



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



This is not a Boondoggle...

by Susan C. Karant-Nunn, Director



te Lotz-Heumann, Luise Betterton, five graduate students, and I have just returned from Cincinnati and the annual

meetings of the Sixteenth Century Society and Conference together with the Society for Reformation Research. In the afterglow of this reacquaintance with colleagues from across the continent and Europe, and of hearing many papers on researchers' latest findings, I am moved to tell you how invaluable these conferences can be, and how worth the expenditure they are. As a doctoral student, I attended the 1967 congress of the American Historical Association, held in Toronto that year. I have never forgotten hearing the great French historian Emmanuel Le Roy Ladurie of the École Pratique des Hautes Études in Paris (do get a cheap copy of his riveting "Montaillou" on-line; it's about village heresy and Inquisition) introduce to this continent the perspectives of the Annales School of historians. His English was bad, his delivery monotonous, and the ballroom filled with cigarette smoke as well as many hundreds of listeners. We were enthralled.

I remember Elizabeth

Eisenstein of the University of Michigan first presenting her theory that the use of the printing press divided the Renaissance in half. In its elaborated form, this has become known as the "Eisenstein thesis." I recall the packed, and again densely smoky, room where Judith Brown (then emerging from Johns Hopkins University) insisted that sexuality was a legitimate topic for historical investigation, and she herself described her work on a particular convent. Shocking! Scandalous! In fact, in the subsequent decades, consideration of the most personal aspects of past lives has become fully legitimate.

At these conferences, I not only heard leading experts in my subdiscipline of early modern European history (Natalie Zemon Davis, Patrick Collinson, Robert Scribner, John Tedeschi, and, oh, too many others to name!) hold forth, but I formed valuable contacts with some who would serve me well in gaining tenure and winning fellowships in the future. Some extended invitations to give papers myself, and others sponsored the publication of my books and articles.

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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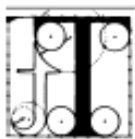


A word from the Oberman Chair



From Fiction to Better History

by Ute Lotz-Heumann, Heiko A. Oberman Professor



his semester I am teaching a course that is in large part an experiment: "Jane Austen's Novels as

Primary Sources." Ten advanced undergraduates and four graduate students have joined me on a journey that historians don't often take: Using fiction as a source for historical investigation. Obviously, there are many caveats: Fiction can reflect cultural norms and social expectations, but the events it depicts are invented. But after long discussions about the limitations of using fiction as historical evidence, we have also discovered that by approaching Austen's novels with a "historiographical mindset," familiar passages in the novels can take on a new layer of meaning. Let me give you an example.

In *Pride and Prejudice* one of the pivotal moments of the novel is the visit by Lady Catherine de Bourgh to Longbourn, the Bennet house. Lady Catherine has made the trip because she is concerned that her rich nephew, Fitzwilliam Darcy, whom she wants to marry her daughter, has made an offer of marriage to Elizabeth Bennet. Lady Catherine wants to put pressure on Elizabeth and elicit a promise from her never to marry Mr. Darcy. On the one hand, the conversation between Lady Catherine and Elizabeth in the park at Longbourn is timeless: It represents the conflict

between an older woman who tries to act *in loco parentis* (and she does, indeed, come across as a stock-in-trade evil mother-in-law) and who selfishly wants to prevent a love match.

On the other hand, from a historical perspective, the conversation between Lady Catherine and Elizabeth Bennet represents a very different conflict and one that can only be understood in the context of early modern and early 19th-century English society: They are fighting over social status, the meaning of the term "gentleman," and the question of marriage as a means of social advancement or demotion. Lady Catherine and her deceased sister, Lady Anne (Darcy's mother), were the daughters of an earl, but they both married beneath their station, as Lady Catherine formulates (putting her own, positive, spin on it), into "respectable, honourable, and ancient – though untitled – families. But now Lady Catherine, instead of fulfilling her dream of seeing the two branches of the family united in the marriage of her daughter and Darcy, faces – again in her own words – "the upstart pretensions of a young woman without family, connections, or fortune." She exclaims: "If you were sensible to your own good, you would not wish to quit the sphere in which you were brought up." Lady Catherine thus describes the upper

stratum of English society as defined by a complex social hierarchy which sets up marriage boundaries even within a social group that regularly mingles: Elizabeth Bennet had been a regular dinner guest at Lady Catherine's house just a few months before

