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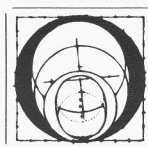
DIVISION FOR LATE MEDIEVAL AND REFORMATION STUDIES

# 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

## ALL HAIL, ANONYMOUS! \$1 million halfway-mark achieved



One morning in December, Luise Betterton went downstairs as usual to collect the mail. Late in the year, and after our autumn newsletter has gone out, contributions to the Oberman Chair/Library Endowment do appear; it was not surprising that she found two of our self-addressed envelopes waiting. She casually opened one of these and gasped when a cashier's check for \$50,000 came out, unaccompanied by a letter or any other indication of the giver's identity. Written at the bottom of the check was the simple notation that it was given in honor of Dr. Morris Martin, who had just celebrated his 95th birthday. Luise hastened to show this marvel to me, and together we sought Dean Donnerstein, who shared our wonderment and pleasure. Ginny Healy, Senior Director of Development of the College of Social and Behavioral Sciences, said that, in her long experience as a fund-raiser, this was the largest check to arrive casually in the U.S. mail.

We are much beholden to anonymous donors. The \$300,000 challenge that we are currently in the process of matching was offered by another Anonymous—although in this case Luise and I know who the Oberman

Endowment's benefactor is. Whether we know or don't know, how are we to thank people who through their largesse have made it possible for me to announce to you that on February 20, 2006—by chance, with a gift from Laura and Archibald Brown—our common endeavor, yours and ours, crossed the \$1-million mark? We are now on the "downhill leg" of our race toward the \$2 million minimum needed to endow a chair at the UA.

Anonymous, I extol you! I cannot write you individual letters of thanks and post them off to your home addresses. And so I announce my gratitude in this forum, openly, publicly, confident that the members of the Division's Board of Advisors and its Fundraising Committee wish to join me. We all sing your praises! We hope you live long and continue to prosper!

In a larger sense, every one of us donors can rejoice in the success of this worthy enterprise. Every single gift, from \$5 to \$300,000, has been crucial to reaching the present phase. We are not quite on the home stretch . . . but is that the end in view there in the far distance? I'll get my field glasses and look again.

I wish you all a most rewarding, restorative summer season.

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

Founded in 1989 by  
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(1930-2001), Regents'  
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Douglass Building 315  
P.O. Box 210028  
Tucson, Arizona 85721-0028  
(520) 621-1284  
Fax: (520) 626-5444  
<http://dlmrs.web.arizona.edu>

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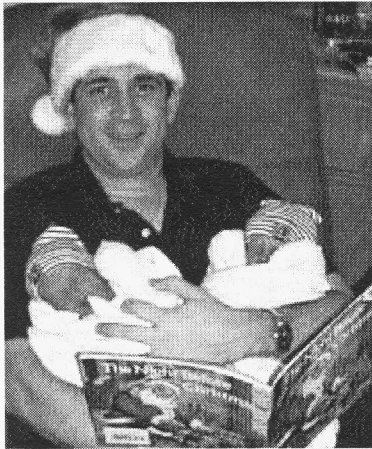
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Victoria Christman 7



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## Division News



James Blakeley and twins

### Congratulations

**James Blakeley**, Division doctoral student, and his wife **Monique Blakeley**, welcomed twin daughters, Emma Marie and Claire Elizabeth, into the world on December 21. James is set to defend his dissertation on "The Establishment of Confessional Identities among Peasants in Francophone Switzerland, 1520-1550" before the end of the summer.

**Samantha Kuhn**, Division doctoral student, has been awarded a scholarship for summer study of the German language in Germany from the Deutscher Akademischer Austauschdienst (DAAD).

