A Word from the Oberman Chair

Reflections on History and Contemporary Challenges

by Ute Lotz-Heumann, Heiko A. Oberman Professor

In the Reformation era, one could then serve as "life's teacher"—perhaps the godly "magistra vitae"—as was the idea of an apocalyptic future. "The past is a foreign country: they do things differently there"—this now proverbial quote by the novelist L.P. Hartley certainly applies here. This kind of thinking is foreign to us today, and it is a powerful reminder that the present—what people's outlook on the world was in the sixteenth century that plagued contemporaries of that time—would have changed dramatically in the last 500 years. When we commemorate the 500th anniversary of the Protestant Reformation in 2017, many concerns of early modern contemporaries—from Luther, Calvin, and Zwingli down to the common man and woman—will strike us as very different from our own. And yet, as Douglas Adams, the science fiction author, has written: "The past is ... truly a foreign country. They do things exactly the same there." Incidentally, he also remarked: "Human beings, who are almost unique in having the ability to learn from the experience of others, are also remarkable for their disinclination to do so." When we think about the past in general and the Reformation era in particular, we will find many problems and questions that plagued contemporaries of the sixteenth century that somehow sound familiar to us. And even though these issues were undoubtedly not the same as today, I would venture to say that they are still instructive for us to study because they shed light on contemporary challenges. "History is life's teacher" after all, even if today we believe more in future progress rather than in harking back to the past as a model to emulate. To whet your appetite for the Division’s program to commemorate the Protestant Reformation next year, I want to give you just a few examples of Reformation history’s ability to illuminate current questions and problems.
An Informal Sabbatical Report
by Susan Karant-Nunn, Director and Regents’ Professor of History

Thank you, University of Arizona! Thank you, State of Arizona! At a time when the academic profession is most attractive to because of its

Luther’s invocation of his conscience at the 1521 Diet of Worms is what citizens of the Western democracies have most frequently been called to readily tailor to fit our belief in freedom of expression. Luther declared before the Holy Roman Emperor, “Unless I am condemned by the testimony of Scripture or by the insights of rational argument—I believe neither the pope nor the councils alone, for it is certain that they have often erred and been in conflict with one another—I am compelled by the words of Scripture that I have cited. As long as my conscience is held captive by God’s Words, I will retract nothing; for it is unsafe and threatening to act against one’s conscience. God help me, Amen!” (He may well not have said, “Here I stand, I can do no other!”) We treasure our individual liberties, and in today’s culture, Luther can be interpreted as a champion of our right to freedom of speech. Should we understand him in this way?

Cultural historians, like Ute Lotz-Heumann and Meen, insist on viewing the past, as much as we are able with our inescapably presentist eyes, in its own terms. And so, in the coming year, she and I will be looking to see whether we can view the Reformation movement as, over all, an influence upon modern values. We hope you will join us in this examination. One place in which I shall do so will be a series of seminars next spring.

The second-most valuable aspect of my sabbatical leave—leaving aside a Thanksgiving vacation with family in Spain—has been witnessing Germany’s and Chancellor Angela Merkel’s coming to terms with the throngs of refugees from war who are pressing upon the country’s borders. The outcome is, of course, not yet known, but the press reports that this single nation has already admitted one million Syrians, Iraqis, and others forced by violence out of their homelands. This is a tall order, one on which only the Germans themselves and other members of the European Union should comment publicly. Her in Berlin, myriad identities and backgrounds are visible on the streets. May they all be compassionate toward one another and live together in peace!

Berlin is an exciting city with endless cultural opportunities. So far we have visited nine museums and been to the opera three times. Last weekend we went to friends to Bertolt Brecht’s own theater, the Berliner Ensemble, and saw his final play, “Die hehere Fraw aus Flensburger.”

We were invited talk on medieval and early modern western European perceptions of migration, “The Turn to Religion: Women and Writing in Early Modern England,” at the Newberry Center to Renaissance Studies in Chicago.

Professor Michael Bruening, Missouri University of Science and Technology, has been awarded a Fulbright U.S. Scholar grant for research in Paris during the 2016 fall semester. He will be in association with the Centre Roland Mousnier at the Paris-Sorbonne University.

Professor Robert Christman, Luther College, has received a six-month Humboldt Research Fellowship for Experienced Researchers to further his study for the project entitled “The Reformed Universities of Lower Germany and the Dynamics of the Early Reformation.” Together with his family, he will be in Münster, Germany, until July 2016.

Dr. Thomas Donlan, Birphen College Preparatory, presented a paper, “Franco de Salis’ Reform of the Militant Catholic Imagination,” at the Patristic, Medieval, and Renaissance Conference at Vilnius, Lithuania last November.

