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Memberships

American Academy of Arts and Sciences (Fellow)
Medieval Academy of America (Fellow)
American Society of Church History (president, 1997)
American Academy of Religion
Societas Magica (president, 1995-2004)

Education

Saint Louis University, 1964-68, BA in Philosophy 1968 (National Merit Scholarship 1964-68; elected to Phi Beta Kappa, Eta Sigma Phi, and Alpha Sigma Nu)

University of Texas at Austin, 1968-72, MA in Philosophy 1970, PhD in History 1972 (National Defense Education Act grant, 1968-71; Deutscher Akademischer Austauschdienst grant for work at the Monumenta Germaniae Historica in Munich, 1971-72, during which time I researched and wrote my dissertation with the counsel of Alexander Patschovsky)

Employment

University of Texas at Austin, Department of History, Instructor, 1973-74; Extension Lecturer, fall 1974

Phillips University, Department of History, Assistant Professor, spring 1975

Northwestern University, Department of the History and Literature of Religions (now Department of Religion), Assistant Professor, 1975-79; Associate Professor, 1979-84; Professor, 1984-

Administrative positions (at Northwestern University)

Department chair, 1981-84, 1990-March 1992, March-August 1993, 1996-2000, 2004-08
Acting department chair, Winter 1981, 1989-90
Departmental director of undergraduate studies, 1978-79, 1993-98, Fall 2015-Winter 2016
Departmental director of graduate studies, 1996-97, 2001-04, 2014-15
Director, Humanities Program, 1985-88
Master, Humanities Residential College, 1979-81 and 1984-85

Honors

Teaching award, College of Arts and Sciences, 1979
Teaching citation from Council for Advancement and Support of Education, 1982 and 1983
Associated Student Government Faculty Honor Roll, most recently 1992-93
Choice Magazine "Outstanding Academic Books" 1985-86 (*Unquiet Souls*)
Fellow of the Medieval Academy of America (elected 1998)
Resident fellow at the Rockefeller Foundation's Study and Conference Center, Bellagio (2004, declined)
American Academy of Arts and Sciences (elected and installed 2006)

Grants and fellowships

American Council of Learned Societies, summer grant 1981
Alumnae of Northwestern, summer travel grant 1982
National Endowment for the Humanities, fellowship 1987-88
Guggenheim Foundation, fellowship 1992-93 (awarded 1991)

Research interests

Late medieval religious culture, including the history of magic and witchcraft.

Publications: books

European Witch Trials: Their Foundations in Popular and Learned Culture, 1300-1500 (London: Routledge & Kegan Paul; Berkeley: University of California Press, 1976; reissued London and New York: Routledge, 2011).

Repression of Heresy in Medieval Germany (Philadelphia: University of Pennsylvania Press; Liverpool: University of Liverpool Press, 1979).

Unquiet Souls: Fourteenth-Century Saints and Their Religious Milieu (Chicago: University of Chicago Press, 1984; paperback, 1987).

co-ed. (with George D. Bond) and co-auth., *Sainthood: Its Manifestations in World Religions* (Berkeley and Los Angeles: University of California Press, 1988).

Magic in the Middle Ages (Cambridge: Cambridge University Press, 1989; New York: Cambridge University Press, 1990; reissued 2000 as a Canto book; revised and expanded edition in press for 2021).

German translation: *Magie im Mittelalter*, trans. Peter Knecht (Munich: Beck Verlag, 1992). Paperback edition (Munich: Deutscher Taschenbuch Verlag, 1995).

Spanish translation: *La magia en la Edad Media*, trans. Montserrat Cabré (Barcelona: Editorial Crítica, 1992).

Italian translation: *La magia nel Medioevo*, trans. Federico Corradi (Rome and Bari: Laterza, 1993).

Greek translation: *H Mageia sto Mesaiona*, trans. Sophia Petrocheilou (Athens: Kostarakis, 1993).

Polish translation: *Magia w średniowieczu*, trans. Ireneusz Kania (Cracow: Universitas, 2001).

Czech translation: *Magie ve středověku* (Prague: Argo, 2005).

Turkish translation: *Ortaçağda Büyü*, trans. Zarife Biliz (Istanbul: Alkim, 2004).

Portuguese, Korean, and Chinese translations in progress.

Excerpt reprinted in Stanley Chodorow and Marci Sortor, eds., *The Other Side of Western Civilization: Readings in Everyday Life*, 4th ed., vol. 1 (Fort Worth: Harcourt Brace Jovanovich, 1992), 216-27.

Forbidden Rites: A Necromancer's Manual of the Fifteenth Century (Magic in History, 1) (Stroud: Sutton, 1997; University Park: Penn State University Press, 1998).

Theology in Stone: Church Architecture from Byzantium to Berkeley (New York: Oxford University Press, 2004).

Hazards of the Dark Arts: Advice for Medieval Princes on Witchcraft and Magic (Magic in History Sourcebooks) (University Park: Penn State University Press, 2017). Includes translations of Johannes Hartlieb's *Book of All Forbidden Arts* (from the German) and Ulrich Molitoris's *On Witches and Pythonesses* (from the Latin).

The Mystical Presence of Christ: The Exceptional and the Ordinary in Late Medieval Religion (Ithaca, N.Y.: Cornell University Press, forthcoming 2022).

Publications: articles

“Radical tendencies in the flagellant movement of the mid-fourteenth century,” *Journal of Medieval and Renaissance Studies*, 4 (1974), 157-76.

“Popular versus learned traditions in fifteenth-century witch beliefs,” *Explorations in Renaissance Culture*, 2 (1975), 35-44.

“The role of Christ in Tauler's spirituality,” *Downside Review*, 96 (1978), 176-91.

“Mysticism and social consciousness in the fourteenth century,” *University of Ottawa Quarterly*, 48 (1978), 178-86.

“Meister Eckhart's conception of union with God,” *Harvard Theological Review*, 71 (1978), 203-25.

“The notion of passivity in the sermons of John Tauler,” *Recherches de théologie ancienne et médiévale*, 48 (1981), 198-211.

“Patience in the biographies of fourteenth century mystics,” in James Hogg, ed., *Spiritualität Heute und Gestern: Internationaler Kongress vom 4. bis 7. August 1982*, 3 (Salzburg: Institut für Anglistik und Amerikanistik, 1983), 22-32.

“John Tauler,” in Paul E. Szarmach, ed., *An Introduction to the Medieval Mystics of Europe* (Albany: State University of New York Press, 1984), 259-72.

“Flagellants,” in Joseph R. Strayer, ed., *Dictionary of the Middle Ages*, 5 (New York: Scribner, 1985), 76f.

