



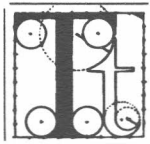
DESERT HARVEST

COLLEGE OF SOCIAL AND BEHAVIORAL SCIENCES

"People ask me why I take an interest in this little division for medieval and Reformation studies, and I say that we have an obligation to keep the story of our civilization alive."

—The Honorable Stanley G. Feldman, Chair, Advisory Board

The view through the round window *



This year, as Acting Director, I am sitting in Heiko Oberman's office, surrounded by his books, and marveling that he wrote and read so much in his full and energetic life. Each day while Susan Karant-Nunn has been in Germany on her well-deserved Guggenheim Fellowship, a trickle of graduate students comes in to discuss their new insights and the complexities of their studies.

This academic year several of them have been supported by Division fellowships, thanks to your generosity. The results have been very satisfying. One returned last fall from his research year in Germany on a Fulbright Fellowship and began turning in a dissertation chapter every six weeks. He and his family are now moving to Knoxville, where he will be teaching at the University of Tennessee and waiting to hear from a publisher about his dissertation/book. We have had long chats about this work, a brilliant narrative and analysis of disputes over the nature of the eucharist in Augsburg. Another student, who has been teaching Susan's courses, flew this morning for a job interview in Ohio. His dissertation on disputes about the nature of original sin in Luther's home town will soon be considered for publication. His bride, also a Division student and a Fulbright fellow, returned from her research in The Netherlands and Belgium in December. She comes

in to talk about conceptualizing the vast amount of data she uncovered in the Antwerp archives about inquisition trials. A fourth student returned this semester from France, where he researched the pamphlet wars during the Wars of Religion, supported by a Division fellowship.

Two newer students come with different issues. Both are enrolled in the Division seminar on church finance in the Middle Ages, taught by Professor Alan Bernstein. Fearful at the beginning of the course that they would not find enough resources to research their topic or that their Latin would not be good enough, they are now eager to tell me their discoveries.

Throughout their studies our students alternate between teaching for the History Department and depending on Division fellowships. For them, teaching is income, a joy, and necessary experience for the job market. Dissertation writing is fundamental and requires financial support. Your donations are the foundation for our great success in producing brilliant dissertations/books that launch these young people on their careers. They follow in the footsteps of Heiko Oberman because you make their journeys possible. Won't you please continue to provide this money for the future of the Division and the superlative scholarship it inculcates into the next generation?

Helen Nader

* In case you have not been our visitor, the main office of the Division affords its only view through a round window.

A SEMI-ANNUAL
NEWSLETTER OF
THE DIVISION FOR
LATE MEDIEVAL AND
REFORMATION
STUDIES

Founded in 1989 by
Heiko A. Oberman
(1930-2001), Regents'
Professor of History

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THE UNIVERSITY OF
ARIZONA

Division News

Congratulations



Robert Christman

Robert Christman, Division doctoral student, earned the Ph.D. in March by successfully defending his dissertation, "Heretics in Luther's Homeland: The Controversy over Original Sin in Late Sixteenth-Century Mansfeld."

CynthiaAnn Gonzales, History Department doctoral student of **Professor Helen Nader**, won a Fulbright Fellowship to Spain. She will travel to Valencia this summer to begin research on the sixteenth-century working woman.



Joel Van Amberg

Kathryn Jasper, History Department doctoral student of **Professor Alan E. Bernstein**, won the \$5,000 Amy High Latin Scholarship to return to Rome a second summer for Father Reginald Foster's intensive Aestiva Romae Latinitatis (Latin Summer School).

Sandra Kimball, Division administrative secretary, received an Outstanding Staff Award from the UA College of Social and Behavioral Sciences.

Joshua Rosenthal, Division doctoral student, won a Fulbright Fellowship to France in addition to a UA Turville Fellowship for his dissertation year. For the past six months he has been in Paris advancing his research on the social network of Philippe Du Plessis-Mornay (1549-1623), and will present a paper on the subject at a conference in Saumur in May.

