

**Canadian Society of Church History/
La Société Canadienne d'Histoire de
l'Eglise**

2019

**University of British Columbia,
Vancouver, BC
4 – 6 June**



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Tuesday, 4 June 2019

CSCH Meeting Room: Buchanan Block B 210 (BUCH B210)

1. 0830 – 1000 - **Being in and of the World: Weaving and Unravelling the Social Fabric of Churches in Communities**

Chair – Stuart Barnard

- a. Ryan Lux, University of Ottawa, “Churches for Sale: A Social History of Church Closure in Quebec, 1960 – present”

An inventory of every church closure in the province since 1960 reveals four distinct historical periods of church closures. Applying an historical sociological approach offers rich insights into the significance of the recent and radical historical transformations affecting not only the Québec Catholic Church, but all mainline faiths. How do churches close socially? What figures emerge in the process of church closures and how does their influence shift as the phenomenon intensifies? How do they solicit discourses from wider society to explain the transformations they are participants in; and what are their motivations to become involved? The presentation will introduce the dominant figures representing the phenomenon of church closures across historical periods from 1960 to present to illuminate a social history of established Church closure, which complicates classic secularization narratives.

- b. M.J. Perry, Knox College, U of Toronto, “God Goes Underground”

The proposed paper will explore the involvement of churches in the activity of coal mine conflict in Cape Breton prior to 1925. It will specifically consider the churches’ and clergy’s responses to the worker/owner disputes and strikes. Questions to be considered include: How did churches and clergy do ministry during worker/owner disputes? Did churches, or their governing courts, offer public support of

any kind during owner/worker disputes? Did churches agree in their support during worker/owner disputes? Did any of the clergy become involved in any of the actions during owner/worker disputes and, if so, how? What were the ramifications for clergy following the settlement of worker/owner disputes? What was the effect of the strikes on the churches and how did they respond?

- c. Betsy Anderson, Emmanuel College (ret), “The Vocation of the Laity: Canada’s Contribution to the Ecumenical Conversation”

The World Council of Churches was born from the amalgamation of the Life and Work and Faith and Order Movements of the early decades of the twentieth century. At its formation in 1948, the World Council of Churches made Life and Work a permanent Commission, focused on the implications of Christian faith for the political and economic realities in which Christians lived. The training and engagement of the laity of the church for ministry in the world remained a consistent theme, as the hegemony of Christendom and the overseas missionary movement was curtailed in the face of independence movements and a growing awareness of Christianity’s alliance with imperialism and colonialism. The vocation of the laity and the church’s engagement in the world is a conversation that continues in a dramatically different relationship between church and world. This paper reminds us of the legacies we bring into that conversation today.

10:00 – 10:15 – Break

- 2. 1015 – 1145 - **A Seed Well-Planted: Missions and Church Planting in Canada and Korea**

Chair: John Young

- a. Ji-il Tark, Busan Presbyterian University, Korea, “Frank W. Schofield and the Korean Independence Movement in 1919”

This study explores the life and work of Frank W. Schofield in Korea from 1907 to 1919. In addition, it examines the mission policy of the Presbyterian Church in Canada and the Social Gospel Movement in Canada during the second half of the nineteenth century to understand the socio-religious background of Schofield.

- b. Stuart Macdonald, Knox College, “Taking God into the Suburbs: The Presbyterian Church in Canada Builds New Congregations, 1945-1985”
Suburbs exploded around both large and small Canadian cities in the aftermath of World War II. How did churches respond to this change? How did they plan, fund, and resource new congregations? These important questions have not received the scholarly attention one would anticipate. This paper examines how one Canadian denomination, the Presbyterian Church in Canada (PCC), attempted to follow prospective congregants into the suburbs. Overall Canadian patterns will be noted, but the paper will focus specifically on Toronto, Canada’s second largest city throughout most of this period. This case study will offer insights into the challenges and opportunities faced by other denominations, as well as the experience of the PCC.
- c. Sheng-Ping Guo, Emmanuel College, “The Rise of Charismatic Network in Independent Sinophone Christianity (ISC): Rev. John Kao, Toronto Chinese Community Church, and the Association of Christian Evangelical Ministries”
Rev. John Kao and his family emigrated from Hong Kong to Canada in 1969. His journey as missionary for Great Commission to establish the Toronto Chinese Community Church, the Association of Christian Evangelical Ministries, and the Canadian Chinese School of Theology was a story of postcolonial immigrant who successfully rooted Sinophone Christianity in his hybrid-culture community. This case-study concludes that. since the 1970s, the Independent Sinophone

Christianity (ISC) has been joining the global landscape for expanding God's Kingdom through active participation in reverse or mutual missions and church planting under Charismatic leadership.