### Conferences/Publications

**Professor Alan E. Bernstein**, Emeritus Professor of History and associate faculty of the Division, retired from teaching at the UA in July, 2005. Among his recent writings are two brief surveys: "Heaven, Hell, and Purgatory: 1100-1500," a chapter for the forthcoming *Cambridge History of Christianity*, and the article "Heaven and Hell" in *The New Dictionary of the History of Ideas*, which surveys Europe and Asia from antiquity to the present. An old paper on William of Auvergne and the Cathars, delivered in Geneva in 2001, appeared in the proceedings of the conference *Autour de Guillaume d'Auvergne*.

Professor Bernstein made formal and informal presentations on three continents for audiences at all levels. There was a lecture on Dante's *Inferno* (in Italian) to a Catholic high school class and a seminar entitled "Hell in the Context of World Religion" at the Seminario Papa Giovanni XXII, both in Bergamo. Another seminar paper at the Graduate Theological Union in Berkeley developed the idea of "Inner Death," first adumbrated in the Oberman *Festschrift*. There was "The Living Dead and the Conquest of Death in Western European Medieval History" at a

conference on Ghosts in the History of World Religion at the Academia Sinica, in Taipei. To the California Medieval History Seminar at the Huntington Library and the Tanner Humanities Center of the University of Utah, he delivered papers on Hell in Carolingian culture. In Santa Barbara, he presented "Hell and the Year One Thousand."

St. Philip's in the Hills Episcopal Church hosted a repeat of the 2006 Lecture Series in February, featuring Division graduate students **James Blakeley**, **Sean Clark**, and **Mary Kovel**, and **Professor Susan C. Karant-Nunn**, Director, speaking on "The Good Book: The English Bible during the Reformation Era."

**David L. Graizbord**, Assistant Professor of Judaic Studies and associate faculty of the Division, presented a paper on "The Construction of the New Jewish Communities in Southwestern France, 1550-1700" at the American Historical Association Annual Conference in Philadelphia in January. In February he delivered a paper entitled "Lingering Tensions and Contradictions in the Construction of Sephardic Identity, from Abraham Ibn-Daud to Abraham Perayra" at California State University, Long Beach, as part of "My Heart is in the East and I in the Uttermost West": A Colloquium on Sephardic Culture.

Both he and **Professor Susan C. Karant-Nunn**, Division Director and Professor of History, participated on a panel on medieval anti-Semitism organized by the UA Medieval, Renaissance, and Reformation Committee on November 17.

**Julie Kang** and **Mary Kovel**, Division doctoral students, presented papers at the Arizona Center for Medieval and Renaissance Studies' conference on "Poverty and Prosperity, the Rich and the Poor in the Middle Ages and Renaissance," held February 16-18 in Tempe, Arizona. Julie delivered two papers entitled "Revealing Letters: The Rhetoric of Mère Marie de l'Incarnation" and "Competing Claims of Motherhood and Religion in the Letters of Marie de l'Incarnation," and Mary spoke on "Women's Hair and Head Coverings as Signs of Submission and Authority."

**Susan C. Karant-Nunn**, Director and Professor of History, was invited to sit on a PhD. dissertation defense committee at the European University Institute in Florence, Italy, in March. She spoke on "The Humanity of Martin Luther" to the Arizona Senior Academy in late March.

Her article entitled "Changing One's Mind: Transformations in Reformation History from a Germanist's Perspective" was published in the *Renaissance Quarterly* (Winter 2005).

During May and June, Professor Karant-Nunn will be a Visiting Professor in the Theology Faculty at the University of

Mainz, giving a graduate seminar on women and gender in the Reformation. She will also give several public lectures.

**Kari McBride**, Associate Professor of Women's Studies and associate faculty of the Division, has been named Director of the Summer Study Abroad Program in Cambridge, England, offered through the Arizona Center for Medieval and Renaissance Studies. This is a five-week interdisciplinary program on the history and culture of medieval and Renaissance England held at St. Catharine's College from July 7 to August 14, 2006. For more information, please contact Professor McBride, kari@u.arizona.edu.

### Alumni

**Professor Andrew C. Gow**, University of Alberta, received that institution's 2006 Graduate Students' Association Academic Staff Award for "exceptional contribution and service to graduate students, exceptional quality of supervision, exceptional quality of teaching, and remarkable effort to include graduate students in research."

