



VOL. 23, NO 1

Desert Harvest

THE DIVISION FOR LATE MEDIEVAL AND REFORMATION STUDIES

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



Tribute to Luise Betterton at 25 Years in the Division

by Susan C. Karant-Nunn, Director

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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Go to the banks of the great grey-green, greasy Limpopo River, all set about with fever-trees” Rudyard Kipling, “The Elephant’s Child,” “Just So Stories.”

I never expected to know anybody who came from the exotic land of Rudyard Kipling’s creatures, yet I have worked with one for 15 years. We are celebrating the milestone of Luise Betterton’s 25 years in the Division; without Luise’s commitment, the Division would surely not thrive, and it might no longer exist. About 50 admirers, divided between donors and personal friends, came to honor Luise over lunch at the Hacienda del Sol Resort on April 8. When I broached the idea of such an event, she said, “No! Nobody would come to a ‘Lunch with Luise!’” I am gloating over having been vindicated.

Few of us have known the details of her story. She was born Maria Luisa Paola Rosa Borra in Southern Rhodesia, today Zimbabwe. Her grandparents had immigrated from the Piedmont region of northern Italy. She grew up speaking Italian and English. She took a crash course in Afrikaans before going to South Africa but seldom needed to use it.

Luise’s father died just before her first birthday. Her

mother designed especially wedding finery for the well-to-do. Luise recalls that, as a child, she went to an Anglican wedding every Saturday and a Jewish wedding every Sunday. She had a privileged upbringing, with plentiful servants.

She met her future husband Eric Betterton when she was 16-1/2¹. She went to a Dominican school and he to a Jesuit one. Luise followed him to the University of Natal in Durban, South Africa, where she majored in French and Psychology. She took courses in German. (She had learned Latin from the Dominican sisters.) Are you counting the languages? Luise and Eric were married in Salisbury, now Harare) in 1979. Eric took the Ph.D. at the University of Witwatersrand in Johannesburg, while Luise worked to support them. International sanctions against the government of Prime Minister Ian Smith and its practice of segregation meant that they might find it difficult to travel on a Rhodesian passport, so Luise took an Italian one and Eric a British one. The couple were opposed to *apartheid* and found it increasingly hard to live in either their home country or South Africa.

Luise worked for over seven years for Engelhart Industries and rose to the

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THE UNIVERSITY OF ARIZONA.

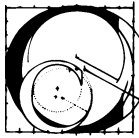
Arizona's First University.



A word from the Oberman Chair

Naming as a Historical Problem

by Ute Lotz-Heumann, Heiko A. Oberman Professor



Continuing the tradition I established in 2014, I would like to tell you about another interdisciplinary

conference I attended. This was the so-called "Frühe Neuzeit Interdisziplinär" meeting at Vanderbilt University in Nashville, Tennessee, in March. In fact, I was not the only person from the Division: Our Director, Professor Susan Karant-Nunn, also attended, and we each chaired and commented on a session. Pia Cuneo, Professor of Art History and associated faculty in the Division, and Amy Newhouse, Division doctoral student, both gave papers. This, in fact, led one participant at the conference to comment that "the University of Arizona has sent quite a contingent."

"Frühe Neuzeit Interdisziplinär" translates into English as "The Early Modern Period in Interdisciplinary Perspective." More specifically, it is a "Conference Group for Interdisciplinary Early Modern German Studies." The conference takes place every three years and has as its goal "to explore and integrate current research interests in the disciplines of literature, history, the history of science and medicine, music, art history, and historical theology and the history of religion." This year's theme was "Names and Naming in Early Modern Germany."

At first, it seemed as if the conference was not off to a good start. Because of the blizzard that struck much of

the East of the country on Thursday, March 5, many participants did not make it to Nashville that night. So the next morning, only about half the conference participants had arrived. Instead of having two parallel sessions, all the papers were given in one plenary session. In fact, this ad hoc arrangement proved to be quite fruitful; there was a lively discussion, and people felt that the plenary session actually heightened everybody's awareness of the multiple facets of the conference subject.

