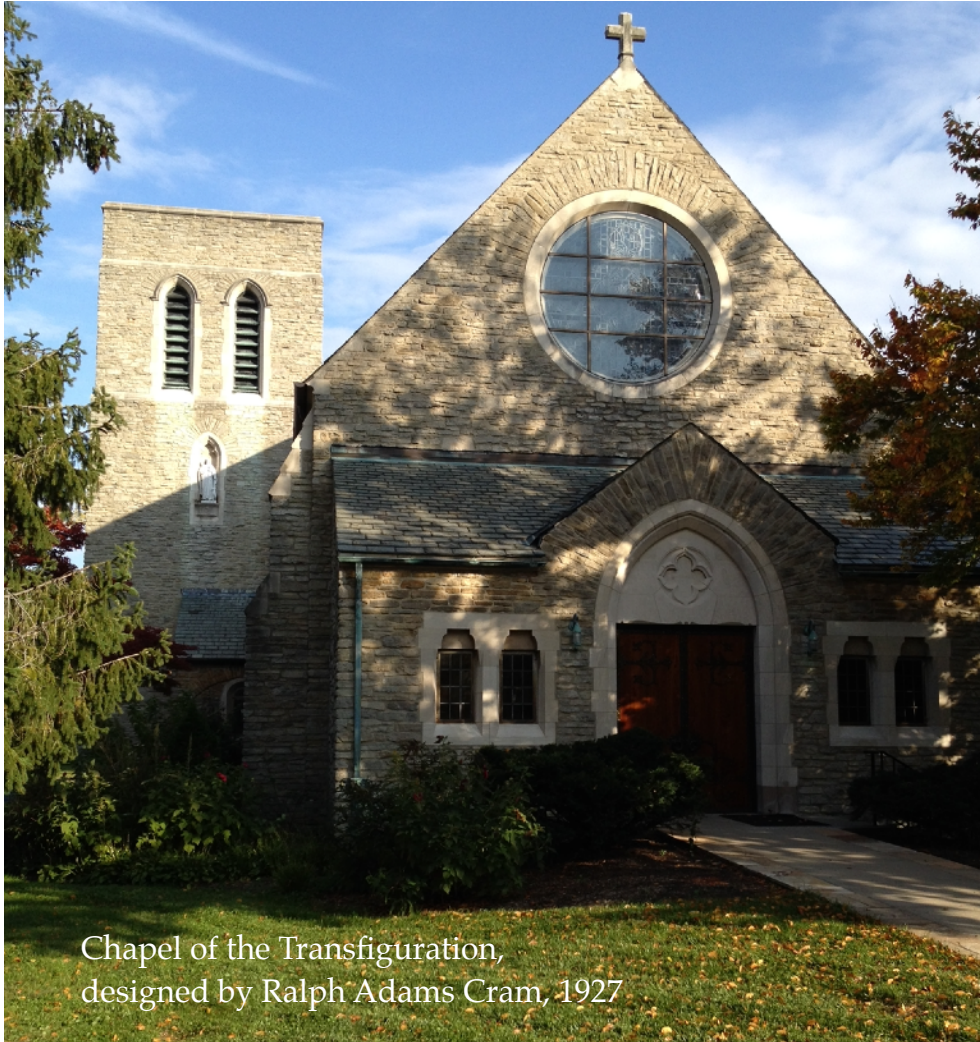


# VOX SCHOLARIUM

NEWSLETTER OF THE GUILD OF SCHOLARS OF THE EPISCOPAL CHURCH



Chapel of the Transfiguration,  
designed by Ralph Adams Cram, 1927

**Annual conference to take place in-person on October 24-27, 2024  
at the Transfiguration Spirituality Center,  
an Episcopal Convent in Glendale, Ohio**

The **Transfiguration Spirituality Center** in the village of Glendale is a ministry of the Community of the Transfiguration, a religious community for women in the Anglican/Episcopal tradition, founded in 1898 by Mother Eva Mary Matthews and Sister Beatrice Martha Henderson. The excellent accommodations, food services, and meeting facilities along with the beautiful chapel of the Transfiguration (designed by Ralph Adams Cram) as well as the proximity to Cincinnati all promise a wonderful meeting for the Guild.

