



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 Francis Bacon and the Division Seminar

by Ute Lotz-Heumann, Heiko A. Oberman Professor

In his essay "Of Studies," Francis Bacon (1561-1626) wrote: "Reading maketh a full man; conference a

ready man; and writing an exact man." Let us disregard for a moment the fact that Bacon lived in a society where only men were supposed to receive a formal education and be truly learned — notwithstanding the fact that Queen Elizabeth I of England knew French, Italian, Spanish, Flemish, Latin, and Greek and was, as David Loades writes, "the best educated woman of her generation." What Bacon describes in "Of Studies" is what we do every week in Hist 696F, a.k.a. "The Division Seminar," which this semester is concerned with the religious history of the British Isles in the sixteenth and seventeenth centuries. There is an internal rhythm to the seminar that closely reflects Bacon's analysis.

Every week, the eight graduate students who attend the seminar have to read 150 or so assigned pages as diligently as possible. They take notes, research what is unfamiliar, and think about the texts in the context of their own prior knowledge as well as previous readings and discussions in the seminar. In a way, they are already "full," i.e. full of knowledge, before we even meet. Then, every Thursday

night, I put them on the spot first: the seminar starts with a "Round Robin" during which each student briefly summarizes what he or she thinks is most remarkable or controversial in the texts, which texts they appreciate and their reasons, and why other texts fall short of their expectations (I do, on purpose, occasionally include writings that I personally do not find particularly helpful). This is the "moment of truth" when, as Bacon put it, "if [a man] read little, he had need have much cunning, to seem to know, that he doth not" — since "cunning" is not an option in a seminar setting, our graduate students are diligent readers!

The second step in our seminar process is discussion — "conference," in Bacon's words. Discussions can be very lively, and it is a great pleasure for me to watch these budding scholars carefully develop their own points of view, and present arguments and counter-arguments from the sources. Sometimes a joke here and there will help lighten the atmosphere, but this is a serious enterprise — graduate students learning how to become professional historians. A single question can keep the discussion alive for fifteen minutes or half an hour, when a problem is examined from various points of view, new perspectives and new sources are introduced, and texts or

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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THE UNIVERSITY OF ARIZONA.

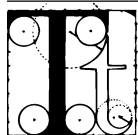
Arizona's First University.



The Duke August Library, a “Resort” for Scholars

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

Here we don't lie in the sun or get massages. Rather, we "soak" ourselves in the sources that we need for our research...



he public at large may think that professors on sabbatical leave go off to enjoy themselves at public or student expense, a unique liberty among working people. Well, unique it may be, but in my case the enjoyment comes from being surrounded by dozens of people at work in my field of early modern European studies, and by nearly a million both old and new books and journals. So great is the pleasure provided by this rare environment that my colleague Thomas Robisheaux of Duke University called the Herzog August Bibliothek (its German name) a resort for scholars. Here we don't lie in the sun or get massages. Rather, we “soak” ourselves in the sources that we need for our research—whether the discipline be history as in my case or literature, art history, philosophy, religious studies, or early modern medicine. One colleague is working on travel reports in Turkish lands in the sixteenth and seventeenth centuries, another on a bibliography of editions of works by Niccolò Machiavelli (you remember him), another on how archives were structured in the seventeenth and eighteenth centuries, another on the court fool, another on Baroque poetry. Division doctoral student Adam Hough, who is doing research for a dissertation on the culture of the Augsburg Interim (reimposed Catholicism, 1547-1555), has just departed, but only after I was able to dine with him.

As for me, I am simultaneously reading and writing on Martin Luther. I am writing an essay on the ritual aspects of his unexpected

death in Eisleben, coincidentally the town of his birth, in February of 1546. Why did a nobleman give him the fabulously expensive grated “unicorn horn” (most likely narwhal) in spoonfuls of wine as he was about to expire? Why did his closest friends at the scene shout the question into his tormented ear, whether he stood by the teachings that he had articulated since his turn to a biblically-based Christianity in the fifteen-teens and shake him in their effort to keep him alive? Why was it seen as essential to have an artist produce a death mask without delay? The larger question, behind my specific undertaking, is how our forebears thought of and acted in relation to death, an important aspect of any culture.

