



# 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



## A Word from the Oberman Chair Reflections on History and Contemporary Challenges

by Ute Lotz-Heumann, Heiko A. Oberman Professor



uring the Late Middle Ages and the Reformation period, people did not look to the future in the same

way as we do today. Our idea of the future as progress, welcomed as something new and full of potential, is largely a creation of the Enlightenment. In the Reformation era, one looked to the past, notably early Christianity, as an age of purity which needed to be recreated. Returning to the pure, original state of the Church was a paramount idea, as was the perception that one's own times were "the Last Days." Judging the present by constantly looking back at history (which could then serve as "life's teacher"—"historia magistra vitae") was combined with the idea of an apocalyptic future.

"The past is a foreign country: they do things differently there"—this now proverbial quote by the novelist L.P. Hartley certainly applies here. This kind of thinking is foreign to us today, and it is a powerful reminder that the world and people's outlook on the world have changed dramatically over the last 500 years. When we commemorate the 500<sup>th</sup> anniversary of the Protestant Reformation in 2017, many concerns of early modern contemporaries—from Luther, Calvin, and Zwingli down to the common man and woman—will

strike us as very different from our own.

And yet, as Douglas Adams, the science fiction author, has written: "The past is ... truly like a foreign country. They do things exactly the same there." Incidentally, he also remarked: "Human beings, who are almost unique in having the ability to learn from the experience of others, are also remarkable for their disinclination to do so." When we think about the past in general and the Reformation era in particular, we will find many problems and questions that plagued contemporaries of the sixteenth century that somehow sound familiar to us. And even though these issues were undoubtedly not the same as today, I would venture to say that they are still instructive for us to study because they shed light on contemporary challenges. "History is life's teacher" after all, even if today we believe more in future progress rather than in harking back to the past as a model to emulate.

To whet your appetite for the Division's program to commemorate the Protestant Reformation next year, I want to give you just a few examples of Reformation history's ability to illuminate current questions and problems.

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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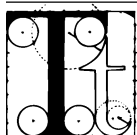




## An Informal Sabbatical Report

by Susan Karant-Nunn, Director and Regents' Professor of History

*...should people  
today care about a  
non-conformist  
Augustinian friar of  
half a millennium  
ago...*



Thank you, University of Arizona! Thank you, State of Arizona! At a time when the academic profession is under scrutiny for activities that are not instruction, service, or directly applicable research, I am especially grateful to have received a year-long sabbatical leave to study a bygone era. I know what a treasure this is! Apart from writing dozens of letters of reference, I have been at liberty to read, reflect, and write—up to this date eight essays and chapters, for a total of over 200 pages (including two shorter ones for other purposes). I have two more chapters to write in the next two months, and then a book will almost certainly emerge out of this year's labors.

A book about what? About Martin Luther. Many people's attention has been turning to him of late, as we face in 2017 the 500<sup>th</sup> anniversary of the beginning of the Protestant Reformation in Germany. The question will arise in our ever more secular world, why people today should care about a non-conformist Augustinian friar of half a millennium ago. The Division will contemplate this question in a series of forums during 2017. Could such a distant person have helped to shape our world, either for the positive or for the negative? His values, we recall, did not always coincide with our own. He would, I should note, heartily disapprove of my career as a woman, and surely with my examination of him as a person and theologian.

I have written a chapter called "Martin Luther's Conscience."

Luther's invocation of his conscience at the 1521 Diet of Worms is what citizens of the Western democracies have felt most attracted to because it can readily be tailored to fit our belief in freedom of expression. Luther declared before the Holy Roman Emperor, "Unless I am contradicted by the testimony of Scripture or by the insights of rational argument—I believe neither the pope nor the councils alone, for it is certain that they have often erred and been in conflict with one another—I am compelled by the words of Scripture that I have cited. As long as my conscience is held captive by God's Words, I will retract nothing; for it is unsafe and threatening to salvation to act against one's conscience. God help me, Amen!"<sup>1</sup> (He may well not have said, "Here I stand, I can do no other!") We treasure our individual liberties, and in today's culture, Luther can be interpreted as a champion of our right to freedom of speech. Should we understand him in this way?

