



Desert Harvest

THE DIVISION FOR LATE MEDIEVAL AND REFORMATION STUDIES

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Friendship and the color blue

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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Each of us has a small inner circle of closest friends. I perceive that as I grow older, it is harder to add to that circle; one component of closeness is shared experience over a long period. Heiko Oberman arrived at the University of Arizona in 1984. He and Toetie Oberman opened themselves, perhaps with greater difficulty than as youths, to new acquaintances. They found themselves enriched.

One couple at the center of the Obermans' new treasure were Ora DeConcini Martin and Morris Martin. Those closest to Dr. Martin and Mrs. DeConcini Martin will recall where they and the Obermans first encountered one another. I do not know. By the time I arrived in Tucson in January 1999, Morris came over to Heiko's office every Friday morning at 7:00. They often sat on the then-blue bench across University Boulevard so that Heiko could smoke as they explored intellectual topics of mutual interest. Morris's Oxford doctorate in Classics enabled him to discuss recondite matters of Latin meaning, should these have arisen. We have a photograph of the blue bench in our offices. It has now been painted green.

I first met Mrs. DeConcini Martin when she and her husband offered their elegant domestic setting as the site of a post-Town and Gown Lecture reception. I am certain that Ora did not wear her stunning blue gown every year, but I remember the beauty of that dress in particular, her gracious smile enhancing the satiny fabric's own reflective powers. I wish I had known her better.

That incomparable pair faithfully graced our operations each year with funds to aid needy students. Our dean is encouraging every unit head to become an "entrepreneur." We in the Division are already practiced entrepreneurs. As Ute Lotz-Heumann, Luise Betterton, and I (Sandra's position has, alas, been removed from the Division) contemplated a post-Oberman Chair project that, in these parlous financial times, would most assist us in continuing to serve graduate students at a high level, we knew that we wanted to enhance the Ora DeConcini Martin and Morris Martin Endowment so that it would generate a fellowship for the completion of dissertations. That endowment is presently at

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Division News

Congratulations

Paul Buehler, Division doctoral student, won a Fulbright Fellowship for dissertation research in Vienna on censorship in the Imperial Book Commission.

Mary Kovel, Division doctoral student, presented a paper entitled "Decorum and the Beauty of Holiness: A Re-evaluation of the English Vestment Controversy" at the Pacific Coast Conference of British Studies at the University of Washington, Seattle, in March.

Elizabeth Ellis-Marino, Division doctoral student, was awarded a Fulbright Fellowship for dissertation research in Germany, as well as a UA Social and Behavioral Sciences Research Institute Dissertation Research Grant. She will be conducting research on the relationship between the nobility and the clerics in Paderborn.

Conferences/Publications

Professor Alan Bernstein, History Department emeritus professor and Division associated faculty, has published the following items in the past two years: "Named Others and Named Places: Stigmatization in the Early Medieval Afterlife" in "Hell and Its Afterlife: Historical and Contemporary Perspectives," edited by Isabel Moreira and Margaret Toscano (Ashgate, 2010); "The Rise of Postmortem Retribution in China and the West," with Paul Katz, in the "Medieval History Journal" (October 2010); entries on: Damnation, Death, Eternity, Hell, Judgment, and Purgatory in "The Cambridge Dictionary of Christianity," edited by Daniel Paffie (Cambridge University Press, 2010); "The Ghostly Troop and the Battle Over Death: William of Auvergne (d. 1249) connects Christian, Old Norse, and Irish Views" in "Rethinking Ghosts in World Religions," edited by Mu-chou Poo (Brill, 2009); and "Heaven, Hell, and Purgatory: 1100-1500" in "The Cambridge History of Christianity, vol. IV: Christianity in Western Europe, c. 1100-c.1500," edited by Miri Rubin and Walter Simons (Cambridge University Press, 2009).

Professor David Graizbord, Judaic Studies associate professor and Division associated faculty, recently published a special edited volume of "Jewish History" (April 2011) on "Portuguese New Christian Identities, 1516-1700," coedited with Claude B. Stuczynski; a chapter in "Sephardi Family Life in the Early Modern Diaspora," edited by Julia R. Lieberman (Brandeis University Press/University Press of New England, 2010) entitled "Researching the Childhood of 'New Jews' of the Western Sephardi Diaspora in Light of Recent Historiography"; and reference articles on the "The Jewish Diaspora" (Oxford Bibliographies Online) and "Jacob Katz" in the "Handbook of

Medieval Studies," edited by Albrecht Classen (Walter de Gruyter, 2010).

