopher Coble**, Lilly Endowment  
**Kathleen Cahalan**, Saint John’s University School of Theology  
**Rob Langworthy**, Covenant Presbyterian Church, Long Beach, California  
**Craig Townsend**, St. James’ Church, New York City
- 11:30 am – 1:00     **Lunch Buffet**  
Hyde Hall
- 1:00 – 3:00           **Historical Reflections on American Christian Practice**  
Hyde Hall  
Chaired by **Dorothy Bass**, Valparaiso University  
**Richard Fox**, University of Southern California  
**Charles Hambrick-Stowe**, Pittsburgh Theological Seminary  
**Al Raboteau**, Princeton University



*As most of us use the term, it encompasses the tensions, the ongoing struggle of definition, which are constituted within every religious tradition and that are always present in how people choose to act. Practice thus suggests that any synthesis is provisional. Moreover, practice always bears the marks of both regulation and what, for want of a better word, we may term resistance. It’s not wholly one or the other.*

*David D. Hall*



History of  
American Christian  
Practice Project



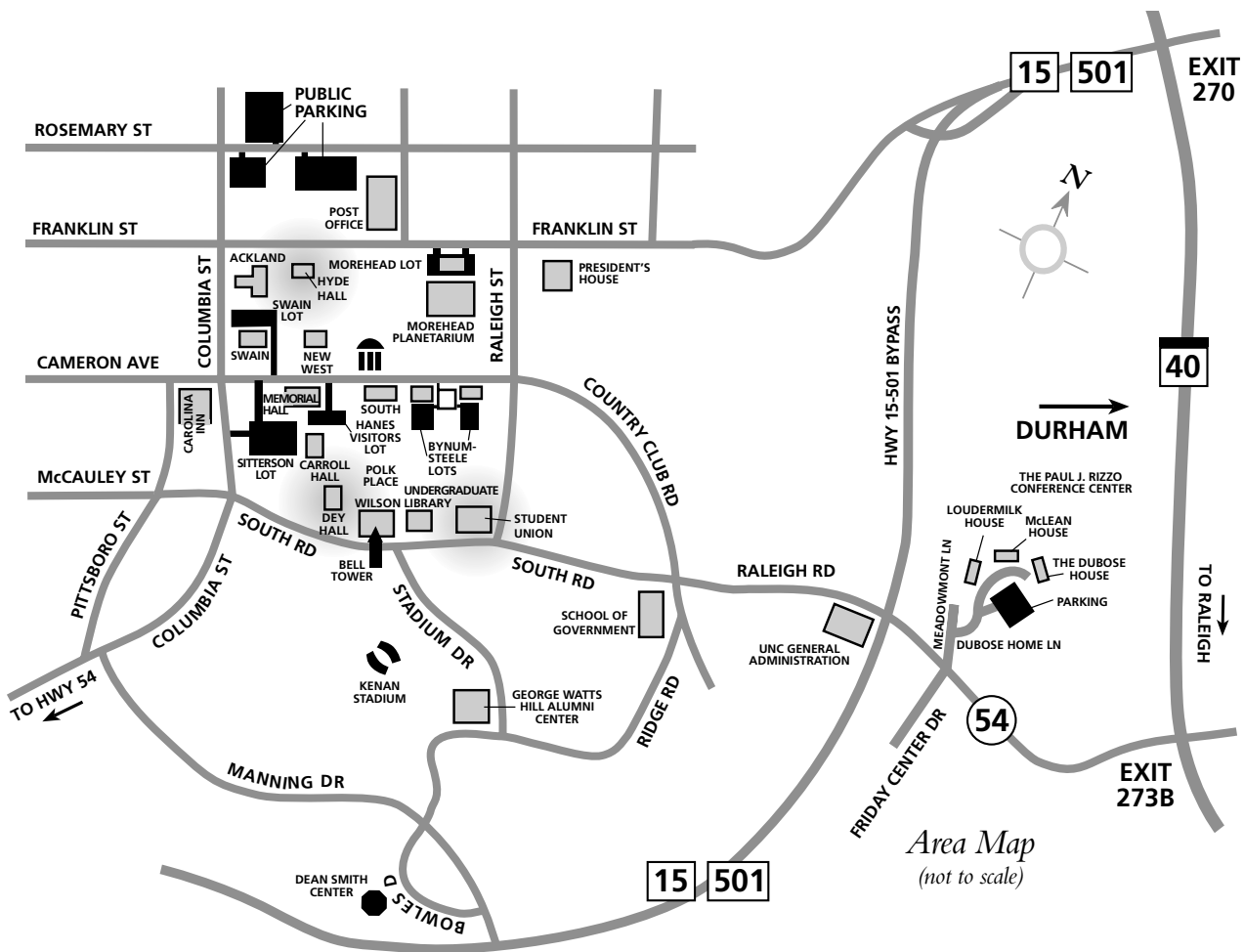
*All mysteries which lead theory to mysticism find their rational solution in human practice and in the comprehension of this practice.*

*Karl Marx*



## The University of North Carolina at Chapel Hill

The Plenary Address will be held in Dey Hall (lower left).  
The Friday meetings will be held in the Student Union (center).  
The Saturday meetings will be held in Hyde Hall (upper left).



