



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



Don't forget us!

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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Ute Lotz-Heumann

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Luise Betterton

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Now that the Heiko A. Oberman Chair Endowment is complete, we hope you will continue to be our

friends. I deeply value the acquaintance that we struck up in the course of our common effort over the past decade. In light of the grim fiscal realities around us, we could also benefit from your continuing to send us "those little white envelopes" from time to time. They are essential to our program. I have especially solicited your ongoing contributions to the Ora DeConcini Martin and Morris Martin Fellowship Endowment, for, if the truth be said, not every wonderful doctoral student *does* win a Fulbright or equally dazzling fellowship for the dissertation year! We want very much to be able to assist deserving young researchers who are scouring the archives of Europe. Ora and Morris were in agreement that these, too, must not starve!

Recognition does continue to arrive in the Division. The German Verein für Reformationsgeschichte has just conferred upon Oberman Professor Ute Lotz-Heumann the office of European editor of the *Archive for Reformation History*, the North American

coeditorship which I just relinquished in 2009 after a twelve-year stint. Thus, quite literally, this venerable journal, founded in 1903, continues to be present in the Division and the University! The Verein traditionally selects one of Germany's leading experts in Reformation history to occupy this post, and so the choice of Ute is a tremendous honor and signal of confidence in her. It was made despite the fact that she is employed thousands of miles away from the European heartland of Reformation studies! Technology makes the separation between Old World and New truly superable. Ute learned the workings of the *Archive* at the side of the previous European editor, Heinz Schilling (Humboldt University Berlin, 2010 Town and Gown Lecturer), and is thus in an excellent position to assume the reins. She is assisted this year by graduate student Patrick Meeks, which makes this extracurricular activity possible.

Luise, Ute, and I join in wishing all you dear people the most enjoyable holiday season possible.

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Division News

Congratulations

Daniel Jones successfully defended his Master's thesis on "Tolerance and Anabaptism in Sixteenth Century Strassburg" this past August. He will continue with the Ph.D. at Yale University.

Rebecca Mueller-Jones, Division doctoral student, and **Daniel Jones** celebrated the birth of their first child, a son Adrian Gregory Jones, on 28 June.

Conferences/Publications

The 2011 Summer Lecture Series at St. Philip's in the Hills Episcopal Church took as its theme religious migration in the early modern world. Three of the four lectures were given by Division doctoral students. **Sean Clark** spoke on the expulsion of the Jews from Aragon and Castile in 1492, **Amy Newhouse** on the effort of the Anabaptists to establish a godly community under the protection of a nobleman in Moravia, and **Mary Kovel** on the journey of the Mayflower Pilgrims. Oberman Professor **Ute Lotz-Heumann** spoke on the dispersion of the Huguenots (French Calvinists) after King Louis XIV's revocation of the Edict of Nantes in 1685.

Sean Clark and **Thomas Donlan**, Division doctoral students, presented papers at this October's Sixteenth Century Society and Conference in Fort Worth, Texas. They spoke respectively on "The Grammar of Belief: Credulity and Incredulity in Sixteenth and Seventeenth Century German Holy Land Pilgrimage Accounts" and "The Reform of Suffering in the Pastoral Work of François de Sales." Professor **Ute Lotz-Heumann** chaired a session on "Death and Dying in Early Protestantism." Other Division alumni who participated in this year's conference were: **Michael Bruening**, **Robert Christman**, **Michael Crawford**, **Aurelio Espinosa**, **John Frymire**, **Sigrun Haude**, **Scott Manetsch**, and **Joel Van Amberg**. Division alumna **Sigrun Haude** served as Program Secretary for History of the SCSC, and associated faculty **Pia Cuneo** was named to the Nominating Committee of the SCSC.

Professor **Pia Cuneo**, Professor of Art History and associated faculty of the Division, was invited as a visiting professor for the Summer Institute at the Herzog August Bibliothek in Wolfenbüttel in August. The course was organized by Professor **Mara Wade** (Germanistik, University of Illinois, Urbana-Champaign) and Professor **Wolfgang Behringer** (Universität des Saarlandes, Saarbrücken) on the theme "Communication and the Body in the Early Modern Period." Fourteen advanced graduate students from the United States, France, Germany, Austria, and Holland took part in the two-week course. Professor Cuneo is currently

working on an interdisciplinary compilation of essays on animals in the early modern period (Ashgate).