Adam Duker, M.A. 2009 and currently pursuing the doctorate at the University of Notre Dame, intends to defend his dissertation this July. He will subsequently join the American University in Cairo as an Assistant Professor in the

Division News

Congratulations

Adam Bonikowski, Division doctoral student, won travel grants from the Department of History and Professional Student Council (PSC) to attend last October’s meetings of the Sixteenth Century Society and Conference in Vancouver, British Columbia. He has been awarded a Pre-Dissertation Research Grant by the Law and Behavioral Sciences Research Institute, which will enable him to make a preliminary survey of major German archives over the summer in pursuit of material for his dissertation on “Law, Culture of the Paria, and Anabaptist Men in Sixteenth-Century Europe.”

Kristan Coan, Division doctoral student, won second place in the graduate

section of the Community and Society category of the University of Arizona Student Showcase for her project “A Community in Exile: The Syrian Refugee Congregation at Geneva, 1555-1663.” It resulted from the work she completed in fall 2015 for the Division Seminar. Her work is co-authored by Professor Ute Lotz-Heumann. Utilizing the case study of the English refugee community in early modern Geneva, she explored the historical exile experience.

Academics at Faculty and Graduate Student Events

Professor David Graebner, Associate Professor of Judaic Studies and Division associated faculty, spoke in February on “On What Does Israel Mean to Young American Zionists? Notes from the Field,” at the Sabbath and Ralph Duchin Campus Lecture Series. The lecture derives from his current research and book manuscript, tentatively entitled, “Who Are the Jews: Jewish National Identity and Israel in American Jewish Generations.”

Professor Susan Karant-Nunn, Division Director, is in Berlin this month. She is spending her sabbatical year engaged in research for her new book, which recently she saw the publication of her essay on “The Reformation of the Church.” (The Oxford Handbook of Protestant Reformations,” edited by Unrka Ruback (Oxford, online 2015).

Ute Lotz-Heumann, Hello A. Oberman, Professor and Acting Director of the Division. The 2016/16 academic year, gave a paper entitled “Anglo-American and German Historiographical Traditions in Reformation Research” at a conference on “Multiple Reformations: The Heidelberg-Nuremberg Colloquium on the Legacies of the Reformation, Globalizing the ‘Many Faces of Reformation’” at the University of Notre Dame Global Gateway in Rome in March.

Professor Paul Milliman, Associate Professor in the Department of History and associated faculty of the Division, saw the publication of his article, “Games and Pastimes,” in the “Handbook of Medieval Culture,” vol. 1, edited by Alfred C. dressing workshops, “The Role of the Philosopher’s Society, English, Eastern European, and Eurasian Studies (ASEEES) in Philadelphia last November. His presentation was about King Władysław Jagiełło of Poland as the legendary inventor of bigos, a hunter’s stew and national dish of Pol. At the Tuscan Balkan Peace Support Group’s May 2015 meeting, held at the Arizona Inn, he gave an talk on medieval and early modern western European perceptions of eastern Europe.

Annie Morpew, Division master’s student, took part this spring in the workshop, “The Turn to Religion: Women and Writing in Early Modern England,” at the Newberry Center to Renaissance Studies in Chicago.

Alumni

Professor Kristen Coan, Division doctoral student, won second place in the graduate section of the Community and Society category of the University of Arizona Student Showcase for her project “A Community in Exile: The Syrian Refugee Congregation at Geneva, 1555-1663.” It resulted from the work she completed in fall 2015 for the Division Seminar. Her work is co-authored by Professor Ute Lotz-Heumann. Utilizing the case study of the English refugee community in early modern Geneva, she explored the historical exile experience.

Professor Michael Bruening, Missouri University of Science and Technology, has been awarded a Fulbright U.S. Scholar grant for research in Paris during the 2016 fall semester. He will be in association with the Centre Roland Mousnier at the Paris-Sorbonne University.

Professor Robert Christman, Luther College, has received a six-month Humboldt Research Fellowship for Experienced Researchers to further his study for the project entitled “The Reformed Universities of Lower Germany and the Dynamics of the Early Reformation.” Together with his family, he will be in Münster, Germany, until July 2016.

Dr. Thomas Donlan, Birphen College Preparatory, presented a paper, “Franco de Salis’ Reform of the Militant Catholic Imagination,” at the Patristic, Medieval, and Renaissance Conference at Vilnius, Lithuania last November.

Adam Duker, M.A. 2009 and currently pursuing the doctorate at the University of Notre Dame, intends to defend his dissertation this July. He will subsequently join the American University in Cairo as an Assistant Professor in the Department of History where he will occupy the Abdulhadi H. Taher Chair in Comparative Religious History and serve as the Director of the new Religious Studies Program.