Overall, the subjects of the papers at the conference covered a vast territory -- even though they all concentrated on Germany. We learned about the usage of the term "Germany" in the sixteenth-century Empire; how naming and labeling in the archives over the centuries completely changed the perception of a sixteenth-century document; the naming of hospitals in early modern cities (Amy Newhouse); the impossibility of adequately naming the different groups of early modern "Anabaptists"; the naming of confessional music; "naming, blaming and framing Protestant persecution" in a painting by Lucas Cranach the Younger (Pia Cuneo); and about "Luther and the power of names." If you are interested, you can find the conference program at <http://fni.ucr.edu/2015conference.html>.

What the conference made very clear is that naming and labeling are powerful tools

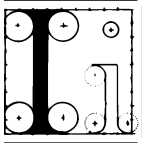
employed by societies (not only in early modern Germany!) to foster group identity, define enemies, construct the social and physical environment, and generally explain the world. For example, one can see a pattern, often repeated in early modern Europe, in which religious groups were initially labeled by their opponents or rivals (e.g. Huguenots, Puritans). Obviously, these groups vehemently rejected these labels at first, only to adopt them over time. Thus, negative labels often turned into neutral names. The conference also made clear that, although scholars often struggle to find the right name for a historical group, period, or other phenomenon, doing so is literally part of our job. If we relied only on the identifiers in our primary sources, where for example all confessional groups of the sixteenth century might refer to themselves as "Christians," we would often be unable to differentiate among our historical actors. Therefore, it behooves us to continue to struggle to find the most adequate names for the subjects of our research.

...naming and labeling are powerful tools employed by societies...



Fairies Matter. No, really!

by David Neufeld, doctoral student



will begin with an admission: my first years of graduate study at the Division have

not involved a lot of serious thought about fairies. My attendance at Dr. Michael Ostling's presentation, entitled "A pretty kind of little Fiends or Pigmey-Devils': Classifying the Fairies in Early Modern Europe," helped to correct this deficiency. Dr. Ostling, who joined us from the Centre for the History of European Discourses at the University of Queensland, began his lecture with what he termed the "rather dubious pleasure" of trying to explain to the

assembled audience how early modern Europeans tried to classify and make sense of the fairies and other preternatural beings that inhabited their physical and mental worlds. In fact, sixteenth- and seventeenth-century authors from across Europe had a lot of trouble with this task. Confusion abounded. Some argued that fairies were fallen angels, divided into species of troll, nymph, elf or ghost, depending on the environment in which they resided. Others were certain that fairies were actually unique from other fantastical entities, distinguished from

fauns, satyrs, robin goodfellows, and trolls primarily by their tendency to help out children and housewives around the house. After taking us through more than a dozen other interpretations, Dr. Ostling concluded that the boundaries between fairies, demons, ghosts, classical beasts, and even unbaptized babies remained fluid throughout the early modern period. In other words, fairies were not so easy to pin down.

And yet, their ongoing existence could not simply be ignored. These pagan, pre-Christian beings, after all, did not fit

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These pagan, pre-Christian beings, after all, did not fit easily into orthodox Christian understandings of reality.

Tribute to Luise Betterton at 25 Years in the Division

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position of Division Sales Manager of Precious Metals Electroplating. She had an expense account and a company car. She left that post when Eric went to work for a cement manufacturer and was sent into the Karoo. Social pressure forbade Luise from doing her own cleaning. She interviewed a long line of women who avidly sought the employment of cleaning her house.

Although the Bettertons expected to land in England, Eric applied for and won a post-doctoral fellowship at Caltech. They traveled with just two suitcases each, by way of Rio de Janeiro, which they stopped off to see. They lived in Pasadena for three years. Among other activities, Luise studied German at her husband's host institution. Eric won a professorship in Atmospheric Sciences at the University of Arizona and

came to Tucson in 1988. Luise initially took courses in Management Information Systems, Marketing, and Business Law. Her seeming preferences notwithstanding, in 1990 Heiko Oberman invited her to work for him in the newly founded Division for Late Medieval and Reformation Studies. Her high intelligence, the wealth of her linguistic attainments, and her personal charm doubtless drew him. I met her here in Tucson in 1990 one week before she assumed her new position, at an international conference on anticlericalism that Heiko organized.

Luise worked for Heiko for 11 years, until his death. Since 2001, she and I have labored side-by-side. We grew well-acquainted through our shared enterprise of getting the Heiko A. Oberman Chair in Late Medieval and Reformation History endowed.

