A Generous Heart is More Valuable than Great Wealth

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

With the greatest pleasure, I tell you all that Cory Davis has won a prestigious Fulbright Fellowship for his dissertation research and initial drafting during 2017-2018. He and his family will reside in Karlsruhe, Germany, while he works on the novel topic of successive waves of Swiss Brethren (Anabaptists) who fled to that region during the seventeenth century and their efforts to survive in a mainly Reformed environment. Imagine Cory’s shock when he discovered, and we discovered with him, that Fulbrights have been cut back to a shadow of their former selves. The overall length of Cory’s fellowship is six months rather than an academic year, the maintenance stipend is minimal in light of today’s high costs, and the travel and family allowances have been curtailed.

Cory Davis’s story is merely one example of the needs of worthy graduate students, who is off this summer to research the hospital of Geneva in the sixteenth century. Even this sum can reduce the bitter taste of penury! I interviewed the Andressens over tea and cakes at the Arizona Inn. They do not possess great wealth but are members of what I would term the American professional middle class.

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James Blakely (PhD 2006) St. Joseph’s College, New York
Elizabeth Arkansas Tech University
Brody College Preparatory, Thomas A. Donlan (PhD 2001)
Southern Utah University
St. Joseph’s College, New York
University of Tennessee, Knoxville
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Douglass 3125
and Reformation Studies

M. Ellis, BASIS, Ellis (PhD 2006), Piers (PhD 2003)
Douglass 315

John Leech

Benjamin Kula (MA 2005)

Valerie Williams

Elizabeth Ark Arkansas Tech University

Sandra Soto

Carolyn A. Pressley

Lyndal Roper, Regius Professor of Modern History, University of Oxford

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The Division for Late Medieval and Reformation Studies

Founded in 1989 by Heiko A. Oberman (1983-2001), Regents’ Professor of History, and Regents’ Professor of History; Susan C. Karant-Nunn
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Dr. Peter W. Foley

31st Annual Town and Green Lecture Comparative Reforms

The Complexities of Luther’s Emotions

A Picture is Worth a Thousand Words

The Division for Late Medieval and Reformation Studies Newsletter

VOL. 20, NO. 1 APRIL 2017

DEFINITION OF GREAT WEALTH

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A Word from the Oberman Chair
A Picture is Worth a Thousands Words

by Ute Lotz-Heumann, Heiko A. Oberman Professor

For the first time ever, the Division was represented at the Tucson Festival of Books, the world’s largest book festival, held on the University of Arizona campus in Tucson, Arizona.

TUCSON, ARIZONA

Adam Hough, Division doctoral student, was interviewed and appears in “Colonization Road,” a documentary by filmmaker Michelle St. John on the history of colonization in Ontario. It forms part of the CBC documentary series “FirstLand.” For a preview, see https://vimeos.com/109934578.


Professor Eric Saak, Indiana University-Purdue University Indianapolis, published his monograph, “Luther and the Monarch of the Middle Ages” (Cambridge, England, 2017). He has been awarded a grant from the “Luther and the Monarch of the Middle Ages” project at the Oxford Encyclopedia of Medieval History, edited by Derek Nelson and Paul Hinlicky (Oxford, online 2016).

Rachel Small, Division doctoral student, spoke recently at Our Savior’s Lutheran Church, Rochester, Minnesota, on “Reforming Womanhood: How the Early Reformation’s Social Theology Altered Perceptions of Femininity.”

A Picture is Worth a Thousand Words

Historians estimate that about 90 percent of the population of Northern Europe lived in the early sixteenth century could not read or write. Images, even if they were of a quite low quality, could convey messages to the people in ways which books could not. Such messages could have an enormous impact.

In my undergraduate classes, I sometimes introduce an activity in which students look at Reformations broadsheets and compare them to other images of the sixteenth century (the Pope with his tiara, Cranach portraits of Luther, among others) in order to figure out their message. We decided to have an exhibit at the Book Festival to reproduce that undergraduate activity for a new audience. We named our exhibition: A Picture is Worth a Thousand Words: Visual Literacy in the Age of the Protestant Reformation.