“Major currents in late medieval devotion,” in Jill Raitt, ed., *Christian Spirituality*, 2 (New York: Crossroad, 1987), 75-108.

German translation: “Hauptströmungen der spätmittelalterlichen Frömmigkeit,” in Jill Raitt, ed., *Geschichte der christlichen Spiritualität*, 2 (Würzburg: Echter, 1995), 90-123.

[Cf. *New Oxford Review*, 56/1, Jan.-Feb. 1989, 28-31.]

“Papacy, origins and development,” in Joseph R. Strayer, ed., *Dictionary of the Middle Ages*, 9 (New York: Scribner, 1987), 363-79.

“Reform, idea of,” in Joseph R. Strayer, ed., *Dictionary of the Middle Ages*, 10 (New York: Scribner, 1988), 281-88.

“Holiness and the culture of devotion: remarks on some late medieval male saints,” in

Renate Blumenfeld-Kosinski and Timea Szell, eds., *Images of Sainthood in Medieval Europe* (Ithaca, N.Y.: Cornell University Press, 1991), 288-305.

“Erotic magic in medieval Europe,” in Joyce Salisbury, ed., *Sex in the Middle Ages: A Book of Essays* (New York: Garland, 1991), 30-55.

“The land of lost discontent: classics of late medieval spirituality,” *Journal of Religion*, 72 (1992), 82-88. [Review article on Richard Rolle, *The English Writings*, trans. and ed. Rosamund S. Allen (Mahwah, N.J.: Paulist Press; London: SPCK, 1989); Henry Suso, *The Exemplar, with Two German Sermons*, trans. and ed. Frank Tobin (New York and Mahwah: Paulist Press, 1989); Albert and Thomas, *Selected Writings*, trans. and ed. Simon Tugwell (New York and Mahwah: Paulist Press, 1988); and *Devotio Moderna: Basic Writings*, trans. John van Engen (New York and Mahwah: Paulist Press, 1988).]

“La negromanzia nell'ambito clericale nel tardo Medioevo,” in Agostino Paravicini Bagliani and André Vauchez, eds., *Poteri carismatici e informali: chiesa e società medioevali* (Palermo: Sellerio, 1992), 210-23.

“A Church reformed though not deformed?,” *Journal of Religion*, 74 (1994), 240-49. [Review article on Eamon Duffy, *The Stripping of the Altars: Traditional Religion in England, c. 1400- c. 1580* (New Haven: Yale University Press, 1992).]

“The specific rationality of medieval magic,” *American Historical Review*, 99 (1994), 813-36.

“Magie et sorcellerie en Europe au Moyen Âge,” in Robert Muchembled, ed., *Magie et sorcellerie en Europe du Moyen Âge à nos jours* (Paris: Colin, 1994), 17-44.

“The holy and the unholy: sainthood, witchcraft, and magic in late medieval Europe,” *Journal of Medieval and Renaissance Studies*, 24 (1994), 355-85; and in Scott L. Waugh and Peter D. Diehl, eds., *Christendom and Its Discontents: Exclusion, Persecution, and Rebellion, 1000-1500* (Cambridge: Cambridge University Press, 1996), 310-37.

“The office of inquisition and medieval heresy: the transition from personal to institutional jurisdiction,” *Journal of Ecclesiastical History*, 46 (1995), 36-61.

Articles for William W. Kibler and Grover A. Zinn, eds., *Medieval France: An Encyclopedia* (New York: Garland, 1995): magic (pp. 576-78), necromancy (pp. 661-62), witchcraft (pp. 981-83).

“Recent work on Pseudo-Bonaventure and Nicholas Love,” *Mystics Quarterly*, 21 (1995), 41-50.

Article on “Magic,” in F.A.C. Mantello and A.G. Rigg, eds., *Medieval Latin: An Introduction and Bibliographical Guide* (Washington, D.C.: Catholic University of America Press, 1996), 422-46.

Foreword to André Vauchez, *Sainthood in the Later Middle Ages*, trans. Jean Birrell (Cambridge: Cambridge University Press, 1997), xxix-xxi.

“Avenging the blood of children: anxiety over child victims and the origins of the European witch trials,” in Alberto Ferreiro, ed., *The Devil, Heresy and Witchcraft in the Middle Ages: Essays in Honor of Jeffrey B. Russell* (Leiden: Brill, 1998), 91-109.

“The Devil's contemplatives: the *Liber iuratus*, the *Liber visionum*, and Christian appropriation of Jewish occultism,” in Claire Fanger, ed., *Conjuring Spirits: Texts and Traditions of Medieval Ritual Magic* (Magic in History, vol. 2) (Stroud: Sutton; University Park: Penn State University Press, 1998), 250-65.

“Convention and conversion: patterns in late medieval piety,” *Church History*, 67 (1998), 32-51.

“Meditating on passion, meditating on judgment: the first and second comings of Christ in medieval imagination,” in Susan J. Ridyard, ed., *Last Things: Apocalypse, Judgment and Millennium in the Middle Ages* (Sewanee Medieval Studies, 12) (Sewanee: University of the South Press, 2002), 67-84.

“Mystical experience and the definition of mysticism, in Thomas Ryba, George D. Bond, and Herman Tull, eds., *The Comity and Grace of Method: Religious Studies for Edmund F. Perry* (Evanston: Northwestern University Press, 2004), 198-234.

“Did magic have a Renaissance? An historiographic question revisited,” in Charles Burnett and W.F. Ryan, eds., *Magic and the Classical Tradition* (London: Warburg Institute; Turin: Nino Aragno, 2006), 199-212.

“The Theology and History of Christian Architecture,” *Sewanee Theological Review*, 49 (2006), 327-42.

“Mythologies of witchcraft in the fifteenth century,” *Magic, Ritual, and Witchcraft*, 1 (2006), 79-107.

“Magic at Innsbruck: The Case of 1485 Reexamined,” in Thomas Wünsch, ed., *Religion und Magie in Ostmitteleuropa: Spielräume theologischer Normierungsprozesse in Spätmittelalter und Früher Neuzeit* (Münster: Lit Verlag, 2007), 11-29.

“Jacques Lefèvre d'Étaples and the conception of natural magic,” in Fabrizio Meroi and Elisabetta Scapparone, eds., *La magia nell'Europa moderna: tra antica sapienza e filosofia naturale* (Florence: Olschki, 2007), 63-77.

“Immanence and transcendence in church architecture,” *Koinonia: The Journal of the Anglican & Eastern Churches Association*, New Series No. 54 (All Saintside 2008), 29-40.