Elizabeth, on the other hand, uses a different social concept to make her point in the discussion with Lady Catherine: By employing the concept of "gentleman," a loose term used in English society at the time to describe everybody who did not need to work with their hands and could thus afford to live a life of "leisure," she argues that she is Mr. Darcy's equal: "In marrying your nephew, I should not consider myself as quitting that sphere. He is a gentleman; I am a gentleman's daughter." Elizabeth, on the basis of the fact that both her father and Mr. Darcy are landed gentlemen that is, gentlemen owning their own estates) – albeit with very different degrees of wealth attached – makes the case that a marriage between her and Fitzwilliam Darcy would be one of equals. One can hardly imagine a more effective way than this dialogue between Lady Catherine and Elizabeth created by Jane Austen as a turning point in her narrative to illustrate the two conflicting principles of "social hierarchy" and "gentlemanly equality" which

We have discovered that by approaching Austen's novels with a "historiographical mindset," familiar passages in the novels can take on a new layer of meaning.

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This is all a legitimate outcome of networking. The process includes attending conferences at its very core. Division students need to be introduced to the indispensability of such relationships as quickly as they may have something to say that is based on their own original research.

With my personal recollections in mind, then, and with the financial assistance of the Department of History, the Graduate and Professional Student Council, and *your donations to the Division*, I am delighted to report that four Division/History graduate students presented the following papers this year: Paul Buehler, "The Criminalization of Polemical Literature: Imperial Suppression of Lutheran

Libel against Catholicism between the Peace of Augsburg and the Peace of Westphalia"; Sean Clark, "Lutheran Travelers and Their Franciscan Hosts in Early Modern German Pilgrimage Narratives"; Elizabeth Ellis-Marino, "German Jesuits, School Drama, and the Struggle for Paderborn"; and Cory Davis (his paper written at another institution before his arrival at UA), "Revisiting Karlstadt's Orlamünde: Steps toward a Distinct Ecclesiology." Colleagues praised all four to Ute and me.

Partly by means of the Division's annual reception, the Combibium, these students may have met scholars who will be helpful to them in their careers. Without a doubt, they heard

leading figures in our field deliver papers that will leave their imprint. They struck up or cultivated an acquaintance with Division alumni. Forty years from now, perhaps they will be writing a brief memoir like mine, in which they declare to their readers how important attendance at professional meetings was in their formation. Their reminiscences will be smoke-free. •

*...a legitimate
outcome of
networking.*



27th Annual TOWN & GOWN LECTURE • Wednesday, March 6, 2013
7:00 pm, UA School of Music Alice Holsclaw Recital Hall

EDWARD MUIR

Clarence L. Ver Steeg Professor in the Arts and Sciences
 and Charles Deering McCormick Professor of Teaching Excellence
 Northwestern University

"People Who Believe in Nothing": Intolerable Thoughts in Late Renaissance Italy

Among his many distinctions, Edward Muir, a specialist in Italian social and cultural history, has been recognized with Guggenheim and NEH fellowships. In 2010 he received the Distinguished Achievement Award of the Andrew W. Mellon Foundation and in 2011 was elected a member of the Academia Europaea. He is president of the Renaissance Society of America. Muir is the author of "Civic Ritual in Renaissance Venice," which won the Adams and Marraro Prizes; "Mad Blood Stirring: Vendetta in Renaissance Italy," which also won the Marraro Prize; "Ritual in Early Modern Europe;" and "The Culture Wars of the Late Renaissance: Skeptics, Libertines, and Opera." He is currently writing "The Fragile Sinews of Trust: The Italian Renaissance, 1350-1650."