At 1:30 every weekday afternoon, the stipendiaries and guests all come together in a comfortable lounge in the administration building—or in fair weather at a long table in the back garden—for coffee or tea. For half an hour, we mingle and meet one another and often note which individuals' research interests indicate that we need to converse with them later in greater depth. One Monday evening each month, a stipendiary presents a formal lecture, followed by avid discussion.

The collections and work of the Herzog August Bibliothek are supported by the German state of Niedersachsen (Lower Saxony). Financing cultural activities of all sorts is still seen in Germany as a legitimate and desirable function of government. A philanthropic conscience does exist here, but it is far less developed than in the United States. Tax

incentives are fewer. Ute Lotz-Heumann and I will host a conference on cultural approaches to the history of the Reformation here next summer. The Herzog August Bibliothek was happy to allow us its facilities and provided a subsidy as well.

For all kinds of reasons, I am immensely grateful to this library and to the Land of Lower Saxony for the assistance that they provide to scholars at all stages of their careers. The HAB even offers housing at reasonable rates, and if, in the summer, it should all be occupied, the staff will help you to find a private room.

I may miss many of you, but I'm having a productive time away from you.



*We wish you
and your
families a
happy Holiday
Season*



30th Annual Town & Gown Lecture • Tuesday, March 29, 2016

7:00 pm, Fred Fox School of Music, Alice Y. Holsclaw Recital Hall

THOMAS KAUFMANN
Professor of Church History
University of Göttingen

“The Reformation in Print”

Just as the rise of electronic communication has changed our lives, the rise of printing technology during the late Middle Ages had a profound impact on the Protestant Reformation of the early sixteenth century. This lecture will examine Luther's publication strategies and set them in the context of the experiences of the previous two generations of writers since the invention of the printing press with moveable type by Johannes Gutenberg in Mainz in the 1450s. The Reformation movement's use of printing technology was instrumental in spreading the Protestant message all across early modern Europe. At the same time, book printing and publishing were also changed fundamentally as a result of the Reformation.

Francis Bacon and the Division Seminar

Continued from page 1

discussion results from previous weeks are brought to bear on the question at hand. It is always very exciting, and it not only throws light on the immediate problem, but also on the deeper questions of how humans interact in societies, how social groups form identities, what role religion has played in history, to name just a few.

The third step, as Bacon says, is writing. In the seminar, we actually do this in two steps, or versions, if you will. During the first half of the semester, each student picks a research topic, then finds, reads and analyses the relevant primary and secondary sources, and finally writes a 20-minute paper (analogous to a conference paper). These papers are presented at the seminar meetings during the second half of the semester. A discussion

follows every paper. Afterwards the students engage in further intensive writing, turning their oral presentations into written research papers of about 25 pages in length. This requires a different style of writing and involves meticulous documentation of primary and secondary sources. And eventually, I get to read and grade these papers, which is always a great pleasure.

After many years of these kinds of research seminars, after language studies and paleography, after comprehensive examinations and preliminary trips to the archives, our students then go to Europe and finally do what we have tried our best to train them to do — study primary sources and add to our knowledge about history. Adam Hough, who was awarded an Ora DeConcini Martin and

Morris Martin Fellowship, is currently in Germany doing just that. Don't miss the account of his experiences in this issue of the “Desert Harvest.” David Neufeld arrived in Switzerland just a few weeks ago and is already hard at work in the archives. You will hear about his archival adventures in the spring issue. And over the course of this year, three of our graduate students, Amy Newhouse, Paul Buehler, and Elizabeth Ellis-Marino (in order of their defense dates), completed their doctoral theses and graduated. Congratulations!

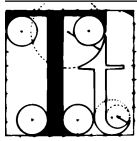
We are proud of our students, and we remain deeply cognizant that their academic endeavors and accomplishments are in large part made possible by your generosity. We thank you from the bottom of our hearts, most especially in this season of Thanksgiving.



After many years of research seminars, our students go abroad to study primary sources and add to our knowledge about history.