Joel Van Amberg, Division doctoral student, defended his dissertation, "A Real Presence: Religious and Social Dynamics of the Eucharistic Controversies in Early Modern Augsburg, 1520-1530," to earn the Ph.D. on the last day of March. Dr. Van

Amberg will begin his professional career in August as an Instructor at the University of Tennessee, Knoxville.

Conferences

Professor Pia Cuneo, Professor of Art History and associated faculty of the Division, gave a public lecture to scholars and researchers at the Herzog August Bibliothek in Wolfenbüttel the first week of April entitled "Beast of Burden: Das Pferd als geschichtstragende Instanz in der frühen Neuzeit (The Horse as Bearer of Historical Meaning in the Early Modern Period)." She is there on a six-month research grant from the Herzog August Bibliothek, a research institute and library for the study of early modern history and culture.

Professor Susan C. Karant-Nunn, Professor of History and Director, was invited to give a public lecture in January to the Forschungsgruppe für symbolische Kommunikation und gesellschaftliche Wertesysteme at the University of Münster. Her address was entitled "Sie haben die Gemeinde Gottes hochlich geärgert: Geistliche Identität und Bussrituale in deutschen Pfarreien des sechzehnten und siebzehnten Jahrhunderts" ("They have highly offended the community of God: Pastoral Identity and Rituals of Ecclesiastical Discipline in Late Sixteenth- and Seventeenth-Century German Parishes").

Professor Helen Nader, Professor of History and Acting Director, presented a paper on "A Case of Mutual Need: Royal Authority and Town Meetings in Golden Age Spain" in January at the meetings of the American Historical Association in Washington, DC.

The beginning of April found her in Los Angeles at the annual meeting of the Society for Spanish and Portuguese Historical Studies where she chaired a session on "Conspicuous and Inconspicuous Women in Early Modern Spain." Three of her current and former UA doctoral students presented papers: **Mike Crawford**, "The Politics of Privilege: Municipal Prerogatives and Royal Law"; **Dr. Aurelio Espinosa**, "The Development of Local and Royal Authority: President Tavera's 'Política para Corregidores'"; and **Stephanie Fink de Backer**, "Conspicuous Consumption in Early Modern Castile: The Social and Cultural Power of the Widow-Headed Household."

Alumni

Professor Robert J. Bast, University of Tennessee, Knoxville, received a \$3 million NEH Challenge Grant for the Institute for Medieval and Renaissance Studies of which he was recently named Director.

Professor Eric L. Saak accepted an assistant professorship in Renaissance and Reformation history at Indiana University, Purdue University, Indianapolis. He has also been appointed to the editorial board of the series *Studies in the History of Christian Thought* (Brill Academic Publishers).

Professor Jonathan A. Reid, East Carolina University, was awarded a Summer Research and Creativity Grant from the aforementioned university to undertake research at the Archives Départementales du Cher, Bourges, France. He and his wife, **Laura Williamson**, welcomed their third son, **Gavin David**, on February 10. *

UNIVERSITY OF ARIZONA DIVISION FOR LATE MEDIEVAL AND REFORMATION STUDIES
WITH ST. PHILIP'S IN THE HILLS EPISCOPAL CHURCH

SUMMER LECTURE SERIES 2004



Minority Voices Within England: Anabaptists, Puritans, Quakers, and Methodists



Susan C. Karant-Nunn, University of Arizona professor of early modern history, together with three doctoral students of the Division for Late Medieval and Reformation Studies will address the history of various religious minorites in England.