“The role of secular authorities in the early witch-trials,” in Johannes Dillinger, Jürgen Michael Schmidt, and Dieter R. Bauer, eds., *Hexenprozess und Staatsbildung / Witch-Trials and State-Building* (Bielefeld: Verlag für Regionalgeschichte, 2008), 25-39.

“The impact of architecture,” in Daniel E. Bornstein, ed., *A People’s History of Christianity*, vol. 4, *Medieval Christianity* (Minneapolis: Fortress, 2009), 109-46.

“The richness of simplicity,” in Kristin LeMay, ed., *Stone & Light: A Celebration of a Holy Place* (Cambridge, Mass.: The Society of Saint John the Evangelist, 2010), 47-50. (also photographs on pp. 18, 51, and 98)

“Witchcraft, necromancy and sorcery as heresy,” in Martine Ostorero, Georg Modestin, and Kathrin Utz Tremp, eds., *Chasses aux sorcières et démonologie: entre discours et pratiques (XIV^e-XVII^e siècles)* (Florence: Sismel, 2010), 133-53.

“Today’s shocks, yesterday’s conventions,” in “*Something Fearful*”: *Medievalist Scholars on the Religious Turn: A Special Issue of Religion & Literature*, 42 (2010), 253-78.

“The necromancer as mountebank: comic elements in a late medieval tragedy,” in Richard Raiswell and Peter Dendle, eds., *The Devil in Society in Premodern Europe* (Toronto: Centre for Reformation and Renaissance Studies, 2012), 381-408.

“*Ihesus ist unser!*: the Christ Child in the German sister books,” in Mary Dzon and Theresa M. Kenney, eds., *The Christ Child in Medieval Culture: Alpha es et O!* (Toronto: University of Toronto Press, 2012), 167-98.

“A cathedral puzzle,” in the program for the Jubilee Concerts, Christ Church Cathedral, Oxford, p. 4.

“Empathy for the oppressor,” in Karl F. Morrison and Rudolph M. Bell, eds., *Studies on Medieval Empathies* (Turnhout: Brepols, 2013), 317-36.

“Magic and its hazards in the late medieval West,” in Brian P. Levack, ed., *The Oxford Handbook of Witchcraft in Early Modern Europe and Colonial America* (Oxford: Oxford University Press, 2013), 13-31.

“The first wave of trials for diabolical witchcraft,” in Brian P. Levack, ed., *The Oxford Handbook of Witchcraft in Early Modern Europe and Colonial America* (Oxford: Oxford University Press, 2013), 159-78.

“Architectural expression and ways of being religious,” in Frank Burch Brown, ed., *The Oxford Handbook of Religion and the Arts* (New York: Oxford University Press, 2014), Chap. 12, pp. 203-19.

“Modernism and the concept of reform: liturgy and liturgical architecture,” in Vladimir Kulić, Timothy Parker, and Monica Penick, eds., *Sanctioning Modernism: Architecture and the Making of Postwar Identities* (Austin: University of Texas Press, 2014), 168-80.

“Heavenly vaults: theology, symbolism, and sacred space,” in Ann Marie Yasin, ed., *Cambridge World History of Religious Architecture: Early Christian and Byzantine Architecture* (Cambridge: Cambridge University Press, forthcoming 2017).

“Angel magic and the cult of angels in the later Middle Ages,” in Louise Nyholm Kallestrup and Raisa Maria Toivo, eds., *Contesting Orthodoxy in Medieval and Early Modern Europe: Heresy, Magic and Witchcraft* (New York: Palgrave, 2017), 71-110.

“Presence, place, period, and principle: a medievalist’s reflections on Robert Bartlett’s book about saints,” for a symposium on Bartlett’s *Why Can the Dead Do Such Great Things?*, *Church History*, 85 (2016), 10-19.

Foreword to Mechthild of Hackeborn and the Nuns of Helfta, *The Book of Special Grace*, intro. and trans. Barbara Newman (New York: Paulist, 2017), pp. xvii-xxiii.

“Rethinking how to define magic,” in Sophie Page and Catherine Rider, eds., *The Routledge History of Medieval Magic* (New York: Routledge, 2019), 5-25 (with comments on other contributors’ articles, pp. 57-59).

Publications: interviews and miscellaneous

“Do saints make sense anymore? David Sutor interviews Richard Kieckhefer,” *U.S. Catholic*, 43, no. 11 (Nov. 1978), 6-13.

Limericks on the history of theology, in Frank Dobbs, “Helicon Mews,” *The First Hour: The Magazine of the Patristic Society*, No. 10 (1994), 44-47, and No. 11 (1995), 44-45.

Publications: reviews

C.F. Kelly, *Meister Eckhart on Divine Knowledge*, in *Speculum*, 54 (1979), 160f.

Eugenia Paschetto, *Demoni e prodigi: Note su alcuni scritti di Witelo e di Oresme*, in *Speculum*, 55 (1980), 631.

Edward Peters, *The Magician, the Witch and the Law*, in *Speculum*, 55 (1980), 828f.
R.I. Moore, *The Origins of European Dissent*, in *Catholic Historical Review*, 66 (1980), 655-57.

Alexander Patschovsky, *Quellen zur böhmischen Inquisition im 14. Jahrhundert*, in *Speculum*, 56 (1981), 899-901.

Jeffrey B. Russell, *Lucifer: The Devil in the Middle Ages*, in *American Historical Review*, 91 (1986), 93f.

Pierre-André Sigal, *L'homme et le miracle dans la France médiévale IX^e-XII^e siècle* (Paris: Cerf, 1985), in *Speculum*, 63 (1988), 719-21.

Frank Tobin, *Meister Eckhart: Thought and Language* (Philadelphia: University of Pennsylvania Press, 1986), *Speculum*, 64 (1989), 226f.

Gustav Henningsen and John Tedeschi, eds., *The Inquisition in Early Modern Europe: Studies on Sources and Methods* (De Kalb: Northern Illinois University Press, 1986), and Stephen Haliczer, ed. and trans., *Inquisition and Society in Early Modern Europe* (London: Croom Helm, 1987), in *International History Review*, 10 (1988), 315-19.

Stephen Wilson, ed., *Saints and Their Cults: Studies in Religious Sociology, Folklore and History* (Cambridge: Cambridge University Press, 1984), in *American Journal of Sociology*, 94 (1989), 940-42.

Wilhelm Jordaens, *Wilhelm Jordaens's "Avellana": A Fourteenth-Century Virtue-Vice Debate*, ed. Lawrence J. Johnson (Cambridge, Mass.: Medieval Academy of America, 1985), and Willem Jordaens, *Conflictus virtutum et viciorum*, ed. Alf Önnfors (Opladen: Westdeutscher Verlag, 1986), in *Speculum*, 64 (1989), 449-51.