Doctoral student Cory Davis, who is also my research assistant this semester, took on the task with relish. He transformed my bare-bones undergraduate activity into quite a show, including laminated guides and a handout. Cory made high resolution scans of both Protestant and Catholic polemical images as well as one advocating religious peace (which we placed at the end of the exhibit), he then enlarges and created huge panels so that visitors could walk through our display without bumping into each other.

Thus, on Saturday, March 11, at noon a Division delegation consisting of Professor Karant-Nunn, Cory Davis, Annie Morphew, David Neufeld, Rachel Small, and I gathered in front of the Douglas building, all fired up. We set up our exhibition (flying lightweight styrofoam panels from tent poles and you will know why we were glad that there was no wind that day), and expected that we would need two or three people around at any time to engage visitors. Imagine our surprise when we noticed that no one around us could really be gone for very long. People kept coming—sometimes there were four or five leading visitors through our exhibit at the same time and the two hours were over in no time.

We were all a bit “high” from our success when we carried our materials back to the Douglas building. I think we will do it again next year. Come and join the Division at the Tucson Festival of Books in 2018!
The Complexities of Luther’s Emotions

by Adam Hough, doctoral student

For five hundred years now, and with new biographies of the iconic reformer, Martin Luther, the world continues to learn of the passions and successes each with passing each year. And yet, are we any closer to measuring the emotional life of Martin Luther? In observance of the Reformation’s quincentenary, Professor Susan Karant-Nunn recently concluded a graduate seminar exploring this very question. For all our study and contemplation of the questions and conversation and—dare I say—disagreements, a number of those assembled felt they went away unsure what to make of the enigmatic man behind the legends. This is the problem and pleasure of studying Martin Luther, an enterprise which few know as intimately as Karant-Nunn.

Earlier this winter, before a packed auditorium, she graciously shared with us some of the fruits of that labor, in a lecture titled, “The Emotions of Martin Luther.” It may perhaps be useful to hear this uncustomed to the rigors of academic study or penning any given work, most of us lack the proficiency to “read” the emotional signature implicit within a choice of a few particular words. Few are those who could match the level of awareness and sensitivity which Professor Karant-Nunn has acquired in her long years of studying the Reformer and his idiosyncrasies. Luther was an emotional man. He was an angry and passionate one, who wrote with great spirit and verve. He fought a daily struggle against anxiety and fear, with the Devil, every by his side—his “constant and unrelenting companion”—whispering seductions in his ear. But in his heart beat the drum of the Holy Spirit, guiding his pen as he set out to repair God’s church on earth. This vision of Luther—that mortal man who communed with God and with the Devil—is well known to us. Less well known is the Luther whom Karant-Nunn has come to know—the man who cherished his children and who loved his wife, Käthe, with a great passion to his dying day; the man who felt personally betrayed by the German Jews’ refusal to convert, who condemned a generation of peasants for not understanding his vision of reform. The Reformer’s emotional landscape makes for rocky terrain, indeed; but from the vantage of its heights, there’s a certain clarity to be found. All this study of emotion helps us understand Luther better, to be sure, but it also helps explain why he was such a polarizing figure in his day. As Karant-Nunn puts it: he had charisma. In his deep and public emotional commitment to his vocation, Luther couldn’t help but acknowledge, for better or worse, his “authenticity” as a word, his honesty—both with them, but also with himself. This trait endeared him to his followers in a way few other reformers ever achieved. His followers recognized in him the same daily struggles they themselves were facing—the same hopes and fears and existential doubts. This recognition of shared feeling created a bond that persuaded many to take up his cause as their own, giving life to a movement that at times knew Luther only through his emotions.

The “Desert Harvest” speaks of “St. Deiniol’s Library in Wales. In

In Memoriam

Dr. Peter W. Foley (1961-2016)

Dr. Peter W. Foley, Associate Professor of Religious Studies and Faculty Associate in the Division for Later Medieval and Reformation Studies, as well as the founding director of the UA Institute for the Study of Religion and Culture (ISRC), passed away on December 13, 2016, after battling brain cancer for a little over a year. He was 55 years old.

Dr. Foley grew up in Germany and England, and published both in English and German. He held a B.A. Honours degree from the University of Keele (1985), an M.A. from Northwestern (1986) and a Dr. phil. magna cum laude from the University of Vienna (1990). He taught at the University of Economics in Vienna, and came to the University of Arizona in 1992 where he taught in the German Department (now German Studies) and interdisciplinary studies in the Humanities Program. In 2005 he joined the Religious Studies Program, and in Spring 2006 he was Acting Director of Religious Studies.

