



# Desert Harvest

THE DIVISION FOR LATE MEDIEVAL AND REFORMATION STUDIES

"... the premier place for Reformation studies" —Lyndal Roper, Professor of Early Modern History, Balliol College, University of Oxford



## "Here I stand!"

by Susan C. Karant-Nunn, Director



We are all aware of the challenge posed to higher (and lower) education by the current severe economic contraction. Many of us in academia are of the opinion, too, that the threat to our young people and to the Arizona economy comes simultaneously from a dominant faction in the state legislature that will not permit voters to render their verdict on whether the current emergency warrants a small and temporary addition to the sales tax. How strange it may seem, then, when we perceive that an equal challenge to the core of the undergraduate curriculum at the University of Arizona comes from within. Under the guise of a principle called "differential cuts," non-proportional, highly damaging budgetary reduction is now directed toward the University Libraries, the College of Fine Arts, the College of Humanities, and the College of Social and Behavioral Sciences (in which the Division is located). Other areas that are spared these huge cuts will, it is alleged, be able to attract large grants and other sources of outside revenue. After all, how many million-dollar grants does the English

Department garner, or Theater Arts, or History?

These have long been the cheapest parts of the curriculum to sustain. As a rule, salaries are lower and set-up costs for new faculty are minuscule. If money were in fact the chief criterion of where to cut, the Libraries, Fine Arts, Humanities, and Social and Behavioral Sciences would emerge from the current crisis with their ability to meet the needs of a rapid influx of undergraduates intact. Instead, we are diminishing our ability to instruct those very students whom we purport to welcome warmly.

What are the pedagogical roles that higher education must play in our society? Fundamentally, it must transmit to the coming generation that which we deem to be the essential substantive kernel of America's rich culture. Elsewhere in the world, this matter is conveyed in the equivalent of high school, but in the United States it is mainly not. Second, it must stimulate students to formulate and apply to themselves those questions concerning our existence both individually and in relation to other people that

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

Founded in 1989 by  
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Regents' Professor of History

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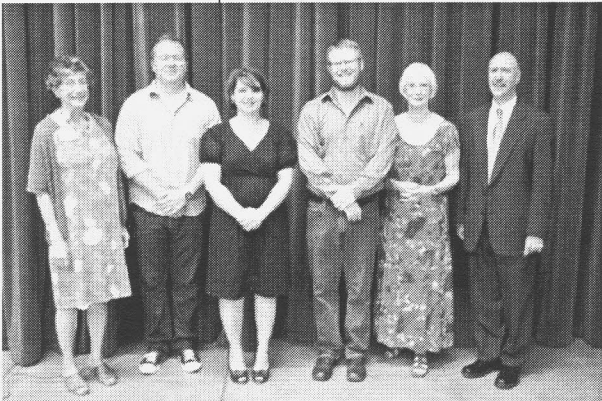
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## Division News



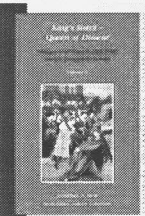
Participants in the Summer Lecture Series 2009: "Pilgrimage" (L to R): Helen Nader, Paul Buehler, Elizabeth Ellis-Marino, Sean Clark, Susan C. Karant-Nunn with Greg Foraker of St. Philip's in the Hills Episcopal Church. (Not pictured: Amy Newhouse)



Julie Kang, Euchul Kim



Cynthia White's  
Bestiary



Jonathan Reid's  
King's Sister

### Congratulations

**Paul Buehler and Amy Newhouse**, Division doctoral students, won language study awards from the German Academic Exchange Service (DAAD) for an eight-week German language study course in Bonn and Freiburg respectively. Oberman-Reesink Scholarships from the Division and Barbara Payne Robinson Scholarships from the History Department supplemented these awards.

**Sean Clark**, Division doctoral student, received a second \$2,500 Borders Group Foundation Scholarship. Additionally he won an Ora DeConcini Martin and Morris Martin Scholarship for research at the Herzog August Bibliothek in Wolfenbüttel, Germany.