Neither of us knew anything about fund-raising, but together we bolstered one another's imagination and drive. Without Luise's unflagging energy, this undertaking could not have come to completion. Over 500 of you rewarded our efforts. Another, most distinct reward was the arrival of Oberman Professor Ute Lotz-Heumann in 2008.

Luise taught French reading to eight Division students who did not have access to a formal course. They passed the departmental language exam.

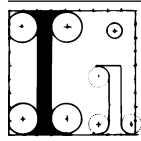
I urge you to salute Luise Betterton with a donation to any of the Division's funds, in accordance with your preferences. Remember to write "in honor of Luise" in the lower left-hand corner of your checks. I shall do the same.

¹ Eric is a University Distinguished Professor and head of the Department of Atmospheric Sciences at the University of Arizona.



Introductions

by Paul Milliman, Associate Professor of History



I had the great pleasure of introducing this year's Town and Gown Lecturer. Last summer

Professor Karant-Nunn told me that the Division was planning to invite a medievalist to give one of its next two Town and Gown Lectures, and she asked me who I thought were the very top medievalists in the world. Professor Thomas E.

Burman's name was, of course, on that list, and I am very happy that my colleagues selected him. I have long admired his work, and five years ago I had the opportunity to hear him give a public lecture at Dumbarton Oaks in Washington, D.C. It was quite simply one of the best public lectures I have ever attended.

Professor Burman received a BA in History and Spanish from Whitman College, a Licentiate of Medieval Studies from the Pontifical Institute of Medieval Studies in Toronto, and an MA and PhD in

Medieval Studies from the University of Toronto, where he specialized in medieval Spanish intellectual and social history, Islamic studies, and Latin Paleography.

Professor Burman is currently Distinguished Professor of the Humanities at the University of Tennessee, where he has taught since 1991. At the University of Tennessee he has served as head of the History Department and is currently Riggsby Director of the MARCO Institute for Medieval and Renaissance Studies, which, since its founding a decade ago, has quickly become one of the leading centers in the world for the interdisciplinary study of the period from the fourth through the sixteenth centuries.

Professor Burman has held fellowships at the Oxford Centre for Islamic Studies and the Center for the Study of Islamic Societies and Civilizations at Washington University in St. Louis. He

has also been awarded major research grants by the Rockefeller Foundation, the National Humanities Center, and the National Endowment for the Humanities. This summer his work, as both a teacher and a scholar, will again be supported by the National Endowment for the Humanities, as he serves as one of the faculty members leading the NEH Summer Institute in Barcelona on "Negotiating Identities: Expression and Representation in the Christian-Jewish-Muslim Mediterranean."

Professor Burman's research examines how the late medieval Mediterranean was a region of intellectual and cultural interaction and not just an arena of religious conflict. This approach to cultural and intellectual history is demonstrated in his brilliant monograph, "Reading the Qur'ân in Latin Christendom, 1140-1560" (Philadelphia, 2007). Winner of the American

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Prof. Burman (left) and Prof. Milliman



Fairies Matter. No, really!

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easily into orthodox Christian understandings of reality. What is particularly curious about the Church's reaction to fairies (and their fantastical companions) is that it did not involve integration of these beings into official beliefs or practices or significant attempts to eliminate them. Rather, fairies were Christianized through "encompassment," or their incorporation into the margins of Christian reality in their existing form. This was accomplished in a number of ways, the most prominent being Christian authors'

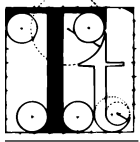
relegation of preternatural beings to a distant ancient past, where they could exert lesser influence on people's lives. The consequence of this process was that pagan thought concerning fairies was preserved, or "pickled," even under the pressure of Enlightenment rationalism. Thus, in their majority, modern Europeans know of such beings, but do not experience their presence as their early modern predecessors did.

As it turns out, a lecture about fairies produces a much more entertaining and varied question period than many

other topics might. Dr. Ostling's answers stimulated wide-ranging discussions that lasted well past his visit. Although none of my fellow students at the Division conduct research quite like our presenter's (at least not yet!), all of us came away with a greater understanding of the mental and physical world in which the subjects whom we study lived. Dr. Ostling's work serves as encouragement for us to look to unexpected sources of insight through which we can better understand late medieval and Reformation Europe.