Professor **Susan Karant-Nunn**, Division Director, has given three invited, plenary lectures: In April at the joint meeting of the Calvin Studies Society and the North American Luther Forum, at Luther Seminary, Minneapolis, her address was entitled "Postscript: The Religious Emotions in the Late- and Post-Reformation Era, Path Dependence and Innovation"; in June at a conference at the University of Western Australia, Perth, she lectured on "Martin Luther's Heart"; Martin Luther's heart was once again the focus of her address at a Newberry Library conference in Chicago this past September. She gave a presentation on "Women in the History of Christianity" to a world cultures class at Catalina Foothills High School. She has been appointed a member of the Executive Board of the American Friends of the Herzog August Bibliothek.

Professor **Ute Lotz-Heumann**, Helko A. Oberman Professor, was elected European editor of the *Archiv für Reformationsgeschichte/Archive for Reformation History* by the German Verein für Reformationsgeschichte in April 2011. She has published an article entitled "Konfession als Instrument von Staatsbildung? Erfolg und Misserfolg als Fragestellung? Irland im europäischen Vergleich" ["Confession as an Instrument of State Formation? Success and Failure as Framing a Question? Ireland in a European Comparative Perspective"] in "Der wiederkehrende Leviathan: Staatlichkeit und Staatswerdung in Spätantike und Früher Neuzeit," ed. Peter Elch, Sebastian Schmidt-Hofner, and Christian Wieland (Heidelberg: Universitätsverlag, Winter 2011).

Donald Weinstein, UA Emeritus Professor of History, has published a new book, "Savonarola: The Rise and Fall of a Renaissance Prophet" (Yale University Press, 2011).

Alumni

Professors **James Blakeley**, St. Joseph's College New York, and **Michael Bruening**, Missouri University of Science and Technology, each presented a paper at the conference, "Pierre Viret (1511-1571) et la Diffusion de la Réforme: Pensée, Action, Contextes Religieux," in Lausanne in September 2011. Blakeley spoke on "Neither Reformed nor Catholic: Confessional Pluralism in the Rural Pays de Vaud after 1536," while Bruening examined "Pierre Viret's Epistolary Life and Corpus."

Professor **Michael Bruening**, Missouri University of Science and Technology, was presented with a French translation of his first book at the September

conference in Lausanne to mark the 500th anniversary of Pierre Viret's birth. It is entitled "Le premier champ de bataille du Calvinisme: Conflits et Réforme dans le Pays de Vaud, 1528-1559," translated by Marianne Enckell, and published by Editions Antipodes in Lausanne.

Professor **Victoria Christman**, Luther College, published an article "The Coverture of Widowhood: Heterodox Female Publishers in Antwerp, 1530-1580" in the *Sixteenth Century Journal* XLII/1 (2011).

Adam Duker, M.A. 2009, was awarded the Carl S. Meyer Prize by the Sixteenth Century Society and Conference for the paper which he presented at the 2010 meetings. It was entitled "The Hermeneutics of Emotional Restraint: Calvin's Pastoral Theology of Imprecation in Comparative Context."

University of Notre Dame Professor **Brad Gregory**'s book, "The Unintended Reformation: How a Religious Revolution Secularized Society" (Belknap Press of Harvard University Press), is scheduled to appear by the end of November. It is a study of the unintended, long-term effects of the Reformation era on the makings of the modern Western world.

Professor **Joel Van Amberg**, Tusculum College, Tennessee, has been promoted to Associate Professor. His book, "A Real Presence: Social and Political Dynamics of the Eucharistic Conflicts in Early Modern Augsburg 1520-1530" (Brill), will appear at the end of the year.

Friends of the Division

We acknowledge with gratitude the assistance we have received from the UA College of Social and Behavioral Sciences Magellan Circle Award for the publication and distribution of the spring 2011 issue of the *Desert Harvest*.