At the Feet of Visiting Scholars Peter Lake, Vanderbilt University, Nashville, Tennessee

by Annie Morpew, master's student



This October, the Division was pleased to welcome Professor Peter Lake as a distinguished guest lecturer. Professor Lake is Martha Rivers Ingram Chair of History and a University Distinguished Professor of History at Vanderbilt University. He studies early modern England, particularly the late sixteenth and early seventeenth centuries, with an emphasis on religion, politics, culture, and the ways in which these structures interact. Professor Lake has written or co-written six books: "Moderate Puritans and the Elizabethan Church" (1982); "Anglicans and Puritans?: Presbyterianism and English Conformist Thought from Whitgift to Hooker" (1988); "The Boxmaker's Revenge: 'Orthodoxy', 'Heterodoxy' and the Politics of the Parish in Early Stuart London" (2001); "The Anti-Christ's Lewd Hat: Protestants, Papists and Players in Post-Reformation England" (2002); "The Trials of Margaret Clitherow: Persecution, Martyrdom and the Politics of Sanctity in Elizabethan England" (2011); and "Scandal and Religious Identity in Early Stuart England: A Northamptonshire Maid's Tragedy" (2015). Currently, he is working on several projects, including an analysis of Shakespeare's history plays in the context of the politics of the 1590s.

Professor Lake's lecture, presented on October 30, titled "Performance, Publicity and Polemic: The Politics of Exorcism in Post-Reformation England," explored the religious and political dynamics of exorcisms in late sixteenth-century England. According to Professor Lake, exorcisms were highly performative events

staged before both local and, through printed pamphlets and other polemical literature, national audiences. Therefore, Professor Lake argued, given their highly public nature, it is necessary to understand these exorcisms within their confessional, political, and polemical contexts. Furthermore, Professor Lake suggested that exorcisms represented a direct confrontation between post-Reformation religion, both in its Catholic and Protestant forms, and traditional popular beliefs, such as witchcraft. In response to these cultural, political, and religious pressures, both priests and puritans developed particular Catholic and Protestant styles of exorcism that communicated religious and political messages. For example, Professor Lake argued that Catholic exorcisms heavily emphasized holy objects and persons through the use of relics, such as the bones of martyrs, and the active role of the priest. Professor Lake also suggested that the dialogue between the priest and the devil was used to advance specific confessional and political arguments. For instance, devils allegedly claimed to have friends at the English court. Puritans, on the other hand, developed a distinct style of exorcism that relied on a group of the godly engaged in prayer, Bible reading, and fasting in order to exorcise demons. Over time, Professor Lake argued, these exorcisms became increasingly subtle publicity opportunities exploited by different religious and political groups.

Professor Lake also attended



Left to right: Elizabeth Labiner, Kristen Coan, Cory Davis, Professor Peter Lake, Adam Bonikowske, Annie Morpew, Benjamin Miller

the Division seminar on the Reformation in the British Isles, led by Professor Ute Lotz-Heumann. In preparation for the seminar, Professor Lake provided the graduate students with fifteen articles, published between 1978 and the present, which highlighted both the range of his scholarly work as well as the changes in his scholarly interests over time as he engaged with some of the major religious and political issues in the history of early modern England. In the ensuing discussion about his career, Professor Lake emphasized the importance of collaboration between historians. Not only does collaboration expand a historian's range, it provides an escape from the isolation intellectuals often experience. An isolation that Professor Lake claims can lead to ideological self-absorption. Professor Lake also stressed the importance of intergenerational debate for the field. Established historians must respond to the challenges posed by younger historians, Professor Lake argued, or else the field becomes stagnant. Professor Lake's seminar visit and lecture perfectly complemented our work in the Division seminar over the course of this semester as we engaged with the historiographical debates in British history, which are deeply reflected in his work.

...priests and puritans developed particular Catholic and Protestant styles of exorcism that communicated religious and political messages.



Reflections from Augsburg, Germany

by Adam Hough, doctoral student, recipient of the Ora DeConcini Martin and Morris Martin Fellowship



Historian Jill Lepore once wrote of the curious delight of discovering a lock of Noah Webster's hair carefully tucked away in a little envelope amidst his archived letters. For her, the tangible connection of stroking the hair of a man long-dead whom she knew only through his words elicited an intimacy that threatened to overpower her academic objectivity.