**Professor Sigrun Haude**, University of Cincinnati, won a Taft Center Fellowship for the academic year 2006/07, during which she will work on her next book, "Survival During the Thirty Years' War, 1618-1648."

**Professor Eric Saak**, Indiana University, Purdue University, Indianapolis, joined the editorial board of Brill's series *Studies in the History of Christian Traditions*. For the past year, he has served as Assistant Professor and Director for Undergraduate Studies in the Department of History at IUPUI.

### Friends

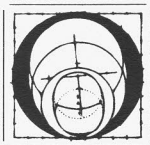
The students of the Division wish to thank publicly the anonymous donor who generously paid for their tickets, ten in total, to the Division's 2006 Town and Gown Lecture and Banquet featuring Father Andrew Greeley. An edifying time was had by all. ☺



## 20th Annual Town and Gown Lecture and Banquet

## Greeley on evangelicals

by Lizzy Ellis-Marino, doctoral student



In February 15, the Division was proud to welcome the Rev. Dr. Andrew Greeley,

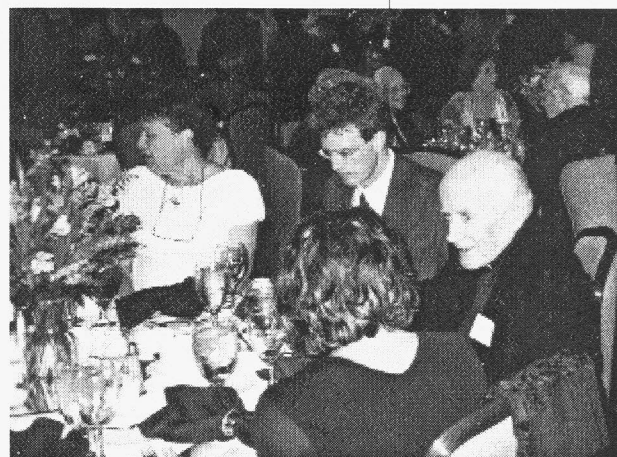
distinguished author and sociologist, to speak as the 20th Town and Gown lecturer. For the first time in Town and Gown history, the lecture was incorporated into a benefit dinner for the acquisition of the Heiko A. Oberman research library and the endowment of an accompanying professorial chair. That night, the Division and Father Greeley played host to close to 150 people.

The topic of Father Greeley's lecture was evangelical Christians in America, with particular emphasis on African-American Evangelicals. The basis for his talk was research from the National Research Opinion Center at the University of Chicago, where he is an associate. Besides people who self-identify as "evangelical Christians," the center includes Southern Baptists, Missouri and Wisconsin Synod Lutherans, Charismatic Christians and Mormons in this category.

According to Greeley, evangelical denominations are considered by many inside the movement to be the "true heirs of the Reformation." Despite the considerable media attention paid to them, the center estimates this group to be about 1 percent of the population.

Nevertheless, 1 percent of the American population is a sizable number of people. According to Greeley's research, evangelicals are a surprisingly diverse group. The old stereotypes of uneducated, poor southerners are simply irrelevant to today's evangelical community, which is as educated as mainstream America, and is represented across the economic board. African-American evangelicals buck the stereotypes even more. They are a much more cohesive group and are also more conservative religiously. Conversely, they are much less conservative politically, which Father Greeley attributes to their long-standing association with social justice issues such as civil rights.

The findings Father Greeley discussed form the basis of his



Andrew Greeley with guests at the 20th Town and Gown Banquet

forthcoming book, *The Facts about Conservative Christians*. As a sociologist and a Catholic priest, Greeley deals with religious questions daily and has a perspective on religion that is quite different from my own. As historians, we tend to see religion as developing over time, with aspects of religious thought having long heritages. Father Greeley, however, is collecting data that point towards the striking diversity of contemporary thought. These data, which will doubtlessly be used by future historians looking to understand our times, are an invaluable tool to those interested in questions regarding American religion. ☼

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Despite the considerable media attention paid to them, [he] estimates this group to be about 1 percent of the population.