Don Hatfield, longtime friend of the Division, has a new book out, a collection of short stories entitled "A Pocketful of Cinders," illustrated by Chris Hatfield (CreateSpace, 2011).

Margaret J. Modine, generous benefactor of the Helko A. Oberman Chair, died in Tucson on September 18. Mrs. Modine's magnanimity to philanthropic causes was legendary. Among much else, she was one of the three co-founders of Tucson's St. Gregory College Preparatory School. In the mid-1980s, Mrs. Modine received a Community Service Award for her many charitable endeavors. The Division is most fortunate to have been among the objects of her giving. •

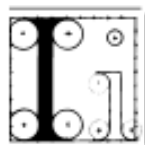




A word from the Oberman Chair

"The past is a foreign country ..."

by Ute Lotz-Heumann, Heiko A. Oberman Professor



In recent years, the History Department has introduced a new course for its

majors, History 301—Introduction to History. While the title might imply an overview of some sort, it does not really convey what we hope to achieve in this course: to introduce students to "the craft of the historian," especially how to approach and evaluate sources. This semester, I am teaching HIST 301 for the second time, and I am fascinated to watch my students develop an understanding of what it means to be a historian.

Besides teaching practical skills like finding sources and how *not* to commit accidental plagiarism, I emphasize two aspects of researching and writing about the past: history's "foreignness" and history's uncertainty. In order to capture students' interest, I introduce them to a wonderful book by Natalie Zemon Davis, "The Return of Martin Guerre." In it, Davis (our 2007 Town and Gown Lecturer) tells the story of an early modern identity theft, and she does so in a gripping narrative that, in places, "reads more like a novel than a history book," as some of my students phrased it.

As the story of the false Martin Guerre happened in sixteenth-century France, my students are immediately confronted by the "foreignness" of it all: Peasants who can't read and

write, women who are subordinate to their fathers and husbands, and the difficulties of determining identity in an age without photographs, voice recording, social security numbers, driver's licenses, DNA testing, and dental records (this is my students' list, and it was even longer!).

By reading sources and looking at sixteenth-century images, my students read and see with their own eyes that, as the writer L.P. Hartley said, "the past is a foreign country; they do things differently there." They learn to imagine a world without electricity, anesthesia (the real Martin Guerre lost a leg in battle), cars—and bicycles. And from there we are able to proceed to the less technical, but equally fundamental differences between "then and today": social and gender relations, the political and legal system, warfare, medicine, economy and agriculture, and so on.

At the same time, my students feel a connection with the people who lived their lives in a sixteenth-century village in Southern France: these were living, breathing human beings with deeply felt emotions and relationships that seem just as complicated as our modern ones. Thus, the past also looks familiar, or, to put it in the words of the science fiction author Douglas Adam: "The past is truly a foreign country, they do things just like us."

As the semester progresses, and my students fluctuate between "familiarity" and "foreignness," they learn that this uncertainty is a fundamental part of the historian's "craft." Of course, on a very basic level—the date of a battle, for example, or Luther's presence at the Diet of Worms—there is what we might want to call "truth" in history. However, the primary sources that have come down to us often—or should I say most of the time—do not tell us everything we would like to know. Even if we read and look at (in the case of images) as many of them as we possibly can, they leave some of our questions unanswered.

And so this is the second lesson that my students learn about history and history-writing: that because our human capacities and our primary sources are limited, we cannot possibly find out everything we would like to know about the past. The historian has to live with the gaps and the uncertainties. And the best he or she can do is to try and fill those gaps with the knowledge acquired about a particular region and period in the past—just as Natalie Zemon Davis did in her book on Martin Guerre. Thus, HIST 301 is like a journey: While my students start out as "tourists" to the "foreign country" that is the past, I hope they finish 301 as "historical ethnographers." •

By reading sources and looking at sixteenth-century images, my students read and see with their own eyes that, as the writer L. P. Hartley said, 'the past is a foreign country; they do things differently there.'



