To celebrate her 25th anniversary in the Division, Luise Betterton shared stories of her life and the impact of her work on the field of Reformation Studies.

Luise Betterton's life story is marked by her passion for education and her commitment to excellence. Born in Southern Rhodesia (now Zimbabwe), she grew up in a British one. The couple were married in Salisbury, but Luise's Difficult to travel on a Rhodesian passport, so Luise could not move around easily. Her family's practice of segregation made them feel isolated and segregated.

Luise immigrated to South Africa, and her life improved as she entered the University of Natal in Durban. She majored in French and Psychology, and her course work was divided between donors and studies on other designed especially for her. She excelled in her studies and took the Ph.D. at the University of Natal. Thanks to the Division's support, Luise was able to complete her Ph.D. in 1997.

Luise's commitment to education continued even after her Ph.D.2. She worked with one for 15 years, and her work was acknowledged by the University of Natal. She was named as the Oberman Chair in 2008, and she continued to work with the Division.

Luise's life is a testament to her resilience and determination. Her story is a reminder of the importance of education and the impact of a good education on one's life. Luise's work has been vindicated, and she has made a significant contribution to the field of Reformation Studies.
Employed by societys (not just in early modern Germany!) to foster group identity, define enemies, construct the social and physical environment, and generally explain the world. For example, one can see a pattern, often repeated in early modern Europe, in which religious groups were initially labeled by their opponents or rivals (e.g., Huguenots, Puritans). Obviously, these groups vehemently rejected these labels at first, only to adopt them over time. Thus, negative labels often turned into neutral names. The conference also made clear that, although scholars often struggle to find the right name for a historical group, period, or other phenomenon, doing so is literally part of our job.

Activities of Faculty and Graduate Students

Pia Cuneo, Professor of Art History and Associate Dean, American Studies, presented a paper titled "Body Carriers: Working Bodies as Religion in Cranach's Lucas Cranach the Younger." The paper discusses the use of the human body as a medium for religious expression in the work of Lucas Cranach the Younger.

Professor Peter Foley, Director of the Institute for the Study of Religion and Culture and Associate Director of the Division, was invited to present a paper titled "Kant’s Claims Regarding Religion in Eighteenth-Century Germany" at the 2015 Conference on Religion and Culture.

Division News

Congratulations

The Division is pleased to welcome Professor Peter Foley as a newly appointed affiliated faculty member. He is Director of the Institute for the Study of Religion and Culture and Associate Professor of Religious Studies.

Dr. Deane Clark, Ph.D. 2013, was promoted last October from Director of Student Awards to Head of Student Awards at BASIL, Flagstaff, Arizona, a school with even fewer student and more than sixty faculty and staff.

Dr. Rev. theol. habil. Nicole Kurepka completed the Habilitation in December 2014 at the Kielichsche Hochschule Wuppertal/Bethel. Kurepka earned her Habilitation at the University of Southern California in 1992. He is an MD from the University of Southern California in 1956 and went on to a long distinguished career in public and private sector. Dr. Deane Clark was an active member of the Division's faculty with wide-ranging interests in music and the humanities. The Division was fortunate to have known him as a friend and supporter.

Professor Jonathan Reid, East Carolina University, has given two invited lectures: "Religion and Nationalism in French and Italian Literature" and "Music and Nationalism in French and Italian Literature." These lectures were given at the University of Western Australia and the University of Edinburgh.

Professor Susan Nunn has been named to the editorial board of the book series "Between Reformation and the Enlightenment: Studies in the History of Ideas." She will be working on a book about the development of the concept of the "Enlightenment." The series is edited by Heinz Schilling (Munich, 2015); and "If You Had to Do Money?" Desiderius Erasmus, a Paragonic Fund-Raiser in "Collaboration, Conflict, and Continuity in the Renaissance," (in Honour of James M. Egan on his Eightieth Birthday). Essays, Studies, and Articles, edited by Konrad Eissbacher (Torino, 2014).

This past February she gave an invited paper, "The Goodness of Creation: Luther’s Recognition with the Body," at the conference on "Cultures of Lutheranism" at the University of Oxford, United Kingdom.

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The conference was not off to a good start. Because of the blizzard that struck much of the East of the country on Thursday night, 25 of the many participants did not make it to Nashville that night. So the next morning there were still a lot of people who had not arrived. Instead of having two parallel sessions, all the papers were given in one plenary session. In fact, this ad hoc arrangement proved to be quite fruitful; there was a lively discussion, and people felt that the plenary session actually heightened everybody’s awareness of the multiple facets of the conference subject.