Susan J. Ridyard, *The Royal Saints of Anglo-Saxon England: A Study of West Saxon and East Anglian Cults* (Cambridge: Cambridge University Press, 1988), and Thomas J. Heffernan, *Sacred Biography: Saints and Their Biographers in the Middle Ages* (New York: Oxford University Press, 1988), in *Journal of Religion*, 71 (1991), 95-97.

Edward Peters, *Inquisition* (New York: Free Press, 1988), *Speculum*, 66 (1991), 674-77.

Gábor Klaniczay, *The Uses of Supernatural Power: The Transformation of Popular Religion in Medieval and Early-Modern Europe*, trans. Susan Singerman, ed. Karen Margolis (Oxford: Polity Press; Princeton, N.J.: Princeton University Press, 1990), *Fifteenth-Century Studies*, 19 (1992), 78-81.

Bengt Ankarloo and Gustav Henningsen, eds., *Early Modern European Witchcraft: Centres and Peripheries* (Oxford: Clarendon, 1990), *The Historian*, 54 (1992), 315f.

Carlo Ginzburg, *Ecstasies: Deciphering the Witches' Sabbath*, trans. Raymond Rosenthal (New York: Pantheon, 1991), *American Historical Review*, 97 (1992), 837f.

Miri Rubin, *Corpus Christi: The Eucharist in Late Medieval Culture* (Cambridge: Cambridge University Press, 1991), *Journal of Religion*, 73 (1993), 255f.

Peter Dinzelbacher and Dieter R. Bauer, eds., *Volksreligion im hohen und späten Mittelalter* (Paderborn: Schöningh, 1990), *Mediaevistik*, 5 (1992), 327-29.

Lester K. Little, *Benedictine Maledictions: Liturgical Cursing in Renaissance France*

(Ithaca: Cornell University Press, 1993), *American Historical Review*, 100 (1995), 1545.

Henk van Os, with Eugène Honée, Hans Nieuwdorp, and Bernhard Ridderbos, *The Art of Devotion in the Late Middle Ages in Europe, 1300-1500*, trans. Michael Hoyle (Princeton, N.J.: Princeton University Press, 1994), in *Christian Spirituality Bulletin*, 4, no. 1 (Summer 1996), 24-26.

Bernard McGinn, *The Presence of God: A History of Western Christian Mysticism*, vol. 3, *The Flowering of Mysticism: Men and Women in the New Mysticism--1200-1350* (New York: Crossroad, 1998), *The Journal of Religion*, 82 (2002), 632-33.

Caroline Walker Bynum and Paul Freedman, eds., *Last Things: Death & the Apocalypse in the Middle Ages* (Philadelphia: University of Pennsylvania Press, 2000), *Journal of Ecclesiastical History*, 53 (2002), 780-81.

Martine Ostorero, Agostino Paravicini Bagliani, and Kathrin Utz Tremp, eds., in collaboration with Catherine Chène, *L'imaginaire du sabbat: Edition critique des textes les plus anciens (1430 c.-1440 c.)* (Lausanne: Cahiers Lausannois d'Histoire Médiévales, 1999), *Speculum*, 78 (2003), 583-85.

Georg Modestin, ed., *Le diable chez l'évêque: Chasse aux sorcières dans le diocèse de Lausanne (vers 1460)* (Cahiers Lausannois d'Histoire Médiévale, 25) (Lausanne: Université de Lausanne, Faculté des Lettres, Section d'histoire, 1995), *Catholic Historical Review*, 89 (2003), 101-02.

Katherine L. French, *The People of the Parish: Community Life in a Late Medieval English Diocese* (Philadelphia: University of Pennsylvania Press, 2001), *Speculum*, 78 (2003), 883-85.

Eric L. Saak, *High Way to Heaven: The Augustinian Platform Between Reform and Reformation, 1292-1524* (Leiden, Boston, Köln: Brill, 2002), *Speculum*, 80 (2005), 667-70.

Jan van Herwaarden, *Between Saint James and Erasmus: Studies in Late-Medieval Religious Life: Devotion and Pilgrimage in the Netherlands*, trans. Wendie Shaffer and Donald Gardner (Leiden: Brill, 2003), in *Speculum*, 80 (2005), 1379-81.

Kathleen Curran, *The Romanesque Revival: Religion, Politics, and Transnational Exchange* (University Park: Penn State University Press, 2003), *Church History*, 75 (2006), 236-38.

Colin Morris, *The Sepulchre of Christ and the Medieval West: From the Beginning to 1600* (Oxford and New York: Oxford University Press, 2005), *Church History*, 75 (2006), 183-84.

Bernard McGinn, *The Harvest of Mysticism in Medieval Germany* (The Presence of God: A History of Western Christian Mysticism, vol. 4) (New York: Herder and Herder, 2005), *Speculum*, 83 (2008), 462-65.

Catherine Rider, *Magic and Impotence in the Middle Ages* (Oxford: Oxford University Press, 2006), in *Journal of Ecclesiastical History*, 59 (2008), 320-21.

Richard M. Golden, ed., *Encyclopedia of Witchcraft: The Western Tradition* (Santa Barbara: ABC-CLIO, 2006), in *Catholic Historical Review*, 94 (2008), 760-61.

Donald Mowbray, *Pain and Suffering in Medieval Theology: Academic Debates at the University of Paris in the Thirteenth Century* (Woodbridge: Boydell & Brewer, 2009), forthcoming in *Church History*.

Michael A. Ryan, *A Kingdom of Stargazers: Astrology and Authority in the Late Medieval Crown of Aragon* (Ithaca, N.Y., and London: Cornell University Press, 2011), forthcoming in *Church History*.

Anne Leader, *The Badia of Florence: Art and Observance in a Renaissance Monastery* (Bloomington: Indiana University Press, 2012), *Church History*, 82 (2013), 966-67.

Claire Taylor Jones, *Ruling the Spirit: Women, Liturgy, and Dominican Reform in Late Medieval Germany* (Philadelphia: University of Pennsylvania Press, 2018), forthcoming in *Church History*.

Steven P. Marrone, *A History of Science, Magic and Belief: From Medieval to Early Modern Europe* (New York: Palgrave Macmillan, 2015), in *Speculum*, 95 (2020), 279-81.

Lectures and scholarly talks

“Popular versus learned traditions in fifteenth century witch-trials,” South-Central Renaissance Conference, Memphis State University, 22 Mar. 1974 [invited].