Finding excellence in Münster

by Elizabeth Ellis-Marino, doctoral student and Fulbright Fellow



When it became widely known that I was going to Münster for dissertation research, more than a few

people assumed that I had changed my dissertation topic, and was working on the Anabaptist revolt that took place in the city from 1534-1535. I'm not, but I'm reminded of this famous chapter in the city's history nearly every day. On my way to the archive, I walk by St. Lambert's church, where the cages which displayed the bodies of the executed leaders of that revolt remain visible.

Thanks primarily to the excellent training I have received from the Division, I won a Fulbright scholarship to work on my dissertation, which deals with Protestant nobility in the Prince-Bishopric of Paderborn, a Catholic territory in modern-day Northwestern Germany.

By looking at correspondence, legal documents and other records left behind by members of these families, I'm hoping to get a sense of the strategies they employed to negotiate with their Catholic prince.

The German Fulbright has the added bonus of affiliating me with a German University, in my case the University of Münster, whose departments focusing on the religion and politics of pre-modern and modern cultures have been recognized by the German government as a point of excellence in the German University system. This means that I have the distinct privilege of working with some of the brightest minds in my field. It is my hope that my work here will continue the tradition of trans-Atlantic collaboration that is one of the strong points of the Division.

Sometimes I think I'm working on an impossible task: how could I possibly get into the head of someone who died four hundred years ago, and with whom I

certainly have almost nothing in common? Nevertheless, with every day in the archive, I get a little closer to achieving my goal: writing a dissertation. It also helps to be reminded that I stand on the shoulders of some very great scholars, including those who have helped me get to this point. I have every confidence that I will be successful in my task.

I have a lot to look forward to over the next year: Münster's famous Christmas market, the Carnival season, and countless new discoveries in the archives. Although I miss my family, 24-hour supermarkets, and (especially) Mexican food, I'm glad to have this opportunity to do my research without the general frustrations of a grad student's life.

I am grateful to the faculty and staff of the Division, as well as my fellow graduate students, all of whom have pushed me towards excellence in my graduate career. Without their help, I don't think I'd be where I am today. •



Elizabeth Ellis-Marino

26th Annual TOWN & GOWN LECTURE • Wednesday, March 28, 2012
7:00 pm, UA School of Music Alice Y. Holsclaw Recital Hall

THOMAS A. BRADY, JR.

Peder Sather Professor Emeritus of History, University of California, Berkeley

"Germany, Europe, World Christianity—

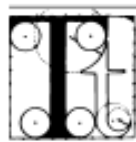
REFORMATIONS LOST AND FOUND"

Among his many distinctions, Thomas Brady, a specialist in central European history from 1400 to 1800, has been recognized with Guggenheim, Fulbright, and Humboldt fellowships. He has held appointments in the Historisches Kolleg at Munich and in the National Humanities Center, North Carolina. The University of Bern, Switzerland, conferred upon him the Ph.D. honoris causa. The author of seven books, his latest publication "German Histories in the Age of Reformations, 1400-1650" (Cambridge University Press, 2009) won the 2010 Gerald Strauss Book Prize, awarded by the Sixteenth Century Society and Conference for the best English publication in the field of German Reformation History. •

At the feet of visiting scholars

Cary Nederman, Texas A&M University

by Patrick Meeks, master's student



In his past April, Cary Nederman was welcomed by the Division as the second visiting

professor of the spring semester, following Professor Barbara Diefendorf's visit for the Town & Gown lecture series. Nederman is a professor of political science at Texas A&M University, where his scholarly interests focus on the history of western political thought. Professor Nederman is author and editor of numerous books and articles. His publications include "Lineages of European Political Thought: Explorations along the Medieval/Modern Divide from John of Salisbury to Hegel" (Catholic, 2009); "Worlds of Difference: European Discourses of Toleration, c.1100-c.1550" (Penn State, 2000); and "Medieval Aristotelianism and its Limits: Classical Traditions in Moral and Political Philosophy, 12th-15th Centuries" (Ashgate, 1997).

The seminar, led by Professor Susan C. Karant-Nunn, began by putting the time-honored question, "What makes you tick as a historian?" to Professor Nederman. Beginning graduate studies interested in the history of thought and ideas, he entered the world of medieval studies through a course called Medieval Foundations of Political Thought, a course in which he was the only student.