For me, working on the history of a city with roots stretching back nearly two thousand years, the past is certainly very present. On my daily walk to the archive, I skirt the outside of the old city wall. I pass one spot—now a park—where the city's most nefarious and unfortunate criminals would be relieved of the burden of their heads. I cross a bridge overlooking the main train-station, spread lazily over a flat expanse just west of the old city where the town's gentlemen used to gather for shooting competitions, or where they would bring their families to markets or tournaments. In times of emergency (all too often in the period which I study), these grounds provided a gathering place for the city's massed military might. At night, or really early in the morning (both familiar to the industrious scholar), one could be excused for confusing the shimmering red lights of the train-station for so many campfires. The fantasy, however, is inevitably shattered; sometimes by the droning howl of an emergency vehicle, more often simply by the glare of a neon sign in a gas-station window. In my historically-fueled fantasies of Augsburg-that-was, I find myself almost nostalgically longing for some sort of connection, for some sort of confirmation that it all really happened, and that

what I'm doing transcends fiction.

I divide my time between the state library and the new city archive. In the former, I work with books and ephemera published in the sixteenth century. Here, my subjects (mostly preachers and a few lay enthusiasts of religion) put forward carefully crafted and polished works for public consideration. It's all very appropriate and rhetorically consistent. In the latter, in the private letters, trial records, and petitions housed in the archive, these same authors (typically educated men of God) mix their metaphors, experiment wildly with spelling, and let fly crass profanity. It was the first time I read a preacher describe the publication of a certain children's catechism as tantamount to "flinging feces in the House of God," that I began to appreciate the reality (and therefore significance) of the story I want to tell. It's not that I have any particular fondness for obscenity (although an appreciation of scatological humor goes a surprisingly long way in the study of sixteenth-century religious discourse). I study Reformation theology with academic interest, but I sometimes have a hard time appreciating how seemingly inane theological disagreements could have had meaning in the lives of ordinary folk. In the published works, we read why one particular interpretation is correct and theologically supported, and why all others are cruel attempts by the Antichrist to harvest the souls of the innocent. In the behind-the-scenes world of the archive, however, we discover *why* these authors were so adamantly convinced that this theological nit-picking *actually*



Adam Hough at the castle ruins (c. 10th century) at Donaustauf

mattered in a real-world context. Hope, fear, anger, frustration: these are things to which I can relate. My subjects fought hard for what they believed in under trying circumstances, and it's reading their naked, gritty passion that leads me every day to put pen to paper and make their stories history.



Augsburg City Hall, mid-17th century
Engraving by Matthäus Merian

...working on the history of a city with roots stretching back nearly two thousand years, the past is certainly very present.



Congratulations to our new Ph.D. Graduates!

Left: Amy Newhouse
(Defended May 14, 2015)

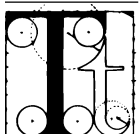
Bottom Left: Paul Buehler
(Defended September 2, 2015)

Beneath: Elizabeth Ellis-Marino
(Defended September 3, 2015)



Introducing our new graduate student, Benjamin Miller, B.A. Northwest Nazarene University

by Adam Bonikowske, doctoral student



The Division is pleased to welcome its newest master's student, Benjamin Miller. Ben arrived in Tucson after completing a Bachelor of Arts degree at Northwest Nazarene University in Nampa, Idaho. There he earned a major in History accompanied by a minor in Political Science. Attracted to the Division principally by the opportunity to study with Professors Karant-Nunn and Lotz-Heumann, whose scholarly work he encountered even as an undergraduate, Ben is now happy to be participating in graduate seminars among his new colleagues. At present he is interested in pursuing research on exile communities and mass migration in Eastern and Central Europe during the seventeenth and early eighteenth century. He also admits to a fascination with the intellectual history of the

Enlightenment as well as the history of frontiers and borderlands in Europe. For his minor, he entertains the possibility of studying modern European history. Ben is thrilled to join us in the Division Seminar, which this semester focuses on "The Long Reformation in the British Isles" and is taught by Professor Lotz-Heumann. Along with the demands of the seminar, Ben is looking forward to improving his language skills. Ben is also excited to advance his professional experience in teaching. This semester he is a Graduate Teaching Assistant for the History Department's course on "Europe in the Modern World," taught by Professor Nasiali.