Professor Andrew Gow, University of Alberta, together with Jennifer and recently published an article entitled “Protestantism and Non-Christian Religions” in “The Oxford Handbook of Protestant Reformations,” edited by Unrka Ruback (Oxford, online 2015).


Professor Joel Van Amberg, TUSCON, ARIZONA

...shall people today care about a non-conformist Augustinian friar of half a millennium ago...
Looking for Traces of Anabaptists in Zurich

by David Neufeld, doctoral student

As I sift through more and more material, my (research) destination comes into clearer focus...

Täferfhöhle (Anabaptist cave) in Zurich
Credit: http://mapio.net/o/686883/

here is a cave in the hills behind Bärteswil, a village that lies a few miles inland from the eastern bank of Lake Zurich. Tradition holds that more than four centuries ago, local Anabaptists—peasants and craftsmen whose biblical understanding led them to baptize adults and establish religious communities separate from the Reformed church—regularly met there, attempting to avoid the attention of state officials who punished their activities. The experience of these dissident commoners is the subject of my doctoral dissertation. Thus, on a weekend last fall when the archive in Zurich was closed, I went with my wife Gina to visit this Täferfhöhle (Anabaptist cave). Google Maps provided no directions to our destination, which appeared only as a marking in the middle of a grove of trees on the top of a hill. Nevertheless, after having read a number of blog posts of previous visitors, I figured I had the directions I needed to get us there. Indeed, after stepping out of the regional train, we walked straight through town, found our path, and started climbing towards the cave. Pretty soon thereafter, we wandered astray. The landmarks weren’t familiar, fences and fields blocked our path, and the sun began to set. Although our objective was not distant, we hadn’t quite reached it yet. In some ways, my experience of archival research in Switzerland during the 2015-2016 academic year mirrors this visit to the Täferfhöhle. When I arrived at the Staatsarchiv (State Archive) in Zurich last September, I had come prepared. Long participation in Professor Karant-Nunn’s New High German and paleography workshop meant I could read and understand handwritten documents I encountered in the archive. Years of coursework and reading for comprehensive exams helped me to interpret this evidence. The writing of half a dozen grant applications related to this project helped me keep the broader significance of my research consistently in mind. Yet, as it turns out, this preparation was just about good enough to get me out of town, so to speak. Once in less familiar surroundings, I have been obliged to find my own way. This is the exciting, if sometimes scary, nature of dissertation research, in which one seeks to contribute something new to our shared understanding of the past. Thankfully, I have been able to count on the assistance of local guides. Archivists have kindly assisted me in navigating online catalogues and microfiche collections. Specialists in Swiss Anabaptism have provided encouragement and ideas for new directions. Finally, in an act of great generosity, our friend-of-a-friend Frau Doris Jegerlehner generously opened her apartment and life for us to share.

As I sift through more and more material, my (research) destination comes into clearer focus, even after moving away from Zurich. The burden that Swiss prices put on a graduate student’s pocketbook has meant a shift in location to the Leibniz-Institut für Europäische Geschichte (Institute for European History) in Mainz, Germany, a wonderful place to work in a community of international scholars, until the end of June. I just hope that before I return to Tucson, I can finally make it to that cave!

Donald Weinstein, Historian of Civic Religion

by Alan E. Bernstein, Emeritus Professor of History

Donald Weinstein, one of the pioneering postwar American historians who made the Italian Renaissance a premier area of study, died in Tucson, Arizona, on December 13 at age 89. At the time he wrote, historians generally viewed the fourteenth through the sixteenth centuries as the birth of modern Europe through the re-birth of secular thinking. Under the influence of Jacob Burckhardt, they saw—in the art of Botticelli, Leonardo, and Michelangelo, and in the songs of Machiavelli—a return of ancient cultural influences that were classical, humanistic, even pagan. In a groundbreaking 1970 study, “Savonarola and Florence: Prophecy and Patriotism in the Renaissance,” Weinstein showed how the Dominican friar recast the commanding, expansionist identity of Florence as the New Jerusalem and the place for the Second Coming of Christ. Weinstein argued that Florentine civic culture made things sacred—the city and the state—that had been understood as having a religious dimension before. In 1994, The Renaissance Society of America devoted a session to civic religion in Weinstein’s honor.