Cary Nederman (center) meets with Division graduate students

Professor Nederman thus began his route to becoming a self-described "accidental medievalist." He ultimately found that he wanted to combine the questions asked by political scientists and political theorists with the methodology of the historian, merging the two fields to find new answers for oft-neglected questions.

To prepare for the seminar, Division students read a number of works by Professor Nederman that broach the subject of tolerance. These works illustrate his overall argument that tolerance, rather than an exclusively modern construct, had distinctly medieval roots. Through the writings of intellectuals such as Marsilius of Padua and John of Salisbury, Nederman finds proposals of tolerance—for religious and cultural behaviors of all stripes—that predate similar notions of tolerance found two and three centuries later. He also notes that no authoritative definition of tolerance or rationalization for supporting tolerance dominated the intellectual discourse. Often, according to Nederman, undesirable behaviors were tolerated because authorities sought simply to maintain peace; discretions could be

overlooked when strict enforcement of law became detrimental to the greater good. Such judgmental toleration played a large role in the practical, day-to-day implementation of tolerance.

The discussion that followed Professor Nederman's introduction took up issues of the application of intellectual ideas of tolerance on a popular level, the level of interaction between theorists of tolerance, and the varied and often contradictory definitions of the word "tolerance" itself, always with an eye toward finding the intellectuals' defense of their ideas. Professor Nederman's visit, in the end, brought to the forefront questions about how fundamental social ideas are formed, how ideas and politics work together to create policy, and to consider how the re-periodization of the history of an idea alters its subsequent analysis. Professor Nederman's background in political science served to broaden the methodological scope of the discussion and to reflect on the interdisciplinarity of the Division's approach to history. •

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Histories converge in Austrian archives

by Paul Buehler, doctoral student and Fulbright fellow



Sometime during the period between the late 1930s and early 1940s, several collections of the Haus-, Hof- und Staatsarchiv were reorganized and thereupon indelibly branded with the prevailing image of the day: the swastika-clutching eagle of the Third Reich.



One of the interesting things about conducting research in a city such as Vienna is that there are various levels of anecdotes one could conceivably share. Many of these reduce to observations about culture shock, and about the mechanisms foreign travelers such as myself adopt for coping with discrepancies between Austro-European expectations, on the one hand, and my own expectations, on the other. There are stories about visiting imposing-sounding government agencies like the Magistratsabteilung 35, where residency permits are issued, and about a nagging sense that I had been prepared for wending my way through the bureaucratic warren years ago, as a teenager, when I read Franz Kafka's "The Castle." I was unsurprised, for instance, that I would wait for well over two hours in a half-dozen lines on two different floors before I finally met the bureaucrat in charge of processing my application, the aptly named Herr Frühstück ... Mr. Breakfast. The first weeks of my stay in Vienna are littered with such encounters.

Instead, I'd like to focus on my early forays in to the archives, only to make an observation about how histories converge in unexpected ways on the documents historians use to examine the past. Prepositions are fluid in every language, a fact I am rediscovering with chagrin as

I knock the rust off of my German, but I'm sure that the discerning reader will have noticed that I wrote "on the documents" rather than "in the documents" in my statement above. For all intents and purposes, the aim of my archival research is, of course, to examine and elucidate the content on the archival deposits of the early modern period, which is to say I am conducting an analysis of what is "in" the documents. Yet, as I was combing through a box of files from the late sixteenth century, I began to notice on every single page an unexpected sight having nothing to do with the contents of documents per se. To the point: Sometime during the period between the late 1930s and early 1940s, several collections of the Haus-, Hof- und Staatsarchiv were reorganized and thereupon indelibly branded with the prevailing image of the day: the swastika-clutching eagle of the Third Reich. To more experienced researchers, particularly those of German speaking countries, this will perhaps not seem so novel or unexpected as it did to me. I could not but be struck by the fact that, in a city so full of monuments to the past, staring me in the face in the most banal setting imaginable for such an encounter was arguably the most terrifying and potent symbol in the history of Western Europe, and one that modern Austrians and Germans have tried earnestly to erase from living memory. I can think of little

more to say of this discovery than that sometimes histories meet one another in unanticipated ways. And that, apart from the intrinsic value of archive-based research, is one of the most exciting prospects of conducting research. It represents, for all intents and purposes, nothing short of the thrill of discovery even when it has no direct relevance for one's research as such. •