Overall, the subjects of the papers at the conference covered a vast territory – even though they were all concentrated on Germany. We learned about the usage of the term “Germany” in the sixteenth-century Empire; how naming and labeling in the archives over the centuries completely changed the perception of a sixteenth-century document; the naming of hospitals in early modern German cities (Amy Newhouse); the impossibility of adequately naming the different groups of early modern “Anabaptists”; the naming of confessional music, naming, blaming and framing "persecution." In a painting by Lucas Cranach the Younger, (Pia Cuneo), and about modern "Luther and the power of names." If you are interested, you can find the conference program at http://trn.ucr.edu/2015conference.html.

What the conference made very clear is that naming and labeling are powerful tools employed by societys (not just in early modern Germany!) to foster group identity, define enemies, construct the social and physical environment, and generally explain the world. For example, one can see a pattern, often repeated in early modern Europe, in which religious groups were initially labeled by their opponents or rivals (e.g., Huguenots, Puritans). Obviously, these groups vehemently rejected these labels at first, only to adopt them over time. Thus, negative labels often turned into neutral names. The conference also made clear that, although scholars often struggle to find the right name for a historical group, period, or other phenomenon, doing so is literally part of our job. If we relied only on the identifiers in our primary sources, where for example all confessional groups of the sixteenth century might refer to themselves as "Anabaptists," we would often be unable to differentiate among our historical actors. Therefore, it behooves us to continue to struggle to find the most adequate names for the subjects of our research.
The History of Everything Ever?
by Cory Davis, doctoral student

Every history graduate student at the University of Arizona must also choose a minor focus, which often plays a major role in the conversations we have as students in the Division. Frequently, minor studies and English literature to art history and Latin America, our minors come from diverse fields and help to shape the way we see late medieval and Reformation studies. The selection can often be a daunting one, and after wrestling with several different options in conversation with professors and possible advisors, I chose world history. So what is world history? It cannot be the history of everything ever (sorry for the misleading title), which is an obviously impossible task, but it can take the whole world for its entire existence as the field of research. At its grandest, it is history that asks big questions which are often answered by considering stories from many different places. Why did Europe come to dominate the world economy at some point between 1600 and 1800? Trying to answer this question without considering American silver, African slaves, the Ottoman military, Indian textiles, Chinese markets, and a whole host of other factors from around the globe simply does not give the historian all the tools that she or he needs to posit an answer. But world history need not be so sweeping. Comparing and contrasting similar processes helps us to reflect upon common elements of the human experience even if the movements are unrelated. Sometimes, however, world history suggests such connections. For instance, during the seventeenth century, the Thirty Years War, the Dutch Revolt, the Fronde in France, the English Civil War, and the Deluge in the Polish-Lithuanian Commonwealth, all suggest that pan-European forces helped to create large-scale conflict. But this is also the period of the fall of the Ming Dynasty in China, the beginning of Sakoku in Japan, and major wars in the Kingdom of Kongo. It becomes increasingly difficult to separate local or regional factors when looking at the bigger picture might bring other issues into focus. For someone like me who studies Anabaptists in what seems like a particularly European Reformation, world history constantly challenges me to see things in a broader perspective. World history can never replace area studies, careful examinations of archival sources, and the mastery of research languages, nor should it try to do so. It can, however, put scholars of various subjects into conversation with one another to explore connections and make comparisons. Indeed, world history relies on collaboration with other historians, as well as anthropologists, economists, ecologists, linguists, and so on. As a discipline, it cannot stand on its own, but maybe that is a good thing. If it causes us to seek out voices other than our own to inform our ideas, if it forces us to consider ways that human interactions intersect, then approaching any story in a world historical framework brings us all closer together as a historical discipline and, maybe, as a human race.

Introduction
Continued from page 4

Philosophical Society’s 2007 Jacques Barzun Prize in Cultural History, this book shows how this rhetorical and polemic occupied an equally important place in the minds of Christian readers of Islam’s sacred text. His work continues to challenge us to think about how medieval and early modern Christianity’s encounters with other faiths were far more complicated than they appear at first. In addition, his research, like the work of the Division for Late Medieval and Reformation Studies, shows how useful it is to study as a whole a time period which is often separated in accordance with academic and doctrinal traditions.