**Julie Kang**, Division doctoral student, and **Euchul Kim**, were married in August. Julie returned from a year of Fulbright-funded research in Paris to finish her dissertation on seventeenth-century Huguenot women and girls who convert to Catholicism.

**Tom Donlan**, Division doctoral student, received an Ora DeConcini Martin-Morris Martin Scholarship for archival research in Paris and Moulins toward his doctoral dissertation on the non-violent, spiritual militancy of François de Sales.

### Conferences/Publications

**Professor Pia Cuneo**, Professor of Art History and Division associated faculty, spent September conducting research at the National Sporting Library in Middleburg, Virginia, as their John H. Daniels Research Fellow.

**Professor David L. Graizbord**, Associate Professor of Judaic Studies and Division associated faculty, published an article in "Jewish Social Studies" on "Religion and Ethnicity among the Men of The Nation: Toward a Realistic

Approach." He is currently working on various writing projects including a "Featured Review" of Yirmiyahu Yovel's "The Other Within: The Marranos: Split Identity and Emerging Modernity" (Princeton University Press, 2009) for the "American Historical Review."

**Professor Susan C. Karant-Nunn**, Division Director, has been awarded a two-month Research Visit grant from the DAAD. In July, she taught at the H. Henry Meeter Center and the National Endowment for the Humanities Summer Institute for Teachers at Calvin College in Michigan. Her monograph, "The Reformation of Feeling: Shaping the Religious Emotions in Early Modern Germany" (Oxford University Press), will be released in December.

**Mary Kovel**, Division doctoral student, published a book review of Rose Hentschell's "The Culture of Cloth in Early Modern England: Textual Constructions of a National Identity" in the "Journal of British Studies" (October 2009).

**Professor Ute Lotz-Heumann**, Heiko A. Oberman Professor, taught a seminar in August at the Herzog August Bibliothek's 34<sup>th</sup> International Summer Course in Wolfenbüttel, Germany. The theme was "Conversion in the Early Modern Period." She also published "Between Conflict and Coexistence: The Catholic Community in Ireland as a 'Visible Underground Church' in the Late Sixteenth and Early Seventeenth Centuries" in "Catholic Communities in Protestant States: Britain and the Netherlands, 1580-1720" (Manchester University Press, 2009).

**Professor Cynthia White**, Associate Professor of Classics and Division associated faculty, has been appointed Interim Head of Classics. Her most recent book, "From the Ark to the Pulpit: An Edition and Translation of the 'Transitional' Northumberland Bestiary (13<sup>th</sup> century)," is due to appear this fall from Brepols Press. Her article, "Concordia Virginitatis: Passionate Marriage in Paulinus of Nola's Epithalamium," recently appeared in "Words of Love, Love of Words in the Middle Ages and Renaissance" (Arizona Center for Medieval and Renaissance Studies, 2008). She is reading medieval Latin with Division students this fall and next semester she will offer her annual spring break tour of Italy, March 12-21, 2010 ([www.classics.web.arizona.edu/spring\\_break\\_italy](http://www.classics.web.arizona.edu/spring_break_italy)).

### Alumni

**Professor Robert J. Christman**, Luther College, Iowa, published an article, "I can indeed respond: Lay Confessions of Faith in Late Sixteenth-Century Central Germany," in the "Sixteenth Century Journal," winter 2008. He and his wife, **Victoria Christman**—also a Division

alum, also at Luther College—welcomed a new family member in April, Robert Lawrence Christman.

**Professor John M. Frymire**, University of Missouri, has been promoted to Associate Professor. He recently published an essay, "Demonstrationes catholicae: Defining German Communities through Counter-Reformation Rituals," in "Defining Community in Early Modern Europe" (Ashgate, 2008). His monograph will be released in December: "The Primacy of the Postils: Catholics, Protestants, and the Dissemination of Ideas in Early Modern Germany" (Brill, 2009).