An Invaluable Experience at a Conference In Eisenbach

By Elizabeth Ellis-Marino, doctoral student

Scholars had traveled from eight separate countries, including the US, to a small, East German mountain town to discuss the Reformation.



I spent the past year immersed in German academic culture, as a function of my position as a Fulbright doctoral fellow at the University of Münster. Although I have German family members, and have spent the past six years immersed in American academic culture, it was a learning experience. The differences between university life in Germany and America are vast, and I was eager to see how I would mesh with European scholars outside of Münster. So, in April, when Professor Lotz-Heumann contacted me about being the recorder for a conference, I gladly agreed. Sponsored jointly by the Division, Germany's Society for Reformation History, and the Leibniz Institute for European History in Mainz, Germany, the conference was titled "Dissemination and Contemporary Impact of the Reformation in a European Context." On June 6, I traveled from my home base in Münster to Eisenach, a small town three hours to the southeast, in the former East German lands. The conference was held in a hotel with a clear view of the Wartburg castle, where Martin Luther translated the New Testament into German—a fitting setting in which to discuss the Reformation's impact on western culture.

What struck me first was

the conference's international base. Scholars had traveled from eight separate countries, including the US, to a small, East German mountain town to discuss the Reformation. In addition to historians, art historians, theologians and musicologists also presented papers. The co-directors emphasized the goals of the conference as examining the transmission of the Reformation and the impact thereof in a trans-national context. Indeed, the speakers presented compelling evidence that even in the sixteenth and seventeenth centuries, the impact of Reformation ideas could be seen in places as far-flung as Scandinavia, Romania and the New World, and that these ideas can be traced in such diverse sources as funeral sermons, university culture and the layout of pastors' houses.

The evenings also provided scholarly stimulation. The conference organizers had arranged a reception, tour and concert at Eisenach's "Bachhaus," a museum dedicated to the composer Johann Sebastian Bach. The museum boasted reconstructed seventeenth-century rooms, a listening library with enough recorded Bach music to run for several days, and a collection of historic musical instruments, including a combination trumpet and violin. After the tour we were treated to a concert of Bach's music played on organs from the



Lizzy Ellis-Marino (center) with Ute Lotz-Heumann and Susan Karant-Nunn at the Wartburg Castle

eighteenth and nineteenth centuries.

After the close of the conference, the attendees were treated to a guided tour of the Wartburg castle. The Wartburg has been the setting for several important events in German history. We attendees were treated to a panorama of German history, from the medieval stories of St. Elizabeth of Hungary, who lived in the castle for most of her life, to the beginnings of German unification in nineteenth-century student movements, to the Reformation we had spent the past four days discussing.

Although I spent most of the conference furiously scribbling down notes for the final, official record of the conference, it was an amazing experience to meet and discuss history with European scholars both junior and senior, and to witness a truly international exchange of ideas. Now that I am back in the US, I look back on my time in Eisenach as an invaluable experience for a young scholar. •

Reformation Rituals and more...

by Amy Newhouse, doctoral student

In his past September I had the privilege of taking part in a week-long summer course at the German University of Erlangen. The topic of the seminar was "Ritual in Reformation and Confessionalization." Our esteemed Prof. Ute Lotz-Heumann volunteered to take part in the seminar in order to introduce me to the German academic system. I was about to begin my year-long research in Germany, so it was a natural choice for me to attend; however, there was one nagging problem: I read German for my research, but I don't speak it easily yet!

The seminar began with a beer garden style dinner. Fear came over me when I realized that I would not be able to shrink into the background. At first, I just smiled and nodded at everyone's rapid pace German; but, I knew for the evening to be a success, I had to remove myself from Prof. Lotz-Heumann's side and mingle. I decided that I would find the smallest group of students, stick my hand out, and say in German "Hi, my name is Amy. I'm an American." To my surprise,

everyone was exceedingly kind, and delighted that no matter how bad my spoken German was, I was determined to try it.