“Popular and learned witch-beliefs, 1300-1500,” Dickinson College, 22 Apr. 1976 [invited].

“Popular and learned witch-beliefs, 1300-1500,” Princeton University, Shelby Cullom Davis Center, 23 Apr. 1976.

“Meister Eckhart: orthodox in spite of himself,” Mid-American Medieval Association, University of Oklahoma [?], 4 Mar. 1978 [invited].

“Mysticism and social consciousness in the fourteenth century,” Conference of the Ottawa-Carleton Medieval-Renaissance Club, 18 Mar. 1978.

“The mystic as saint in the fourteenth century,” 14th International Congress on Medieval Studies, Western Michigan University, Kalamazoo, May 1979.

“Dorothy of Montau, housewife and mystic,” American Academy of Religion, Midwest Division, Rockford College, 3 Apr. 1981.

“The notion of passivity in the sermons of John Tauler,” 16th International Congress on Medieval Studies, Western Michigan University, Kalamazoo, 9 May 1981 [invited].

“Sainthood in Christianity,” American Academy of Religion, San Francisco, 19 Dec. 1981.

“The virtue of patience in the biographies of fourteenth-century mystics,” Internationaler Kongress über Spiritualität Heute und Gestern, Lilienfeld, Austria, 7 Aug. 1982.

“Devotion to the passion in fourteenth-century hagiography,” 18th International Congress on Medieval Studies, Western Michigan University, Kalamazoo, 8 May 1983.

“Recent historical research on later medieval hagiography,” Modern Language Association, New York, 27 Dec. 1983.

“Later medieval women saints and mystics,” University of Wisconsin, Madison, 13 Mar. 1985 [invited].

“Revival style churches in Chicago,” Madison, Wisconsin, 13 Mar. 1985.

“Episcopal churches of the Midwest,” St. James Episcopal Cathedral, Chicago, 2 Nov. 1985 [invited].

“Orthodox churches of the Midwest,” SS. Peter and Paul Greek Orthodox Church, Glenview, 21 Apr. 1986 [invited].

“The office of inquisition in the middle ages,” 21st International Congress on Medieval Studies, Western Michigan University, Kalamazoo, 9 May 1986.

Response to Lawrence S. Cunningham, “Holiness and the Catholic tradition: toward a spirituality of the future,” Roman Catholicism in the Third Christian Millennium: One, Holy, Catholic and Apostolic?, Saint Xavier College, Chicago, 17 May 1986 [invited].

“Episcopal churches of the Midwest,” St. Mark Episcopal Church, Evanston, 18 May 1986.

“The office of inquisition in the middle ages: a reassessment,” Harvard Divinity School, 26 Mar. 1987.

“Questions about the saints,” St. Athanasius Church, Evanston, 8 Mar. 1987.

“Conversion in the Renaissance,” conference on Conversion and the Literature of Conversion in the Middle Ages and Renaissance, sponsored by the Brown University Renaissance Studies Program, Brown University, 14 Mar. 1987 [invited].

“What is hagiography?”, at University of St. Mary of the Lake, for a course offered by the Chicago Theological Institute, 4 Apr. 1987 [invited].

“Conversion in the late middle ages and Renaissance,” Seminar on Medieval Culture, Northwestern, 21 May 1987.

“Suso and late medieval devotionalism,” 22nd International Congress on Medieval Studies, Western Michigan University, Kalamazoo, 8 May 1987 [invited].

Response to Steven Sargent, “Miracle books and religious mentality in late medieval Bavaria,” and Phil Soergel, “Miracle books in the Counter-Reformation,” 22nd International Congress on Medieval Studies, Western Michigan University, Kalamazoo, 8 May 1987 [invited].

“Sainthood and devotionalism,” conference on medieval and renaissance saints, Barnard College, Nov. 1987 [invited].

“Inquisitors do not an Inquisition make,” annual meeting of the Medieval Academy of America, University of Pennsylvania, 7 Apr. 1988.

“How to win friends and influence demons,” Royal Holloway and Bedford New College (University of London), Egham, Surrey, 11 May 1988 [invited].

“Necromancy in the clerical underworld,” conference sponsored by the Department of History, Princeton University, 28 November 1988 [invited].

“Necromancy in the clerical underworld of the late middle ages,” American Academy of Religion, Midwest Division, Indiana University, Apr. 1989.

Response to session on Popular Religion in the Middle Ages: Official and Popular Perceptions of the Saints, 24th International Congress on Medieval Studies, Western Michigan University, Kalamazoo, 5 May 1989 [invited].

“Heresy and repression in medieval Christendom,” Summer Institute on Christendom in the High Middle Ages, Notre Dame University, 22 Jun. 1989 [invited].

“Witchcraft, magic, and the occult,” Summer Institute on Christendom in the High Middle Ages, Notre Dame University, 23 Jun. 1989 [invited].

“Necromancy in the clerical underworld,” Erice, Sicily, 29 Sept. 1989 [invited].

“Relics, icons, and pilgrimage shrines: veneration of the saints in pre-Reformation Europe,” Newberry Library, 10 February 1990 [invited].

Response to Moshe Idel, at conference on Jewish-Christian Dialogue in the Renaissance, University of Chicago, Apr. 1990 [invited].

“The mystical life of Christ: the visions of Veronica of Binasco and their background in the *Vita Christi* tradition,” 25th International Congress on Medieval Studies, Western Michigan

University, Kalamazoo, 11 May 1990.

“Reflections on magic and religion,” Annual Trustees Spouse Day, 17 Sept. 1990 [invited].

“The holy and the unholy: sainthood, magic, and witchcraft in late medieval Europe,” conference on Christendom and Its Discontents: Exclusion, Persecution, and Rebellion 1000-1500, University of California at Los Angeles, 26 January 1991 [invited].

“The holy and the unholy: sainthood, magic, and witchcraft in late medieval Europe,” medieval workshop, Department of History, University of Chicago, 29 January 1991 [invited].

Response to Rosemary Radford Ruether, “Dualism and the nature of evil in feminist theology,” Garrett-Evangelical Theological Seminary, 5 December 1991 [invited].

Lectures on the medieval church for series on church history, Glenview Community Church, 22 March 1992.

Paper for plenary session on “Writing religious history: reflections on an evolving discipline,” annual spring meeting of the American Society of Church History and the American Catholic Historical Association, University of Notre Dame, 27 March 1992 [invited].

“Orthodox church architecture in America: from tradition to modernity,” slide lecture, at Holy Trinity Orthodox Cathedral, Chicago, 3 April 1992.