Cultural historians, like Ute Lotz-Heumann and me, insist on viewing the past, as much as we are able with our inescapably presentist eyes, in its own terms. And so, in the coming year, she and I will be looking to see whether we can view the Reformation movement as, over all, an influence upon modern values. We hope you will join us in this examination. One place in which I shall do so will be a Humanities Seminar next spring.

The second-most valuable

aspect of my sabbatical leave—leaving aside a Thanksgiving vacation with family in Spain—has been witnessing Germany's and Chancellor Angela Merkel's coming to terms with the throngs of refugees from war who are pressing upon the country's borders. The outcome is, of course, not yet known, but the press reports that this single nation has admitted over one million Syrians, Iraqis, and others forced by violence out of their homelands. This is a tall order, one on which only the Germans themselves and other members of the European Union should comment publicly. Here in Berlin, myriad identities and backgrounds are visible on the streets. May they all be compassionate toward one another and live together in peace!

Berlin is an exciting city with endless cultural opportunities. So far we have visited nine museums and been to the opera three times. Last weekend we went with friends to Bertolt Brecht's own theater, the Berliner Ensemble, and saw his brief play, "Die Gewehre von Frau Carrar" ("The Weapons of Mrs. Carrar"), about the Spanish Civil War.

Despite all these sources of satisfaction, I do look forward to seeing you when I return to Tucson in August. I would greatly enjoy hearing your own news. At that time, I shall have to file a formal sabbatical report with the College of Social and Behavioral Sciences. It will look quite different from the one I have made to you here.

<sup>1</sup> *WA Schriften* 7, "Verhandlungen mit D. Martin Luther auf dem Reichstage zu Worms 1521," p. 838, which, however, adds the contested closing words, "Ich kan nicht anderst, hie stehe ich. Got helff mir, Amen." Cf. p. 886.

## Donald Weinstein, Historian of Civic Religion

by Alan E. Bernstein, Emeritus Professor of History



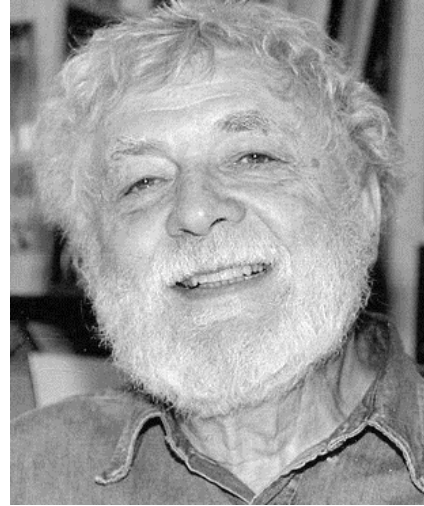
Donald Weinstein, one of the pioneering postwar American historians who made the

Italian Renaissance a premier area of study, died in Tucson, Arizona, on December 13 at age 89. At the time he wrote, historians generally viewed the fourteenth through the sixteenth centuries as the birth of modern Europe through the re-birth of secular thinking. Under the influence of Jacob Burckhardt, they saw—in the art of Botticelli, Leonardo, and Michelangelo, and in the writings of Machiavelli—a return of ancient cultural influences that were classical, humanistic, even pagan. In a groundbreaking 1970 study, “Savonarola and Florence: Prophecy and Patriotism in the Renaissance,” Weinstein showed how the Dominican friar recast the commanding, expansionist identity of Florence as the New Jerusalem and the place for the Second Coming of Christ. Weinstein saw that Florentine civic culture made things sacred—the city and the state—that had not been understood as having a religious dimension before. In 1994, The Renaissance Society of America devoted a session to civic religion in Weinstein’s honor.