Sundays in August at St. Philip's in the Hills Episcopal Church

4440 North Campbell Avenue, Murphey Gallery, 10:15am

For more information, please call (520) 621-1284

Free and open to the public

Please see our website for complete details: w3.arizona.edu/~dlmrs

Notes from Berlin

The rites of spring



h, forsythia! In my five years in the Sonoran Desert, I had almost forgotten about forsythia! On

my train trip from Berlin to Frankfurt to return to Tucson for the 2004 Town and Gown Lecture, I saw those sprays signaling the return of the sun. Yet, how good a winter coat feels!

I imagine myself a medieval scholar, wandering from university to university. No matter that I am a woman or that the University of Munich, Humboldt University, and the Free University of Berlin did not exist in the Middle Ages. Still, I have that peripatetic sensation, moving from one great library to another. Sitting in reading rooms with their ancient and newer books, I am reminded of the riches of the Heiko A. Oberman Collection back home in Tucson.

I am ending my Guggenheim year with a five-month stay in Berlin. We rent a tiny apartment near Friedrichstrasse, my point of entry into the German Democratic Republic between 1969 and 1988. The low building through which transients in both directions had to pass is still called "the palace of tears"; but the grim-faced border guards and their straining Alsatian police dogs have disappeared. The Friedrichstrasse station itself is transformed into a small shopping center, clogged on weekends with people who need groceries.

Even after reunification, this city has a mixed aura of satisfied opulence and ethnically varied poverty. There is more of the former in the western half and more of the latter in the east. Even though the Wessis (West Germans) swarmed eastward beginning with

the opening of the Berlin Wall in 1989 and obliterated the humiliating reminders of division, to this day the predominant browns and grays, the persistent decrepitude of the eastern city remind the traveler that she has crossed a boundary. The grit is somehow attractive, feeding the myth dear to nostalgic citizens: that life in the Communist half of the city was more cooperative, more cohesive than it was or perhaps ever could be in the Capitalist West. An eastern office worker tells me that she only travels into western Berlin if she has a specific reason. She lives in the east, works in the east, shops in the east. By law her salary remains considerably lower than those of her western Berlin counterparts.

Potsdamer Platz is intended to bring people together. The Wall used to run straight through it, and a memorial track has been drawn in the concrete. The subway station has opened again. Just a few years ago, dozens of cranes strained their long necks lifting loads of steel beams and other building materials. Now what might have been a welcoming environment is a maze of skyscrapers, underpinned, at least, with shops like Starbucks. The youth who pack the American coffee house will not know the history of this quarter—its earlier vibrant centrality, its destruction in war, its mined and guarded barrenness, its enthusiastic revival. It is a hopeful sign indeed that these young people can afford the lattes, the mochas. Berlin, the new



Berlin Wall, 1989



Same location, 1999

national capital, awakens, attracts, expands.

And I . . . I read and read and read. I spend my weekdays in the reading rooms of the Prussian State Library or in the office kindly allocated to me as a visiting professor at the Free University. Under pressure of administrative tasks, I had begun to think of research as an indulgence. Now I am reminded of the life of the mind and why I was drawn to my profession in the first place. Those of you who I am privileged to meet face-to-face will detect in the fall that I have spent a most fulfilling year among books and ideas.

I trust that you will also sense my thankfulness toward those of you who have continued to give to our common enterprise, the endowment of the Oberman Chair, so that the Oberman Research Collection may be acquired in its entirety by the UA Libraries. Research has by no means distracted me from this commitment!

Susan C. Kerantzman

I am ending my Guggenheim year with a five-month stay in Berlin. We rent a tiny apartment near Friedrichstrasse, my point of entry into the German Democratic Republic between 1969 and 1988. The low building through which transients in both directions had to pass is still called "the palace of tears;" but the grim-faced border guards and their straining Alsatian police dogs have disappeared.



At the feet of visiting scholars

James D. Tracy, University of Minnesota

by Victoria Christman, doctoral student



When scholars come to visit the Division for Late Medieval and Reformation Studies, we put them to work. As a long-time friend

and supporter of the Division, this came as no surprise to Professor James Tracy. With the Town and Gown lecture looming large on his Wednesday evening horizon, he spent Tuesday meeting individually with Division students before joining us in our seminar that evening.