“Magic and religion: an old anthropological problem revisited in the new religious history,” Loyola University, 25 September 1992 [invited].

“The holy and the unholy: sainthood, witchcraft, and magic in late medieval Europe,” Indiana University, 3 December 1992 [invited].

Paper on the Holocaust and the European witch trials, for a session on Steven Katz's book *The Holocaust in Historical Context*, American Academy of Religion, Washington, D.C., 21 November 1993 [invited].

“*Et caro verbum facta est*: how late medieval *vitae Christi* gave narrative expression to Christ's corporeality,” Illinois Medieval Association, Loyola University, 19 February 1994 [invited].

“The varieties of late medieval *vita Christi*,” 29th International Congress on Medieval Studies, Western Michigan University, Kalamazoo, Michigan, 7 May 1994.

Fireside at the Humanities Residential College on the history of College (with William Heyck and Douglas Cole), 13 October 1994.

Fireside at the Humanities Residential College on Halloween (with Barbara Newman), 31 October 1994.

Panelist for a session at the American Academy of Religion annual convention, on Edith Wyschogrod, *Saints and Postmodernism* (Chicago: University of Chicago Press, 1990) [invited].

Respondent for a session on “Gender and Mystical Experience” at the American Society of Church History annual convention, 7 January 1994 [invited].

“Trespassers on Sacred Ground: Magicians as Mystics in the Late Middle Ages,” for “Seeing God: A Workshop on Medieval Mysticism,” sponsored by the Medieval Studies Program of Rutgers University and Christ Church Episcopal Church, New Brunswick, N.J., 29 April 1995 [invited].

“The historical background of the McMaster manuscript,” 30th International Congress on Medieval Studies, Western Michigan University, Kalamazoo, Michigan, session on “Ritual magic texts & manuscripts,” 5 May 1995 [invited].

Respondent for a session on “From cell to city” (papers by Marjory Lange and Jonathan Reid, organized and chaired by Heiko A. Oberman), 30th International Congress on Medieval Studies, Western Michigan University, Kalamazoo, Michigan, 5 May 1995 [invited].

“The hidden and manifest suffering of Mary,” American Society of Church History, annual convention (in conjunction with the American Historical Association), Atlanta, 5 January 1996 [invited].

“Honorius of Thebes and the prehistory of Christian Cabala,” 31st International Congress on Medieval Studies, Western Michigan University, Kalamazoo, Michigan, 9 May 1996.

“The necromancer as seeker of forbidden knowledge,” paper in the plenary session at the Fifteenth Barnard Medieval and Renaissance Conference, on “Wonders, Marvels, & Monsters,” Barnard College, 7 December 1996 [invited].

“Convention and conversion: patterns in late medieval piety,” presidential address at the annual convention of the American Society of Church History, 10 Jan. 1998, Seattle.

“Solomon's Christian heirs?: substantive and incidental influence of Jewish precedent on Christian magic”, 33rd International Congress on Medieval Studies, Western Michigan University, Kalamazoo, 10 May 1998.

“Meditating on passion, meditating on judgment: the first and second comings of Christ in medieval imagination,” plenary session at the Sewanee Mediaeval Colloquium on “Last Things: Apocalypse, Judgment, Millennium, and Millennialism in the Middle Ages,” 26 March 1999 [invited]

“The Culture of Christendom: Notes Toward a Synthesis”, conference at the National Humanities Center, Research Triangle, North Carolina, 16 Apr 1999 [invited]

“Clerics Rush in Where Women Fear to Tread: Late Medieval Necromancy and Witchcraft”, conference on witchcraft at UCLA, 23 April 1999 [invited]

“Late Medieval Religion: Cutting Edge or Healing Edge?”, paper for a roundtable on “Continuity and Discontinuity: Between the Later Middle Ages and the Early Modern Era”, organized by Heiko A. Oberman, 34th International Congress on Medieval Studies, Western Michigan University, Kalamazoo, 6 May 1999 [invited]

“Knowledge of God and Knowledge of Self: Three Variations on a Theme,” Harvard Divinity School, October 4th, 1999 [invited]

“Did magic have a Renaissance? An historiographic question revisited,” conference on Magic in the Classical Tradition at the Warburg Institute (University of London), 20 May 2000 [invited]

“Knowledge of God and knowledge of self: a theme in mystical theology,” Newberry Library seminar in intellectual history, 4 November 2001 [invited]

“Four ways of looking at a church: a case study,” colloquy, Religion Department, 8 November 2001

Slide presentation on church architecture, Religion Department, 11 November 2001

“Inventing guilt and innocence in the early witch trials,” Washington and Lee University, 11 March 2002 [invited]

“Inventing guilt and innocence in the early witch trials,” University of Alberta, 18 March 2002 [invited]

“The role of secular authorities in the early witch trials,” conference on Staatsbildung und Hexenprozeß, Akademie der Diözese Rottenburg-Stuttgart, Tagungshaus Weingarten, 3 October 2002 [invited]

“The role of secular authorities in the early witch trials,” medieval colloquium, Newberry Library, 1 March 2003 [invited]

“Patterns of conversion at the end of the Middle Ages,” conference on Late Medieval Piety in Northern Europe, Calvin College, 1 May 2003 [invited]

“Knowledge of God and knowledge of self: variations on a theme,” conference on medieval mysticism in honor of Bernard McGinn, University of Chicago Divinity School, 6 May 2003 [invited]

“Mythologies of Witchcraft in the Fifteenth Century,” keynote address at Superstition: Thirteenth Annual Medieval, Renaissance, and Baroque Interdisciplinary Symposium, Miami University, 19 February 2004 [invited]

“The Conversion of St. Francis in the Two Lives by Thomas of Celano,” Illinois Medieval Association conference, Northwestern University, 27 February 2004

“Mythologies of Witchcraft in the Fifteenth Century,” Seminar on Magic, Newberry Library, 5 March 2004

“Mythologies of Witchcraft in the Fifteenth Century,” keynote address at conference on The Natural and the Unnatural, Princeton University, 27 March 2004 [invited]

“Liturgical Use of Chapels in Late Medieval Germany,” Medieval Academy of America, Seattle, 3 April 2004 [invited]

“Christ’s Mystical Presence: Person and Personality in Two Medieval Mystics,” University of California-Santa Barbara, 10 March 2005 [invited]

“Mythologies of Witchcraft in the Fifteenth Century,” Conference/Workshop on Russian Witchcraft in Comparative Perspective, University of Michigan, 2 April 2005 [invited]

“Theology in Stone: Four Cornerstones of Church Architecture,” Art and Architecture Department, Archdiocese of Chicago, 8 April 2005 [invited]

“The Necromancer as Mountebank: Comic Elements in a Late Medieval Tragedy,” Sewanee Mediaeval Colloquium on “Outlaws, Outcasts, and Heretics in the Middle Ages,” 9 April 2005 [invited]

“Magic at Innsbruck: The Case of 1485 Reexamined,” conference at the University of Passau on “Religion und Magie in Ostmitteleuropa,” 4 November 2004 [invited]

“The Theology and History of Christian Architecture,” Dubose Lecture at the School of Theology, the University of the South, Sewanee, Tennessee, November 4th, 2005 [invited].