A native of Sitka, Alaska, Ben is new to the dry heat and desert life of Arizona. The August weather and monsoon season were rather novel



Ben Miller

experiences for him, yet he holds a great appreciation for the opportunities that Tucson's environment has to offer. He has shared with me his interest in hiking Sabino Canyon and possibly someday Picacho Peak, if he's up to the challenge. Ben is settling well into graduate student life at the University of Arizona. He has joined the Graduate Christian Fellowship on campus, which has allowed him to network with another circle of colleagues. Beyond this, he will enjoy what valuable "free-time" he has playing racquetball, attending church, and reading a good book. We look forward to having you among us, Ben!

Division News

Congratulations

Division doctoral student **David Neufeld** received the Miriam U. Chrisman Travel Fellowship from the Society for Reformation Research and a grant from the Leibniz-Institute for European History in Mainz, Germany. This will enable him to extend his archival research on Anabaptism in Zurich during the period 1535-1650 in Switzerland and Germany for the academic year 2015/2016.

Three graduate students have defended their dissertations: **Paul Buehler** on September 2, "So That The Common Man May See What Kind of Tree Bears Such Harmful Fruit: Defamation, Dissent, and Censorship in the Holy Roman Empire, ca. 1555-1648"; **Elizabeth Ellis-Marino** on September 3, "Politics, Nobility and Religion in an Ecclesiastical State: Baronial Families in Paderborn 1568-1661"; and **Amy Newhouse** on May 14, "Outside the Walls: Civic Belonging and Contagious Disease in Sixteenth-Century Nuremberg."

Activities of Faculty and Graduate Students

Six Division alumni presented research papers at the SCSC in Vancouver, British Columbia. **Robert Bast** (University of Tennessee) spoke on "Layman, Weaver, Pamphleteer: Utz Richsner as Ideologue of the Schilling Uprising in Augsburg, 1524"; **Robert Christman** (Luther College) on "Wittenberg's Influence on Antwerp's Reformed Augustinians, 1519-1523"; **Victoria Christman** (Luther College) on "Humanists on the Move: The Transfer of Ideas Between Wittenberg and Antwerp"; **Sean Clark** (BASIS Flagstaff) on "Was verkehrt, das lehrt: Pilgrimage and Travel in Early Modern Protestantism"; **Elizabeth Ellis-Marino** on "A Westphalian Rome: The Politics of Jesuit Building Projects in Paderborn, 1605 and 1682"; and **Jonathan Reid** (East Carolina University) on "Afore the French Churches and Their Consistories: Lay and Clerical Leadership of the French Evangelical Communities, 1520-1563." **Professor Ute Lotz-Heumann** chaired a session. Other Division alumni who participated in the conference were **Michael Bruening**, **Adam Duker**, and **Andrew Gow**.

Pia Cuneo, Professor of Art History and associated faculty of the Division, spoke on "Rome's Gift to the Renaissance: Hippology and the Equestrian Portrait" at the symposium "Rome and its Receptions," organized jointly by the Department of Religious Studies and Classics and the University of Arizona Museum of Art. She recently published her essay "Marx Fugger's 'Von der Gestueterey': Horses, Humanism, and Posthumanism in Early Modern Augsburg," in "Disziplinierte Tiere?"

Perspektiven der Human-Animal Studies für die wissenschaftlichen Disziplinen," edited by Reingard Spannring, Karin Schachinger et al. (Bielefeld, 2015).

Professor David Graizbord, Associate Professor of Judaic Studies and Division associated faculty, published "Who and What Was a Jew? Some Considerations for the Historical Study of New Christians" in *Anais de História de Alem-Mar XIV* (2013). The volume appeared in 2015.

Professor Susan Karant-Nunn, Division Director, is in Berlin where she is spending her sabbatical year engaged in research for her new book. This past April she spoke to the Tucson Literary Club on "Coming of Age in the German Democratic Republic," in which she described living there while carrying out her dissertation research.