Being well acquainted with the Division seminar system, Professor Tracy was, unbeknownst to us, intent on putting us to work too. In preparation for seminar, he had requested that we read his book, *Europe's Reformations, 1450-1650*, upon which our discussion would be based. This was something of a surprising choice. As a textbook for teaching Reformation history, this is not a book filled with historiographical argumentation with which we could take issue. Nevertheless, we came prepared with questions and comments on Professor Tracy's work. When he introduced the book, his real intention was revealed. The editors recently asked him to produce a second edition of the work, and he was hoping that the seminar would present him with suggestions for changes and improvements. And so we went to work.

Europe's Reformations is a masterful book, taking as its focus the Protestant Reformation as it affected Europe on three distinct levels: doctrine, politics, and society. Because it is arranged as a textbook for use in

the classroom, our discussion quickly brought us to a broader consideration of the field of Reformation history as a whole and an examination of how best to convey that information in our own classes. How is one to incorporate theological details into the history of the Reformation without losing sight of the bigger story? How are we to communicate the contours of a five hundred year old culture to the students of today? And how does the story of this enormous change in Reformation Europe add to and compare with our understanding of events in the wider world at that time?

Professor Tracy was able to draw upon almost thirty years of classroom experience in response to questions from those of us who are only now beginning.

If these broad questions were not enough, Professor Bernstein, in whose seminar we convene this year, asked Professor Tracy the personal, but expansive question of how he maintains his interest in this field while dealing with the varied demands of teaching, publishing, and researching inherent in this career. In response, Professor Tracy traced for us the odyssey of his academic career. In looking back on his academic journey, he now realizes the importance of contingencies in the forging of his work. He explained his dissertation research, which changed trajectories dramatically mid-course, but which eventually led him to fruitful pastures. He told how, in his second dedicated research year, he set off for Munich, Brussels and Paris,

following the call of a philosophically-based study. While pleasure-reading during one of these journeys, another topic sparked his interest and led him in a new direction. On another occasion, he found himself driven by an intense desire to disprove a widely-held theory that he just knew was wrong. At other points in his career, whole books were borne of archival research whose primary focus lay in a completely different area, or of conference papers that simply continued to grow. By remaining consciously flexible in his outlook and willing to shift from one theme to another, Professor Tracy has managed to keep his professional drive and academic interest alive. Professor Tracy's adaptable research agenda has yielded much fruit. From Germany to the Low Countries, to France and now beyond, he has published on topics ranging from the financial revolution of the Low Countries, to the humanism of Erasmus, to the warring policies of Charles V. Today, his lens is trained beyond Christendom of the sixteenth century in an attempt to fit the story he has uncovered so far into a broader geographic and religious context—a theme upon which he elaborated at the annual Town and Gown Lecture the following evening. *

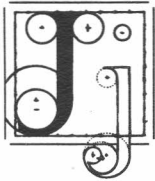
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TOWN & GOWN LECTURE 2004

Christendom vs. Islamdom

by Joel Van Amberg, doctoral student



James D. Tracy,
Union Pacific
Professor of Early
Modern History at
the University of
Minnesota,

captivated a capacity audience on March 24 with his talk, "Christendom vs. Islamdom: The Background War of the Early Modern Era, c. 1500-1700," a richly detailed discussion of the military, mercantile, and cultural conflicts that characterized relations between Christian and Muslim states during this period. Professor Tracy was intent on emphasizing the history of conflict between Christians and Muslims precisely because, in the light of recent events, people have sought to emphasize historical patterns of harmony and cooperation. However, he argues that this approach can lead one to the conclusion that peaceful co-existence has been the norm and that achieving it is simply a matter of good will.