“The Last Medieval Churches,” keynote address at conference on Structure, Space, and Meaning: The Walls and Portals of Premodern Worlds, Villanova University, 13 October 2006 [invited]

“Modernism and the Concept of Reform: Liturgy and Liturgical Architecture,” Sanctioning Modernism: A Symposium on Post-WWII Architecture, at the School of Architecture, University of Texas at Austin, 2 March 2007 [invited]

“Mystical communities in the late medieval West,” plenary paper at the International Medieval Conference in Leeds, 10 July 2007 [invited].

Analysis and commentary on four of the articles in a *Festschrift* for Caroline Walker Bynum, at a conference at Princeton University honoring Bynum, 28 September 2007 [invited]

“A Newly Discovered Manuscript of Dr. Suso,” at a conference at Princeton University honoring Bynum, 28 September 2007 [invited]

“Empathy for the oppressor,” at a conference on “Experiments in Empathy” (retirement conference for Karl Morrison), 2 May 2008 [invited].

“Immanence and transcendence in church architecture”, at a consultation on Theological Aesthetics sponsored by the Institute of Sacred Music, Yale Divinity School, 30 May 2008 [invited]

“Acquittal and exoneration in the early witch trials”, at a conference on Refreshment of Scholars (retirement conference for Robert E. Lerner), 31 May 2008 [invited]

“Heinrich Kramer and the German secular judges”, plenary session at a conference sponsored by the Societas Magica, at the University of Waterloo (Ontario), on Magic: Frontiers and Boundaries, 12 June 2008 [invited]

“Witchcraft, necromancy, and sorcery as heresy,” conference “Les chasses aux sorcières: discours et pratiques (Moyen Âge - Epoque moderne),” Université de Lausanne-Dorigny, 2 October 2008 [invited]

“The necromancer as mountebank: comic elements in a late medieval tragedy”, at a conference on The Devil in Society in the Pre-Modern World, sponsored by the Centre for Reformation and Renaissance Studies, Victoria College, University of Toronto, 18 Oct 2008 [invited]

Commentary on papers at the Sewanee Medieval Colloquium, 4 April 2009. [invited]

“From modernist to modern churches: architecture for reformed liturgy in the twentieth century,” Loyola University Museum of Art, 8 April 2009 [invited]

“Rethinking the Late Medieval Witch Hunt: The 'Cumulative Concept' and the Persistence of Regionalism”: Renaissance Seminar, University of Chicago, 19 January 2010 [invited]

“White magic, black magic, bright magic: new trends in the study of medieval ritual,” conference at the South Danish University, Odense, on Magic, Heresy and Natural Philosophy, 8 November 2010 [invited keynote address]

“White magic, black magic, bright magic: new trends in the study of medieval ritual,” Purdue University, 17 November 2010 [invited]

“The mystical presence of Christ: individual experience and communal culture in late

medieval sources,” Department of Medieval Studies, Central European University, Budapest, 23 February 2011 [invited]

“The woman who talked with God: the mystical presence of Christ in the book of Margery Kempe,” at the Mellon Seminar on Medieval Subjectivity, Northwestern University, 27 July 2011 [invited].

“Christocentric and theocentric church design: an issue in twentieth-century liturgical architecture,” keynote address at a conference on Modern Catholic Space, organized by Raymond Quek (Bond University) and Robert Proctor (Glasgow School of Art), at Mount Street Jesuit Centre, London, 9 December 2011 [invited].

“The mystical presence of Christ: individual experience and communal culture in the German sister books,” conference on “Christianity and Culture in the Middle Ages” honoring John Van Engen, University of Notre Dame, 9 March 2012 [invited]

“Black magic, white magic, bright magic: new trends in the study of ritual magic,” Universität Bayreuth, 20 June 2012; given also in German the same day with the title “Schwarze Magie, weiße Magie, Engelmagie: neue Themen in der Geschichte der Ritualmagie” [invited]

“Origins of the European Witch Hunt: The Current State of the Question,” annual lecture at the Center for Medieval and Renaissance Studies, Saint Louis University, 2 November 2012 [invited]

“The mystical presence of Christ: late medieval issues, texts, and contexts,” Newberry Medieval Intellectual History Seminar, 2 February 2013 [invited]

Angela of Foligno and the mystical presence of Christ in later medieval religion”, 48th International Medieval Congress, Western Michigan University, session in memory of Paul Lachance, OFM, on “Mystics and Mysticism”, 9 May 2013 [invited].

Translations that kill: conflation and confusion of regional terms for witchcraft,” Mellon Symposium on “The Middle Ages in Translation”, 19 July 2013 [invited]

“The mystical presence of Christ: three ways late medieval Christians talked about experiencing Christ as present,” University of Arkansas at Fayetteville, Medieval and Renaissance Studies, 14 March 2014 [invited]

“The late medieval parish church and the limits of explanation,” presentation to the Department of Art History, 10 April 2014 [invited]

Concluding remarks at a conference on “Scripted Forms of MagicL Knowledge: Grimoires in the Matrix of Western Cultures,” Hebrew University of Jerusalem / Israel Institute for Advanced Studies, 11 June 2014 [invited]

“A medievalist’s view of the normal and the paranormal,” workshop at the University of Southern California on “The Supernatural in Religious Studies,” 27 February 2015 [invited]

Paper for a panel on Robert Bartlett, *Why Can the Dead Do Such Great Things*, at the American Historical Association / American Society of Church History annual convention, Atlanta, 8 January 2016 [invited]

“Translations that kill: how to confuse people about witchcraft,” lecture at the University of Rochester, sponsored by the Premodern Studies Cluster and the University Committee for Interdisciplinary Studies, 21 March 2016 [invited]

“Rethinking how to define magic,” seminar paper at the University of Rochester, sponsored by the Premodern Studies Cluster, 22 March 2016

Paper for a panel on Robert Bartlett, *Why Can the Dead Do Such Great Things*, at the American Historical Association / American Society of Church History annual convention, Atlanta, 8 January 2016 [invited]