His skill at interrelating the religious and the secular emerged again in a co-authored book with his former Rutgers colleague Rudolph Beth that used quantitative data to explore the social factors at work (class, gender, geography) in how the Catholic Church canonized its saints from 1000 to 1700. Their research revealed a surprising increase in the declaration of new saints, including many women, during this very same “secular” fifteenth century. “Saints and Society” moved the study of saints’ lives away from the exclusive terrain of hagiographers and devotees into the mainstream of historical inquiry. Returning to Savonarola almost 20 years after his retirement, Weinstein examined the evolution of the religious thinker become political leader in a 2011 biography “Savonarola: The Rise and Fall of a Renaissance Prophet.” Savonarola believed, Weinstein says, “he was leading Florence and the New Jerusalem, but he was also travelling a path of increasing fanaticism that could only take him to desperation, delusion, and disaster. Still, it is unhelplful to dismiss Savonarola as a fanatic or a charlatan; this obscures his noble vision and slight his strenuous efforts on behalf of social justice and political liberty.” Thus, Savonarola alienated patricians by introducing popular government and sacrificing their treasures in a bonfire of “vanities.” In 1498, he was arrested, and he was under torture confessed to heresy, recanted, and then was hanged and burnt. By exhuming Savonarola’s mysticism, Weinstein showed the increasingly popular prophet being finally undone by politics and his own millenarian visions. “The challenge is to integrate—as he himself never ceased trying to do—the irascible puritan at war with his world, the charismatic preacher who, as Machiavelli would have it, adapted ‘his lies’ to the times, the ascetic contemplative enraptured by divine love, and the militant herald of a new age.”

Weinstein concerned himself with the impact of religious faith on political realities as did his Orthodox Jewish father Harris (Avram Zvi), who immigrated from a shtetl near Minsk to the United States to escape the Tsar’s armies. Weinstein himself, born and raised in Rochester, NY, joined the army to oppose Nazism. He was awarded the Bronze Star for his combat with the 4th Division in the invasion of Germany that followed the Battle of the Bulge. After the war the G.I. bill allowed him to attend the University of Chicago, where he took the famous Core defined by Robert Maynard Hutchins—two circumstances whose importance he stressed throughout his life. He earned his B.A. and M.A. at Chicago and his doctorate at Iowa. A Fulbright grant allowed his initial exposure to the immense manuscript riches of the National Library and Archives and to study at the University of Florence in 1953-54. It was then that he married his first wife, Anne Kingsley, the mother of his two children, Jonathan and Elizabeth. After receiving the Ph.D. in 1957, he was a Post-Doctoral Fellow at the Institute for Research in the Humanities at the University of Wisconsin in 1957-58, and was a lecturer in history at the University of Iowa in 1958-59.
Donald Weinstein, Historian of Civic Religion

Continued from page 3

He taught for two years at Roosevelt University, in Chicago, an institution noted in social justice principles, making that, he said later, some of his most important work as a teacher. He moved to Rutgers for the next eighteen years where he advanced to Assistant Professor to Distinguished Professor. In that period he earned fellowships at the Villa I Tatti in Florence (1962-63) and at the Institute for Advanced Study, Princeton, NJ (1964-65). At Rutgers, he met his wife, Beverly Parker. Thus began a partnership that spanned Weinstein’s extensive political activism and community service. The couple moved to Tucson, Beverly’s birthplace, where Weinstein took on the Department at the University of Arizona. He was Head from 1979-87 and retired in 1992. As Department Head, he brought histo: A. Oberman, a prominent historian of the Protestant Reformation, to Tucson and thus helped form the Division for Late Medieval and Reformation Studies, which still functions in active cooperation with the Department of History. He taught night school classes at Fort Huachuca where he commuted an hour each way from Tucson twice a week even as he led the department. In partnership with the Arizona Historical Society, he brought Tucson’s high schools into the national “History Day,” in which students competed by writing research papers on historical subjects. He devised an interdisciplinary outreach series of round tables and lectures to involve the community in university-level discussions of current issues. After retiring, he continued to teach. He devised a new course on Italian Renaissance great books. He attended oral exams and served on dissertation committees. He continued to publish. Building on a dossier of depictions he found in the archives of Pisa, he wrote a micro-history, “The Captain’s Concubine,” about the trial growing out of a 1578 street brawl. He edited Heiko Oberman’s “The Two Reformations” when the author’s death prevented the conclusion of that work. He translated into English “The Duke’s Assassin: Exile and Death of Lorenzozio de Medici” by Stefano D’Aligio. Beyond all this, he completed his own magisterial biography of Savonarola.

After moving with Beverly to Sonoita, Arizona, in 1996, he joined the Crossroads Community Forum and worked on a Master Plan for development. He volunteered as a dispatcher with the local police department. He defended Southern Arizona’s natural environment by opposing roads through canyons and new power lines. Don Weinstein lived a full life. He combined the soldier’s bravery, the teacher’s communicative skill, the scholar’s love of the hunt, the writer’s grace, the environmentalist’s activism, and the friend’s power to inspire.