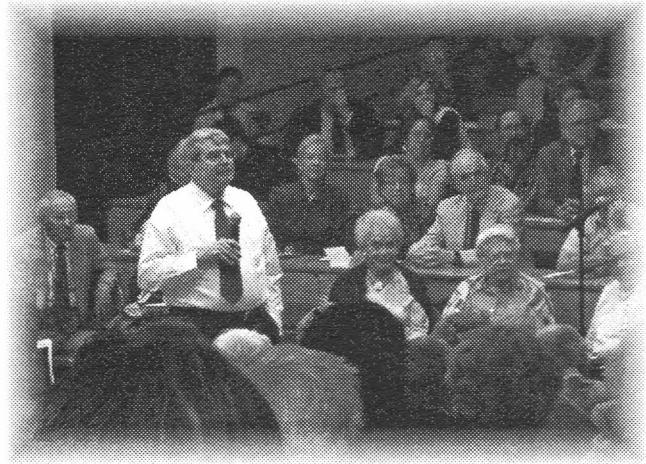
Tracy maintained that in order to understand the Muslim world's fear of domination by the West, it is important to grasp western anxiety about the possibility of Muslim domination during the sixteenth and seventeenth centuries. The Ottoman Turkish Empire possessed military and economic power vastly superior to that of the Christian states of Europe and exploited this power imbalance by expanding westward, reaching the gates of Vienna for the first time in 1529.

The Ottoman Turks and the Christian states engaged in multiple forms of conflict during this era. More common than full-scale warfare was low-level border raiding which the larger faith

communities generally cheered on because such constant harassment tied down armies and hindered them from launching large-scale attacks. The call to holy war continued to play a role in the discourse of Muslim and Christian communities about their infidel opponents. Fiery preachers could inspire the faithful to view political and economic conflicts in stark religious terms. Even during the last siege of Vienna in 1683, Muslims and Christians were encouraged to view it as part of the spiritual battle against unbelievers.

Finally, Christians and Muslims waged a long-running propaganda battle over the right to claim cultural superiority. The Ottoman sultans established a court "liturgy of majesty," which employed vast retinues of attendants and displays of splendor, to convey the position that the sultan was the king of kings and that his court was the center of the civilized world. The Christians, for their part, claimed to represent the Graeco-Roman tradition of universal, objective law and consensual government. They claimed that the Ottoman Turkish civilization, while perhaps wealthier, was based on tyranny and arbitrariness and was destined, therefore, to inevitable decline.

Tracy is careful to point out that for both Muslims and Christians, wars with the "infidels" were of secondary concern when compared to conflicts with enemies of the same faith. The Ottoman Turk's principal concern lay with the Persians. The French were even willing to negotiate alliances with the Turks against their fellow Christians, the Hapsburgs, whose control over vast parts of Europe



Professor James D. Tracy

threatened them more than did Muslim advances.

By the early 1700's the age of Turkish expansion in the west had reached an end. Tracy argues that Turkish decline did not result from any institutional or cultural inferiority vis-à-vis the west. Rather a series of contingent historical events, especially the interruption of Ottoman trade networks by the Dutch, English, and Portuguese led to a slow decrease in power.

Tracy's picture of conflict was not intended to be a self-fulfilling prophecy. Rather he undertook to sketch more clearly the historical contours of Christian-Muslim relations as a pre-condition for finding a way forward. As the content of the lecture makes clear, Tracy is not Pollyannish about solving the current tensions between the West and the Muslim world. He expressed hope, however, that a level of peaceful co-existence might eventually be established based on hard-won mutual respect. *

Tracy's picture of conflict was not intended to be a self-fulfilling prophecy. Rather he undertook to sketch more clearly the historical contours of Christian-Muslim relations as a pre-condition for finding a way forward.



At the feet of visiting scholars

Theodore Evergates, McDaniel College

"Marie of Champagne and Henry the Liberal: Constructing a Principality and Princely Court in Twelfth-Century France"

by Ben Kulas, master's student

Under the rule of Henry and then Marie, the cohesive county of Champagne grew out of four independent counties. Professor Evergates demonstrated how the vigorous support of culture contributed so influentially to the success of their rule.