1145 – 1300 – lunch - **Executive meeting**

3. 1300 – 1430 – Pulling Together, Pulling Apart: Shaping the United Church of Canada

Chair: Scott McLaren

- a. Julie Berube, Universite du Quebec a Trois Rivieres, “The Elaboration of the United Church of Canada (1902-1916): A Top-Down Initiative and Process “
Based on a case study of the three congregations in Sherbrooke, Quebec – the Plymouth Congregational Church, the St. Andrew's Presbyterian Church and the Trinity Methodist Church – this paper examines the extent to which local churches influenced the creation of the United Church. This paper demonstrates that the distribution of authority within the three denominations was such that local congregations rarely influenced national decisions. The churches of Sherbrooke were mainly places of dissemination for initiatives determined by the confessional elites that had authority over the local churches. Even though local congregations participated in the referendum on union, elites retained a leading role in the process, illustrating the resolutely top-down character of the development of the United Church of Canada.
- b. Gordon L. Heath, McMaster Divinity College, “The Rise and Fall and Resilience of the Peace movement in the Presbyterian Church of Canada and the United Church in the Interwar Years, 1919 – 1939”

This paper explores the trajectory of and motives for the shift from pacifist convictions to support of war between the two world wars (1919-1939) among members of the Presbyterian Church of Canada and United Church. The paper argues that the shift in perspective was a result of a number of influences: the experience of World War One, post-war optimism surrounding the outlawing of war, and the social gospel movement. The return to supporting the nation's war effort was not easy, and it raises questions about differences of opinion between pulpit and pew, the nature of what "pacifism" really means, the binding authority of church resolutions, and the pull of imperial ties.

- c. David Kim-Cragg, University of Saskatchewan, "A Liminal Theology for a Postcolonial Church: the Significance of Minjung Theology for Canadian Missionaries and the UCC" From the moment it emerged as part of the South Korean democratization movement, Korean Minjung theology was globally recognized as a significant theological development. Its influence was fleeting, however, and with the reestablishment of a democratic government in Seoul Minjung theology quickly faded from the international theological scene. This paper will describe Minjung theology's origins in the Sarangbang community in the slums of Seoul, its connection to the democratization movement, and its response to the western missionary enterprise. This paper will further explore the significance of the fact that Minjung theology was literally born out of the shell of the United Church of Canada (UCC) Korea Mission and argue that Minjung theology is a theological expression of cultural hybridity that continues to speak to the postcolonial reality of the UCC and its historical missionary enterprise.

1430 – 1445 – break

4. 1445 – 1615 – **Belief in Action: Cases in Historical Theology**

Chair: Sandra Beardsall

- a. Shaun Retallick, McGill University, “Nominalism and Conciliarism: The Case of Jacques Almain”
Jacques Almain (c. 1480-1515), a prominent theologian at the University of Paris, was commissioned to write a defence of the Council of Pisa and conciliarism in response to the critiques of Thomas de Vio (later Cardinal Cajetan). Largely for this reason, Almain’s treatise – *Libellus de auctoritate ecclesiae* (1512) – has been the focus of scholarship on his conciliarism and ecclesiology. The dominant scholarly analysis has been that, while Almain’s arguments were influential with later Gallicans and papal critics, his views on the Church and council were quite traditional; significantly, it is argued, he held to “strict conciliar theory” (Oakley 1981, 2003). This paper challenges that assessment. Almain deviated from earlier conciliarists in some significant ways, and one major reason is that he linked his ecclesiology and conciliarism with nominalism.