Reflections on History and Contemporary Challenges

Continued from page 1

For instance, the problems posed by the tortured relationship between religion and war, and between religion, politics, and propaganda presented themselves to sixteenth- and seventeenth-century contemporaries with the same urgency as they do to us today. Moreover, the multifaceted problem of the relationship between religion and the call for social justice, most prominently voiced by the peasants during the Reformation era, is no less pressing today. And the split of Western Christianity as a result of the Protestant Reformation created religious refugees all over early modern Europe, a familiar problem today as well. In 2017, the Division will organize a series of events to commemorate the 500th anniversary of the Protestant Reformation. We will focus our attention on the Reformation era and its consequences, not only in theology and religion, but also in society and politics. We hope to bring the Reformation to life, not only as a foreign country where they did things differently, but also as a foreign country where they faced many problems similar to our own. We hope you will join us in this exploration!
Donald Weinstein, Historian of Civic Religion
Continued from page 3

He taught for two years at Roosevelt University, in Chicago, until he returned to the teacher’s role as a professor. He moved to Rutgers for the next eighteen years where he advanced to Assistant Professor to Distinguished Professor. In that period he earned fellowships at the Villa I Tatti in Florence (1962-63) and at the Institute for Advanced Study, Princeton, NJ (1964-65). At Rutgers, he met his wife, Beverly Parker. Thus began a partnership that spanned Weinstein’s extensive political activism and community service. The couple moved to Tucson, Beverly’s birthplace, where he advanced in the Department of History. He taught night school classes at Fort Huachuca where he commuted an hour each way from Tucson twice a week even as he led the department. In partnership with the Arizona Historical Society, he brought Tucson’s high schools into the national “History Day,” in which students competed by writing research papers on historical subjects. He devised an interdisciplinary outreach series of round tables and lectures to involve the community in university-level discussions of current issues.

After retiring, he continued to teach. He devised a new course on Italian Renaissance great books. He attended oral exams and served on dissertation committees. He continued to publish. Building on a dossier of depositions he found in the archives of Pisa, he wrote a micro-history, “The Captain’s Concubine,” about the trial growing out of a 1578 street brawl. He edited Heiko Oberman’s “The Two Reformations” when the author died, and he inspired the conclusion of that work. He translated into English “The Duke’s Assassin: Exile and Death of Lorenzo de’ Medici” by Stefano Dall’Aglio. Beyond this, he completed his own magisterial biography of Savonarola. After moving with Beverly to Sonolita, Arizona, in 1996, he joined the Crossroads Community Forum and worked on a Master Plan for development. He volunteered as a dispatcher with the local department. He defended Southern Arizona’s natural environment by opposing roads through canyons and new power lines.

Don Weinstein lived a full life. He combined the soldier’s bravery, the teacher’s communicative skill, the scholar’s love of the hunt, the writer’s grace, the environmentalist’s activism, and the friend’s power to inspire.

Reflections on History and Contemporary Challenges
Continued from page 1

For instance, the problems posed by the tortured relationship between religion and war, and between religion, politics, and propaganda presented themselves to sixteenth- and seventeenth-century contemporaries with the same urgency as they do to us today. Moreover, the multifaceted problem of the relationship between religion and the call for social justice, most prominently voiced by the peasants during the Reformation era, is no less pressing today. And the split of Western Christianity as a result of the Protestant Reformation created religious refugees all over modern Europe, a familiar problem today as well. In 2017, the Division will organize a series of events to commemorate the 500th anniversary of the Protestant Reformation. We will focus our attention on the Reformation era and its consequences, not only in theology and religion, but also in society and politics.

We hope to bring the Reformation to life, not only as a foreign country where they did things differently, but also as a foreign country where they faced many problems similar to our own. We hope you will join us in this exploration!
Looking for Traces of Anabaptists in Zurich

by David Neufeld, doctoral student

As I sift through the regional train, we walked straight through town, found our path, and started climbing towards the cave. Pretty soon thereafter, we wandered astray. The landmarks weren’t familiar, fences and fields blocked our path, and the sun began to set. Although our objective was not distant, we hadn’t quite reached it yet.

In some ways, my experience of archival research in Switzerland during the 2015-2016 academic year mirrors this visit to the Täuferröhle. When I arrived at the Staatsarchiv (State Archive) in Zurich last September, I had come prepared. Long participation in Professor Karant-Nunn’s New High German and paleography workshop meant I could understand and read the handwritten documents I encountered in the archive. Years of coursework and reading for comprehensive exams helped me to interpret this evidence. The writing of half a dozen grant applications related to this project helped me keep the broader significance of my research consistently in mind. Yet, as it turns out, this preparation was just about good enough to get me out of town. So to speak. Once in less familiar surroundings, I have been obliged to find my own way. This is the exciting, if sometimes scary, nature of dissertation research, in which one seeks to contribute something new to our shared understanding of the past. Thankfully, I have been able to count on the assistance of local guides. Archivists have kindly assisted me in navigating online catalogues and microfiche collections. Specialists in Swiss Anabaptism have provided encouragement and ideas for new directions. Finally, in an act of great generosity, our friend Frau Doris Jegerlehner generously opened her apartment and life for us to share.