UTE LOTZ-HEUMANN
Oberman Professor of Late
Medieval & Reformation History

**"MIRACLES
OR
NOT MIRACLES?
Lutheranism and
the Secularization of
Holy Wells in
Early Modern
Germany"**

INSTITUTE FOR THE STUDY
OF RELIGION AND CULTURE
A Brown-Bag Luncheon
Research Presentation

FRIDAY, DECEMBER 2, 12 PM
1230 N Park Avenue, Suite 205

Introducing graduate students

Adam Hough,

M.A., University of Victoria, British Columbia

by Amy Newhouse, doctoral student



ur new Ph.D. student, Adam Hough, is another great student from Canada. He received a B.A. in French and German from Trent University where he worked with British historian Kevin Sienna and Medievalist Fionna Harris Stoertz. He then proceeded to the University of Victoria in British Columbia to study under Germanist Mitchell-Lewis Hammond. His studies there resulted in a master's thesis: "Musically Expressed Theology and the Golden Age of Martin Luther's

Reformation." Adam draws particular motivation from historical fiction. He was inspired to be an historian after reading Canadian novelist Guy Gavriel Kay. Kay conducted extensive research to synthesize mythology and folklore with historical narrative. But, the pursuit of history came at the sacrifice of another potential career path; Adam had trained to be a Mountie! Unlike the stereotype of most academics, Adam is an avid sportsman. He is well accomplished in kick-boxing, Japanese sword fighting,

and rowing (as well as a big fan of hockey). While injuries have kept him from taking part in some of these more intense activities, since moving to Tucson, he has enjoyed hiking the many mountains and canyons available to him. What Adam has found the most surprising since moving here is how hot it is! He is a wonderful addition to the group, and we look forward to his future dissertation on early Protestant history-making following Luther's death. •



Adam Hough

David Neufeld,

B.A., University of Waterloo, Ontario

by Hayley Rucker, master's student



avid Neufeld joins us from Waterloo, Ontario, where he graduated from the University of Waterloo

with a major in history and a minor in peace and conflict studies. As an undergraduate, David expanded his horizons by studying and helping others abroad. In Guatemala, he held an internship with an organization that assisted migrant workers, and in Colombia he volunteered with a microloan program. He finished his undergraduate degree with two theses; one on the relationship between the United States and Colombia in the early 1960's and a

second, a study on Pilgram Marpeck, a leader in the Anabaptist movement in Habsburg Austria. The latter led him to his current interest in early modern Europe.

David attributes his interest in history in part to his upbringing. As a teenager, he took many trips abroad with his father, spending six months in Switzerland, where he discovered the layers of history embedded in the landscape. In the months before college, he learned to drive a stick shift (bravo!) through the winding roads of a medieval village near Nîmes, where he worked as an au pair. A Mennonite, he finds the Reformation a rich period of

history in which he can explore his origins as well as his interests in the intersection of religion and politics. He plans to study the early diversity of theology and practice in the Radical Reformation. This semester, he will continue his research on Pilgram Marpeck, using a newly discovered collection of writings from the Marpeck circle. Fluent in Spanish and proficient in French and German, David brings with him a wealth of language skills. No stranger to new places, David has already visited Mount Lemmon and appreciates the natural beauty of the Arizona Desert. Welcome to the Division, David! •



David Neufeld



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

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

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

Daniel Jones (MA 2011)

Julie H. Kang (PhD 2010)

Benjamin Kulas (MA 2005)
Prospect Hill Academy,
Cambridge, Massachusetts

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

Tod Meinke (MA 2008)

Michael D. Milway (PhD 1997)

Jonathan Reid (PhD 2001)
East Carolina University

Joshua Rosenthal (PhD 2005)

Eric Leland Saak (PhD 1993)
Liverpool Hope University

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.