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

SUMMER LECTURE SERIES 2006

## The Church Calendar

With individual lectures on Christmas; Easter; Halloween,  
All Saints Day and All Souls Day; and the Feast Days of the Virgin  
July 30 • August 6 • August 13 • August 20

Sundays at St. Philip's in the Hills Episcopal Church  
4440 North Campbell Avenue, 10:15 am

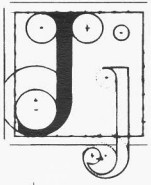




At the feet of visiting scholars

## Erika Rummel, Wilfrid Laurier University

by Tom Donlan, doctoral student



ust before the start of the spring semester, Division students were treated to a mini-seminar by Erika Rummel, professor emerita at Wilfrid Laurier University. Rummel, an internationally recognized Erasmus scholar who currently works on the comprehensive Erasmus edition at the University of Toronto, led conversations on medieval universities, Renaissance humanism, and the relation between late medieval New Learning and the Protestant Reformation.

Through a study of original charter documents for the University of Paris, we learned about the challenges that Europe's first universities faced at their inception in the thirteenth-century. In these new, independent academic communities, it took decades to formalize policies ranging from class space and fees to bribery and drinking in class. Even more important, Professor Rummel emphasized the dominance of scholastic theology in medieval universities. At the heart of this discipline was Aristotelian logic, with which students and professors measured theological theses against counter-theses in order to grasp doctrinal teachings on God, morality, and the Church.

Our next discussion highlighted the rise of humanism (at the time referred to as New Learning) in medieval universities and the resistance mounted against it by both scholastic theologians and Church authority. In the late

medieval era, a minority of scholars boldly denounced scholasticism as crude intellectual nonsense and campaigned for a pedagogy based on classical Greek and Roman learning. These Renaissance humanists preferred Ciceronian to medieval Latin, and early Christian thinkers to medieval authorities such as Abelard, Lombard, and Aquinas.

In the primary texts assigned by Professor Rummel, we read that the chief purpose of a humanist education could vary considerably. According to Petrus Paulus Vergerius, the fourteenth-century Italian teacher, the study of letters and antiquity fostered personal virtue in the individual and contributed to the betterment of the state as well. In letters to friends and colleagues, Erasmus argued that humanistic learning involved nothing less than the knowledge and glorification of Christ. Nearly all humanists were united, however, in their passion for the languages of antiquity, history, and eloquence.

According to Professor Rummel, theologians resented the challenge that Renaissance scholars posed to the authority of tradition and the scholastic method. Nothing infuriated the scholastics more, however, than when the humanists began to apply their historical and philological skills to sacred texts, a scholarly territory they deemed forbidden to all but themselves. Eventually, a "cultural war" of sorts took form, as humanists and scholastics publicly condemned one another and worked furiously to minimize each other's influence in both academia and



Erika Rummel

the Church. Within the crucible of the Humanist-Scholastic debate, New Learning became increasingly associated with the proto-Protestant stirrings of the 1510s and early 1520s. According to Professor Rummel, while there was considerable overlap between humanism and the Reformation (disdain for scholastic theology, calls for reform, textual criticism of Scripture), the movements were intellectually and culturally quite disparate.

Erika Rummel is an energetic and inspiring scholar. We would be lucky to have her back for further study of this complex and fascinating topic. ✪

*According to Professor Rummel, while there was considerable overlap between humanism and the Reformation, the movements were intellectually and culturally quite disparate.*



# One million raised, one million to go

**W**e wish to express our deep appreciation to the people named below—and to those who have asked to remain anonymous—who have helped us to reach the \$1 million halfway-mark toward the acquisition of the Heiko A. Oberman research collection and the endowment of a professorial chair. ☼

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At the feet of visiting scholars

## Andrew C. Gow

University of Alberta, Edmonton

by Sean Clark, master's student



s I have written in these pages before, one of the best things about my affiliation with the

Division for Late Medieval and Reformation Studies is being able to sit at the feet of the many distinguished visiting scholars who regularly pass through our door. And so it was, as we sat down in Founding Director Professor Heiko A. Oberman's former office on a warm Monday in January to discuss some of the intricacies of late medieval philosophy and theology with Professor Andrew Colin Gow.