Through his research and work as the director of the ISRC, he was actively involved in a wide range of units across the University, including Art History, Judaic Studies, and Philosophy. In Fall 2008 he was Canon Symonds Memorial Scholar at St. Deiniol’s Library in Wales. In Spring 2015, Dr. Foley was elected to the Slater Fellowship at the University of Durham in England, where he was to spend the Fall 2015 semester in residency at Durham Castle and working in the Cathedral Library. Regrettably, the onset of his illness in fall 2015 prevented him from pursuing this prestigious appointment. A talented and popular professor, Dr. Foley was awarded the Provost’s General Education Teaching Award in 2002. His courses ranged from general education courses on “Christianity and Art” and “Early Roots of Christianity” to upper-level and graduate courses on “Celtic Spirituality” and “Religion in the Age of Reason.” He was at the forefront of the University of Arizona’s foray into online education, and was among the first faculty members in the College of Humanities to successfully develop online courses.

The focus of Professor Foley’s work was the history of ideas in philosophy and theological thought. He published books on the Austro-German Catholic theologian and economist Adam Müller (1990) and on the German Reformed Lutheran theologian Friedrich Schleiermacher (2006). For the latter book he was awarded the Adele Mellen Prize for a Distinguished Contribution to Scholarship at the 2006 American Academy of Religion Conference. He also published on civil rights for Jews in Germany in 1798 (Theologische Literaturzeitung, 2001) and Schleiermacher’s Romantic philosophy (Das neue Licht der Frömmitat, 2009). He had an accepted article on Jeremy Collier’s “Desertion Discuss’d” of 1688 (Festschrift for Susan Karant-Nunn, forthcoming). At the time of his death, he was completing two manuscripts; an edition of Nonjuror pamphlets c. 1688-1695 concerning Anglican schism; and a second manuscript, a contextualized edition of the influential Nonjorrs’ liturgy of 1718.

In his personal and community involvement, Dr. Foley bridged many local and international communities. A member of Grace St. Paul’s Episcopal Church, he was active in the Episcopal Ecumenical Community, including the Episcopal Campus Ministry and giving lectures at St. Philip’s in the Hills Episcopal Church and St. Andrew’s Episcopal Church. He also enjoyed his activities with the Emerald Isle Society. He was a well-known and welcome scholar at the Herzog August Bibliothek, an international research institute, in Wolfenbüttel, Germany, where he spent many happy and productive summers.

In addition to his scholarly activities and university duties, Peter was also an avid runner, bicyclist, and horseman.

Continued on page 6

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Cliff hails from New Orleans, where one Jesuit father in particular recognized his potential. He took a degree in physics at Loyola University of New Orleans. He migrated, nevertheless, through employment in Virginia and Florida, from Catholic to Episcopal. He studied further at Virginia Polytechnic Institute and calls his field “applied physics and engineering.” Over a 40-year career, he moved several times, meeting (at a Christmas concert) and marrying Phala, a music education specialist, in Virginia. Phala was born in Alabama and raised in Virginia as a Baptist, she told me. She may have begun playing the piano and singing, but during her pedagogical career she spent nine years engaging special needs children in musical expression; she taught them to play various instruments. In retirement, she takes pleasure in playing a Hammond organ that Cliff reconditioned for her. In Tucson, most recently, Cliff lent his skill to the Raytheon corporation, from which he retired two years ago. The Andressens now attend local Lutheran churches. Phala volunteers at Banner University Medical Center. Phala and Cliff wholeheartedly share the conviction that in their giving they should express gratitude for what they, in their youth, received from others. Through the Division’s Summer Lecture Series every August—I met them years ago at St. Philip’s in the Hills Episcopal Church, where this lecture series is held—they came to admire the quality of our graduate students. As a consequence, they have directed part of their long-term philanthropy to the Division.

The kindness of the Andressens and others among you virtually guarantees (I say hopefully) that we shall find a remedy for Fulbright’s short-changing its present fellows and for other graduate students’ most pressing financial needs as they pursue their degrees.

