The Division of Late Medieval and Reformation Studies celebrates the 25th anniversary of its founding.

In 2004, the University of Arizona launched the Division for Late Medieval and Reformation Studies (DLMRS) with the goal of creating an interdisciplinary area of study focused on the study of the late Middle Ages and early modern period. Since its inception, the division has grown in size and impact, with over 250 faculty members and over 1000 students enrolled in the program. The division currently offers a PhD program in Late Medieval and Reformation Studies, as well as a Masters program in the same field. The division is also home to a number of research centers and institutes, including the Center for Medieval and Early Modern Studies, the Center for Reformation, Reform, and Renewal Studies, and the Center for the Study of the Reformation.
A word from the Oberman Chair

Comparisons Across Time and Space
by Ute Lotz-Heumann, Heiko A. Oberman Professor

This year seems to be the year of comparison conferences for me. You may recall that I was invited to give a keynote lecture at an art history conference in Germany in March of this year (about which I reported in my column in the spring). Now, I have just returned from a conference in New York City, jointly organized by Columbia University and the City University of New York, on the subject of "Religious Wars in Early Modern Europe and Contemporary Islam: Reflections, Patterns, and Comparisons." It was fascinating.

The conference focused either on early modern Europe or the contemporary Middle East. Researchers explored the origins of the conflicts as well as (possible) solutions. Most participants were either sociologists (those working on today’s Middle East) or historians (those working on early modern Europe). This made for interesting discussions and a broad variety in methodology. While some participants rejected the idea of a comparison outright, arguing that the differences across time and space were so great that a comparative approach per se was not working, most speakers were open to the idea of comparing in the sense of exploring similarities and differences. The conference provided much food for thought. It highlighted the different approaches used by historians who are much more interested in studying the specifics of a case study and who, in recent years, stressed religion as an independent factor in human collectivity on the one hand, and sociologists who tend to look for broader patterns and who emphasize the role of politics, economics, and other factors in religions, conflicts, and other forces in the religious community on the other hand.

I personally was struck by what one could call anthropological parallels: how the members of a religious community might be willing to do business and even be friends with people of a different religious tradition at the same time marrying exclusively within their own religious group and having a strong sense of the possibility that religious conflict could break out at any moment — in spite of everyday accommodations.

A paper by Dr. Lydia Wilson exploring these questions for contemporary Lebanon reminded me of early modern Ireland (the subject of my paper) and other areas of early modern Europe. Ultimately, of course, such a conference cannot have a result. But by providing insights into a subject on which one is not an expert, the conference papers and discussions inspired all of us to think in directions in which we usually don’t explore. It is more than likely that the consequences of this conference, although not felt immediately, will be noticeable in the research and writing done by the participants in the years to come.

In Memoriam
Major William F. Smith, USAF (ret.), generous benefactor to the Division for Late Medieval and Reformation Studies, died in Tucson on April 1, 2014. He was a twenty-year veteran and a decorated U.S. Air Force fighter pilot, who during his distinguished career had flown P-47, T-33, F-86D, F-100 and B-57 aircraft. In 1951 he graduated from Loyola University of Los Angeles, and in 1979 earned a master’s degree in Library Science from the University of Arizona. He wanted to become an elementary school librarian in the Tucson Unified School District, sharing his love of books, travel, and history with the students. Major Smith was an active member of the Tucson community and a longtime supporter of the arts. The Division is most fortunate to count him among its friends and supporters.
Introducing our new graduate student, Annie Morphew
B.A. University of Minnesota Morris
by Amy Newhouse, doctoral student

Annie Morphew received her bachelor’s degree from the University of Minnesota Morris because of Professor Ute Lotz-Heumann’s expertise in the areas of the Irish and English Reformation. Shyly, she admits that her fascination with the English Reformation may have originated from watching the BBC series “The Six Wives of Henry VIII.” On a personal level, Annie enjoys spending time with friends, reading, hiking, camping, and traveling.