Faiers Matter. No, really!
by David Neufeld, doctoral student

will begin with an admission: my first years of graduate study at the University of Arizona did not involve a lot of serious thought about fairies. My attendance at Dr. Michael Ostling’s post-doctoral fellowship entitled “A pretty kind of little Friends or Pigmy-Devils: Classifying the Fairies in Early Modern Europe,” her life seemed to prove this deficiency. Dr. Ostling, who joined us from the Centre for the History of European Discourses at the University of Queensland, began his lecture with what he termed the “rather dubious pleasure” of trying to explain to the assembled audience how early modern Europeans tried to classify and make sense of the fairies and other preternatural beings that inhabited their physical and mental worlds. In fact, sixteenth- and seventeenth-century authors from across Europe had a lot of trouble with this task. Confusion abounded. Some argued that fairies were fallen angels, divided into species of troll, nymph, elf or ghost, depending on the environment in which they resided. Others were certain that fairies were actually unique from other fantastical entities, distinguished from fauns, satyrs, Robin Goodfellow, and trolls primarily by their tendency to help out children and housewives around the house. After taking us through more than a dozen other interpretations, Dr. Ostling concluded that the fairies occupied a space between fairies, demons, ghosts, classical beasts, and even unembaptized babies remained fluid through the early modern period. In other words, fairies were not so easy to pin down. And yet, their ongoing existence could not simply be ignored. These pagaens, pre-Christian beings, after all, did not fit easily into orthodox Christian understandings of reality.

Tribute to Luise Betterton at 25 Years in the Division
Continued from page 1

position of Division Sales Manager of Precious Metals Electroplating. She had an expense account and a credit card. She left that post when Eric went to work for a cement manufacturer and the company moved to the East. Financial constraints forced Luise to do without a car and put her credit card on hold. Luise moved to Tucson in 1988. Luise initially took courses in Management Information Systems, Marketing, and Business Law. Her seeming preternatural beings, after all, did not fit into the history in which she grew up with ease. She had a strong sense of the fairies and other preternatural beings that inhabited her physical and mental worlds. In fact, sixteenth- and seventeenth-century authors from across Europe had a lot of trouble with this task. Confusion abounded. Some argued that fairies were divided into species of troll, nymph, elf or ghost, depending on the environment in which they resided. Others were certain that fairies were actually different from other fantastical beings, distinguished from fauns, satyrs, Robin Goodfellow, and trolls primarily by their tendency to help out children and housewives around the house. After taking us through more than a dozen other interpretations, Dr. Ostling concluded that the fairies occupied a space between fairies, demons, ghosts, classical beasts, and even unembaptized babies remained fluid through the early modern period. In other words, fairies were not easy to pin down. And yet, their ongoing existence could not simply be ignored. These pagaens, pre-Christian beings, after all, did not fit easily into orthodox Christian understandings of reality.

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Continued on page 4
The Scholastic Force is Strong: Christian Theology on the Margins of Medieval Europe

by Adam Bonikowske, doctoral student

The Division was pleased to welcome Professor Thomas E. Burman from the University of Tennessee-Knoxville as the 2015 Annual Town and Gown Lecturer. Burman’s past scholarship has focused on religious and intellectual exchanges between Latin Christendom and Arab Islam, and he is author of “Reading the Qur’an in Latin Christendom, 1140-1560” (Philadelphia, 2007) among other works. His more recent research has focused on cross-cultural and religious dialogues between Christians, Jews, and Muslims in thirteenth-century Spain, as well as on the influence of scholasticism on this southern periphery of Europe. Professor Burman’s lecture, “On the Edge of Scholastic Europe: Ramón Martí Confronts Judaism and Islam,” provoked much discussion of how the Dominicans in Spain challenged Islam and Judaism. Ramón Martí was a Spanish member of the Dominican Order from c.1250-1284, and was probably the most skilled Semitic linguist in Latin Christendom until the eighteenth century. Martí trained people in Arabic, Aramaic, and Hebrew, and was deeply involved in the Dominican intellectual milieu, whose program sought to convert both Muslims and Jews in Spain. Professor Burman argues that the Dominican Order from its early thirteenth-century origins was not concentrated on converting, but on proselytizing non-Christians even as far away as Hungary. Burman is able to do this by understanding the sources of Martí’s “turning away” from Spain within the theologian’s works. His earliest tracts from the 1250s were directed specifically against Muslims, while those from the 1260s and beyond were primarily attacks on Jews. In other words, Martí lessened his critique of Islam and turned his polemics specifically towards Judaism. Professor Burman asks why this was, and finds his answer in the then-current trends within Christian scholasticism. Scholastic theology, as a Christian intellectualism, was at that time chiefly concerned with confronting Judaism. The more the Dominicans and Martí absorbed the scholasticism deriving from France, the more they rejected Islam and Spain.