The Scholastic Force is Strong: Christian Theology on the Margins of Medieval Europe

by Adam Bonikowske, doctoral student



The Division was pleased to welcome Professor Thomas E. Burman from the University of Tennessee-Knoxville as the 2015 Annual Town and Gown Lecturer. Burman's past scholarship has focused on religious and intellectual exchanges between Latin Christendom and Arab Islam, and he is author of "Reading the Qur'ân in Latin Christendom, 1140-1560" (Philadelphia, 2007) among other works. His more recent research has focused on cross-cultural and religious dialogues between Christians, Jews, and Muslims in thirteenth-century Spain, as well as on the influence of scholasticism on this southern periphery of Europe. Professor Burman's lecture, "On the Edge of Scholastic Europe: Ramón Martí Confronts Judaism and Islam," provoked much discussion of how the Dominicans in Spain challenged Islam and Judaism. Ramón Martí was a Spanish member of the Dominican Order from c.1250-1284, and was probably the most skilled Semitic linguist in the Latin world until the eighteenth century. Martí trained people in Arabic, Aramaic, and Hebrew, and was deeply involved in the Dominican intellectual milieu, whose program sought to convert both Muslims and Jews in Spain.

Professor Burman argues that the Dominican Order from its early thirteenth-century origins was not concentrated on Spain but wished to proselytize non-Christians even as far away as Hungary. Burman is able to document Martí's "turning away" from Spain within the theologian's

works. His earliest tracts from the 1250s were directed specifically against Muslims, while those from the 1260s and beyond were primarily attacks on Jews. In other words, Martí lessened his critique of Islam and turned his polemic specifically towards Judaism. Professor Burman asks why this was, and finds his answer in the then-current trends within Christian scholasticism. Scholastic theology, as a Christian intellectualism, was at that time chiefly concerned with confronting Judaism. The more the Dominicans and Martí absorbed the scholasticism deriving from France, the more they rejected Islam and Spain.

Professor Burman considers the study of these men's polemical works to be in an embryonic stage. He speculates that this is owing "to the horror of the texts and how gruesome they are." He thinks that the effort is worthwhile because such research can illuminate exchanges between opposing religious cultures. Ramón Martí's polemics, in fact, draw on specific Trinitarian arguments for disputing and persuading Jews and Muslims to convert to Christianity. All three religious traditions, Burman argues, employed theologies about the divine attributes of God, which Martí utilized to establish a link between himself and his would-be converts. Martí claimed that power, wisdom, and will were the essential three *middoths* (properties of God) that Muslim, Jewish, and Christian contemporaries agreed on.

Nonetheless, Martí discovered that Muslims were

resistant to his overtures. This is a partial explanation for his shift towards Judaism. At the same time, Burman claims that this Trinitarian argument was actually quite standard in Latin theology during Martí's time, having derived from Peter Abelard and been popularized through the writings of Peter Lombard. Martí's preference for converting Jews was thus indicative of tendencies already at work within the northern European scholastic curriculum, which had a strong tradition of learning Latin and Hebrew. By the end of his career, Martí had become a scholastic intellectual and was absorbed in the theological and philosophical trends of his time.

Professor Burman challenges historians to examine linguistic and intellectual currents within medieval Europe and to assess the ways in which scholars came to be integrated into the ranks of scholastic theologians. The shift away from writing about Latin Christian theology using Hebrew and Arabic tools suggests a shift in the nature of scholasticism itself. While Martí was highly knowledgeable in Aramaic and Arabic, Professor Burman believes that the Dominican leaned away from this area of his expertise in trying to make a name for himself among the dominant Christian theologians of his day.



Left to right: Profs. Karant-Nunn, Burman, Milliman, Margaret Regan, Prof. Gosner



The History of Everything Ever?

by Cory Davis, doctoral student



Every history graduate student at the University of Arizona must also choose a minor focus, which often plays a major role in the conversations we have as students in the Division. From gender studies and English literature to art history and Latin America, our minors come from diverse fields and help to shape the way we see late medieval and Reformation studies. The selection can often be a daunting one, and after wrestling with several different options in conversation with professors and possible advisors, I chose world history.

So what is world history? It cannot be the history of everything ever (sorry for the misleading title), which is an obviously impossible task, but it can take the whole world for its entire existence as the field of research. At its grandest, it is history that asks big questions which can only be answered by considering stories from many different places. Why did Europe come to dominate the world economy at some point between 1600 and 1800? Trying to answer this question

without considering American silver, African slaves, the Ottoman military, Indian textiles, Chinese markets, and a whole host of other factors from around the globe simply does not give the historian all the tools that she or he needs to posit an answer.