- b. Jake Griesel, University of Cambridge, “Justification by Faith Alone and the Necessity of Good Works in the English Post-Restoration Conforming Reformed Tradition”
The relationship between justification, sanctification, good works, and final salvation, is a conversation which has taken place among Protestants for centuries. In the later seventeenth and early eighteenth centuries, this question of justification and its relation to good works and final salvation caused considerable division within the Church of England. Drawing on the works of such post-Restoration Reformed Church of England divines as Thomas Barlow (1607-1691), Thomas Tully (1620-1676), Ezekiel Hopkins (1634-1690), John Wallis (1616-1703), William Beveridge (1637-1708),

John Edwards of Cambridge (1637-1716), and William Nicolson (1655-1727), this paper considers how Reformed conformists navigated between the Scylla of moralism and the Charybdis of antinomianism in preserving a Reformed orthodox understanding of justification by faith alone, the imputed righteousness of Christ, and the necessity of good works.

- c. Kyle Jantzen and Emalee Lane, Ambrose University, ‘Keep your eyes upon the Jew!': Jews and Nazis in the Context of Christian and Missionary Alliance Eschatology
This paper will draw on periodical literature to explore the complex of attitudes, theologies, and convictions of a North American church body, the Christian and Missionary Alliance, to Jews subject to Nazi persecution and extermination. In order to understand these Alliance responses to the Third Reich, the Jews, and the Holocaust, they must be placed in the context of the mission and theology of this evangelical holiness denomination. In other words, these kinds of conservative Protestant responses to Jewish persecution, the Jewish refugee crisis, and the Holocaust must be examined not as isolated sentiments, but as facets of a wider set of beliefs and practices about Christians, Jews, world events, and providential history.

1630 – 1730 -- **First Business Meeting**

1900 – **Banquet at Milltown Bar and Grill** [fixed menu to be circulated closer to the conference]

Wednesday, 5 June 2019

5. 0830 – 1000 **Co-sponsored session with CCHA and CHA**,
CCHA Meeting Room: Buchanan Block B 313 (BUCH B313)

Dr. Colin Barr, Senior Lecturer in Irish History at University of Aberdeen, Scotland, “Ireland’s Empire: The Roman Catholic Church in the English-speaking World, 1829-1914”

Financial support for this session was provided by the Federation for the Humanities and Social Sciences

1000 – 1100 – break

6. 1100 – 1230 – **Indigenizing Religious History Curriculum at Universities and Seminaries**

CSCH Meeting Room: Buchanan Block B 210 (BUCH B210)

Chair: Brian Gobbett

Rev. Raymond Aldred, Vancouver School of Theology and Patricia Victor, University Siya:m, Trinity Western University

To redress the legacy of residential schools and advance reconciliation, the Report of the Truth and Reconciliation Commission of Canada called on governments, educational and religious institutions, civil society groups and all Canadians to take action on its 94 Calls to Action.

Recommendations 62 through 65 specifically called for “Education for Reconciliation” and recommendations 58 through 61 referred to Church apologies and reconciliation. This interactive pedagogical session offers CSCH members an opportunity to consider ways to indigenize their history courses, especially their religious history courses.

(Indigenizing education is a strategic and purposeful process

to examine curriculum to consider how and to what extent current content and pedagogy reflect the presence of Indigenous peoples and the valid contribution of Indigenous knowledge.) Our presenters will inform and engage CSCH attendees in Indigenous ways of knowing and learning, and in strategies and techniques to integrate Indigenous ways of knowing and history into their courses. There will be ample time for questions and responses in this session.

1230 – 1330 – lunch

7. 1330 – 1500 - **‘Give Us Good Measure’: Indigenous Intellectuals and the Pursuit of Reconciliation**

Chair: Amanda Slater

Historical Snapshots exploring historical and contemporary efforts by First Nations leaders to contextualize Christian theological teaching and practice in the pursuit of what is now commonly understood as ‘reconciliation.’ Several themes unite these presentations. First, the papers examine the historic and on-going efforts of Indigenous Christian leaders to contextualize theology and practice in efforts to bring greater concord to Native-non-native relations, both within and beyond established theological boundaries. Second, the papers explore the specific contexts and expressions of Indigenous theology through three specific episodes. Third, the papers examine the status of Indigenous intellectuals within the Christian church and society, with attention to their historical and contemporary postures of resistance and criticism of institutionalized religion.