His skill at interrelating the religious and the secular emerged again in a co-authored book with his former Rutgers colleague Rudolph Bell that used quantitative data to explore the social factors at work (class, gender, geography) in how the Catholic Church canonized its saints from 1000 to 1700. Their research revealed a surprising increase in the declaration of new saints, including many women, during this very same “secular” fifteenth century. “Saints and

Society” moved the study of saints’ lives away from the exclusive terrain of hagiographers and devotees into the mainstream of historical inquiry. Returning to Savonarola almost 20 years after his retirement, Weinstein examined the evolution of the religious thinker become political leader in a 2011 biography “Savonarola: The Rise and Fall of a Renaissance Prophet.” Savonarola believed, Weinstein says, “he was leading Florence to the New Jerusalem, but he was also traveling a path of increasing fanaticism that could only take him to desperation, delusion, and disaster. Still, it is unhelpful to dismiss Savonarola as a fanatic or a charlatan; this obscures his noble vision and slights his strenuous efforts on behalf of social justice and political liberty.” Thus, Savonarola alienated patricians by introducing a popular government and sacrificing their treasures in a bonfire of “vanities.” In 1498, he was arrested, and under torture confessed to heresy, recanted, and then was hanged and burned. By examining Savonarola’s mysticism, Weinstein showed the increasingly political prophet being finally undone by politics and his own millenarian visions. “The challenge is to integrate—as he himself never ceased trying to do—the irascible puritan at war with his world, the charismatic preacher who, as Machiavelli would have it, adapted ‘his lies’ to the times, the ascetic contemplative enraptured by divine love, and the militant herald of a new age.”

Weinstein concerned himself with the impact of religious faith on political realities as did his Orthodox Jewish father Harris (Avram Zvi), who immigrated from a shtetl near Minsk to the



Donald Weinstein  
Credit: Vista Michael

United States to escape the Tsar’s armies. Weinstein himself, born and raised in Rochester, NY, joined the army to oppose Nazism. He was awarded the Bronze Star for his combat with the 4th Division in the invasion of Germany that followed the Battle of the Bulge. After the war the G.I. bill allowed him to attend the University of Chicago, where he took the famous Core designed by Robert Maynard Hutchins—two circumstances whose importance he stressed throughout his life. He earned his B.A. and M.A. at Chicago and his doctorate at Iowa.

A Fulbright grant allowed his initial exposure to the immense manuscript riches of the National Library and Archives and to study at the University of Florence in 1953-55. It was there that he married his first wife, Anne Kingsley, the mother of his two children, Jonathan and Elizabeth. After receiving the Ph.D. in 1957, he was a Post-Doctoral Fellow at the Institute for Research in the Humanities at the University of Wisconsin in 1957-58, and was a lecturer in history at the University of Iowa in 1958-59.



*He combined the  
soldier’s bravery,  
the teacher’s  
communicative skill,  
the scholar’s love  
of the hunt, the  
writer’s grace, the  
environmentalist’s  
activism, and the  
friend’s power to  
inspire.*

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## Donald Weinstein, Historian of Civic Religion

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He taught for two years at Roosevelt University, in Chicago, an institution rooted in social justice principles, making that, he said later, some of his most important work as a teacher. He moved to Rutgers for the next eighteen years where he advanced from Assistant Professor to Distinguished Professor. In that period he earned fellowships at the Villa I Tatti in Florence (1962-63) and at the Institute for Advanced Study, Princeton, NJ (1964-65). At Rutgers, he met his wife, Beverly Parker. Thus began a partnership that spurred Weinstein's extensive political activism and community service. The couple moved to Tucson, Beverly's birthplace, when Weinstein took on the headship of the History Department at the University of Arizona. He was Head from 1978-87 and retired in 1992.

As Department Head, he brought Heiko A. Oberman, a prominent historian of the Protestant Reformation, to Tucson and thus helped form the Division for Late Medieval

and Reformation Studies, which still functions in active cooperation with the Department of History. He taught night school classes at Fort Huachuca where he commuted an hour each way from Tucson twice a week even as he led the department. In partnership with the Arizona Historical Society, he brought Tucson's high schools into the national "History Day," in which students competed by writing research papers on historical subjects. He devised an interdisciplinary outreach series of round tables and lectures to involve the community in university-level discussions of current issues.

After retiring, he continued to teach. He devised a new course on Italian Renaissance great books. He attended oral exams and served on dissertation committees. He continued to publish. Building on a dossier of depositions he found in the archives of Pisa, he wrote a micro-history, "The Captain's Concubine," about the trial growing out of a 1578 street

brawl. He edited Heiko Oberman's "The Two Reformations" when the author's death prevented the conclusion of that work. He translated into English "The Duke's Assassin: Exile and Death of Lorenzino de' Medici" by Stefano Dall'Aglio. Beyond all this, he completed his own magisterial biography of Savonarola.