Coming from Minnesota, she has definitely been a bit shocked by the desert climate of Arizona; the lack of seasons, periodic desert flooding, and scary wildlife friends who might appear in one’s kitchen. However, she has also been pleasantly surprised by the friendliness of Tucsonans. She is excited to enter a particularly close-knit group of Division students, and we are excited to have her among us.

When Worlds Collide: Anabaptism in the Mind of a Historian and Theologian
by Cory Davis, doctoral student

What makes you tick as an historian? As is custom, Professor Karant-Nunn posed this question to Fall 2014’s visiting scholar Arnold Snyder. Professor Emeritus of History at the Concord Grebel College of the University of Waterloo in Ontario, Canada. While this iconic question – first posed to visiting scholars by Professor Heiko A. Oberman years ago – always elicits insightful answers from our guests, Professor Snyder’s response was exceptional for a host of reasons; two of which bear reporting here.

First, the events of his life – early academic struggles, obstacles in graduate school and in the archives, and the long search for a job in academia – reinforced for us not only that the camaraderie we have here in the Division is special (thanks in no small part to many of you reading this right now!) but also that patience, persistence, and creativity pay off. You see, despite what he characterized as an inauspicious start, Professor Snyder has become one of the world’s foremost authorities on early Anabaptism, especially in its Swiss contexts. Anabaptism in the sixteenth century was a diverse movement that centered on the radical rejection of infant baptism and the adoption of believer’s baptism. This commitment put adherents at odds with both Catholic and emerging Protestant theology, but it also opened them up to charges of schism and sectarianism, capital offenses in large parts of early modern Europe. Constant persecution and peregrination led to the formation of strong identities: the Mennonites, the Hutterites, the Swiss Brethren, and later the Amish. This has been the subject of the Division seminar under Professor Karant-Nunn this semester, and it is a useful study for anyone interested in the Reformation if for no other reason than to help us remember that our “heroes” in the Reformation – be they Protestant or Catholic – often cruelly persecuted others. In other words, heroes are fallible, too.

Second, Professor Snyder’s answer is particularly poignant because, as a theologian in the Mennonite tradition as well as an eminent historian, he gave us insight into a scholar’s mind that “ticks” in time to very different beats. For instance, he is every bit as proud of his work to foster discussion between Mennonites and other faith groups as he is of his historical research, and despite his contributions to lively debates over the origins and nature of Swiss Anabaptism, Professor Snyder considers his best writing to be found in the pages of “Following in the Footsteps of Christ,” a 2004 book drawing devotional insights from Anabaptist spirituality. However, he separates his theological writing from his work as a historian and sharply criticizes those who take up historical questions with theological agendas. “What can we say from the sources? That’s what I want to know as a historian,” he concluded. “If it can’t be supported from the sources, then it isn’t the job of historians to say it.” This perspective challenges not just people of faith but those committed to political parties, national identities, and other ideologies to be aware of biases and to try to see beyond them. While many historians have been hampered by strong commitments, Professor Snyder not only draws strength from his but is also keen to keep the biases he create. His characterization, indeed his entire career, shows that the difference is not between historians who have strong ideological commitments and those who do not, but between historians who work to transcend their biases and those who serve them.

Professor Snyder therefore shows us that recognizing the blind spots inherent in our worldviews not only make us more capable of dealing with our historical subjects but, following his lead, more capable of interacting with our fellow humans today.

Deciphering the Past
Continued from page 5

As an early career graduate student focusing on Calvinism, the intensive first exposure to paleography was incredibly valuable, not least for acquainting me with professors and graduate students at work across the nation. I hope that the Oberman Collection may be able to add the two further volumes of the Consistory registers that it doesn’t yet possess.