Having overcome the first major obstacle of the course, the rest of the week involved a series of lectures and discussions led by many august scholars. The presentations varied from overviews of the field to very specific research. The animated Thomas Lentes led a discussion on the theological and anthropological meaning of Communion for the inhabitants of sixteenth-century Strasbourg. Our own Prof. Lotz-Heumann gave a wonderful lecture on the difference between Catholic and Protestant understanding of healing springs in the seventeenth century, and Natalie Krentz gave a presentation on the ritual nature of Martin Luther's burning of his own excommunication papers. For me, the seminar highlight came from Barbara Stollberg-Rilinger and her discussion of "Social Magic." Social Magic is the collective belief that a visual ritual has real power. For example, it is the belief that a wedding

makes a marriage, an inauguration makes a president; a Christmas tree makes Christmas, or a graduation ceremony makes a graduate. Every society uses a wide variety of rituals to mark important events or changes in the community, and these visual rituals take on a certain power. Nevertheless, inevitably, these rituals fall short of the actual meaning of the event or change they represent. This idea of "social magic" gave seminar participants a wonderful tool to discuss the rituals of the Reformation, such as communion, religious processions, ordinations, and baptisms.

At the end of the week, I gave a presentation on my dissertation research, and received helpful feedback. Overall, the week was quite a success. I did not follow every complex German sentence; but, I made contacts and friends that I will cherish. Finally, the week was proof that growth does not come when one is comfortable. Sometimes, good things happen when you walk up to a group and say, "Hi, my name is Amy. I'm an American." •

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Amy Newhouse in Nuremberg

From Fiction to Better History
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were always at play in early modern English society.

Taking these observations one step further, one also wonders whether there may be another facet to Jane Austen's depiction of Lady Catherine's character. For in the eyes of Lady Catherine, Elizabeth not only prevents the desired marriage

between her daughter and her nephew. Seen from the point of view of family lineage, Darcy's marriage to Elizabeth, coming as it does after Lady Catherine's and Lady Anne's marriages to untitled gentlemen, signifies the further decline of her family. Her accusation leveled at Elizabeth "Do you not consider that a connection with you must

disgrace him in the eyes of everybody?" can be interpreted as a reflection of the fear of social disgrace affecting the entire de Bourgh/Darcy family. No wonder that Lady Catherine is always in a bad mood! •

Introducing graduate students

Cory Davis, M.A., Baptist Theological Seminary

by David Neufeld, master's student



ory Davis joins us from Southwestern Theological Seminary in Fort Worth, Texas, where he recently completed a Masters of Divinity degree in church history and historical theology. Cory was attracted to the Division because of the unique opportunity it provides to participate in a community of scholars and graduate students dedicated to the study of the Reformation period. His particular interest in the intellectual history of the Radical Reformation was manifested in the capstone paper of his M.Div. degree,

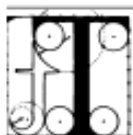
written on the subject of the Anabaptist Michael Sattler's justification for the development of doctrine. Here at the Division, he hopes to continue his research into how various Radical Reformers understood the church and its role in the world.

Cory arrives in Arizona accompanied by his wife, Twyla, and their two children, Gideon and Zephany. While the transition to life in Tucson has had its ups and downs, Cory is thrilled that his kids are enjoying their new school. He has learned that the key to balancing graduate studies and family

life is convincing himself that reading is his favorite hobby. On those rare occasions when he has found time to take an afternoon off, Cory has explored the area's natural jewels, hiking with his family on Mount Lemmon and going fishing in Rose Canyon Lake. He has a special fondness for the fiction of J.R.R. Tolkien and C.S. Lewis, but realizes that, at least for the foreseeable future, their novels will be collecting dust on his shelves! Welcome to the Division, Cory. •

Kristen Coan, B.A., Washington State University

by Adam Hough, doctoral student



he Division is delighted to welcome a native of Alaska, Kristen Coan to our number this year. Kristen is a graduate of Washington State University, where she worked on her B.A. under the supervision of Dr. Jesse Spohnholz. Having received several academic prizes for her undergraduate research into gender identity and construction in the early Calvinist reformation, Kristen has presented this work at several conferences. Here at the University of Arizona, Kristen plans to delve a little deeper into this period by

exploring the presence (and absence) of art in Calvin's reformation. A complex task to say the least, Kristen explains this project as an important step in understanding the dynamics of conversion in the Swiss reformation. She hopes to help explain the influences on, and considerations that went into the decision to leave one faith for another, especially in the middle of the sixteenth century, and especially in a religiously charged environment like Switzerland. To this she will also bring her interest in gendered experience. Towards acquiring the skills necessary

to undertake this task, she is currently taking courses in both French and Latin, as well as an Art History seminar on early modern print culture.