After moving with Beverly to Sonoita, Arizona, in 1996, he joined the Crossroads Community Forum and worked on a Master Plan for development. He volunteered as a dispatcher with the local fire department. He defended Southern Arizona's natural environment by opposing roads through canyons and new power lines.

Don Weinstein lived a full life. He combined the soldier's bravery, the teacher's communicative skill, the scholar's love of the hunt, the writer's grace, the environmentalist's activism, and the friend's power to inspire.




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## Reflections on History and Contemporary Challenges

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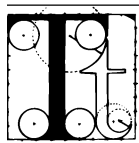
For instance, the problems posed by the tortured relationship between religion and war, and between religion, politics, and propaganda presented themselves to sixteenth- and seventeenth-century contemporaries with the same urgency as they do to us today. Moreover, the multi-faceted problem of the relationship between religion and the call for social justice, most prominently voiced by the peasants during the Reformation era, is no less pressing today. And the split of

Western Christianity as a result of the Protestant Reformation created religious refugees all over early modern Europe, a familiar problem today as well. In 2017, the Division will organize a series of events to commemorate the 500th anniversary of the Protestant Reformation. We will focus our attention on the Reformation era and its consequences, not only in theology and religion, but also in society and politics. We hope to bring the Reformation to life, not only as a foreign country where they did

things differently, but also as a foreign country where they faced many problems similar to our own. We hope you will join us in this exploration!

## Annual Town and Gown Lecture The Reformation in Print

by Kristen Coan, doctoral student



he Division was delighted to host Professor Thomas Kaufmann this March for the annual

Town and Gown Lecture. Professor Kaufmann's lecture, entitled "The Reformation in Print," paid special homage to the Division's full title by emphasizing the late medieval roots of the Reformation. Professor Kaufmann focused on the critical role the printing press played in spurring the Reformation, quipping "no press, no Luther."

To illustrate that early-fifteenth-century book culture was an essential precondition for the Reformation, Professor Kaufmann offered these seven (rather than 95, he joked) theses:

1. *Lack of censorship.* Pre-Reformation, censors and Inquisitors burned books to extinguish deviant or undesirable thought. Printing, however, rendered this method less effective. Luther seems to have embraced this difficulty: rather than attempting to eliminate the texts of his adversaries, Luther challenged his rivals (such as Karlstadt) to print. Luther wanted undesirable thoughts printed so that they could become objects of criticism.
2. *Role of the vernacular.* As the production of prints rose in the three decades before the Reformation, the rise in vernacular printing was proportionally high. There were at least as many books printed in German as Latin. The introduction of vernacular literature allowed economics to influence intellectual life for the first time, as authors chose to
3. *Changes in book production.* The introduction of new techniques further sped up printing. There was also an increased cooperation of book actors: authors, printers, and accountants all worked together to improve the market for themselves as well as for consumers.
4. *Growth and stagnation.* Reformation printing grew from 1518 to 1523 before collapsing during the Peasants' War (1524-25).
5. *Quantity.* As the importance of individual authors increased, so did the amount that individuals printed. Luther's domination of the publishing scene of the early Reformation is the prime example of this trend.
6. *Quality.* The quality of printed works changed before the onset of the Reformation: works were shorter, more typically published in the vernacular, and focused less on traditional theological and religious issues. This focus on the vernacular was key to the printing Luther engaged in.
7. *Role of reading culture.* Although it is tempting to utilize the number of reprints to allow us to draw conclusions about reception, this information is not as useful as we might hope because it does not take reading culture into account. Contemporary reading habits meant that printed works were read out loud and in company, so it is often difficult to gauge the true popularity or impact of a particular printed item.

print what they believed their audience would buy.