## NEWSLETTER OF THE GUILD OF SCHOLARS OF THE EPISCOPAL CHURCH

## 2024 Annual Meeting of the Guild of the Scholars of the Episcopal Church Draft Programme

The 2024 Annual Meeting of the Guild of the Scholars of the Episcopal Church will be held at the Transfiguration Spirituality Center\*, 469 Albion Avenue Cincinnati, Ohio 45246, from Thursday October 24 to Sunday October 27 2024.

Following suggestions from members, there will be a mixture of long and short talks. Long talks last approximately 55 minutes, followed by about 15 minutes of questions/discussion; short talks comprise a 30-minute lecture and 10 minutes for questions/discussion. Talks will be given in person unless otherwise indicated.

Guild members have been granted use of the Chapel; prayer, singing and liturgical use of the organ (!) are encouraged. That being the case, we have scheduled three services in the Chapel.

Guild members are also welcome to join the Nuns in their daily offices (times permitting), which are held in the Oratory. However, approximate numbers are requested in advance.

### Thursday October 24

- Afternoon: Casual walk around Cincinnati for early arrivals; afternoon tea in a local establishment.
- 5:00 pm (Optional) Evening Prayer with the Nuns in the Oratory
- 5:30 pm Dinner at the Transfiguration Center
- 7:00 pm Reception and talks
- 7:10 pm Long talk: "Oppenheimer and the morality of nuclear weapons," John Singleton
- 8:20 pm Short talk: "The 4-H Cultural Heritage Project: Research of a Postbellum African American Homestead," Jeff Toliver
- 9:00 pm Compline (said, with hymns) in Chapel (Guild Members)

### Friday October 25

- 7:30 am (Optional) Lauds with the Nuns in the Oratory
- 8:00 am (Optional) Morning Prayer with the Nuns in the Oratory
- 8:30 am Breakfast at the Transfiguration Center
- 9:30 am Long talk: "Demography and Democracy in Times of Challenge: Christianity, Authority and Gender," Myra Marx Ferree
- 10:35 am Coffee/tea break
- 10:50 am Long Talk: "Recovering the Language of Green, All-Encompassing Faith," John Gatta
- 12:00 noon Lunch at the Transfiguration Center

- Continuing -

## NEWSLETTER OF THE GUILD OF SCHOLARS OF THE EPISCOPAL CHURCH

**Friday, October 25, continued**

- 1:00 pm Excursion to the National Underground Railroad Freedom Center plus some architectural highlights of Cincinnati.
- 5:00 pm Organ recital by Dr. Tyler W. Robertson, AAGO, on the C.B. Fisk organ of Christ Episcopal Church, Glendale.
- 6:30 pm Dinner in a local restaurant
- 9:00 pm Compline (said, with hymns) in Chapel (Guild Members)

**Saturday October 26**

- 7:30 am (Optional) Lauds with the Nuns in the Oratory
- 8:00 am (Optional) Morning Prayer with the Nuns in the Oratory
- 8:30 am Breakfast at the Transfiguration Center
- 9:30 am Cultural tour (to be arranged- Museum, Gallery, churches)
- 12:30 pm Lunch at the Transfiguration Center
- 1:30 pm Long talk: "The Image of a Lesser God: Imago Dei and the Evolution of Human Rights," Richard P. Hiskes
- 2:40 pm Short talk: "Exploring New Methodological Horizons in Theology & Disability," Sarah Jean Barton (via Zoom)
- 3:20 pm Short talk: "The Heart of a New Machine (or how unmet clinical need becomes Medical invention)", Mark Brown
- 4:00 pm Coffee/tea break
- 4:15 pm Annual General Meeting
- 7:00 pm Banquet in a local restaurant

**Sunday October 27**

- 7:00 am (Optional) Lauds with the Nuns in the Oratory
- 7:30 am (Optional) Eucharist with the Nuns in the Oratory
- 8:30 am Breakfast at the Transfiguration Center
- 9:30 am Mattins with hymns and psalms in Chapel (Guild Members)
- 10:15 am Long talk: "From Intertextual Citations Back to Performative Sources: Or, How Could New Testament Authors Mix Together So Many Theophanic Motifs in a Single Passage?" Christopher Barina Kaiser
- 10:50 Coffee/tea and five-minute summaries of members' recent research #
- 12 noon Lunch at the Transfiguration Center and depart.