“Translations that kill: how to confuse people about witchcraft,” lecture at the University of Rochester, sponsored by the Premodern Studies Cluster and the University Committee for Interdisciplinary Studies, 21 March 2016 [invited]

“Rethinking how to define magic,” seminar paper at the University of Rochester, sponsored by the Premodern Studies Cluster, 22 March 2016 [invited]

“What’s the problem with conjuring angels?”, lecture for the Medieval Studies Center at Loyola University Chicago, 14 November 2016 [invited]

Paper for a panel on medieval popular religion, at a conference at Fordham University honoring the anniversary of the founding of the journal *Traditio*, 25 March 2017 [invited]

“For Better or for Worse: When Magical Healers in the Medieval West Were Charged with Magical Harm”, keynote address at a conference on Interdisciplinary Approaches to the Study of Healing Charms and Medicine, sponsored by the Department of Celtic Languages and Literatures, Harvard University, 7 April 2018 [invited]

“Constructing Narratives of Witchcraft”, conference on Inquisition and Knowledge, sponsored by the Doat Project, Department of History, University of York, 10 April 2018 [invited]

“What Sparked Witch Burnings?”, talk to a public audience in the “Profs and Pints” series organized by Peter Schmidt, Cambria Hotel, Chicago, 18 October 2019; repeated on line 30 October 2020.

Classes taught since 1990-91 (by category)

Freshman seminars:

- Magic in Literature (S91, W92)
- Fictional Lives of Christ (W94, W95, W96, F98)
- Narratives of Conversion (W03)
- Stories of God (W04, S10)

Introductory lecture courses (typically with discussion sections):

- Introduction to Christianity (W91, W92)
- Religion in Human Experience (F95, F96, F97, F98, F99, S12, F12, F13)
- Introduction to Religion (F14, F16)
- New Testament Origins (W94, F94, W97, S99, W02, W03, F05, F06, S08, S10)
- Introduction to the New Testament (S11, F11, S13, S14, W16)
- Mysticism and Spirituality (W18, W19)
- The Renaissance (S94) (one unit in an interdepartmental sequence)

Advanced undergraduate classes on the history of theology:

- Foundations of Christian Thought (F93, W95, W96, F99, F01, F07, F09, F11, F13, F15, F17)
- Christian Mystical Theology (S93, F94, F96, S02, S04, F06, F14)
- The Theology of Thomas Aquinas (F97)
- Recent Roman Catholic Thought (F90)

Advanced undergraduate classes on the history of Christian institutions and culture:

- History of the Medieval Church (F90, W91, F95, S98, W00) (at Northwestern & Seabury)
- History of Christian Life and Thought II (at Seabury W06)
- The Art of Medieval Devotion (W96)
- The Idea of Sainthood in Christianity (F91, F93, S02, F03, S11, W21)
- The Papacy Past and Present (F15)

Course on themes in comparative religion:

- Saints and Virtues in World Religions (S95)
- Religion and Magic (W98, S03, S17, W18, S21)
- Pilgrimage (W17)

Courses on church architecture:

- Church Architecture (W02 cross-listed at Seabury-Western Theological Seminary, S04, S19)
- Churches and the Church (W99) (at Seabury-Western Theological Seminary)
- Historic English Churches (S95) (at Seabury-Western Theological Seminary)
- Church Architecture (S14)

Senior thesis seminar (F05, W06)

Graduate seminars and tutorials:

- Monastic and Mystical Hagiography (S91)

The German Medieval Mystics (F91)
Late Medieval Devotional Culture (W94)
Historiography of Medieval Christianity (W99)
Church and Laity in the Late Middle Ages (S02)
Medieval Magic and Renaissance Mages (S03) (at the Newberry Library)
Studies in Christianity: The Consolidation of Christendom (W05)
Late Medieval Religious Culture (F09)
The Conversion of Constantine, 312-2012 (F12, Newberry Library)
Late Medieval Religion—Conversations and Controversies (S15, F16)
Mysticism in History and Theory (S13)
Late Medieval Hagiography (F17)
Local Religion in the Late West (F15, S18, W21)
Medieval Liturgy: A Multimedia Experience (co-taught) (S19)

Courses in medieval Latin

MdvlSt 410-0, Medieval Latin Workshop (2 sections) (F09)
Medieval Latin (S11, W13, S15, S17, W19)
Latin 310 Christian Reinventions of Latin Literature = Latin 400 Medieval Latin (S21)
plus extracurricular weekly workshop on medieval Latin and paleography, for
graduate students

Service: Northwestern University

Faculty associate, Philosophy and Religion Residential College, 1976-78
Northwestern Community Council, 1977-79
Shaffer Lecture Committee, 1978-79
Faculty coordinator, Humanities College, Winter-Spring 1979
Master, Humanities Residential College, 1979-81, 1984-85
University Hearing Board, Fall 1980
Humanities Program Committee, 1980-85
Graduate School Committee on Advanced Degrees, 1981-4
Fellow, Humanities Residential College, 1981-
GFC ad hoc committee on Continuing Education, 1981-82
Graduate School committee for Teaching Assistant handbook, 1981-83 (head)
Honorary Degrees Committee, 1982-85, 1997-98
Academic Director, Alumni College, 1983
Director, Humanities Program, 1985-87
Promotions and Tenure Committee (College), 1980-83, 1994-96
Ad hoc committees on promotion and tenure (College), 1994-95, 1996-97, etc.
General Studies Committee (College), 1988-91 (chair, 1988-90)
Freshman advisor (College), 1978-79, 1983-84, 1986-87, etc.
Committee on Admission and Accelerated Programs, 1977-80
Curriculum Committee (College), 1977-78
Director, Summer Institute for High School Teachers, 1986
Provost's Committee on Academic Integrity, 1989

Joint Shaffer/Mars Lectureship Committee (chair), 1991-92, 1996-97
Chair, Ad hoc committee on Medieval and Renaissance Studies (College), 1993-95
Committee on Promotions (College), 2001-
Appointments Committee (College), 2002-
etc.

Service: profession

Organizer for session on Saints and Society, Medieval Academy of America, University of Wisconsin, May 1989
Council member for the American Society of Church History, 1994-97
Member of American Society of Church History task force on *Church History*, 1994-95
President, American Society of Church History, 1997
President, Societas Magica, 1995-2004
Co-editor, Magic in History Series, Penn State University Press
Co-editor, *Magic, Ritual, & Witchcraft*, University of Pennsylvania Press
Member of book prize jury for the American Academy of Religion, 2014-16, and chair 2015