Left to right: Annie Morphew, Kristen Coan, Adam Bonikowske, Professor Thomas Kaufmann, Professor Ute Lotz-Heumann, Cory Davis, Benjamin Miller  
Credit: Dr. Dirk Heumann

Professor Kaufmann's engaging lecture encouraged the audience to consider the key place of the printing press in shaping and reflecting early modern culture at the onset of the Reformation, and to place Johannes Gutenberg in the list of key Reformation figures. Indeed, the Reformation may never even have begun if Gutenberg's first invention, a "get rich quick" scheme selling a pilgrim's mirror—a small mirror that pilgrims could hold up to catch holy rays emanating from saints' relics and then bring home with them—hadn't been such a complete failure! Those local to Tucson may wish to further their understanding of the role of early printing by viewing the facsimile of the Gutenberg Bible held in the University of Arizona Special Collections.



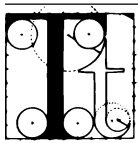
... [The] engaging lecture encouraged the audience to consider the key place of the printing press in shaping and reflecting early modern culture...



Sixteenth-century printing workshop, engraving by J. Amman.  
From Paul Lacroix, "The Arts in the Middle Ages and at the Period of the Renaissance" (London, 1875), p. 499.

## Looking for Traces of Anabaptists in Zurich

by David Neufeld, doctoral student



here is a cave in the hills behind Bäretswil, a village that lies a few miles inland from the eastern bank of

Lake Zurich. Tradition holds that, more than four centuries ago, local Anabaptists—peasants and craftspeople whose biblical understanding led them to baptize adults and establish religious communities separate from the Reformed church—regularly met there, attempting to avoid the attention of secular and church officials who punished their activities. The experience of these dissident commoners is the subject of my doctoral dissertation. Thus, on a weekend last fall when the archive in Zurich was closed, I went with my wife Gina to visit this *Täuferhöhle* (Anabaptist cave). Google Maps provided no directions to our destination, which appeared only as a marker in the middle of a grove of trees on the top of a hill. Nevertheless, after having read a number of blog posts of previous visitors, I figured I had the directions I needed to get us there. Indeed, after stepping out of the regional train, we walked

straight through town, found our path, and started climbing towards the cave. Pretty soon thereafter, we wandered astray. The landmarks weren't familiar, fences and fields blocked our path, and the sun began to set. Although our objective was not distant, we hadn't quite reached it yet.

In some ways, my experience of archival research in Switzerland during the 2015-2016 academic year mirrors this visit to the *Täuferhöhle*. When I arrived at the *Staatsarchiv* (State Archive) in Zurich last September, I had come prepared. Long participation in Professor Karant-Nunn's New High German and paleography workshop meant I could read and understand the handwritten documents I encountered in the archive. Years of coursework and reading for comprehensive exams helped me to interpret this evidence. The writing of half a dozen grant applications related to this project helped me keep the broader significance of my research consistently in mind. Yet, as it turns out, this preparation was just about good enough to get me out of town, so to speak. Once in less



David Neufeld in the reading room of the Staatsarchiv in Zurich

Credit: Gina Martinez

familiar surroundings, I have been obliged to find my own way. This is the exciting, if sometimes scary, nature of dissertation research, in which one seeks to contribute something new to our shared understanding of the past. Thankfully, I have been able to count on the assistance of local guides. Archivists have kindly assisted me in navigating online catalogues and microfiche collections. Specialists in Swiss Anabaptism have provided encouragement and ideas for new directions. Finally, in an act of great generosity, our friend-of-a-friend Frau Doris Jegerlehner generously opened her apartment and life for us to share.

As I sift through more and more material, my (research) destination comes into clearer focus, even after moving away from Zurich. The burden that Swiss prices put on a graduate student's pocketbook has meant a shift in location to the Leibniz-Institut für Europäische Geschichte (Institute for European History) in Mainz, Germany, a wonderful place to work in a community of international scholars, until the end of June. I just hope that before I return to Tucson, I can finally make it to that cave!



*As I sift through  
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destination comes into  
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*Täuferhöhle* (Anabaptist cave) in Zurich

Credit: <http://mapio.net/o/686883/>

# Division News

## Congratulations

**Adam Bonikowske**, Division doctoral student, won travel grants from the Department of History and the Graduate and Professional Student Council (GPSC) to attend last October's meetings of the Sixteenth Century Society and Conference in Vancouver, British Columbia. He has been awarded a Pre-Dissertation Research Grant by the Social and Behavioral Sciences Research Institute, which will enable him to make a preliminary foray into German archives over the summer in pursuit of material for his dissertation on "A Reformation Culture of Refusal: Anabaptist Men in Sixteenth-Century Europe."