In November 17, Professor Theodore Evergates, professor of medieval and early modern European history at McDaniel College, Maryland, delivered a public lecture on research he is currently conducting, the focus of which is the rule and contributions of Marie and Henry, Countess and Count of Champagne. Their combined rule of the County of Champagne stretched from 1152 to 1198, when the widow Marie died at the age of 53. The couple did not share rule, but rather governed successively.

Henry's father had been at odds with King Louis VII of France, but had been considered a good, collegial ruler of his four counties, Meaux, Troyes, Bar-sur-Aube and Vitry. Henry, on the other hand, was a good friend of the king, and also of the great Cistercian, Bernard of Clairvaux. Under Henry's reign the four counties of his father were consolidated, as Henry moved the family seat from Meaux to Troyes, and Champagne enjoyed a cultural flowering.

With Henry's shift to Troyes, he began construction there of the gothic palace chapel, St. Etienne. Though merely a chapel, the building was cathedral-sized, and based on the Cathedral of St. Etienne of Sens. The canons of Troyes, that is, the community of priests, worked for Count Henry, and accounted for much of the region's cultural blossoming. Under Henry and Marie, Champagne witnessed the

emergence of a culture of the book and a community of Latin learning. Henry sponsored this by commissioning the copying of books, especially on history and the Church Fathers, and by founding over two hundred prebends. Just like today's graduate students, clerics of the Middle Ages required financial support. A prebend functioned much like a teaching or research assistantship—a canon received money and food in return for the fulfillment of a particular duty, such as regularly holding mass at a specific altar. Wealthy men and women of the medieval social and political elite would endow prebends at churches not unlike modern benefactors endowing scholarships.

Marie, too, contributed to Champagne's cultural flowering. Whereas Henry had no vernacular literature in his collection, Marie was a fan of popular authors of the day, such as Chretien de Troyes, author of many Arthurian romances. As a ruler Marie insured stability by assuming leadership during Henry's absences, continuing the collegial practices and policies that had proven so successful for him. She ruled after Henry's death for sixteen years.

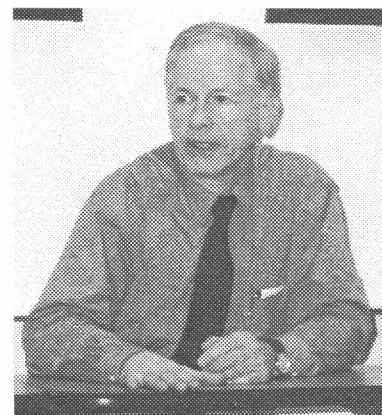
Under the rule of Henry and then Marie, the cohesive county of Champagne grew out of four independent counties. Professor Evergates demonstrated how the vigorous support of culture contributed so influentially to the success of their rule.

Seminar Visit

by Julie Kang, doctoral student



Professor Evergates immediately broke the ice by stating that whereas his



Professor Theodore Evergates

individual meetings with us students were reminiscent of confessionals, a visit to the seminar seemed to be the Inquisition. Professor Alan E. Bernstein, who is leading the seminar this year, began with his version of the question asked of all guest scholars, "What makes you tick as an historian?"

Professor Evergates went back to childhood stories of a father who challenged him to be curious and insightful. He recalled a ritual that he and his father enjoyed together at the breakfast table. His father would read aloud about current events and, as a boy, Professor Evergates would comment with analytical zeal. In addition, he credits a scientific background and eventual doctoral experience in history for making him the historian he is today.