- a. John Bird, University of Saskatchewan, *The Life and Writings of Nineteenth-century Ojibwe Literary Celebrity George Copway*
- b. Johannah Bird, McMaster University, *The Life and Work of Edward Ahenahakew*

- c. Brian Gobbett, Great Plains College, The North American Indigenous Institute for Theological Studies (NAIITS) and Efforts to Develop a Contextual Theology for Reconciliation

1500 – 1515 – break

**8. 1515 – 1645 – ‘A House Divided Cannot Stand’:
Divisiveness in Nineteenth-Century Religious History**

Chair: Robynne Rogers Healey

- a. Scott McLaren, York University, Aiming the Most Deadly Blows at our Book Concern: Azor Hoyt and the Piracy of the Methodist Hymnbooks, 1824 – 1836
This paper examines the court case between the Methodist Episcopal Church and its former printer, Azor Hoyt, over Hoyt’s right – and by extension the right of other printers – to muscle in on publishing in any denomination market. The paper explores Hoyt’s piracy of the Methodist hymnbook and provides a detailed assessment of the court case that followed, what was at stake for Hoyt as well as his former brethren, and ultimately how it anticipated later disputes within North American Methodism.

- b. Sydney Harker, Queen’s University, “A Dividing Spirit: The Hicksite-Orthodox Schism of the West Lake Quakers”
This paper examines how the West Lake Quakers – those located in Prince Edward County west of Kingston, Ontario – existed in a marginal space, influenced by both their non-Quaker geographical neighbours and their brethren from the United States and across the Atlantic. The local form of Quakerism that grew from these circumstances functioned uniquely; the community was impacted by local, transnational, and transatlantic forces. These forces came to a head in 1828, the year the West Lake Quakers suffered a devastating religious schism. While not the epicentre of the doctrinal drama that led to the religious divide, the schism in West Lake remains distinct due to its geographic isolation,

the relative newness of its community, as well as the prominent and influential local leaders that drove discontent

- c. Todd Webb, Laurentian University, “‘A child born by his servant girl’: Bastardy, Libel, and Wesleyan Methodism in the Early 1850s”

Wesleyan Methodism in Britain experienced the most destructive schism in its history between 1849 and 1854. Following the lead of three renegade preachers who were expelled from the Wesleyan ministry, discontented laity across the connexion threw off what they perceived as the tyrannical rule of a largely-Tory ministerial elite concentrated in London. This paper will explore one of the court cases that came out of the agitation of 1849-54 as it seeks to answer a number of important, but understudied, questions about the history of mid-nineteenth century Wesleyan Methodism.

1645 – 1700 – break

9. 1700 – 1800 - **Presidential Address, Stuart Barnard, University of Calgary**
“People of the Book?: Reflections on histories of Christianity in Canada”

10. 1930 – 2100 - **Mark Noll - "Liberty" Has Been Precious for Canadians and Americans, But Have They Meant the Same Thing?**

Even before the American Revolution, citizens on both sides of the 49th Parallel have been deeply committed to 'liberty.' But also from those early days, when Americans found liberty in throwing over British rule and the porto-Canadians of Quebec rejected the Revolution because of the liberty they had been granted by King George III, different meanings of liberty have often competed with each other on the North American continent. This lecture

begins with the Revolutionary period, but ends by considering the bearing of the two nation's history on the present.

Thursday, 6 June 2019

11. 0900 – 1000 – Testimonies from the Edge: Breaking Boundaries in Denominational Histories, part 1

Chair: Todd Webb

- a. Carling Beninger, Memorial University, “Left Out of the Indian Residential School Settlement Agreement: The Moravian Church’s Residential Schools in Nain and Makkovik, Labrador”

Despite the Truth and Reconciliation Commission’s mandate to examine the history of all of the residential schools in Canada, due to legal criteria, the five residential schools located in Newfoundland and Labrador (NL) were not included in the Indian Residential School Settlement Agreement (IRSSA). Due to this omission, NL were not geographical sites of study for the TRC, and NL Survivors were excluded from the TRC events and Prime Minister Stephen Harper’s 2008 apology. This paper analyzes the role that the Moravian Church played in operating two residential schools in Nain and Makkovik, Labrador, and further examines the Moravian Church’s current reconciliation efforts with residential school Survivors. Additionally, this paper considers how the exclusion of the NL residential schools in the IRSSA has contributed to a lack of residential school history awareness in NL.