Professor Gow is quite familiar with the Division, having himself received his Ph.D. from the UA in 1993 under the direction of Professor Oberman. In that same year, he was appointed to the faculty of history and classics at the University of Alberta, where he has taught ever since.

Professor Gow has a stunningly broad range of intellectual and academic interests. Trained as an intellectual and cultural historian, he has researched and written on topics as diverse as early modern anti-Semitism, apocalypticism, witch-hunts, biblical translation and exegesis, and most recently, cartography.

Our assignment for this mini-seminar was to read one of Heiko Oberman's earliest books, *The Harvest of Medieval Theology*, originally published in 1963. While Professor Oberman is best known, of course, for being one of the greatest Luther scholars of the twentieth century, early in his career his intellectual gaze was

cast more on the confused (or at least often confusing) terrain of late medieval and pre-Reformation thought. In *Harvest*, as it is affectionately known, Professor Oberman treats the nominalist philosophy of the "last of the scholastics," the fifteenth-century German theologian Gabriel Biel. Nominalism took many forms and permutations in the medieval period, but its most basic tenet was the denial of universals. This is heady ground to be sure, where the intellectually faint of heart rightly fear to tread.

Fortunately for us, we had a very knowledgeable and experienced guide in Professor Gow. Our discussion was wide-ranging and for the most part rather technical, but one of the main themes that revealed itself in the course of the afternoon was that the common, often confessionally motivated, portrayal of late-medieval theology as moribund, a mere dry husk of what it was under Aquinas, was untenable. Indeed, in his discussion of Biel, Oberman showed that when the texts are examined on their own merits, a great deal of continuity can be seen not only between late-medieval theology and that which came before, but also with the Protestant and Catholic reformation movements of the sixteenth century. Far from being a dim reflection of its former glory, late-medieval thought was in fact a rich and developing tradition.

After several hours of deep discussion, we adjourned to



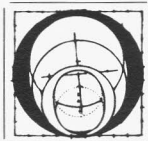
Andrew C. Gow

ponder on our own the implications of Biel's thought for the radical religious, social, and political changes that would wrack Europe in the centuries after his death in 1495. A more enjoyable and stimulating way to spend a Sunday afternoon can hardly be imagined, and our heartfelt thanks go to Professor Gow for so generously sharing with us his time and expertise. ✪

Oh, for a dull moment!

## Reflections on the first tenure-track year

by *Victoria Christman, Luther College, Iowa, Division alumna*



In February 17, 2005, I returned home from the doctor having confirmed what I

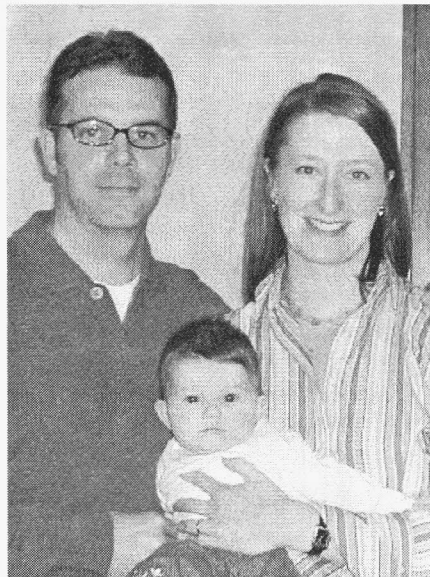
had suspected for a couple of weeks—I was pregnant. The baby was due in mid-October. My husband Robert, also a Division alumnus, was lecturing all day at Wright State University in Dayton, Ohio, where he had a one-year appointment. I made myself a cup of tea and sat down at the kitchen table. A few minutes later, the phone rang. It was the Dean of Luther College in Iowa, offering Robert and me a joint, tenure-track appointment in the history department. That evening Robert returned from work and asked how my day had been. "You'd better sit down," I responded . . .