As I sift through more and more material, my (research) destination comes into clearer focus...

Donald Weinstein, Historian of Civic Religion

by Alan E. Bernstein, Emeritus Professor of History

United States to escape the Tsar’s armies, Weinstein himself, born and raised in Rochester, NY, joined the army to oppose Nazism. He was awarded the Bronze Star for his combat with the 4th Division in the invasion of Germany that followed the Battle of the Bulge. After the war the G.I. bill allowed him to attend the University of Chicago, where he took the famous Core designed by Robert Maynard Hutchins—two circumstances whose importance he stressed throughout his life. He earned his B.A. and M.A. at Chicago and his doctorate at Iowa.

A Fulbright grant allowed him an initial exposure to the immense manuscript riches of the National Library and Archives and to study at the University of Florence in 1953-55. It was there that he married his first wife, Anne Kingsley, the mother of his two children, Jonathan and Elizabeth. After receiving the Ph.D. in 1957, he was a Post-Doctoral Fellow at the Institute for Research in the Humanities at the University of Wisconsin in 1957-58, and was a lecturer in history at the University of Iowa in 1958-59.

Continued on page 4

Donald Weinstein
Credit: Viola Michael

Donald Neufeld in the reading room of the Staatsarchiv in Zurich
Credit: Gina Martinez

Täuferröhle (Anabaptist cave) in Zurich
Credit: http://mapio.net/o/66883/
Thank you, University of Arizona! Thank you, State of Arizona! At a time when the academic profession is increasingly under attack for certain activities that are not instruction, service, or directly applicable research, I am especially grateful to have received a year-long sabbatical leave to study a bygone era. I know what a treasure this is!

Apart from writing dozens of letters of reference, I have been at liberty to read, reflect, and write—up to this date eight essays and chapters, for a total of over 200 pages (including two shorter ones for other purposes). I have two more chapters to write in the next two months, and then a book will almost certainly emerge out of this year’s labors.

A book about what? About Martin Luther. Many people’s attention has been turning to him of late, as we face in 2017 the 500th anniversary of the beginning of the Protestant Reformation in Germany. The question will arise in our ever more secular world, why people today should care about a non-conformist Augustinian friar of half a millennium ago?

Luther’s invocation of his conscience at the 1521 Diet of Worms is what citizens of the Western democracies have felt most attracted to because it can readily be tailored to fit our belief in freedom of expression. Luther declared before the Holy Roman Emperor, “Unless I am convinced by the plain sense of Scripture or by the testimony of rational argument—I believe neither the pope nor the councils alone, for it is certain that they have often erred and been in conflict with one another—I am compelled by the words of Scripture that I have cited. As long as my conscience is held captive by God’s Words, I will retract nothing; for it is unsafe and threatening to salvation to act against one’s conscience. God help me, Amen!” (He may well not have said, “Here I stand, I can do no other!”) We treasure our individual liberties, and in today’s culture, Luther can be interpreted as a champion of our right to freedom of speech. Should we understand him in this way?

Cultural historians, like Ute Lotz-Heumann and me, insist on viewing the past, as much as we are able with our inescapably presentist eyes, in its own terms. And so, in the coming year, and I will be looking to see whether we can view the Reformation movement as, over all, an influence upon modern values. We hope you will join us in this examination. One place in which I shall do so will be a seminar next spring.

The second most valuable aspect of my sabbatical leave—leaving aside a Thanksgiving vacation with family in Spain—has been witnessing Germany’s Chancellor Angela Merkel’s coming to terms with the throngs of refugees from war who are pressuring upon the country’s borders. The outcome is, of course, not yet known, but the press reports that this single nation has already absorbed over one million Syrians, Iraqis, and others forced by violence out of their homelands. This is a tall order, one on which only the Germans themselves and other members of the European Union should comment publicly. Here in Berlin, myriad identities and backgrounds are visible on the streets: May they all be compassionate toward one another and live together in peace?

Berlin is an exciting city with endless cultural opportunities. So far we have visited nine museums and been to the opera three times. Last weekend we went with friends to Bertolt Brecht’s own theater, the Berliner Ensemble, and saw his play, “Die Judenfreundliche Frau oder das Frankfurter Wehnsiu Flugzeug” (The Weapons of Mrs. Carrar), about the Spanish Civil War. Despite all these sources, and books and museums to be seen, the city of the arts remains reenactment communities and music. Here in Berlin, myriad identities and backgrounds are visible on the streets. May they all be compassionate toward one another and live together in peace!