**Professor Brad S. Gregory**, University of Notre Dame, has, in the past year, given presentations related to his new book on the Reformation era and the making of the modern Western world at the State University of Milan, University of Oslo, Wisconsin-Madison, Stanford, Berkeley, Yale, Northwestern, and Chicago. He published essays in "History and Theory" and "Historically Speaking," and co-edited a volume that is appearing this fall entitled "Seeing Things Their Way: Intellectual History and the Return of Religion" (University of Notre Dame Press). With **Randall C. Zachman** (University of Notre Dame), he was named North American co-editor of the "Archiv für Reformationsgeschichte."

**Professor Andrew C. Gow**, University of Alberta, Edmonton, published "The Contested History of a Book: The German Bible of the Later Middle Ages and Reformation in Legend, Ideology, and Scholarship" in the "Journal of Hebrew Scriptures" (2009).

**Dr. J. Derek Halvorson** was inaugurated as the second president of Providence Christian College in Ontario, California, on September 19.

**Professor Peter A. Dykema**, Arkansas Tech University, has edited Heiko A. Oberman's Calvin articles for publication as "John Calvin and the Reformation of the Refugees" (Librairie Droz). He continues to serve as book review editor for the "World History Bulletin" and, stretching out from his comfort zone, played Captain Brackett this past summer in a production of "South Pacific."

**Professor Jonathan Reid**, East Carolina University, was promoted to Associate Professor in August. His two-volume monograph, "King's Sister, Queen of Dissent: Marguerite of Navarre (1492-1549) and Her Evangelical Network," was released in April by Brill.

### In Memoriam

**Mary Ann Goodman**, photographer and friend of the Division, died August 12 after a five-year battle with cancer. She will be missed. •



A word from the Chair

## The idea of Humboldt: research and learning

by Ute Lotz-Heumann, Heiko A. Oberman Professor



ilhelm von Humboldt, the Prussian educational reformer and co-

founder of Humboldt University, Berlin, believed in the unity of research and teaching. His educational ideal saw the university as a place where professors and students would interact to achieve the higher goal of learning.

I think that Humboldt was right, but things are a little more complicated than the simple phrase, "the unity of research and teaching," implies.

When teaching graduate seminars, one is often close to achieving the unity between research and teaching. Complex historical problems and historiographical discussions are on the agenda that the teacher herself might have grappled with just a few years before. Everyone present has their own finished, ongoing, or planned research in mind and will contribute examples

from it to the general discussion. It may not happen every day, but sometimes a student contribution gives a teacher a new perspective on a problem that he or she thought was "old hat." Teaching a graduate seminar is therefore always a pleasure.

Teaching undergraduates can be more of a challenge. Here, one has to exercise permanent self-control: Am I using terms that I haven't introduced before? Have I explained this event or concept sufficiently for them to understand the basics of it?

We need active researchers to teach undergraduates. Imagine a professor who taught the same course over and over again to generations of undergraduates without ever changing it. Within a few years or a decade at the most, he or she would be totally out of touch with the latest research on the subject—in short, he or she

would be teaching hopelessly old material in an institution which exists to do research and to further knowledge.

When one looks more closely, there is, in fact, more unity between teaching and research in undergraduate instruction than meets the eye. Not only do we adjust our undergraduate courses to incorporate our own and others' research findings. In addition, when we work on a new project, we often simultaneously start to teach on that subject, bringing our new insights into the classroom. Sometimes, this even works the other way around: I have personally been inspired to start a new research project after changing a syllabus to include newer literature.