Ute Lotz-Heumann, Heiko A. Oberman Professor and Acting Director of the Division for the 2015/16 academic year, contextualized and commented on each of the four lectures given by graduate students in the Summer Lecture Series on the theme "Protestantism and the Anglican Church in the Seventeenth Century." In early October, she gave a paper entitled "Im Westen nichts Neues? Der lange Schatten der Reformation im Irland des 18. Jahrhunderts" ["All Quiet on the Western Front? The Long Shadow of the Reformation in Eighteenth-Century Ireland"] at a conference on "Das Bild der Reformation in der Aufklärung" ["Perspectives on the Reformation in the Enlightenment"] at the University of Heidelberg. At the annual meeting of the SCSC in Vancouver, she chaired a session on "The Religious Topography of the North."

Susan Karant-Nunn and Ute Lotz-Heumann have been awarded a grant from the Fritz Thyssen Foundation in Germany in support of the conference they are organizing for June 2016 on the "The Cultural History of the Reformation: Current Research and Future Perspectives" / "Die Kulturgeschichte der Reformation: Bilanz und Perspektiven." It will be held at the Herzog August Library in Wolfenbüttel, which is also contributing to the funding of the conference.

Alumni

Professor Victoria Christman, Luther College, saw the publication in April of her book "Pragmatic Toleration: The Politics of Religious Heterodoxy in Early Reformation Antwerp, 1515-1555," (Rochester, NY, 2015).

Professor Andrew Gow, University of Alberta, translated and co-edited together with Robert B. Desjardins and Francois V. Pageau "The Arras Witch Treatises. Johannes Tinctor's

'Investives contre la secte de vauderie' and the 'Recollectio casus, status et condicionis Valdensium ydolatratorum' by the Anonymous of Arra (1460)," (College Park, PA, 2016).

Professor Marjory Lange, Western Oregon University, presented two papers in the spring: "How Far Did the Apple Fall from the Tree?: Cistercian Elements in the 'Alphabet of Tales'" at the Cistercian Studies Conference at the International Medieval Congress in Kalamazoo, Michigan; and "Spelling the Alphabet of Tales" at the Medieval Association of the Pacific (MAP) in Reno, Nevada.

Hayley Rucker, M.A. 2012 and presently pursuing the Ph.D. at UC Berkeley, won a Social Science Research Council International Dissertation Research Fellowship for study in France. She is engaged in dissertation research for her project, tentatively titled "Sailing Between Worlds: Cultural Experimentation and Exchange on French Oceanic Voyages, 1664-1789."

Professor Eric Saak, Indiana University-Purdue University Indianapolis, has been promoted to full professor of history. In March he was Visiting Professor of Church History at the Patristic Institute Augustinianum in Rome. His new book "Catechesis in the Later Middle Ages I: The Exposition of the Lord's Prayer of Jordan of Quedlinburg, OESA (d. 1380)," together with an introduction and textual commentary, (Leiden, Boston, 2015), appeared in late 2014.

In Memoriam

George Rosenberg, longtime Advisory Board Member of and generous benefactor to the Division for Late Medieval and Reformation Studies, died on August 11 at his home in Tucson at the age of 99. He served in the Army Air Corps from 1943 to 1946, and in the Air Force from 1951 to 1952 in Korea. He was awarded the Bronze Star. Rosenberg was a former managing editor of the Tucson Daily Citizen and a legendary community leader in education and the arts. Among much else, he promoted the Tucson Symphony and the Arizona Theatre Company. Unstintingly civic-minded, he served on the board of directors at Tucson Medical Center, on the Tucson Citizens Water Advisory Council, was an administrator at St. Gregory College Preparatory School, co-founded the University of Arizona Humanities Seminars Program and was involved with the UA Poetry Center. In 1967 he was named Tucson Man of the Year, and in 1990 he received a Governor's Arts Award. The Division is most fortunate to count him and his wife Bobbe among its friends and supporters.



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)
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Indianapolis

Han Song (MA 2002)
Brookside Capital, Boston

J. Jeffery Tyler (PhD 1995)
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Joel Van Amberg (PhD 2004)
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Atila Vékony (MA 1998)
Wheatmark, Inc.