**31st Annual Town and Gown Lecture: Comparative Reformations**

**by Rachel Small, doctoral student**

For this momentous year of 2017, and serendipitously my first year as a Division student, our Town and Gown lecture was Merry E. Wiesner-Hanks’ Distinguished Professor of History at the University of Wisconsin-Milwaukee. She is a prolific historian, who was at the forefront of early modern gender history, and has now turned to the field of world history. She is producing groundbreaking work by expanding the early modern period to a global scale. Indeed, she has always been one of my inspirations, so it was a great pleasure to be able to speak with her about my research and to hear her enlightening lecture. During her time in Tucson, she met with graduate students and faculty, sharing her passion for our field.

Professor Wiesner-Hanks’ lecture, entitled “To the Ends of the Earth: Religious Transformations in the Age of the Reformation,” focused on religious reforms that took place across the world during the sixteenth century. She began the lecture outlining the ideas of a man who renounced traditional religious practices and beliefs, particularly those observances that promised salvation. The reformer promoted education for a wider swath of people and supported the printing of religious texts in the vernacular language, so that the educated elite would no longer have sole control of religious practices and worship. These ideas could easily be attributed to Martin Luther. However, Merry Wiesner-Hanks informed the intrigued audience that this man was, in fact, Guru Nanak (1469-1539).

Her lecture went on to outline Guru Nanak’s development of Sikhism, the reforms in Confucianism, and the religious schisms that gave rise to the Safavid and Songhay Empires. She also presented material on the sixteenth-century spread of Jewish mysticism through the Kaballah and the expansion of Sufism. Professor Wiesner-Hanks aptly revealed many commonalities between these simultaneous global reforms, including the emphasis on spiritual over earthly concerns and a turn toward inward belief and faith, the developing closeness of the church and state, and the strong impacts on established ideals of masculine and feminine behavior.

Wiesner-Hanks made a case for the importance of global comparisons of religious reforms in the sixteenth century. Not only was this an era when religions and states were developing from within, but the known world expanded—not many years prior to Martin Luther’s production of the “95 Theses,” Christopher Columbus reached the New World. In time, these peoples undergoing reforms increasingly interacted with one another, altering the perception of humanity’s place in the world and its relationship with the divine.

In my conversations with Professor Wiesner-Hanks, we discussed the modern political and cultural impact of Martin Luther’s Reformation. I was reminded of the final remarks of her lecture and realized how important those words were. She spoke to the audience about the 2017 joint celebration between the Catholic Church and the Lutheran World Federation. Pope Francis and Bishop Munib Younan of Jordan, head of the Lutheran World Federation, made a joint statement that rejected all hatred and violence committed in the name of religion, past and present. To this declaration of peace, Merry Wiesner-Hanks added, “Some of that hatred and violence is an inheritance of the many religious reforms of the sixteenth century across the globe. It is good to understand this…but after 500 years, it is also good to give it up.” In this remark, she reminds us of the importance of the study of history, of the Reformation, and of our role in educating for a better world.
**MARKING THE 500TH ANNIVERSARY OF THE PROTESTANT REFORMATION**

**WAR AND RELIGION IN THE REFORMATION ERA**

A public lecture by Ute Lotz-Heumann, Heiko A. Oberman Professor

**Wednesday, October 4 @ 7 pm | UA Fred Fox School of Music, Holsetlaw Hall**

The 500th Anniversary of Luther’s “95 Theses against Indulgences” Panel Discussion

**Tuesday, October 31 @ 6 pm | UA Libraries, Special Collections**

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Continued from page 1

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She may have been born in Alabama and they should express gratitude and call their field "applied physics" at Loyola University of New Orleans. They migrated, nevertheless, through employment in Virginia and Florida, from Catholic to Episcopal.

Continued from page 1
The Complexities of Luther’s Emotions
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Earlier this winter, before a packed auditorium, she graciously shared with us some of the fruits of that labor, in a lecture titled, “The Emotions of Martin Luther.” It may perhaps be no surprise to those unaccustomed to the rigors of academic study how arduous and fraught with difficulties the study of emotion can be. Insofar as Dr. Luther did not have access to “emoticons” or other tell-tale indicators of his present emotional state while penning any given work, most of us lack the proficiency to “read” the emotional signature implicit within a choice of a few particular words. Few are those who could match the level of awareness and sensitivity which Professor Karant-Nunn has acquired in her long years of studying the Reformer and his idiosyncrasies.