You Too Shape the University with Your Gifts!
Continued from page 1

attending scholarly meetings, and of eventually giving their own papers. We are extremely proud that doctoral student Amy Newhouse (who in 2012-2013 was an Oberman Martin and Morris Martin Fellow) has won the 2014 Carl S. Meyer Scholarship, an honor granted by the Sixteenth Century Society and Conference, for the best paper by a graduate student or a recent Ph.D. at the 2013 meetings. Her paper was entitled “ sucked as Boundaries: Corporal Jobs and Contagious Disease in Sixteenth-Century Nuremberg,” and was about the office of body-carriers during outbreaks of plague. Your generosity helped her attend this conference in the first place. Studying past disease may not make it onto the University’s priorities list, but with your contributions you declare a priority of your own: that familiarity with the history of disease and treatments of it may shed light on the practice of medicine today. With your gifts you add facets to the jumble of comprehensive human knowledge, which includes the social sciences, the humanities, and the fine arts. Please assert yourselves! Shape the University of Arizona according to your priorities! Which areas of study would you like to see enjoy additional amenities?

Carsen Snyder

Annie Morphew, PhD.

TUCSON, ARIZONA
“The Most Liveable City in the World”

By Professor Victoria Christman, Luther College

Münster, Germany, lies in the beautiful state of North Rhine-Westphalia, on the banks of the Aa River, about 40 miles from the Dutch border. The cityscape is punctuated by the spires of six or seven early modern churches, as well as several baroque palaces, testimony to the architectural glory of the eighteenth century. In addition to the sheer beauty of the place, Münster was important in the early modern period as the site of the Anabaptist takeover in 1534, in which a band of religious rebels seized the city and held it for eighteen months, before being quashed by the troops of the bishop and his European allies. The large iron cages in which the bodies of the executed leaders were placed still hang on the spire of the St. Lambert Church in the middle of town. The UN has called Münster “the most livable city” in the world.

Our project involves an examination of the first executions of the Reformation. They occurred in 1532, when two Augustinian monks from Antwerp were arrested and executed for spreading Lutheran beliefs in the city. It is a project that calls upon both of our areas of interest (Germany and the early-Reformation Netherlands respectively), and Robert and I decided to co-author a book about this event. We had already completed much of the research for the project, so we spent most of our sabbatical time collecting the remaining secondary sources and beginning to write things up. We got a tremendous amount done, in fact, to convince ourselves that we have two books to write, rather than one. Stay tuned. . . . But research and scholarship were really only one part of our sabbatical experience. Transplanting an entire family to the other side of the ocean for a full year is no small task. We stayed in a large house in the center of the city. We enrolled the girls, Sophia (8) and Elsa (6) in a public elementary school. German children don’t start school until they are six or seven, so our youngest, Lawrence (5), was still in kindergarten, much to his chagrin. Sophia had attended kindergarten there four years earlier, and her German language came back within two weeks of our arrival. By the end of the year, she was one of the strongest readers in her class. The other two were something of a different story. They knew no German at all when we arrived. By Christmas, though, they had both proved their resilience, and their language soared. Their qualifications (read: can decipher!) to transcribe the Registers of the Genevan Consistory during John Calvin’s lifetime. By the end of our year, Fußball had become quite a passion for him, and his greatest pleasure, other than actually playing the game, was telling whoever would listen that he was better than his dad, who is sehr alt und langsam (very old and slow)!

While we were graduate students in the Division for Late Medieval and Reformation Studies, Robert and I each spent several years in Europe conducting research. My time was spent in the Netherlands and Belgium, and Robert lived in various locations in Germany. We used our sabbatical year to reconnect with many of the friends made in those years. By the end of the year, we had visited my family in England, as well as friends and colleagues in Berlin, Munich, Amsterdam, Haarlem, Leiden, and Antwerp. One of the real joys of our itinerary is the feeling of being at home on both sides of the Atlantic.