In what leisure her studies afford, Kristen is an avid knitter. That said, she is beginning to question the value of wool socks in Tucson. •

Division News

Congratulations

Dr. J. Derek Halvorson (M.A. 1998) was inaugurated as the sixth president of Covenant College, Georgia, on October 5, 2012.

Professor Scott Manetsch (Ph.D. 1997) and his wife Cathy celebrated their twentieth wedding anniversary in March.

Han Song (M.A. 2002) and her husband Wenjie Jin welcomed their second child, a son and brother to Klara, Eric M. Jin, on October 22, 2012.

Activities of Faculty and Graduate Students

The 2012 Summer Lecture Series at St. Philip's in the Hills Episcopal Church took as its theme voices advocating peace in the war-torn sixteenth and seventeenth centuries. Despite recurrent violence, often parading in the guise of religious affirmation, a few individuals ventured to express their own skepticism toward war as an acceptable undertaking for people of faith. Three of the four lectures were given by Division doctoral students. **Amy Newhouse** spoke on Erasmus, **Patrick Meeks** on Quakers and war in the early modern period, and **Adam Hough** on Anabaptist pacifism. Division Director and Regents' **Professor Susan Karant-Nunn** gave the concluding paper in the series on early opponents of judicial torture.

Four Division graduate students presented research papers this October at the meetings of the Sixteenth Century Society and Conference/Society for Reformation Research in Cincinnati, Ohio. **Paul Buehler** spoke on "The Criminalization of Polemical Literature: Imperial Suppression of Lutheran Ubel against Catholicism between the Peace of Augsburg and the Peace of Westphalia," **Sean Clark** on "The Kindness of Strangers? Lutheran Travelers and their Franciscan Hosts in Early Modern German Pilgrimage Narratives," **Cory Davis** on "Revisiting Karlstadt's 'Oriamünde': Steps toward a Distinct Ecclesiology," and **Elizabeth Ellis-Marino** on "A Gentler Method: German Jesuits, School Drama and the Struggle for Paderborn." The University of Arizona was represented by **Professors Ute Lotz-Heumann, Pia Cuneo, David Graizbord, and Susan Karant-Nunn**. Cuneo spoke on "Humanism and Hippology in Early Modern Germany," Graizbord on "Baptized Jews in Early Modern Iberia: Not What/Who You Are Thinking," and Karant-Nunn on "Desires of Suffering: Ifigo de Loyola's Treatment of His Body as a Model for Early Modern Catholics." Division alumni who participated in this year's conference were: **Professors Michael Bruening, Victoria Christman, Brad Gregory, and Joel Van Amberg.**

Division alumna **Professor Sigrun Haude** served as the SCSC's Program Secretary for History.

Professor Pia Cuneo, Professor of Art History and associated faculty of the Division, spent the summer engaged in research at the Herzog August Bibliothek in Wolfenbüttel, Germany. This semester she is leading the Division seminar on Renaissance Prints. For their research, students are working with Renaissance prints from the University of Arizona Museum of Art's collection. In spring 2013 the chosen prints along with didactic material written by the students will be exhibited at the Museum.