The unity of research and teaching might not be as easy and as clear-cut as Humboldt's phrase implies, but it is practiced every day in our universities. In fact, it's what universities are all about! •



OBERMAN'S CALVIN COLLECTION  
PUBLISHED

Heiko A. Oberman, Division founder, dedicated the last fifteen years of his scholarly career—his Arizona years—to the study of John Calvin and the pan-European Calvinist movement. Oberman identified the plight of exile as the crucible for the lived experience of Reformed (Calvinist) Christians. Calvin himself was forced to flee from France in 1534 and was banished from Geneva in 1538. In the decades still to come, his followers were persecuted in France, the Low Countries, and elsewhere in Europe. So crucial was the exile experience for Calvin and the early Calvinists that Oberman described the entire Reformed movement as the "Reformation of the Refugees." Professor Oberman had hoped to write a major biography of Calvin, a dream cut short by his death in 2001. However, Oberman had already sketched out many of his key theses in a number of articles and essays. Eight of these essays will be published this fall by Librairie Droz, a publishing house in Geneva, under the title "John Calvin and the Reformation of the Refugees." Division alumnus Peter Dykema has edited the articles and provides an introduction. •

### "Here I Stand"

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all societies pose. Presumably all of us want those who will soon be responsible for life-shaping decisions to consider evidence with a creatively critical mind and to recognize the potential consequences of various outcomes. If we tailor higher education

exclusively toward the acquisition of marketable skills detached from general knowledge and cultural values, the prospect increases of their being employed for non-humane or even destructive ends. The use of marketable skills can never be ethically neutral.

Having been named a Regents' Professor, I consider myself more bound

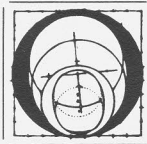
than ever before to declare this conviction. To do so is neither heresy nor treachery. It is the heart of fidelity to this University, to this country, and to our collective young people.

Please remember to donate to the Heiko A. Oberman Chair and Library Endowment! We need your help more than ever. •

At the feet of visiting scholars

## James M. Estes, University of Toronto

by Rebecca Mueller, doctoral student



In September 14, the Division for Late Medieval and Reformation Studies had the great pleasure of

once again welcoming James M. Estes, Professor Emeritus of History,

individually. These meetings served the purpose of discussing research interests and academic goals. He was sincerely interested in the work of each student, and willingly offered his knowledge and expertise. He provided encouragement, advice, and constructive criticism, all of which resulted in renewed fervor to pursue and excel in our respective research endeavors.

One of the highlights of Professor Estes' visit was his public lecture, "Luther, Canon Law, and the Wittenberg Jurists," in which he presented his most recent research and writing. Estes addressed the ambiguity of Luther toward canon law. While despising, rejecting, and equating canon law with papal tyranny, Luther found a large portion of it rather useful to refute the laws and teachings of the papal church and to support the evangelical reform movement. Estes maintained that Luther knew and abode by two law codes: divine law and natural law. In addition the early modern religious reformer adamantly argued that laws must not violate human consciences. In Luther's mind, the papal church had kept human consciences under tyrannical rule, thus he regarded it as most crucial to avoid the renewed establishment of such suppression. This, Estes argued, was in fact the essence of Luther's Reformation. The word 'consciencen' is a term used most frequently in Luther's

writings and demands careful definition.

Estes further argued, Luther wanted the Reformation to come about through consensus among pastors, rather than by imposing a "haufen Gesetze" or a bunch of laws. It seems evident, and is easily traced in the Table Talk, that Luther's relationships with lawyers were rather delicate to say the least. He thought legal proceedings to be dishonest and convoluted. In addition he saw lawyers as interfering in matters of conscience when those should have been matters for theologians to solve. Thus, on two separate occasions in 1539 and 1544 Luther, from the pulpit, publicly denounced Wittenberg court proceedings that tried to uphold canon law regarding cases of clandestine engagement and digamy (remarriage after the death or divorce of one's first husband or wife). Estes concluded that Luther's vehement opposition to the jurists can only be understood in light of Luther's campaign to keep Christian consciences free from the "tormenting burden of man-made law." Luther's belief was founded on the premise that the "law exists for the sake of the conscience, not the conscience for the sake of the law. If one cannot help both at the same time, then help the conscience and oppose the law," and in his mind this is what mattered most. •



James Estes delivers his lecture

University of Toronto. Estes is a distinguished Senior Fellow of the Center for Reformation and Renaissance Studies at Victoria College at the University of Toronto. Among other books and numerous articles, he is the author of "Christian Magistrate and Territorial Church: Johannes Brenz and the German Reformation" (2007) and "Peace, Order and the Glory of God" (2005). In the forthcoming issue of the "Lutherjahrbuch" (2009), he contributed an article entitled "Luther's Attitude Toward the Legal Traditions of his Time."