Berlin is an exciting city with endless cultural opportunities. So far we have visited nine museums and been to the opera three times. Last weekend we went with friends to Bertolt Brecht’s own theater, the Berliner Ensemble, and saw his play, “Die Judenfreundliche Frau oder das Frankfurter Wehnsiu Flugzeug” (The Weapons of Mrs. Carrar), about the Spanish Civil War. Despite all these sources, and books and museums to be seen, the city of the arts remains reenactment communities and music. Here in Berlin, myriad identities and backgrounds are visible on the streets. May they all be compassionate toward one another and live together in peace!

Congratulations

Adam Bonikowski. Division doctoral student, won travel grants from the Department of History and the Graduate and Professional Student Council (GPSC) to attend last October’s meetings of the Sixteenth Century Society and Conference in Vancouver, British Columbia. He has also been awarded a Pre-Dissertation Research Grant by the Social and Behavioral Sciences Research Institute, which will enable him to make a preliminary visit to German archivists over the summer in pursuit of material for his dissertation on the cultural life of Anabaptist Men in Sixteenth-Century Europe.

Kristan Coan. Division doctoral student, won second place in the graduate section of the Community and Society category of the University of Arizona Student Showcase for her project “A Community in Exile: The African Refugee Congregation at Geneva, 1555-1660.” It resulted from the work she completed in fall 2015 for the Division Seminar, Hist. 489T, taught by Professor Ute Lotz-Heumann. Utilizing the case study of the African refugee community in early modern Geneva, she explored the historical exile experience, the micro-literature, and collective experiences of African refugees in Geneva.

I believe that the time is ripe to think about the legacies of the Reformation, this year’s celebration in both Germany and the United States, and the outcome, whether it be a movement of over 200 pages (including two shorter ones for other purposes). I have three more essays to write in the next two months, and then a book will almost certainly emerge out of this year’s labors.

A book about what? About Martin Luther. Many people’s attention has been turning to him of late, as we face in 2017 the 500th anniversary of the beginning of the Protestant Reformation in Germany. The question will arise in our ever more secular world, why people today should care about a non-conformist Augustinian friar of half a millennium ago?

Luther’s invocation of his conscience at the 1521 Diet of Worms is what citizens of the Western democracies have felt most attracted to because it can readily be tailored to fit our belief in freedom of expression. Luther declared before the Holy Roman Emperor, “Unless I am convinced by the plain sense of Scripture or by the testimony of rational argument—I believe neither the pope nor the councils alone, for it is certain that they have often erred and been in conflict with one another—I am compelled by the words of Scripture that I have cited. As long as my conscience is held captive by God’s Words, I will retract nothing; for it is unsafe and threatening to salvation to act against one’s conscience. God help me, Amen!” (He may well not have said, “Here I stand, I can do no other!”) We treasure our individual liberties, and in today’s culture, Luther can be interpreted as a champion of our right to freedom of speech. Should we understand him in this way?

Cultural historians, like Ute Lotz-Heumann and me, insist on viewing the past, as much as we are able with our inescapably presentist eyes, in its own terms. And so, in the coming year, and I will be looking to see whether we can view the Reformation movement as, over all, an influence upon modern values. We hope you will join us in this examination. One place in which I shall do so will be a seminar next spring.

The second most valuable aspect of my sabbatical leave—leaving aside a Thanksgiving vacation with family in Spain—has been witnessing Germany’s Chancellor Angela Merkel’s coming to terms with the throngs of refugees from war who are pressuring upon the country’s borders. The outcome is, of course, not yet known, but the press reports that this single nation has already absorbed over one million Syrians, Iraqis, and others forced by violence out of their homelands. This is a tall order, one on which only the Germans themselves and other members of the European Union should comment publicly. Here in Berlin, myriad identities and backgrounds are visible on the streets. May they all be compassionate toward one another and live together in peace!

Berlin is an exciting city with endless cultural opportunities. So far we have visited nine museums and been to the opera three times. Last weekend we went with friends to Bertolt Brecht’s own theater, the Berliner Ensemble, and saw his play, “Die Judenfreundliche Frau oder das Frankfurter Wehnsiu Flugzeug” (The Weapons of Mrs. Carrar), about the Spanish Civil War. Despite all these sources, and books and museums to be seen, the city of the arts remains reenactment communities and music. Here in Berlin, myriad identities and backgrounds are visible on the streets. May they all be compassionate toward one another and live together in peace!

Professor Brian Graebner, Associate Professor of Judaic Studies and Division associate dean, spoke in February on “What Does Islam Mean to Young American Zionists?” from Of Course He’s Their Son: Ezer Weizman and Ralph Dutton Campus Lecture Series. The lecture derived from his current research and book manuscript, tentatively entitled, “The Question of Jewish National Identity and Israel in American Jewish Generations.”