Professor Susan Karant-Nunn, Division Director, gave a paper in June on the personage as literal and figurative public space, at a conference held in Eisenach, Germany, on "The Development and Effects of the Reformation in the European Context," sponsored jointly by the Leibniz Verein für Reformationsgeschichte, the Institute for European History (Mainz), and the Division for Late Medieval and Reformation Studies. This fall she has given four invited forum presentations in Tucson: on the development of Luther's theology, "Emerging Differences: The Theological Basis for Luther's Separation from the Catholic Church," and on "Luther's Sense of Humor" at Lutheran Church of the Foothills; on "Emerging Differences: The Theological Basis for Luther's Separation from the Catholic Church," at Desert Hope Lutheran Church; and on the question "Was Luther a Mystic?" at Our Saviour's Lutheran Church.

Ute Lotz-Heumann, Heiko A. Oberman Professor, co-organized (with Professor Irene Dingel, Mainz) a conference on "Dissemination and Contemporary Impact of the Reformation in a European Context." The conference was co-sponsored by the Verein für Reformationsgeschichte (German Society for Reformation History), the Leibniz Institute for European History in Mainz, and the Division. It was held in Eisenach, Germany, in early June. Ute Lotz-Heumann gave a paper on "Strategien bei der Verbreitung reformatorischer Inhalte: Die Anpassungs- und Aneignungsleistungen protestantischer Pfarrer des 16. und 17. Jahrhunderts im Dialog mit der Volksreligiosität" ("Strategies for Disseminating the Reformation: Appropriation of Popular Culture by Lutheran Pastors in the Sixteenth and Seventeenth Centuries"). She co-edited (with Christian Jaser and Matthias Pöhl) a volume of essays entitled "Alteuropa - Vormoderne - Neue Zeit: Epochen und Dynamiken der europäischen Geschichte (1200-1800)" ("Old Europe - the Premodern Period - a New Era: Epochs and Dynamics in European History (1200-1800)"). Her own chapter in this volume, "Alteuropa im 19. Jahrhundert? Hexenglaube und

Gewalt gegen Hexen zwischen Früher Neuzeit und Moderne" ("Old Europe in the Nineteenth Century? Belief in Witchcraft and Violence against Witches between the Early Modern and the Modern Period"), was based on her Habilitation lecture at the Humboldt University. In September, Ute Lotz-Heumann co-organized (with Professor Birgit Emich of the University of Erlangen) a summer course on the subject "Ritual in Reformation and Confessionalization." As part of this course, she gave a paper on "Lutherische Wunderquellen und katholische Wallfahrtsbrunnen: Religiöse und Heilungs-Rituale im Zeitalter der Konfessionalisierung" ("Lutheran Miracle Wells and Holy Wells at Catholic Pilgrimage Sites: Religious and Healing Rituals in the Age of Confessionalization").

Alumni

Professor James Blakeley was promoted at the beginning of September to Associate Professor in the Department of History at St. Joseph's College, New York.

University of Notre Dame **Professor Brad Gregory's** latest book "The Unintended Reformation: How a Religious Revolution Secularized Society" (Cambridge, MA, 2012) was named the inaugural winner of the Aldersgate Prize for Christian Scholarship, sponsored by Indiana Wesleyan University. It was selected from among eighty books nominated.

In September 2012 **Professor Sigrun Haude** presented an invited paper "The Experience of Disaster during the Thirty Years' War: Autobiographical Writings by Religious in Bavaria" at the Symposium "Disaster, Death and the Emotions in the Shadow of the Apocalypse" at the University of Melbourne, Australia.

Dr. Nicole Kurooka published her essay "Philip Melancthon and Aristotle" in "Philip Melancthon: Theologian in Classroom, Confession, and Controversy" (Göttingen, 2012). It first appeared in *Lutheran Quarterly* 25 (2011).

Professor Scott Manetsch was promoted this past summer to Full Professor at Trinity Evangelical Divinity School. In December, his book "Calvin's Company of Pastors, Pastoral Care and the Emerging Reformed Church, 1536-1609" will be published in the series *Oxford Studies of Historical Theology*.





Winter Landscape with a Bird
Trap, Pieter Bruegel the Elder,
1565.

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

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

Adam Asher Duker (MA 2009)

Peter A. Dykema (PhD 1996)
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 1996)
President, Covenant College

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)
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)

Hayley R. Rucker (MA 2012)

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.