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In addition to his scholarly activities and university duties, Peter was an avid runner, bicyclist, and horseman.

Dr. Peter W. Foley

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A Word from the Oberman Chair
A Picture is Worth a Thousand Words
by Ute Lotz-Heumann, Heiko A. Oberman Professor

For the first time ever, the Division was represented at the Tucson Festival of Books, the largest community event sponsored by the College of Social and Behavioral Sciences offered us an exhibition booth between 12:30 and 2:30 p.m. on Saturday, March 11, and we eagerly accepted. Obviously this could be another opportunity to make the public aware of the 500th anniversary of the Protestant Reformation. But then we wondered: What would we actually do with the space? Show books and hand out flyers? The solution came to us when we moved beyond “books” to the idea of printing, an important technology in spreading the message of the Protestant Reformation. Short pamphlets in the vernacular were a prominent medium in the Reformation era, but equally plentiful were so-called broadsheets, single-leaf sheets (often on very cheaply engraved) accompanied by a short explanatory text.

Event organizers decided that about 50 percent of the population of the United States in the early sixteenth century could not read. However, images on broadsheets effectively conveyed messages to the illiterate public. In my undergraduate classes, I sometimes introduce an activity in which students look at Reformation broadsheets and compare them to other images of the sixteenth century (the Pope with his tiara, Cranach portraits of Luther, among others) in order to figure out their message. We decided to have an exhibit at the Book Festival to reproduce that undergraduate activity for a new audience. We named our exhibition “A Picture is Worth a Thousand Words: Visual Literacy in the Age of the Protestant Reformation.”

Doctoral student Cory Davis, who is also my research assistant this semester, took on the task with relish. He transformed my bare-bones undergraduate activity into quite a show, including laminated guides and a handout. Cory made high resolution scans of both Protestant and Catholic polemical images as well as one advocating religious peace (which we placed at the end of the exhibit), had them enlarged and created huge panels that we hung in our tent. He figured out how to transform our space so that visitors could walk through our display without bumping into each other.

Thus, on Saturday, March 11, at noon a Division delegation consisting of Professor Karant-Nunn, Cory Davis, Annie Morphem, David Neufeld, Rachel Small, and I gathered in front of the Douglass building, all fired up. We set up our exhibit (I’m hanging lightweight styrofoam panels from tent poles and you will know why we were glad that there was no wind that day), and expected that we would need two or three people around at any time to engage visitors. Imagine our surprise when we realized that none of us could really be gone for very long. People kept coming to our table, sometimes there were four of us leading visitors through our exhibit at the same time, and the two hours were over in no time.

We were all a bit “high” from our success when we carried our materials back to the Douglass building. I think we will do it again next year. Come and join the Division at the Tucson Festival of Books in 2018!

Division News

Congratulations

Adam Bonikowski, Division doctoral student, has received travel and research grants from the Central European History Society (CEHS) as well as from the AU Social and Behavioral Sciences Research Institute. These will assist him in pursuing archival research in Germany for his dissertation on Ancient Roman mass acidity.

Dr. Sean Clark (PhD 2013) has been appointed Head of School at the BASIS College in Gran Rapids, Michigan. He has been invited to give a keynote address on Saturday, March 11, and we eagerly accepted. Obviously this could be another opportunity to make the public aware of the 500th anniversary of the Protestant Reformation. But then we wondered: What would we actually do with the space? Show books and hand out flyers? The solution came to us when we moved beyond “books” to the idea of printing, an important technology in spreading the message of the Protestant Reformation. Short pamphlets in the vernacular were a prominent medium in the Reformation era, but equally plentiful were so-called broadsheets, single-leaf sheets (often on very cheaply engraved) accompanied by a short explanatory text.

Historians estimate that about 50 percent of the population of the United States in the early sixteenth century could not read. However, images on broadsheets effectively conveyed messages to the illiterate public. In my undergraduate classes, I sometimes introduce an activity in which students look at Reformation broadsheets and compare them to other images of the sixteenth century (the Pope with his tiara, Cranach portraits of Luther, among others) in order to figure out their message. We decided to have an exhibit at the Book Festival to reproduce that undergraduate activity for a new audience. We named our exhibition “A Picture is Worth a Thousand Words: Visual Literacy in the Age of the Protestant Reformation.”