He presented papers on "The Judaization of Conversos among French Protestants and Catholics: The Significance of Spatial and Material Traces" at the colloquium, "Jews, Urban Space, and Early Modernity" at the Northwestern University and Spertus Institute of Jewish Studies in November; on "Between Religion, Commerce, and 'Race': The Elusive Definition of a 'Judeo-Portuguese' Atlantic" at the American Historical Association January meetings; and on "Jews who Persecute Jews: A Historical Phenomenon" at the Tucson Jewish Community Center's Sekhel va-Lev (JUS's Outreach Education Program) in March.

Professor Susan C. Karant-Nunn, Division Director, published a chapter entitled "Is There a Social History of the Holy Roman Empire?" in "The Holy Roman Empire, 1495-1806," edited by R. J. W. Evans, Michael Schabert, and Peter H. Wilson (Oxford University Press). On her birthday, at a reception of colleagues and graduate students, **Ute Lotz-Heumann** announced the preparation of a Festschrift in Karant-Nunn's honor. Seventy-nine colleagues in eight nations have contributed.

Professor Ute Lotz-Heumann, Helko A. Oberman Professor, gave her second Habilitation lecture ("Antrittsvorlesung") in Berlin in December entitled "Religion, Konfession, Magie? Volks- und Elitenglauben als Problem der Frühneuzeitforschung (Religion, Confession, Magic? Popular and Elite Religion as Research Problems in Early Modern History)." She currently holds a research professorship from the UA Social and Behavioral Sciences Research Institute.

Lotz-Heumann was invited to be a member of the executive committee of the UA Institute of Religion and Culture. Also, she and **Professor Susan C. Karant-Nunn** were named to a committee of the North American Society for Reformation Research to prepare activities for the 500th anniversary of the Lutheran Reformation in 2017.

Amy Newhouse, Division doctoral student, presented a paper in January at the Center for Renaissance Studies' 2011 Multidisciplinary Graduate Student Conference at the Newberry Library, Chicago. It was entitled "Bearing the Cross: Syphilis and the Founding of the Holy Cross Hospital in Fifteenth-Century

FULBRIGHT FELLOWSHIP WINNERS



Paul Buehler



Elizabeth Ellis-Marino

Nuremberg." She was one of 18 presenters selected to expand their papers for online publication.

Alumni

Professor Andrew C. Gow, University of Alberta, Edmonton, has a chapter on "The Bible in the Germanic Languages (Middle Ages)" forthcoming in "The New Cambridge History of the Bible" (vol. II), edited by E. Ann Matter and Richard Marsden (Cambridge University Press, 2011).

Professor Marjory E. Lange, Western Oregon University, will present a paper this May on "Miraculous Rhetoric: Tales of Wonder in the Writings of Aelred of Rievaulx" at the International Medieval Congress in Kalamazoo, Michigan.

Professor Jonathan A. Reid, East Carolina University, was appointed assistant editor of the journal "Explorations in Renaissance Culture," and encourages submissions from friends and colleagues, www.cwr.utexas.edu/~nydam/src/explorations.shtml. (Submissions are double-blind and peer-reviewed.) He sends this statement: "The highlight of my fall was returning to Tucson after nine years to celebrate with so many wonderful friends and colleagues the endowment of the Oberman chair and gift of the Oberman library to the university. My hearty congratulations and thanks go to all who worked and contributed toward securing Helko's scholarly vision and legacy. It was a most happy day." •

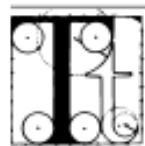




A word from the Chair

Joys, tribulations of grad school

by Ute Lotz-Heumann, Heiko A. Oberman Professor



Two of our students have won Fulbright fellowships for the academic year 2011-2012! Paul

Buehler will spend a year in Austria and Lizzy Ellis-Marino will go to Germany. Susan Karant-Nunn and I are always very happy for our students when we hear or (in the age of email) read their good news. But not only that—such news also brings back memories of one's own days as a graduate student.