**Kristen Coan**, Division doctoral student, won second place in the graduate section of the Community and Society category of the University of Arizona Student Showcase for her project "A Community in Exile: The English Refugee Congregation at Geneva, 1555-1560." It resulted from the work she completed in fall 2015 for the Division Seminar, Hist. 696F, taught by Professor Ute Lotz-Heumann. Utilizing the case study of the English refugee community in early modern Geneva, she explored the historical exile experience.

## Activities of Faculty and Graduate Students

**Professor David Graizbord**, Associate Professor of Judaic Studies and Division associated faculty, spoke in February on "What Does Israel Mean to Young American Zionists? Notes from On-Going Research" in The Sally and Ralph Duchin Campus Lecture Series. The lecture derived from his current research and book manuscript, tentatively entitled, "The New Zionists: Jewish National Identity and Israel among American Jews of Generation Y."

**Professor Susan Karant-Nunn**, Division Director, is in Berlin where she is spending her sabbatical year engaged in research for her new book. She recently saw the publication of her essay, "The Reformation of Liturgy," in "The Oxford Handbook of Protestant Reformations," edited by Ulinka Rublack (Oxford, online 2015).

**Ute Lotz-Heumann**, Heiko A. Oberman Professor and Acting Director of the Division for the 2015/16 academic year, gave a paper entitled "Anglo-American and German Historiographical Traditions in Reformation Research" at a conference on "Multiple Reformations: The Heidelberg-Notre Dame Colloquies on the Legacies of the Reformation, Colloquium I: The Many Faces of the Reformation" at the University of Notre Dame Global Gateway in Rome in March.

**Professor Paul Milliman**, Associate Professor in the Department of History and associated faculty of the Division, saw the publication of his article, "Games and Pastimes," in the "Handbook of Medieval Culture," vol. 1, edited by Albrecht Classen (Berlin, 2015). He was invited to take part in the panel "Portraits of Rus' and Its Neighbors" at the 47<sup>th</sup> Annual Convention of the Association for Slavic, East European, and Eurasian Studies (ASEEES) in Philadelphia last November. His presentation was about King Władysław Jagiełło of Poland as the legendary inventor of bigos, a hunter's stew and national dish of Poland. At the Tucson Balkan Peace Support Group's May 2015 meeting, held at the Arizona Inn, he gave an invited talk on medieval and early modern western European perceptions of eastern Europe.

**Annie Morphew**, Division master's student, took part this spring in the workshop, "The Turn to Religion: Women and Writing in Early Modern England," at the Newberry Center for Renaissance Studies in Chicago.

## Alumni

**Professor Michael Bruening**, Missouri University of Science and Technology, has been awarded a Fulbright U.S. Scholar grant for research in Paris during the 2016 fall semester. He will be associated with the Centre Roland Mousnier at the Paris-Sorbonne University.

**Professor Robert Christman**, Luther College, has received a six-month Humboldt Research Fellowship for Experienced Researchers to further his study for the project entitled "The Reformed Augustinians of Lower Germany and the Dynamics of the Early Reformation." Together with his family, he will be in Münster, Germany, until July 2016.

**Dr. Thomas Donlan**, Brophy College Preparatory, presented a paper, "Francis de Sales' Reform of the Militant Catholic Imagination," at the Patristic, Medieval, and Renaissance Conference at Villanova University last November.