- b. Alan L. Hayes, Wycliffe College, U of Toronto, “Colonial, Post-Colonial, and Decolonizing Approaches to Canadian Christian Historiography: A Circle of Conversation for the 2020s”

Over the past quarter-century, Canadian Church historiography has been increasingly influenced by post-colonial perspectives. Colonial approaches treated white

settler Christian missions, leaders, governance, and ideas as normative. Post-colonial treatments subvert and complicate that approach by recognizing the central importance and influence of Indigenous experience. This paper will give examples of recent colonial and post-colonial treatments of Christianity in two or three specific situations connected with Canadian history. For Canadian Church historians, what might be our opportunities for decolonizing our denominational stories, historical explanations, and perspectives? The paper will conclude with an invitation to discuss next steps.

1000 – 1015 – break

12. 1015 – 1115 - Testimonies from the Edge: Breaking Boundaries in Denominational Histories, part 2

Chair: Bruce Douville

- a. Michael Wilkinson, Trinity Western University, “Pentecostal Studies in Canada: Secularization, Market Models, and Cultural Approaches”

In the past twenty years, Pentecostal Studies in Canada has contributed to the scholarly understanding of Pentecostalism through graduate work in theses and dissertations, conference presentations, journal articles, chapters in edited volumes, and books. And yet, Canadian Pentecostal studies is still in its infancy with numerous areas of research to still be explored. This presentation reviews the development of Pentecostal studies in Canada with attention to a range of theoretical assumptions and some comparisons with broader research trends. It offers an overview of the potential of a cultural approach for studying religion generally, and Pentecostals in particular.

- b. Linda Ambrose, Laurentian University, “Pentecostal Historiography in Canada: The History behind the Histories”

2019 is the centenary year of the Pentecostal Assemblies of Canada (PAOC), and therefore it is both timely and appropriate to reflect on the historiography of denominational histories that have been produced for and promoted by this, the largest of Canadian Pentecostal denominations. Writing denominational histories is no easy task. By exploring officially endorsed histories published by the PAOC, one can trace identifiable trends in those books over time. The historiographer's task is to analyze what has been written and to explain why the presentation of the narrative changes over time. This paper analyzes each of the history books published by PAOC to identify the messages behind the narrative. The paper also provides some context for each book to explain why particular approaches to the history were taken and what the denomination hoped those history books would accomplish.

1115 – 1130 – break

1130 – 1215 – **Second Business Meeting**

1215- 1315 – lunch

13. 1315 – 1500 – **The Times They Are A Changing:
Interpretations of Post-1960s Evangelicalism**

Chair: Robynne Rogers Healey

- a. Robert Revington, Knox College, “The Relationship Between Superman and Churches”
When the 2013 Superman film *Man of Steel* was released in theatres, Warner Brothers Studios specifically marketed the film to Christians and even encouraged pastors to preach on Superman in their sermons. Warner Brothers invited church leaders to free screenings of the film and sent pastors nine pages of sermon notes titled, “Jesus: The Original Superhero”—and these notes emphasized the film's religious undertones. This paper will examine this distinctly modern

issue and look back on the relationship between churches and the comic book character of Superman. Ultimately, this paper will argue that Jesus parallels in Superman films are not always artistically coherent and are imposed on the character to appeal to a mass audience.

- b. Lucille Marr, McGill University, “Le Comité des femmes inter-églises des frères Mennonites du Québec, 1978 – 1998” Recently a small green binder with a careful record of minutes and other documents chronicling the activities of Le Comité des femmes inter-églises (the committee of inter-church women) was donated to the Archives of l’Association des églises des frères mennonites du Québec (l’AEFMQ). The documents illustrate the dynamic and unique expression of this cohort of Québec women who, like their peers, struggled with their identity amidst the sea of change brought about by the Quiet Revolution, Vatican II, and the women’s movement. An exploration of these days in 1978 in one of the most dynamic evangelical denominations in post-Quiet Revolution Quebec, provided the opportunity for them to explore with other evangelical Christian women how to live that dramatic time of change. Indeed, one might suggest that the committee was the vehicle through which these new Mennonites were able to form an identity as evangelical Christian women.
- c. Brian Froese, Canadian Mennonite University, “‘The sea and the waves roaring’: Evangelicalism and End-Times Weather” This paper explores evangelical end-time literature primarily from the 1960s-1980s in its concern for changing weather, fuel consumption, and ecological despoliation. Whether reading the soft-dispensationalism of Billy Graham, the more strident Hal Lindsey, or commentary and fiction of writers like Pat Robertson, Tim LaHaye and others, the issues of “weird weather” and fuel consumption—notably oil—permeates the literature. Significant too, locating the bulk of the material in the turbulent 1970s-early-1980s, the