Estes is a loyal friend, mentor, and supporter of the Division. While in Tucson he was extraordinarily generous with his time, and met with each Division student



# Five unforgettable doctoral summers

Paul Buehler: Goethe Institute, Bonn, Germany



In May 31<sup>st</sup> I set foot upon German soil for the first time in my life. It is difficult to convey the excitement I felt as I disembarked the airplane in Frankfurt, especially when considered in light of the inadequacies I had felt as one who studies German history but who had never previously so much as set eyes on the place. My primary task was to receive eight weeks of language instruction at the Goethe Institute located in Bonn-Bad Godesberg, for which I had won an award from the German Academic Exchange Service (DAAD). For five hours every day, for five days every week, I was

given language instruction exclusively in German. While this certainly provided me with the rudiments necessary for expressing myself in German, lessons in language and culture did not end when I left the Goethe Institute's campus.

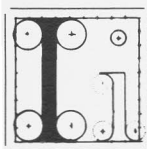
Weekends were free for travel, and I was fortunate to visit cities such as Cologne, Aachen, Koblenz, and Munich. Standing for the first time before the awesome grandeur of Cologne's cathedral, I realized that there is no substitute for being physically present in a place, regardless of how much one has read about it. Thinking about a subject and attempting to understand it may, of course, be achieved

in the comfort and quiet of one's study, or favorite coffee house, or library, but my experiences in Germany this past summer convinced me of the limitations of such endeavors conducted without having been to the place under investigation. There are simply too many similar revelations to recount, and I believe it therefore to have been a hugely successful and personally enlightening experience. •



Godesburg ruins

Sean Clark: Herzog August Bibliothek, Wolfenbüttel, Germany



I had heard about the Herzog August Bibliothek (HAB) in Wolfenbüttel for years before I decided to make the trip myself (with the generous financial support of the American Friends of the HAB, the UA Department of History, and the Division). People I have great respect for continually raved about it. The collections, the staff, the town: all fantastic. At times though, the praise seemed almost over the top, and in the back of my mind I had doubts. Could it really be that good? After all, the lore of graduate school is full of stories about evil archivists who wield an arcane power over access to the dark

recesses of the stacks. I tried to keep my expectations low.

It took less than a day, however, for me to realize that the praise had been entirely deserved, and perhaps even a bit inadequate. Even through the haze of jetlag, I could tell that this was a special place. The first time I sat down at one of the long tables in the bright and open reading room, laid a copy of a seventeenth-century pilgrimage narrative on the black foam supports, and felt immediately absorbed into the past, I knew I had found my home away from home.

In the three weeks that I was in residence at the HAB, I spent eight to ten hours a day in the reading room. I

read through dozens of books in preparation for my dissertation research on pilgrimage to Jerusalem in the early modern period. Aside from the depth of the collections and the comfort of the surroundings, the camaraderie of the other scholars working in the library was phenomenal.

I am now in the tedious process of applying for grants to support my dissertation research. As I jump through the many hoops required, I think back to those happy hours spent in Wolfenbüttel and tell myself to keep plugging away so that I can get back there soon. •