## project directors

**Laurie Maffly-Kipp** is Associate Professor in the Department of Religious Studies at the University of North Carolina at Chapel Hill. Her current research and teaching focuses on African-American religions, religion on the Pacific borderlands of the Americas, and issues of intercultural contact.

**Leigh Schmidt** is a Professor in the Department of Religion at Princeton University. He has written on Protestant revivalism, popular religion, ritual and the consumer culture, the history of perception, mysticism, and the history of the study of religion.

**Mark Valeri** is the E. T. Thompson Professor of Church History at Union Theological Seminary in Virginia. He has written on Puritan culture, early American economic practice, and the writings of Jonathan Edwards.

## plenary speaker

**Grant Wacker** is professor of church history at Duke University. His writing and research interests include the history of Christian thought, early American Pentecostalism, and twentieth-century revivalism.

## senior advisors

**Dorothy C. Bass** is Director of the Valparaiso Project on the Education and Formation of People in Faith, a Lilly Endowment project based at Valparaiso University that sponsors a series of books and conferences aimed at developing theological, historical, and practical resources that will contribute to the vitality of contemporary efforts in Christian education and formation.

**Richard Wightman Fox** is a Professor of History at the University of Southern California. His teaching and scholarship centers on the question of how ideas, beliefs, and cultural practices develop in relation to social structures and individual quests for meaning.

**Charles E. Hambrick-Stowe** is an ordained minister in the United Church of Christ as well as an American religious historian specializing in early American Protestantism. After serving congregations in Maryland and Pennsylvania for 22 years, currently he is the Dean and Professor of church history at Northern Seminary in Lombard, Illinois.

**Albert Raboteau** is the Henry W. Putnam Professor of Religion and Princeton University, where he has taught since 1982. He is a specialist in American religious history, with a focus on American Catholic history and African-American religious movements.

## project participants

**Catherine Brekus** is an Associate Professor of the History of Christianity in the Divinity School and the Department of History at the University of Chicago. Brekus is an American religious historian whose research focuses on the colonial, early national, and antebellum periods. She specializes in the history of women and religion, and is also interested in revivalism, slave religion, children, and popular religious movements.



*By a 'practice' I am going to mean any coherent and complex form of socially established cooperative human activity through which goods internal to that form of activity are realized in the course of trying to achieve those standards of excellence which are appropriate to, and partially definitive of, that form of activity, with the result that human powers to achieve excellence, and human conceptions of the ends and goods involved, are systematically extended.*

**Alasdair MacIntyre**



## History of American Christian Practice Project

**Anthea Butler** is Assistant Professor of Theological Studies At Loyola Marymount University in Los Angeles, California. She holds the Ph.D. in religion from Vanderbilt University, and her areas of scholarly interest include African American religion and culture, American Religious history, and Evangelicalism.

**Heather Curtis** is a doctoral candidate in the History of Christianity at Harvard University. Her areas of specialization include religion in the North America, Christian spirituality, and gender in American religious history.

**Michael McNally** is Assistant Professor of Religion at Carleton College. He holds a Ph.D. from Harvard University in American Religious History, and has trained in Ojibwe language and culture with Minnesota's Ojibwe communities.

**Sally M. Promey** is Professor in the Department of Art History and Archaeology, and Affiliate Faculty Member in the Department of American Studies, at the University of Maryland. She teaches and publishes on American art and visual culture from the seventeenth century to the present, with a research specialization in relations among images, objects, and religions in American culture.

**Rick Ostrander** currently serves as Dean of Undergraduate Studies and Associate Professor of History at John Brown University in Siloam Springs, AR. He has researched and written in the areas of American Protestant spirituality, fundamentalism and liberalism, and history of higher education.

**Roberto Lint Sagarena** is Assistant Professor of Religion at the University of Southern California. He is currently at work revising a history of the how religious historical tropes have worked to define place in Southern California.

**Tisa Wenger** is Assistant Professor in the Department of Religious Studies at Arizona State University. Her research interests include the cultural history of the study of religion, religion and dance, and the history of Christian missions in America.

**David K. Yoo** is Associate Professor and Chair, Department of History, Claremont McKenna College, and Core Faculty Member, Intercollegiate Department of Asian American Studies at the Claremont Colleges. His current research projects include a book project on the early history of Koreans in the United States as well as a co-edited volume on Korean American religion and spirituality.

## practical theologians

**Kathleen A. Cahalan** is associate professor of theology at Saint John's University School of Theology and Seminary. She received her doctorate in practical theology from the University of Chicago Divinity School and currently teaches courses in practical theology and ministry.

**The Rev. Dr. Robert S. Langworthy** presently serves as pastor of the Covenant Presbyterian Church in Long Beach, California, a multicultural church in the most multicultural city in America. Formerly a professor at Monmouth College in Illinois, his academic interests lie in the area of the philosophy of religion, comparative religion and practical ethics.

**The Rev. Craig D. Townsend**, an Episcopal priest, has been Associate Rector at St. James' Church on Madison Avenue in New York City since 1997. His focus is teaching and providing programming for an extensive adult education program. Townsend is also a historian of religion in America with a specialty in urban religion and interracial contact.



*Practice and thought might  
gradually forge many an art.*

*Virgil*