Professor Ute Lotz-Knapp. Division Director, is in Berlin this month; she is spending her sabbatical year engaged in research for her new book. She recently saw the publication of her article “The Formation of Identity” in The Oxford Handbook of Protestant Reformations, edited by Ulinka Rublack (Oxford, 2015). Ute Lotz-Heumann, Helko A. Oberman and Professor and Acting Division Director, was awarded a Fulbright U.S. Scholar grant for research in Paris during the 2016 fall semester. He will be associated with the Centre Roland Moussin at the Paris-Sorbonne University.

Professor Robert Christian. Luther College, has received a six-month Humboldt Research Fellowship for Experienced Researchers to further his study for the project entitled “The Reformed Augsburgers of Lower Germany and the Dynamics of the Early Reformation.” Together with his family, he will be in Munich, Germany, until July 2016.

Dr. Thomas Donlan, Birgitta College Preparatory, presented a paper, “Franco de Sousa: a defender of the Right and the Reformation,” at the American Historical Association, in New York. The paper was recently published in the Digital History Quarterly (in the Fall 2015). The paper was recently published in the Digital History Quarterly (in the Fall 2015).

Professor Joel Van Amber. Tufts University, has been promoted to the rank of full professor. He currently serves as Chair of the Department of History.

An Informal Sabbatical Report

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

...should people today care about a non-conformist Augustinian friar of half a millennium ago...
A Word from the Oberman Chair

Reflections on History and Contemporary Challenges

by Ute Lotz-Heumann, Heiko A. Oberman Professor

“...the premier place for Reformation studies”
—Lyndal Roper, Regius Professor of Modern History, University of Oxford

CONTINUOUSLY REFORMING

Of Anabaptists in Town and Gown

Looking for Traces of Anabaptists in Zurich

INSIDE

An Informal Statistical Report

Donald Weisheyer, Historian of Christ Religion

Town and Gown Lecture: The Reformation in Print

Looking for Traces of Anabaptists in Print

5

6

7

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

Director and Regents' Professor of History: Susan C. Karant-Nunn

Heiko A. Oberman Professor: Ute Lotz-Heumann

Program Coordinator, Sr.: Luise Bettenson

Associated Faculty:
Alan E. Bernstein, Emeritus
Pia F. Cuneo
Peter W. Foley
David L. Graabow
Paul Milliman
Helen Nader, Emerita
Cynthia White

Board of Advisors:
Richard Duffield, Chair
Luise Bettenson
Stanley Feldman
Sandy Hatfield
Jennifer Carrell Helenbon
John Leech
Ute Lotz-Heumann
Heister Oberman
Toete Oberman
Helen Schaefer
John Schaefer
Danielle Thu

The University of Arizona
Dwight B. Dashiell, President
The Division for Late Medieval and Reformation Studies
Chair: Helen Schaefer
Secretary: Bethany E. Bean

Continued on page 4

THE UNIVERSITY OF ARIZONA

rds Harvest

THE DIVISION FOR LATE MEDIEVAL AND REFORMATION STUDIES

5

1

2

3

4

6
European Catholicism in the Late Middle Ages
August 7, 14, 21, 28
St. Philip’s in the Hills Episcopal Church
4440 N. Campbell
Bloom Music Center, 10:15—11:00 AM

The 2016 Summer Lecture Series takes as its central theme Catholicism and “heretical” movements in Late Medieval Europe. Characterized by great turmoil, the Late Middle Ages was a period of religious diversity and vitality. The four lectures will probe the wide variety of beliefs and practices held by clergy and laity in Europe before the age of the Protestant Reformation.

This series seeks to provide a foundation for lectures and events planned by the Division for Late Medieval and Reformation Studies for the 2017 commemoration of the 500th anniversary of the Reformation.

Susan C. Karant-Nunn, Director of the Division and Regents’ Professor of History, or Ute Lotz-Heumann, Heiko A. Oberman Professor of Late Medieval and Reformation History, will contextualize and comment on each of the following lectures.

August 7
"Prophecy, Prayer, and Penance: Lay Religiosity and Catholicism in Fifteenth-Century Germany"
Adam Bonikowske, doctoral student

August 14
"An Old or a New Way? Catholic Orders in Late Medieval Germany"
David Neufeld, doctoral student

August 21
"The highest service that men may attain to on earth is to preach the word of God': Catholics and Lollards in Late Medieval England"
Annie Morphew, master’s student

August 28
"The 'glittering doctor of truth'? Jan Hus and the Vigor of Late Medieval Catholicism in Bohemia"
Benjamin Miller, master’s student

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