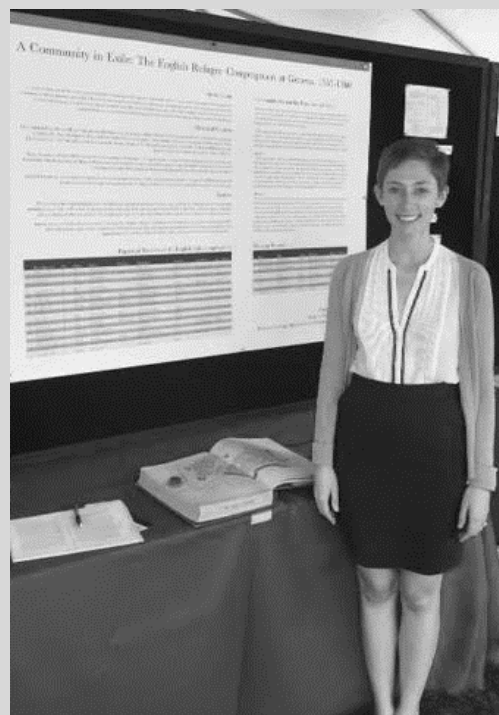
**Adam Duker**, M.A. 2009 and currently pursuing the doctorate at the University of Notre Dame, intends to defend his dissertation this July. He will subsequently join the American University in Cairo as an Assistant Professor in the

Department of History where he will occupy the Abdulhadi H. Taher Chair in Comparative Religious History and serve as the Director of the new Religious Studies Program.

**Professor Andrew Gow**, University of Alberta, together with Jeremy Fradkin recently published an article entitled "Protestantism and Non-Christian Religions" in "The Oxford Handbook of Protestant Reformations," edited by Ulinka Rublack (Oxford, online 2015).

**Professor Marjory Lange**, Western Oregon University, recently published her chapter, "Mediating a Presence: Rhetorical and Narrative Strategies in the *Vita Prima I*," in "Unity of Spirit: Studies on William of Saint-Thierry in Honor of E. Rozanne Elder," edited by F. Tyler Sergent, Aage Rydstrom-Poulsen, and Marsha L. Dutton, (Collegeville, MN, 2015). In the spring she presented two papers: "The Rhetorical Politics of Early Cistercian Hagiography" at the Medieval Association of the Pacific (MAP), in Davis, California; and "Who do you say that I am?: Aelred's Patterns of Reference when Naming Christ" at the Cistercian Studies Conference at the International Medieval Congress in Kalamazoo, Michigan.

**Professor Joel Van Amberg**, Tusculum College, has been promoted to the rank of full professor. He currently serves as Chair of the Department of History.



Kristen Coan at the Student Showcase  
Credit: Chris Howard

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**UA Division for Late Medieval and Reformation Studies • Alumni**

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

Paul A. Buehler (PhD 2015)

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

Elizabeth M. Ellis-Marino (PhD 2015)

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 Kuropka (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)

Amy M. Newhouse (PhD 2015)  
Lone Star College, Houston, Texas

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

2016 Summer Lecture Series

With St. Philip's in the Hills Episcopal Church

European Catholicism in the Late Middle Ages

August 7, 14, 21, 28

St. Philip's in the Hills Episcopal Church  
4440 N. Campbell  
Bloom Music Center, 10:15 – 11:00 AM

The 2016 Summer Lecture Series takes as its central theme Catholicism and "heretical" movements in Late Medieval Europe. Characterized by great turmoil, the Late Middle Ages was a period of religious diversity and vitality. The four lectures will probe the wide variety of beliefs and practices held by clergy and laity in Europe before the age of the Protestant Reformation.

This series seeks to provide a foundation for lectures and events planned by the Division for Late Medieval and Reformation Studies for the 2017 commemoration of the 500th anniversary of the Reformation.

**Susan C. Karant-Nunn**, Director of the Division and Regents' Professor of History, or **Ute Lotz-Heumann**, Heiko A. Oberman Professor of Late Medieval and Reformation History, will contextualize and comment on each of the following lectures.

**August 7**

"Prophecy, Prayer, and Penance: Lay Religiosity and Catholicism in Fifteenth-Century Germany"  
*Adam Bonikowske, doctoral student*

**August 14**

"An Old or a New Way? Catholic Orders in Late Medieval Germany"  
*David Neufeld, doctoral student*

**August 21**

"The highest service that men may attain to on earth is to preach the word of God':  
Catholics and Lollards in Late Medieval England"  
*Annie Morphew, master's student*

**August 28**

"The 'glittering doctor of truth'? Jan Hus and the Vigor of Late Medieval Catholicism in Bohemia"  
*Benjamin Miller, master's student*

**Free and open to the public**

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