Sean Clark (R) with Professor Pia Cuneo, Wolfenbüttel

## Tom Donlan: Institut d'histoire de la Réformation, Geneva



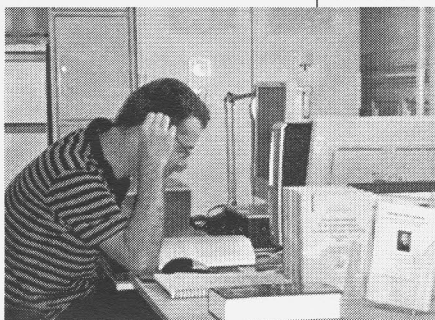
May and June 2009 was the time to be in Geneva as scholars from all over the world gathered in the capital of French Switzerland to commemorate the 500<sup>th</sup> anniversary of Jean Calvin's birth. I journeyed to Geneva to participate in the *cours d'été* (summer courses) and to conduct research at the Institut d'histoire de la Réformation at the University of

Geneva. Directed by the renowned historian of the French Reformation, Philip Benedict, the Institute boasts a staff of over ten resident scholars, including several leading names in Reformation scholarship, such as Irena Backus and Alain Dufour. Each summer the IHR

welcomes students to take two weeklong courses on religion in the Reformation era. This year's topics were "Free-thinkers, Libertines, and other Challenges to Religion" and "Transmitting the Sacred." Each day consisted of a lecture, usually in French, followed by student presentations. Almost without exception the instruction was excellent and the presentations stimulating. Perhaps the most gratifying aspect of the *cours d'été* was the opportunity to work with students from so many different countries—Russian, Swiss, German, Italian, French, and Canadian students, each bringing their own academic vocabulary and approach to the study of religion.

I spent several additional weeks conducting research on the history of relations between Geneva and Savoy

and in particular the Catholic missions in northern Savoy during the 1590s. François de Sales, whom I am studying for my dissertation, spent four years trying to reestablish Catholicism in this Protestant region which had been loyal to Geneva and Berne for more than half a century. Both the Institute and the University of Geneva's libraries house invaluable sources documenting the religious and political tensions between Geneva and Catholic Savoy, sources which cannot be found elsewhere. While conducting this research I had the privilege of discussing my reading with professors Dufour and Daniella Solfarino-Camilocci. These discussions helped to bring greater clarity to the questions I am asking and how to frame this aspect of de Sales' career. •



Tom Donlan

## Mary Kovel: British Library and National Archives, London



With funding from the History Society of the Episcopal Church and the Institute of Historical Research (IHR) Mellon Foundation, I am in the last months of my dissertation on

examining archival records in Birmingham, Coventry, Lichfield, Stratford-upon-Avon, and Worcester. I now reside in London where I am finishing my research at the British Library and the

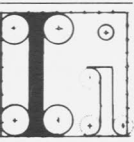
printed pamphlets, I have a better understanding of consumer practices, interpersonal relationships, and religious ideologies in Warwickshire during the early modern period. The IHR has afforded me a wonderful intellectual community in which to meet fellow graduate students and professors. I have had the opportunity to present my research and engage in several conferences. Although this year has passed by too quickly, I look forward to returning to Tucson and completing my dissertation in the near future. •



the significance of hair and head-coverings in sixteenth-century England. For the majority of the year, I have lived in the British Midlands

National Archives. The year has proven quite fruitful. After combing thousands of probate records along with church court records and

**Amy Newhouse: Sack Collections, Newberry Library, Chicago, and the Goethe Institute, Freiburg, Germany**



I am often surprised by the fact that I do not spend all of my time at the University of

Arizona learning history, but also building the skills needed to research history. In the spring and summer 2009, I was able to take large steps toward these skills through grants which I received to go to Chicago and Germany—namely, the Newberry Renaissance Consortium Grant to conduct research in the Edward E. Ayer and Johan Gabriel Sack Collection, and a

language study award from the German Academic Exchange Service (DAAD) for an eight-week German language study course in Freiburg.

At the Newberry library, I studied early modern maps of Nuremberg, Germany, as an entrance to my growing interest in the physical parameters of people's social and cultural lives in the sixteenth century.

I then spent the summer in Freiburg taking language classes and my first steps into a German archive. I worked on vital language

skills, early modern handwriting, and, most importantly, how to navigate complicated libraries and archives. Each step along the way fills in a piece of the early modern society and culture.