Professor Burman considers the study of these men’s polemical works to be an embryonic stage. He speculates that this is owing “to the horror of the texts and how gruesome they are.” He thinks that the effort is worthwhile because such research can illuminate research lived. Dr. Ostling’s work, in fact, draws on specific Trinitarian arguments for disputing and persuading Jews and Muslims to convert to Christianity. All three religious traditions, Burman argues, employed theologies about the divine attributes of God, which Martí utilized to establish a link between himself and his would-be converts. Martí claimed that power, wisdom, and will were the essential attributes of God (that Muslim, Jewish, and Christian contemporaries agreed on). Nonetheless, Martí discovered that Muslims were resistant to his overtures. This is a partial explanation for his shift towards Judaism. At the same time, Burman claims that this Trinitarian argument was actually quite standard in Latin theology during Martí’s time, having been derived from Peter Abelard and been popularized through the writings of Peter Lombard. Martí’s preference for converting Jews was thus indicative of tendencies already at work within the northern European scholastic curriculum, which had a strong tradition of learning Latin and Hebrew. By the end of his career, Martí had become a scholastic intellectual, who was absorbed in the theological and philosophical trends of his time.

Professor Burman challenges historians to examine the lines of the intellectual currents within medieval Europe and to assess the ways in which scholars came to be integrated into the ranks of scholastic theologians. The shift away from watered down Latin Christian theology using Hebrew and Arabic tools suggests a shift in the nature of scholasticism itself. While Martí was highly knowledgeable in Aramaic and Arabic, Professor Burman believes that the Dominican leaned away from this area of expertise in order to make a name for himself among the dominant Christian theologians of his day.
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continuing the tradition I established in 2014, I would like to tell you about another interdisciplinary conference I attended. This was the so-called “Frühneuzt Intersdisziplinär” meeting at Vanderbilt University in Nashville, Tennessee, in March. In fact, I was not the only person from the Division: Our Director, Professor Susan Karant-Nunn, also attended, and we each had a paper and presented a session. Pia Cuneo, Professor of Art History and associated faculty in the Division, and Amy Newhouse, Division doctoral student, both gave papers. This fact, in itself, led one participant to the conference to comment that “the University of Arizona has a lot of people in common.”

“Frühneuzt Intersdisziplinär” translates into English as “Early Modern Period in Interdisciplinary Perspective.” More specifically, it is a “Conference Group for Interdisciplinary Early Modern German Studies.” The conference takes place every three years and has as its goal “to explore and integrate the disciplines of literature, history, the history of science and medicine, art history, and historical and theological history of the religion.” This year’s theme was “Names and Naming in Early Modern Germany.” At first, it seemed as if the conference would not be too much to our liking. Because of the blizzard that struck much of the East of the country on Thursday night, February 25, many participants did not make it to Nashville that night. So the next morning, only half of the conference participants had arrived. Instead of having two parallel sessions, all the papers were given in one plenary session. In fact, this ad hoc arrangement proved to be quite fruitful; there was a lively discussion, and people felt that the plenary session actually heightened everybody’s awareness of the multiple facets of the conference subject. Overall, the subjects of the papers at the conference covered a vast territory – even though they were all concentrated on Germany. We learned about the usage of the term “Germany” in the sixteenth-century Empire; how naming and labeling in the archives over the centuries completely changed the perception of a sixteenth-century document; the naming of hospitals in early modern modern cities (Amy Newhouse); the impossibility of adequately naming the religious groups of early modern “Anabaptists”; the naming of confessional music; “naming, blaming and framing” in painting by Lucas Cranach the Younger (Pia Cuneo); and about “Luther and the power of names.” If you are interested, you can read the conference program at http://tni.ucr.edu/2015conference.html.

What the conference made very clear is that naming and labeling are powerful tools employed by societies (not only in early modern Germany!) to foster group identity, define enemies, construct the social and physical environment, and generally explain the world. For example, one can see a pattern, often repeated in early modern Europe, in which religious groups were initially labeled by their opponents or rivals (e.g. Huguenots, Puritans). Obviously, these groups vehemently rejected these labels at first, only to adopt them over time. Thus, negative labels often turn into neutral names. The conference also made clear that, although scholars often struggle to find the right name for a historical group, period, or other phenomenon, doing so is literally part of our job. If we relied only on the identifiers in our primary sources, where for example all confessional groups of the sixteenth century might refer to themselves as “Lutherans”, we would often be unable to differentiate among our historical actors. Therefore, it behooves us to continue to struggle to find the most adequate names for the subjects of our research.