But world history need not be so sweeping. Comparing and contrasting similar processes helps us to reflect upon common elements of the human experience even if the movements are unrelated. Sometimes, however, world history suggests such connections. For instance, during the seventeenth century, the Thirty Years War, the Dutch Revolt, the Fronde in France, the English Civil War, and the Deluge in the Polish-Lithuanian Commonwealth, all suggest that pan-European forces helped to create large-scale conflict. But this is also the period of the fall of the Ming Dynasty in China, the beginning of Sakoku in Japan, and major wars in the Kingdom of Kongo. It becomes increasingly difficult to consider *only* local or regional factors when looking at the bigger picture might

bring other issues into focus. For someone like me who studies Anabaptists in what seems like a particularly European Reformation, world history constantly challenges me to see things in a broader perspective.

World history can never replace area studies, careful examinations of archival sources, and the mastery of research languages, nor should it try to do so. It can, however, put scholars of various subjects into conversation with one another to explore connections and make comparisons. Indeed, world history relies on collaboration with other historians, as well as anthropologists, economists, ecologists, linguists, and so on. As a discipline, it cannot stand on its own, but maybe that is a good thing. If it causes us to seek out voices other than our own to inform our ideas, if it forces us to consider ways that human stories intersect, then approaching any story in a world historical framework brings us all closer together as a historical discipline and, maybe, as a human race.

...history asks big questions which can only be answered by considering stories from many different places.



Introductions

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Philosophical Society's 2007 Jacques Barzun Prize in Cultural History, this book shows how philology and polemic occupied an equally important place in the minds of Christian readers of Islam's sacred text. His work continues to challenge us to think about how medieval and

early modern Christianity's encounters with other faiths were far more complicated than they appear at first. In addition, his research, like the work of the Division for Late Medieval and Reformation Studies, shows how useful it is to study as a whole a time period which is often

separated in accordance with academic and doctrinal traditions.

Division News

Congratulations

The Division is pleased to welcome **Professor Peter Foley** as a newly appointed associated faculty member. He is Director of the Institute for the Study of Religion and Culture and Associate Professor of Religious Studies. Foley was recently named to receive the Slater Fellowship for 2015/16 by the Institute of Medieval and Early Modern Studies (IMEMS) at Durham University, United Kingdom.

Adam Hough has won a two-month research stipend at the Herzog August Bibliothek from the Rolf and Ursula Schneider Endowment. He is also the recipient of an Ora DeConcini Martin and Morris Martin Fellowship, and a GPSC Travel Award. Together, these will enable him to spend time in Germany researching the Augsburg Interim, 1547-1559, during which the Holy Roman Emperor compelled the mainly Protestant citizenry to convert to Catholicism.

It is with great pleasure that we welcome **Reverend Dr. John R. Leech** as a member of the Advisory Board of the Division for Late Medieval and Reformation Studies. Dr. Leech has a Doctor of Ministry degree from the San Francisco Theological Seminary. His dissertation, "A Heart of Wisdom: Embracing the Vocation of Elderhood within a Congregation," focuses on the role of men over 55 years in guiding congregations.

Activities of Faculty and Graduate Students

Pia Cuneo, Professor of Art History and associated faculty of the Division, presented a paper, "Equine Empathies: Giving Voice to Horses in Early Modern Germany," at the conference, "Between Apes and Angels: Human and Animal in the Early Modern World," at the University of Edinburgh, United Kingdom, in December of last year. At the Frühe Neuzeit Interdisziplinär conference this March at Vanderbilt University, Nashville, Tennessee, she spoke on "When Paul was Saul: Naming, Blaming and Framing Protestant Persecution in a Painting by Lucas Cranach the Younger (1549)."

Professor Peter Foley, Director of the Institute for the Study of Religion and Culture and associated faculty of the Division, was invited to open the 2014 Fundraising Lecture Series for St. Pancras Old Church in London (founded 314). He spoke on the origins of the innovations of the 1718 liturgy in the Patristic sources of the Eastern Church, and the historical work of the Nonjuror

Jeremy Collier as found in his "Ecclesiastical History of Great Britain 1708."