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Adam Hough, Division doctoral student, was interviewed and appeared in “Colonization Road,” a documentary by filmmaker Michelle St. John on the history of colonialism in Ontario. It forms part of the CBC documentary series “Firsthand.” For a preview, see https://www10.vimeo.com/109534578.

Professor Susan Karant-Nunn, Division Director, has published the following essays: “Martin Luther, Women, and Womankind,” in “Martin Luther and the Reformation” (Dresden, 2017) (also published in German); “Reformations,” 1,500-word entry for “Emotions in Early Modern Europe. An Introduction,” edited by Susan Brownmiller (London and New York, 2016); “The Problem of Spiritual Discipline: The Indispensability of Apocryphal Books among Sixteenth-Century Leaders of the Lutheran Churches,” in “The Bible and Issues of Family, Gender, and Ethnicity” c. 1580-1795, New Cambridge History of the Bible, edited by Euan Cameron (Cambridge, 2016); and “Was ein Mann und wie soll eine Frau sein?” Diversité in den Geschlechterrollen der Reformationen, ” in “Hoch nicht auf zu zeugen: Zeugeninnen der Schweizer Reformierung,” edited by Rebecca Gisleretz and Sabine Schüchter (Zurich, 2016), this past January she gave two presentations: “The Emotions of Martin Luther,” the opening lecture in the series delivered at the University of Arizona to mark the 500th anniversary of the beginning of the Protestant Reformation, “Martin Luther’s Friendship with Frederick the Wise,” in a session on Reformation and politics at the American Society of Church History, held in Denver, Colorado.

Professor Ute Lotz-Heumann, Heiko A. Oberman Professor, hosted a Division student, Cory Davis, at the Calvin Studies Society of Victoria, Australia, this past November, and presented a paper on “Luther and the Reformation of the Later Middle Ages” at the European Association for Social History’s annual meeting in Berlin, Germany.

Professor David Graizbord, Associate Professor at the University of Arizona, has been elected to the American Historical Association’s Council of Editors of Historical Journals and to the Committee on Journalism, a fellowship in the series delivered at the University of Arizona to mark the 500th anniversary of the beginning of the Protestant Reformation, “Martin Luther’s Friendship with Frederick the Wise,” in a session on Reformation and politics at the American Society of Church History, held in Denver, Colorado.

Professor Rachel Small, Division doctoral student, spoke recently at Our Savior’s Lutheran Church in Shenzhen, China. She recently learned that she has received a travel grant from the Central European University to research her dissertation on “Luther and the Monastic World of the Later Middle Ages,” in “The Oxford Encyclopedia of Calvinism and the Reformation,” edited by Derek Halsall and Paul Hinlicky (Oxford, online database).
A Generous Heart is More Valuable than Great Wealth
by Susan C. Karant-Nunn, Director and Regents’ Professor of History

With the greatest pleasure, I tell you all that Cory Davis has won a prestigious Fulbright Fellowship for his dissertation research and initial drafting during 2017-2018. He and his family will reside in Karlsruhe, Germany, while he works on the novel topic of successive waves of Swiss Brethren (Anabaptists) who fled to that region during the seventeenth century and their efforts to survive in a mainly Reformed environment. Imagine Cory’s shock when he discovered, and we discovered with him, that Fulbrights have been cut back to a shadow of their former selves. The overall length of Cory’s fellowship is six months rather than an academic year, the maintenance stipend is minimal in light of today’s high costs, and the travel and family allowances have been curtailed.

Cory Davis’s story is merely one example of the needs of worthy graduate students who regularly arise. How can the Division step into this breech? Our own means are so slender that Luise Betterton “squeezes every nickel” several times before deciding whether to spend it.

A number of you may have unwittingly helped us to negotiate such emergencies on behalf of our students, through your contributions to the Ora Foundation for their former selves. The overall length of Cory’s fellowship is six months rather than an academic year, the maintenance stipend is minimal in light of today’s high costs, and the travel and family allowances have been curtailed.

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