And I now feel much more comfortable about eventually returning to conduct my dissertation research in earnest; I am no longer stepping into the great unknown. •



Amy Newhouse •

**SAVE THE DATE • 24<sup>th</sup> ANNUAL TOWN AND GOWN LECTURE • MARCH 24, 2010**

# HEINZ SCHILLING

**HUMBOLDT UNIVERSITY, BERLIN, PROFESSOR OF HISTORY**

WINNER OF THE 2002 DR. A. H. HEINEKEN PRIZE FOR HISTORY

HONORARY DOCTOR OF THEOLOGY, UNIVERSITY OF GÖTTINGEN, 2009

The relationship between church and state; the role of migrants and minorities; international relations; European urban history; the imposition of norms and values; comparison of developments across Europe: most of the research themes studied by Heinz Schilling could have come straight from the headlines of today's newspapers. The difference is that in Schilling's case it is the relationship between all these themes in the early modern period which is important, and thus the historical origins of key elements of the world in which we now live.

Schilling is concerned above all with European history in the time of the Reformation and the Counter-Reformation, and his work has brought us a more coherent picture of this period. For many years historians studying early modern Europe either studied the processes of state formation or religious developments. Schilling, by contrast, studies religious, social and political factors in relation to each other as a process of "confessionalization." He has pointed out that both the newly formed Protestant and the Catholic states began working closely with what was generally the only official church within their region. Schilling makes clear that there is much greater unity in European history than was previously assumed, and he raises that history above the boundaries between countries and religions.

Heinz Schilling is the president of the German Society for Reformation History and the European managing editor of the "Archive for Reformation History." He has published numerous monographs, edited collections and articles. Two of his most recent monographs are:

"Early Modern European Civilisation and its Political and Cultural Dynamics" (Hanover und London : Brandeis University Press of New England/Historical Society of Israel, 2008)

"Konfessionalisierung und Staatsinteressen. Internationale Beziehungen 1559-1660" [Confessionalization and State Interests: International Relations, 1559-1660] (Paderborn: Schöningh, 2007)





John Calvin at 53 years old,  
engraving by René Boyvin,  
1562. This is the 500<sup>th</sup>  
anniversary of Calvin's birth  
in Noyon, France.

## UA Division for Late Medieval and Reformation Studies

# Alumni Placement

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

**James Blakeley** (PhD 2006)  
St. Joseph's College, New York

**Curtis V. Bostick** (PhD 1993)  
Southern Utah University

**Michael W. Bruening** (PhD 2002)  
Missouri University  
of Science & Technology

**Robert J. Christman** (PhD 2004)  
Luther College, Iowa

**Victoria Christman** (PhD 2005)  
Luther College, Iowa

**Peter A. Dykema** (PhD 1998)  
Arkansas Tech University

**John Frymire** (PhD 2001)  
University of Missouri

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

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

**Brandon Hartley** (PhD 2007)  
Wasatch Academy, Mt. Pleasant, Utah

**J. Derek Halvorson** (MA 1998)  
President, Providence Christian College

**Sigrun Haude** (PhD 1993)  
University of Cincinnati

**Benjamin Kulas** (MA 2005)  
Rye Country Day School, Rye, New York

**Nicole Kuropka** (MA 1997)  
Max-Weber-Berufskolleg, Düsseldorf

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

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

**Michael Milway** (PhD 1997)

**Jonathan Reid** (PhD 2001)  
East Carolina University

**Joshua Rosenthal** (PhD 2005)

**Eric Leland Saak** (PhD 1993)  
Indiana University,  
Purdue University, Indianapolis

**Han Song** (MA 2002)  
Ernst & Young, Boston

**J. Jeffery Tyler** (PhD 1995)  
Hope College, Michigan

**Joel Van Amberg** (PhD 2004)  
Tusculum College, Tennessee

**Atilla Vékony** (MA 1998)  
Wheatmark, Inc.