In a more dramatic fashion, he said he believed a single document had changed his life. As he readied himself for a dissertation topic at Johns Hopkins University, his advisor recommended starting with an interesting document and proceeding from there. In the university library stacks, he found a Champagne document that led him to delve deeper into the French archives. He has been studying the country ever since. *

At the feet of visiting scholars

Maureen Miller, University of California, Berkeley

"Why the Bishop Needed a Bride: Wealth, Weakness, and Ritual in Medieval Florence"

by Tom de Mayo, doctoral student,
History Department

Seminar Visit

by Robert Christman,
doctoral student



In March 9, Professor Miller of the University of California, Berkeley, met with the students of the Division's seminar, led this year by Professor Alan E. Bernstein. The proper adjective to describe Professor Miller is vivacious, an attribute that cannot be assigned to every medievalist or, for that matter, professor of history regardless of field. In a lively fashion and with a great sense of humor she described her research.

Professor Bernstein began by asking how she had maintained the interest and drive that initially inspired her to attend graduate school. "Do what you want regardless of what is fashionable," was her advice. Her own curiosity, she admitted, led her to examine topics as wildly divergent as papal rhetoric and period clothing. She approached these subjects in order to answer only those questions that appealed to her and then moved on to something new. There are two kinds of historians, she suggested: those who ask new questions to start new conversations and those who seek to have the last word. She placed herself firmly in the former category.

Professor Miller described specifically her reasons for examining the history of Christianity. In her experience, when most historians wrote about groups and movements within Christianity they described them in monolithic and rigid terms. Her own religious experiences, subsequently confirmed by her research, suggested that there existed a great deal of variability,



Professor Maureen Miller

creativity, and much more diversity. She has made it a goal to capture this multiplicity.

Persistence was another theme of the evening, especially with regard to research trips to Europe. Professor Miller recounted some of her trials while attempting to study various bishops' palaces in Italy. Local Italian priests could not comprehend why an American woman needed access to a bishop's residence. The very request raised all sorts of red flags. But dogged determination along with a good knowledge of the local language eventually paid off; in one instance, not only did she gain access to a particular palace, but the local priest brought out original floor plans and architectural drawings for her to examine.

During the course of the evening we learned much about medieval bishops' palaces and the rationale of their layout and ornamentation. But perhaps even more importantly we were treated to the paradigm of an intrepid, curious, persistent and deeply engaged scholar. *

"Do what you want regardless of what is fashionable," was Professor Maureen Miller's advice. Her own curiosity, she admitted, led her to examine topics as wildly divergent as papal rhetoric and period clothing.



UA Division for Late Medieval and Reformation Studies

Alumni Placement

*100 percent job
placement since
our inception in
1989*



Detail from *Ostara*,
the Germanic goddess of
springtime. Anonymous

Robert J. Bast (1993)
University of Tennessee, Knoxville
Department of History

Curtis V. Bostick (1993)
Southern Utah University
Department of History

Michael Bruening (2002)
Concordia University, Irvine
Department of History

Peter Dykema (1998)
Arkansas Tech University
Department of Social Sciences
and Philosophy

John Frymire (2001)
University of Missouri, Columbia
Department of History

Andrew C. Gow (1993)
University of Alberta, Edmonton
Department of History

Brad S. Gregory
(M.A. 1989; Ph.D. Princeton, 1996)
University of Notre Dame
Department of History

Sigrun Haude (1993)
University of Cincinnati
Department of History

Nicole Kuroпка (M.A. 1997)
Vicar, Evangelical Church
of the Rhineland

Marjory E. Lange
(1993, English major, History minor)
Western Oregon University
Department of English

Scott M. Manetsch (1997)
Trinity Evangelical Divinity School
Department of Church History

Michael Milway (1997)
Wellesley College
Department of History

Jonathan Reid (2001)
East Carolina University
Department of History

Eric Leland Saak (1993)
Indiana University,
Purdue University, Indianapolis
Department of History

J. Jeffery Tyler (1995)
Hope College, Michigan
Department of Religion

Joel Van Amberg (2004)
University of Tennessee, Knoxville
Lecturer, Department of History

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