My Summer in Freiburg

by Adam Bonikowski, doctoral student

During this past summer I had the privilege of traveling to Europe and spending five weeks in Germany’s sunniest city, Freiburg im Breisgau. Freiburg is one of eleven cities throughout Germany where the Goethe Institute, a non-profit language-learning organization, provides courses in German to people from around the world. My time conducting research in Freiburg has been quite a passion for me, and my greatest pleasure other than actually participating in the game, was telling whoever would listen that I was better than my dad, who is sehr alt und langsam (very old and slow)!

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Deciphering the Past

by Kristen Coan, master’s student

This summer I was one of eight students, both graduate students and faculty members from around the United States, who were chosen to participate in a French paleography course at the H. Henry Meeter Center for Calvin Studies at Calvin College in Grand Rapids, Michigan. The instructor was Dr. Tom Lambert, one of very few people who have the qualifications (read: can decipher!) to transcribe the Registers of the Genevan Consistory during John Calvin’s lifetime. The first six (of the eight now available) tomes of the “Registres du Consistorial de Genève au temps de Calvin” are contained in the Heiko A. Oberman Collection at the UA Special Collections Library.

This course was my first time working with manuscripts and archaic handwriting. About half of us came from the discipline of history, and the other half from French language departments. The language experts could more often predict unintelligible words, whereas I found that my strong suit was in recognizing handwriting patterns. Dr. Lambert gave us colorful documents to work on. A 1538 trial record considered what punishment to mete out to a woman who engaged in a fertility ritual at dawn on the Feast of St. John the Baptist that involved walking naked through a split hazel nut tree three times, once for each person in the Trinity. There were many challenges. Early modern spellings often differ from those of modern French, such as the g added to un (ung), the h added to avoir (havoir), and the alternate moyen for maison. Additionally, Dr. Lambert instructed us on other topics important to paleographers, such as how to create rules for editing, and how to find and use specialized dictionaries. For example, the “Dictionnaire du moyenc picard” is a dictionary for the regional variation of French Picard, which Calvin spoke as a child.

Continued on page 6
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I arrived in late June and after my first week I could not believe how fast I was progressing with speaking the language. At the Goethe Institute I attended classes for five hours each weekday that focused on speech, reading comprehension, grammar, and listening. By the time I left in early August I could adequately sustain conversation in German with fellow students and even native speakers. But my stay in Freiburg wasn’t all work. Living in the guest house of the Institute, I met people from all over the globe and made friends with fellow students from Australia, Chile, Zambira, and Japan, to name a few. I traveled throughout southwestern Germany and visited the Black Forest, Heidelberg, Mainz, and Frankfurt. In Mainz I toured the famous Gutenberg Museum, while in Heidelberg I visited the scenic castle on the Neckar River. The single most unforgettable experience, however, was being a part of the celebratory atmosphere in Freiburg after Germany won the World Cup in soccer. The Germans flooded the streets, set off fireworks, and honked car horns until 3:00 in the morning.

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Continued on page 6

Adam Bonikowski beside a monument to Johannes Gutenberg, inventor of the printing press, in Mainz
Introducing our new graduate student, Annie Morphew
B.A. University of Minnesota Morris
by Amy Newhouse, doctoral student

The Division is pleased to welcome Annie Morphew as its newest graduate student. Annie hails from the small town of Lakeville, Minnesota. She reports that she has always liked history. Her father’s enthusiasm for the subject inspired her from an early age, so much so that she went on to complete a bachelor’s degree in history at the University of Minnesota Morris. Annie is entering the Division at the master’s level. At present she is interested in pursuing research on religious identity in the English Reformation. She was attracted to the University of Arizona because of Professor Ute Lotz-Heumann’s expertise in the areas of the Irish and English Reformations. Shyly, she admits that her fascination with the English Reformation may have originated from watching the BBC series “The Six Wives of Henry VIII.” On a personal level, Annie enjoys spending time with friends, reading, hiking, camping, and traveling.

You Too Shape the University with Your Gifts!