environmental concern in evangelical end time literature in many cases includes a critique of the excesses of a technocratic capitalist economy from the failed liberal utopia of the 1960s through the Reagan Revolution.

- d. Paul Foth, ACTS Seminaries of Trinity Western University, “The New Franciscans? Evangelical New Monastic Appropriations of Saint Francis of Assisi, 1990 – 2013”
In the 1990s and 2000s, groups of young evangelicals formed monastic-inspired communities that drew on a number of contemporary and ancient Christian influences, including Saint Francis of Assisi. These evangelicals appealed to Saint Francis as what they saw as a quintessentially authentic Christian who provided historical justification for their critical community responses to dominant evangelical church life and politics. These appropriations of Saint Francis of Assisi indicate increasing evangelical openness to Catholic ideas and figures, as well as changing conceptions among evangelicals of what constitutes true Christianity. This study examines writings, video interviews, and musical recordings from figures representing American, Canadian and British new monasticism and similar groups.

1500 – 1530 – break

14. 1530 – 1700 – International Guest Speaker, Dr. Beth Allison Barr, Baylor University

Room: Buchanan Block A 104 (BUCH A104)

“The Myth of Biblical Womanhood”

In 1977, according to the Google NGram view in Google Books, a new term – biblical womanhood – roared into existence in American English books. It climbed sharply and steadily until the mid-1990s when it tapered off to a less dramatic but still consistent presence in the early 2000s. The meaning of biblical womanhood is simple: God created women to follow male leadership. While the term is a church word, evidence shows how it has spilled into the everyday American

culture. Just as troubling as the far-reaching impact of “biblical womanhood” are the assumptions made about its history—that biblical support for the subordination of women runs in a continuous, oppressive thread from the ancient through modern era. Evidence from late medieval English sermons disrupts this narrative of timeless continuity. Barr argues that by including the medieval perspective, we gain a more accurate understanding of women in the late medieval English church, and – importantly – a more accurate understanding of the modern cultural moment that has constructed conservative evangelicals’ “biblical woman.”

Financial support for this session was provided by the Federation for the Humanities and Social Sciences



Beth Allison Barr
Associate Dean of Graduate Studies,
Associate Professor of History,
Baylor University

Beth Allison Barr received her B.A. from Baylor University and her M.A. and Ph.D. in Medieval History from the University of North Carolina at Chapel Hill. Her research focuses on women and religion in medieval and early modern England, especially in how they are viewed and portrayed in sermon literature. How the advent of Protestantism affected women’s roles in the church has carried her research beyond medieval Catholicism into the world of early modern Baptists. Beth is the author of *The Pastoral Care of Women in Late Medieval England*, co-editor of *The Acts of the Apostles: Four Centuries of Baptist Interpretation*, and author of more than a dozen articles (published and forthcoming). She is currently working on her next book, *Women in English Sermons, 1350-1700*. She is also a regular contributor to *The Anxious Bench*, a religious history blog on *Patheos* which has paved the way for her contributions in *Christianity Today* and *The Washington Post*. Beth has been very active in service to her discipline—including serving as president of two historical societies (the Texas Medieval Association and the Conference on Faith and History) and serving on the diversity

committee and program committee for the American Society of Church History and the sexual harassment ad hoc committee for The Sixteenth Century Society in 2018. Since receiving tenure in the History Department in 2014, Beth has served as Graduate Program Director in History (since 2016), received a Centennial Professor Award (2018), and received appointment (2018) as a Faculty-in-Residence for the LEAD Living & Learning Community in Allen/Dawson Residential Hall. She is also a Baptist pastor's wife and the mother of two great kids.