Professor Susan Karant-Nunn, Division Director, recently published two essays: "Historiographische Integrationsarbeit: Ein Kommentar zu den Beiträgen englischsprachiger Historiker zur Interpretation der Reformation" in "Der Reformator Martin Luther 2017: Eine wissenschaftliche und gedenkpolitische Bestandaufnahme," Schriften des Historischen Kollegs – Kolloquien 92, edited by Heinz Schilling (Munich, 2015); and "For What Has Erasmus to Do with Money? Desiderius Erasmus, a Paragon of Fund-Raiser" in "Collaboration, Conflict, and Continuity in the Reformation: Essays in Honour of James M. Estes on his Eightieth Birthday," Essays and Studies, 34, edited by Konrad Eisenbichler (Toronto, 2014).

This past February she gave an invited paper, "The Goodness of Creation: Luther's Reconciliation with the Body," at the conference on "Cultures of Lutheranism" at the University of Oxford, United Kingdom.

Karant-Nunn has been named to the editorial board of the book series, "The History of Emotions," a cooperative venture between the Arizona universities (ACMRS) and the University of Western Australia, Perth.

Ute Lotz-Heumann, Heiko A. Oberman Professor, saw the publication of her chapter entitled "Zwischen Reformation und Konfessionalisierung: Die Lebenswelt Lucas Cranachs des Jüngeren [Between Reformation and Confessionalization: The World of Cranach the Younger]" in a volume entitled "Lucas Cranach der Jüngere und die Reformation der Bilder [Lucas Cranach the Younger and the Reformation of the Images]." She chaired and commented on a session about "Renaming Reformation Movements" at the Frühe Neuzeit Interdisziplinär meeting at Vanderbilt University in March of 2015.

Division doctoral student, **Amy Newhouse**, presented a research paper at this February's Annual ACMRS Conference, "Trades, Talents, Guilds, and Specialists: Getting Things Done in the Middle Ages and Renaissance," in Scottsdale, Arizona. She spoke on "Body Carriers: Working Bodies as the Boundary of Sixteenth-Century Nuremberg." At the Frühe Neuzeit Interdisziplinär conference, she gave a paper entitled "The Mystery of the St. Sebastian Lazareth:

Mapping Contagious Disease Care in Sixteenth-Century Nuremberg." Alumni

Professor James Blakeley, St. Joseph's College, New York, has been awarded a Faculty Fellowship to the H. Henry Meeter Center at Calvin College for the summer of 2015.

Dr. Sean Clark, Ph.D. 2013, was promoted last October from Director of Student Affairs to Head of School at BASIS, Flagstaff, Arizona, a school of over five hundred students and more than sixty faculty and staff.

Rev. Dr. theol. habil. Nicole Kuroпка completed the Habilitation in December 2014 at the Kirchliche Hochschule Wuppertal/Bethel. Earned after the doctorate, the Habilitation requires that the candidate write a second professorial thesis and give a lecture on a subject not previously covered in their research. Her habilitation thesis is entitled "Kommunikation, Reform und Bildung in den rheinischen Territorien. Von den Anfängen der Reformation bis zum Westfälischen Frieden," and her lecture was on "Evas Sinne – Adams Schuld. Das *Speculum morale* im Lichte der Geschlechterforschung." Kuroпка is a Privatdozentin at Wuppertal/Bethel Seminary. Her inaugural address will be in June.

Professor Jonathan Reid, East Carolina University, has given two invited lectures: "Reformation et révolte dans les villes françaises: Naissance gargantuesque des églises réformées, 1560–1563" in the graduate seminar of Professor Denis Crouzet, Université de Paris IV – Sorbonne, Centre Roland Mousnier, November 2014; and "Reformation et révolte dans les villes françaises, 1523–1563: Les rôles des clercs et des laïcs," in the Séminaire commun, Institut d'Histoire Moderne et Contemporaine, Université de Paris I – Panthéon-Sorbonne, February 2015. At the Renaissance Society of America conference held in March in Berlin, he delivered a paper, "A Neo-Latin Poet at a Reformation Crossroads: Nicolas Bourbon and His Suppressed 1530 *Epigrammata*." In early 2015, editor-in-chief Thomas Herron and Reid completed the transition of the journal "Explorations in Renaissance Culture" to publication with Brill Academic Press, a move which will make the journal more widely available and read. The first issue, 41.1 (2015 Summer), appeared in March. Submissions are heartily encouraged.