So here we are, all three of us, in Decorah, Iowa. After a gloriously uneventful pregnancy, during which I wrote and defended my dissertation, and Robert taught a total of 670 students (with no teaching assistants), and published two articles, Sophia Elizabeth Christman was born in the October of our first tenure-track semester at Luther College. She was such a cooperative baby, in fact, that she waited a week beyond her due date, to be born on the first day of mid-term break.

Every professor will attest to the fact that the first year of teaching is hectic. Needless to say, ours has been no exception. The saving grace of our work here at Luther is that we occupy a joint-position. This means that we divide a regular teaching load between the two of us. We, therefore, teach two classes each per semester, plus a short, January-term class.

This two-two load theoretically enables us to balance all the demands of our new life: teaching, research, and child-care. Luther is a small liberal arts college, loosely affiliated with the E.L.C.A. church, and located close to the Mississippi River in the bluffs of northeast Iowa. Classes are small (never more than 25 students), and expectations for students and faculty are quite high. The college values teaching but does not disregard the research work of its faculty. Because it is a private institution with a healthy endowment, there is a research fund that provides monies for faculty to attend conferences and pursue their research interests. Life could certainly be worse.

In many ways, we are a million miles away from our grad school days in Arizona. We clearly have more responsibilities on all levels, and the town of Decorah and Luther College are both minute in comparison to Tucson and the UA. But in many ways, we feel our "home" connection strongly. We have started an Early Modern Seminar here on campus, composed of five or six faculty members in various fields (history, English, philosophy), who study the Early Modern period. We meet monthly to read each other's research and provide some helpful feedback. It is not dissimilar to the Division seminar, if somewhat less demanding! We also find that we are able to use our own research in the classroom. At the moment, I am teaching a course on "The European Inquisitions," in which



Robert and Victoria Christman with baby Sophia

students are reading my own translations of archival documents I brought back from the Netherlands. We also guide various student research projects on topics related to Reformation history, in the course of which we are able to draw upon the mental libraries we acquired through many semesters of seminar book-reviews.

It is hard to believe that so much has happened in just one year. We will certainly breathe a sigh of relief at the close of the semester, having survived all of the challenges, struggles, and thrills it brought us. Some would take the summer to stop and rest. Not us. Instead, we will load the family, baby and all, onto a plane and jet over to Europe for a summer of research. The academic life as we have experienced it thus far, is many things: frantic, stressful, invigorating, satisfying. It seems that the one thing it will never be is uneventful! ☼

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## Alumni Placement



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

Curtis V. Bostick (PhD 1993)  
Southern Utah University

Michael Bruening (PhD 2002)  
Concordia University, Irvine

Robert Christman (PhD 2004)  
Luther College, Iowa

Victoria Christman (PhD 2005)  
Luther College, Iowa

Peter Dykema (PhD 1998)  
Arkansas Tech University

John Frymire (PhD 2001)  
University of Missouri, Columbia

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

Brad S. Gregory (MA 1989)  
University of Notre Dame

Derek Halvorson (MA 1998)

Sigrun Haude (PhD 1993)  
University of Cincinnati

Benjamin Kulas (MA 2005)

Nicole Kuroпка (MA 1997)  
Vicar, Evangelical Church of the Rhineland

Marjory E. Lange (PhD 1993, minor)  
Western Oregon University

Scott M. Manetsch (PhD 1997)  
Trinity Evangelical Divinity School

Michael Milway (PhD 1997)

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East Carolina University

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University of Southern Maine

Eric Leland Saak (PhD 1993)  
Indiana University,  
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Han Song (MA 2002)  
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Hope College, Michigan

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