Continued from page 1

attending scholarly meetings, and of eventually giving their own papers. We are extremely proud that doctoral student Amy Newhouse (who in 2012-2013 was an Onni Lotz-Heumann and Morris Martin Fellow) has accepted the Division’s offer to say it of priorities as modern medicine does, but with your contributions you declare a priority of your own: that familiarity with the history of disease and treatments of it may shed light on the practice of medicine today. With your gifts you add facets to the jewel of comprehensive human knowledge, which includes the social sciences, the humanities, and the fine arts. Please assert yourselves! Shape the University of Arizona according to your priorities! Which areas of study would you like to see enjoy additional amenities?

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When Worlds Collide: Anabaptism in the Mind of a Historian and Theologian

by Cory Davis, doctoral student

What makes you tick as an historian?” As is custom, Professor Karant-Nunn posed this question to Fall 2014’s visiting scholar Arnold Snyder, Professor Emeritus of History at the Conrad Grebel College of the University of Waterloo in Ontario, Canada. While this iconic question – first posed to visiting scholars by Professor Heiko A. Oberman years ago – always elicits insightful answers from our guests, Professor Snyder’s response was exceptional for a host of reasons; two of which bear reporting here. First, the events of his life – early academic struggles, obstacles in graduate school and in the archives, and the long search for a job in academia – reinforced for us not only that the camaraderie we have here in the Division is special (thanks in no small part to visiting scholars by our Division) – but also that patience, persistence, and creativity pay off. You see, despite what even he

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...and other materials for funding, and she organizes you wonderful donors. Luise Snyder considers his best insights from Anabaptist spirituality. However, he separates his theological writing from his work as a historian and sharply criticizes those who take up historical questions with theological agendas. “What can we say from the sources? That’s what I want to know as a historian,” he concluded. “If it can’t be supported from the sources, then it isn’t the job of historians to say it.” This perspective challenges not just people of faith but those committed to political parties, national identities, and other ideologies to be aware of biases and to try to see beyond them. While many historians have been hampered by strong commitments, Professor Snyder not only draws support from his but also keeps his own biases to create. His characterization, indeed his entire career, shows that the difference is not between historians who have strong ideological commitments and those who do not, but between historians who work to transcend their biases and those who serve the worldviews not only make us more capable of dealing with our historical subjects but, following his lead, more capable of interacting with our fellow humans today.

T U C S O N ,   A R I Z O N A

T U C S O N ,   A R I Z O N A

O T H E R  A R I Z O N A
A word from the Oberman Chair
Comparisons Across Time and Space
by Ute Lotz-Heumann, Heiko A. Oberman Professor

THOMAS E. BURNHAM
Distinguished Professor of the Humanities, University of Tennessee

On the Edge of Scholastic Europe: Ramon Martí O. P. Confronts Judaism and Islam.

Ramon Martí (d. after 1264) was a Catalan Dominican friar and the most learned, multilingual author of the later Middle Ages. Having learned Arabic, Hebrew, and Aramaic, he wrote against Judaism (which was typical of his order and his age), Nevertheless, despite being profoundly dependent on Arab philosophy, his scholastic culture could not think systematically about the religious beliefs of Islam.

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29th Annual Town and Gown Lecture * Wednesday, March 11, 2015
7:00 pm, UA School of Music Alice Holtsclaw Recital Hall

Major William F. Smith, USAF (ret.), generous benefactor to the Division for Late Medieval and Reriformation Studies, died in Tucson on April 1, 2014. He was a twenty-year veteran and a decorated U.S. Air Force pilot, who during his distinguished career had flown F-47, T-33, F-86D, F-100 and B-57 aircraft. In 1951 he graduated from Loyola University of Los Angeles, and in 1975 earned a master’s degree in Library Science from the University of Arizona. He went on to become an elementary school librarian in the Tucson Unified School District, sharing his love of books, travel, and history with the students. Major Smith was an active member of the Tucson community and a longstanding supporter of the arts. The Division is most fortunate to count him among its friends and supporters.

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You Too Shape the University with Your Gifts!
by Susan C. Karant-Nunn, Director

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