Jeremy Collier as found in his “Ecclesiastical History of Great Britain” 1708.


A word from the Oberman Chair

Naming as a Historical Problem

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To Luise Betterton at 25 Years in the Division

by Susan C. Karant-Nunn, Director

Go to the banks of the great grey-green, grassy Limpopo River, all set about with fever-trees... Rudyard Kipling, "The Elephant's Child," "Just So Stories." I never expected to know anybody who came from the exotic land of Rudyard Kipling's creatures, yet I have worked with one for 15 years. We are celebrating the milestone of Luise Betterton's 25 years in the Division; without Luise's commitment, the Division would surely not thrive, and it might no longer exist. About 50 admirers, divided between donors and personal friends, came to honor Luise over lunch at the hacienda del Sol Resort on April 8. When I broached the idea of such an event, she said, "No! Nobody would come to a Lunch with Luise!" I am glowing over having been vindicated.

Few of us have known the details of her story. She was born Maria Luisa Paola Rosa Borra in Southern Rhodesia, today Zimbabwe. Her grandparents had immigrated from the Piedmont region of northern Italy. She grew up speaking Italian and English. She took a crash course to Afrikaans before going to South Africa but seldom learned to. Luise recalls that, as a child, she went to an Anglican wedding every Saturday and a Jewish wedding every Sunday. She had a privileged upbringing, with plentiful servants. She met her future husband Eric Betterton when she was 16–1/2. She went to a Dominican school and he to a Jesuit one. Luise followed him to the University of Natal in Durban, South Africa, where she majored in French and Psychology. She took courses in German. She had learned Latin from the Dominican sisters. Are you counting the languages? Luise and Eric were married in Salisbury, now Harare) in 1979. Eric took the Ph.D. at the University of Witwatersrand in Johannesburg, while Luise worked to support them. International sanctions against the government of Prime Minister Ian Smith and its practice of segregation meant that they might find it difficult to travel on a Rhodesian passport, so Luise took an Italian one and Eric a British one. The couple were opposed to apartheid and found it increasingly hard to live in either their home country or South Africa. Luise worked for over seven years for Engelhart Industries and rose to the

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Protestantism and the Anglican Church in the Seventeenth Century
August 9, 16, 23, and 30
St. Philip’s in the Hills Episcopal Church
4440 N. Campbell
Bloom Music Center, 10:15 AM

During the political turmoil of the seventeenth century in England, the Anglican Church, under royal headship, abandoned Elizabeth's latitudinarian policies. With more Protestant convictions amply represented in England, tensions grew. They finally burst forth into a civil war that saw King Charles I beheaded before a crowd at the Palace of Whitehall. After the Interregnum, a period of governance by Calvinists, the monarchy was restored in 1660. Finally, in 1688, with the birth of a male, Catholic successor to King James II, the Protestants overthrew the monarch and invited in James's daughter Mary and her Dutch husband William of Orange. This series of lectures will depict major events in this unstable but exciting century, one in which the Anglican Church played a major part.

Ute Lotz-Heumann, Heiko A. Oberman Professor of Late Medieval and Reformation History, will contextualize and comment on each of the following lectures.

August 9: The Rise of Puritanism
“’The more they write, the more they shame our religion’: The Rise of Puritanism, 1563-1624.”
Cory Davis, doctoral student

August 16: Charles I and William Laud
“’Princes are not bound to give an account of their Actions but to God alone’: Charles I, William Laud, and Church Reform.”
Annie Morphew, master’s student

August 23: Religious Issues in the English Revolution
“’Puritans, Hereticks, Schismaticks, Sectaries, [and] disturbers of the publike peace’: The Role of Religion in the English Civil Wars, 1642-1651.”
Kristen Coan, doctoral student

August 30: Religious Grounds for Overthrowing the Monarchy in 1688
“’Such a dispensing power hath often been declared illegal’: the Seven Bishops as Midwives of the Glorious Revolution.”
Adam Bonikowske, doctoral student

Free and open to the public
For information: Luise Betterton, 520-626-5448; bettertm@email.arizona.edu