To me, being a graduate student often felt a lot like a rollercoaster ride: it had many ups and downs. It was an exciting, and sometimes intoxicating, mixture of joys and tribulations. It combined high hopes and sometimes desperation, a lot of great new experiences mixed in with some that you wish you never had. But that's also life, it's just a little faster, a little more compressed into a relatively short period of time.

I'm sure I have already forgotten many things, but some I remember vividly and will probably never forget: How it felt to stand alone in front of a classroom for the first time—not long after I had been sitting in one as an undergraduate. How it felt to give one's first research presentation, not yet quite sure of where the dissertation was *really* going, not yet quite comfortable with one's sources. And, of course, as a graduate student, financial worries are

never far from one's mind.

But above all, it is research abroad that creates memories to last a lifetime. How I scoured New York City libraries for all available printed sources on Ireland—luckily, I was in the best place on earth to study Irish history outside of Ireland. How it felt to enter an archive for the first time and work there in silence with other scholars (in 1995, often still with a pencil instead of a computer—unthinkable today!). How, during several trips to London, I was awed by working in the old Reading Room of the British Library (at that time, access to the Reading Room was restricted to researchers, today it is part of the British Museum and can be enjoyed by everyone). There are memories of many friendly (and a few unfriendly) archivists and librarians.

And before all of this could even begin, there was the hard work of grant-writing and the anxiety of the wait. I still remember the little victory dance I performed in my parents' kitchen (my father joined me in it) when I received a grant from the Daimler Benz Foundation (yes, the guys who build the cars!) to go to Dublin. And then, I went to Ireland. And there it was again, the rollercoaster ride. I found some of the sources I had been hoping for, but others had perished. Every night, I sat down and wondered what this dissertation would

really look like—until I finally felt I knew where it was going. There were moments of happiness and moments of despair. And sometimes, it was lonely. I lived in a graduate student hall, but I missed my husband, with whom I had been in New York. In an age before the mobile phone was common, we had to rely on pay phones. But doing the research was great. And there is one luxury of this time abroad that I may never experience again: uninterrupted concentration on one's research topic! No juggling of research, teaching, and service, just a deep immersion in the sources.

When they read this column, our students may feel that I'm already too far removed from their lives to depict them accurately—or maybe they'll say that I have it spot on (except for the pencil and the payphone, of course!). I don't know. Every memory becomes a little rosier over time, but I'm sure that when our students look back one day, they will share my feelings. •

Please help us to continue to provide for our graduate students. Please contribute to the Ora DeConcini Martin and Morris Martin Endowment.

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At the feet of visiting scholars

Barbara Diefendorf, Boston University

by Hayley Rucker, master's student



e were delighted to welcome Professor Barbara Diefendorf to the Division seminar on Thursday, February

26. Professor Diefendorf currently teaches at Boston University, and she is the recipient of numerous honors, including the American Historical Association's J. Russell Major Prize for the best book in English in French History for her 2005 monograph, *From Penitence to Charity: Pious Women and the Catholic Reformation in Paris*. Her research focuses on religious communities, coexistence and conflict in early modern France.

Professor Susan C. Karant-Nunn graciously hosted the seminar in her living room, where Professor Ute Lotz-Heumann, Professor Emeritus Thomas A. Brady, Jr., of the University of California, Berkeley, and his wife, Kathy, also honored us with their presence. Following in the Division tradition, Barbara Diefendorf answered the question, "What makes you tick as an historian?" She narrated the exploratory path that led her through her Ph.D. program at UC Berkeley to Paris, and finally to a faculty position at Boston University. Her success is surely the product of her undeniable talent, skill, and determination, but she cites the constant support of her husband, a fellow historian, as the motivating force that helped her

determine her career path, reminding us that historiography occurs often in conversation with our closest friends and family.

In preparation for the seminar, students read Professor Diefendorf's *Beneath the Cross: Catholics and Huguenots in Sixteenth-Century Paris*, which won the National Huguenot Association award for the best work of scholarship for 1991-1993. In this monograph, she reveals an economy of religious violence in sixteenth-century Paris that was designed and perpetrated primarily by members of Protestant and Catholic religious communities, not political authorities. In addition to *Beneath the Cross*, we read a chapter from her upcoming book, and articles by Philip Benedict and Jeremie Foa. These works differentiated the layers that composed communities in sixteenth-century France, and described efforts by rulers and common people both to break and mend these communities.