In Memoriam

Wilhelm Heinrich Lotz (1927-2015) was a state attorney who was also active in local politics in his hometown of Nidderau, Germany, in the 1970s and 1980s. He was very supportive of his daughter, Ute Lotz-Heumann, and of the Division. All of us in the Division share in the family's sorrow.

Dr. Remo DiCenso, generous benefactor of the Division for Late Medieval and Reformation Studies, died in Tucson on November 4, 2014. He was born in Italy on December 3, 1927, and emigrated to Buffalo, NY. In 1946 he moved with his family to Tucson and graduated from the University of Arizona in 1952. He earned his MD from the University of Southern California in 1956 and went on to a long, distinguished career in psychiatry. Dr. DiCenso was an active member of the Tucson community with wide-ranging interests in music and the humanities. The Division is most fortunate to have known him as a friend and supporter.



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

Sean E. Clark (PhD 2013)
Head of School, BASIS, Flagstaff

Thomas A. Donlan (PhD 2011)
Brophy College Preparatory,
Phoenix, Arizona

Adam Asher Duker (MA 2009)

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

J. Derek Halvorson (MA 1998)
President, Covenant College

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

Sigrun Haude (PhD 1993)
University of Cincinnati

Daniel Jones (MA 2011)

Julie H. Kang (PhD 2010)

Benjamin Kulas (MA 2005)
Middlesex School,
Concord, Massachusetts

Nicole Kuroпка (MA 1997)
Privatdozentin at Wupperthal/Bethel
Seminary

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

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

Patrick D. Meeks (MA 2013)

Tod Meinke (MA 2008)
Data Architect, MAP Healthcare
Management, Austin

Michael D. Milway (PhD 1997)

Jonathan Reid (PhD 2001)
East Carolina University

Joshua Rosenthal (PhD 2005)

Hayley R. Rucker (MA 2012)

Eric Leland Saak (PhD 1993)
Indiana University – Purdue University
Indianapolis

Han Song (MA 2002)
Brookside Capital, Boston

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

Joel Van Amberg (PhD 2004)
Tusculum College, Tennessee

Atilla Vékony (MA 1998)
Wheatmark, Inc.



University of Arizona, College of Social and Behavioral Sciences
Division for Late Medieval and Reformation Studies



2015 Summer Lecture Series

With St. Philip's in the Hills Episcopal Church

Protestantism and the Anglican Church in the Seventeenth Century

August 9, 16, 23, and 30

St. Philip's in the Hills Episcopal Church
4440 N. Campbell
Bloom Music Center, 10:15 AM

During the political turmoil of the seventeenth century in England, the Anglican Church, under royal headship, abandoned Elizabeth's latitudinarian policies. With more Protestant convictions amply represented in England, tensions grew. They finally burst forth into a civil war that saw King Charles I beheaded before a crowd at the Palace of Whitehall. After the Interregnum, a period of governance by Calvinists, the monarchy was restored in 1660. Finally, in 1688, with the birth of a male, Catholic successor to King James II, the Protestants overthrew the monarch and invited in James's daughter Mary and her Dutch husband William of Orange. This series of lectures will depict major events in this unstable but exciting century, one in which the Anglican Church played a major part.

Ute Lotz-Heumann, Heiko A. Oberman Professor of Late Medieval and Reformation History, will contextualize and comment on each of the following lectures.

August 9: The Rise of Puritanism

“‘The more they write, the more they shame our religion’: The Rise of Puritanism, 1563-1624.”

Cory Davis, doctoral student

August 16: Charles I and William Laud

“‘Princes are not bound to give an account of their Actions but to God alone’: Charles I, William Laud, and Church Reform.”

Annie Morphew, master's student

August 23: Religious Issues in the English Revolution

“‘Puritans, Hereticks, Schismaticks, Sectaries, [and] disturbers of the publike peace’: The Role of Religion in the English Civil Wars, 1642-1651.”

Kristen Coan, doctoral student

August 30: Religious Grounds for Overthrowing the Monarchy in 1688

“‘Such a dispensing power hath often been declared illegal’: the Seven Bishops as Midwives of the Glorious Revolution.”

Adam Bonikowske, doctoral student

Free and open to the public

For information: Luise Betterton, 520-626-5448; bettertm@email.arizona.edu