Professor Diefendorf led an engaging discussion on the meaning and roles of community in religious violence and toleration during the French Wars of Religion. While the discussion centered on the significance of communal action and its power to overwhelm legal authority, Professor Diefendorf was careful to signify individuals' power to choose when and



Barbara Diefendorf

where to participate. In the tense environment leading up to the Saint Bartholomew's Day Massacre, where even the ringing of church bells could easily lead to outbreaks of violence, city magistrates attempted to impose measures against religious conflict to preserve the order of civic community. Individual Catholics, too, courageously hid Protestants in their own homes during the Saint Bartholomew's Day Massacre.

In all, Professor Diefendorf provided the Division with an enlightening perspective on tolerance, intolerance and the meaning of community in the early modern world. Her insights into the interplay of individual choice and communal action as a significant element of historical change are simultaneously inspiring and frightening in their implications, and they highlight the ambiguity of popular power. Her work draws greater attention to the multiplicity of forces acting at any one time, elucidating how these forces differentiate, combine and conflict. We were entirely honored to have the opportunity to discuss such issues with this distinguished scholar. •

...
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Annual Town and Gown Lecture

Contested legacies of Teresa of Avila

by Tom Donlan, doctoral student



or this year's annual Town and Gown lecture, the Division for Late Medieval and

Reformation Studies was truly fortunate to have the esteemed scholar of early modern France, Barbara Diefendorf, as its featured speaker. Professor of History at Boston University and author of the award-winning works, *Beneath the Cross* (1991) and *From Penitence to Charity* (2004), Professor Diefendorf treated an audience of students, scholars, and Tucsonans to a presentation entitled, "Inventing a Catholic Reformation in Seventeenth-Century France: How the Spanish Carmelites Became French."

Moving deftly across cultural, political and religious landscapes, Diefendorf's lecture explored the contrasting claims and ambitions of the first Carmelite convents in France in the early 1600s. Inspired by the rigorous reforms and spirituality of Teresa of Avila (1515-1582), Barbe Acarie and her devout associates succeeded in persuading Spanish Carmelites to come to France to help found new convents in the kingdom. Since several of these Carmelites had known Teresa personally, Acarie and other French Catholics were hopeful that they could recreate Teresian reform in

France. From the foundation of the first convent in Paris in 1602, however, tensions and misunderstandings complicated this endeavor. To begin with, many French citizens resented anything Spanish. France and Spain



St. Teresa of Avila

had been at war with each other for much of the sixteenth century and the presence of Spanish nuns, no matter how holy, did not sit well with them.

*Inventing a Catholic Reformation
in Seventeenth-Century France:
How the Spanish Carmelites Became French"*

More importantly, the early Carmelites in France disagreed on what constituted the most essential elements of convent living and Teresian reform. The French Carmelites found aspects of Spanish piety and comportment lacking in decorum. Meanwhile, Ana de Jesus and the other Spaniards found the French nuns far too comfortable with

expensive works of art and frequent visits from wealthy benefactors. When a new convent opened in Pontoise, Diefendorf explained, most of the Spanish Carmelites settled there, citing their determination to live in the true spirit of Teresa of Avila. The Paris convent, however, objected that in its rigorous asceticism and other pious practices it was loyal to the teachings of Teresa. Complicating matters further were the efforts of Pierre de Bérulle and other French clergymen to influence and guide the new Carmelites according to their own designs.

Drawing on a wide range of primary sources including convent chronicles, works of art, and personal correspondence, Diefendorf documented how divergent religious cultures developed

in the Pontoise and Paris convents as their disagreements over the proper interpretation of Teresian reforms continued

throughout the seventeenth century. Emphasizing the importance of trial and error and local conditions, Diefendorf underscored the complex nature of Catholic reform in early modern France. On behalf of the Division I would like to thank Professor Diefendorf for her visit to the University of Arizona. It was a pleasure to meet her and learn from her rich scholarship. •

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AUGUST 21 • THE HUGUENOTS • UTE LOTZ-HEUMANN, HEIKO A. OBERMAN PROFESSOR

**Friendship and
the color blue**

continued from page 1

approximately \$115,000; we seek to increase it to at least \$500,000. Because of Sandra's removal, we cannot court you as we once did.

Martin Luther, too, had a limited number of close friends (his relationships with them could, in the Reformation flux, become volatile!). One of them, Nicholas Hausmann, used a sixteenth-century German turn of phrase to the city council of Zwickau in the 1520s: "Viele hände machen leicht werk" ("Many hands

make light work"). Your generosity in funding the Heiko A. Oberman Chair in Late Medieval and Reformation History has shown me that this cliché still holds a good measure of truth. Our so-called entrepreneurship depends not on large foundations, government grants, or the contributions of the few very wealthy people. Rather, it is successful because of the donations of a prosperous group of friends who can see why it remains desirable to know about that era between roughly 1350 and 1750 that generated distinctly familiar aspects of modern Western



Morris Martin and
Ora DeConcini Martin

PHOTO BY MARY GIANAS

culture. I anticipate with gratitude that once again, many gifts will make "light work" of the "Ora/Morris Endowment." I myself shall contribute, in honor of friendship. •



Medieval pilgrims to the Holy Land

by Sean Clark, doctoral student



he pilgrim, so a medieval saying went, should carry three bags: a bag of silver, a bag of

patience, and a bag of faith. The same could easily be said for a graduate student doing dissertation research.

In the many early modern pilgrimage accounts I have read over the last six months at the Herzog August Bibliothek (HAB) in Wolfenbüttel, Germany, finances are a constant theme. The journey itself was quite expensive but added to that were the many fees and tolls charged by various functionaries of the Ottoman administration in the region for even the smallest service. Many pilgrims, particularly those who made the extended journeys to the Jordan River or even to Egypt, were also accosted by nomadic groups and forced to make payments for their safety. Fortunately, my academic pilgrimage has not been so fraught. I have no tales of extortion or highway robbery to share. Spending six months in Germany is expensive, but I have been fortunate to have the financial support of the UA History Department, the UA Division for Late Medieval and Reformation Studies, Borders Group, Inc., and a very generous grant from the Dr. Günther Findel-Stiftung, administered by the HAB. Without these funds my research would have been impossible and I am honored

and grateful for all of it.

Many pilgrimage narratives were written in a diary format that emphasized the often excruciating tedium of travel. Common entries such as, "Could not sail for want of wind," or, "The rocking of the ship and the restlessness of my companions made the sweet deliverance of sleep impossible," can turn even the reading of the narratives into an exercise in patience. But it was the desire to experience the Holy Land for themselves, to walk in the footsteps of Jesus and his apostles that kept the pilgrims going. For the pilgrim, patience was more than just a virtue it was a necessity. Certainly taking my daily place in a comfortable, dry, temperature-controlled reading room is not the same as spending five to ten weeks at sea in a leaky ship surrounded by unwashed companions and being subject to the vicissitudes of weather. Nonetheless, tedium can be a problem. As generally interesting as I find the subject of my dissertation and the sources I deal with, the day in and day out of reading and transcribing sixteenth- and seventeenth-century German can be wearing. It is the thrill of trying to get inside the minds of the authors and readers, being able to see the world, however darkly, through their eyes that has brought me this far and keeps me at it. Every day as I climb the gray, stone stairs that lead to

the reading room I feel the spark of anticipatory excitement for the discoveries the coming hours might hold.

Pilgrimage to Palestine was expensive and dangerous and those two facts undoubtedly kept many people closer to home. But those who took up the pilgrim's staff had faith that such journeys were worth the expense and the risk. Whether Protestant or Catholic, early modern pilgrim-authors were convinced that seeing the Holy Land and then writing about their experiences was spiritually valuable in some way. I am not particularly religious and I am certainly not writing my dissertation from a religious perspective, but I have found that faith of a sort is necessary. It can be a discouraging fact that in difficult economic times, the value of researching and writing about history can be a hard sell. My dissertation will not help cure cancer, end world hunger. I do have faith, however, that it is valuable. It may not save anyone's life, but I have faith that it will add to our ever-growing and ever-changing understanding of what it means to be human. I have faith that it will in some small way enrich the lives of those who read it. Going on this journey, with all its trials and tribulations, has certainly enriched mine.

•

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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

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

Nicole Kuroepka (MA 1997)
Max-Weber-Berufskolleg, Düsseldorf

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

Julie H. Kang (PhD 2010)

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)
Ernst & Young, Boston

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

Joel Van Amberg (PhD 2004)
Tusculum College, Tennessee

Atilla Vékony (MA 1998)
Wheatmark, Inc.