\* <https://www.ctretreats.org/ats.org>

# May be moved to an earlier time if a speaker becomes indisposed.



View of the chapel, a guest room and a meeting room at the Transfiguration Spirituality Center



## NEWSLETTER OF THE GUILD OF SCHOLARS OF THE EPISCOPAL CHURCH

**2024 Annual Meeting of the Guild of the Scholars of the Episcopal Church  
Talks and abstracts**

*Following suggestions from members, there will be a mixture of long and short talks. Long talks last approximately 55 minutes, followed by about 15 minutes of questions/discussion; short talks comprise a 30-minute lecture and 10 minutes for questions/discussion.*

“Exploring New Methodological Horizons in Theology & Disability”

Sarah Jean Barton (short talk)

“The Heart of a New Machine (or how unmet clinical need becomes medical invention)”

Mark Brown (short talk)

“Demography and Democracy in Times of Challenge: Christianity, Authority and Gender”

Myra Marx Ferree (long talk)

“Recovering the Language of Green, All-Encompassing Faith”

John Gatta (long talk)

“The Image of a Lesser God: Imago Dei and the Evolution of Human Rights”

Richard P. Hiskes (long talk)

““From Intertextual Citations Back to Performative Sources: Or, How Could New Testament Authors Mix Together So Many Theophanic Motifs in a Single Passage?”

Christopher Barina Kaiser (long talk)

“Oppenheimer and the morality of nuclear weapons”

John Singleton (long talk)

“The 4-H Cultural Heritage Project: Research of a Postbellum African-American Homestead

Jeff Toliver” (short talk)

### Abstracts

“Exploring New Methodological Horizons in Theology & Disability”

**Sarah Jean Barton**

Over the past four decades, Christian theologians and ethicists have devoted increased attention to questions related to the human experience of disability. These scholarly conversations focus on what disability reveals about God, personhood, faith, and ecclesial practice.

Theological discourse surrounding disability – often described as the field of disability theology – has faced critique from other academic specialties, notably scholars in disability studies, who question how research in disability theology upholds a central maxim of the disability rights movement: “nothing about us without us.” And while disability theology has seen increasing representation of disability identity among its scholars – for example, academics with lived experiences of a physical or psychiatric disability – questions of representation related to intellectual disabilities remain.

In this paper, I trace core themes related to intellectual disability in theological discourse – namely inclusion, friendship, and the imago Dei – and suggest the shortcomings of these frameworks for concrete transformation in church practices. I next discuss my own methodological intervention of theological partnership with Christians experiencing intellectual disability through a practice of qualitative theological research. Centering the stories, perspectives, practices, and experiences of disabled Christians, I discuss core theological themes – participation, Jesus, and community – that support their religious identity, discipleship, and sense of belonging in communities of faith. I conclude by offering some concrete implications for the academy and the church that arise from this methodological approach marked by participation and partnership.

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## NEWSLETTER OF THE GUILD OF SCHOLARS OF THE EPISCOPAL CHURCH

**Biography:** Dr. Sarah Jean Barton is Assistant Professor of Occupational Therapy and Theological Ethics at Duke University. She holds a joint appointment in Duke University's School of Medicine and its Divinity School. She is the Program Director of Duke's Occupational Therapy Doctorate Program. Her interdisciplinary research is multi-faceted, attending to issues related to disability in Christian theology and ethics, teaching and learning in higher education, and spirituality within health care. She published her first book with Baylor University Press in 2022: [\*Becoming the Baptized Body: Disability and the Practice of Christian Community\*](#).

**“The Heart of a New Machine (or how unmet clinical need becomes medical invention)”**

**Mark Brown**

In the 1950s, C. Walter Lillehei pioneered open heart surgery in infants to repair congenital heart defects. Without such surgeries these infants would die soon after birth. Many died even after surgeries, often because their hearts would not beat spontaneously. Pacemakers were employed to stimulate the heart to beat; these pacemakers were large devices powered by line current. A summer storm in 1957 knocked out power at the hospital in Minneapolis at a time when backup generators were rare, and an infant died because the pacemaker stopped.

Lillehei asked Earl Bakken, an engineer who provided and repaired electrical equipment in the hospital, to create a battery operated, portable pacemaker. Bakken used a circuit design for a metronome that was published in *Popular Electronics* to power his device. Within a few weeks the first prototype was completed and used on the first patient, and the pacemaker industry was born.

Approval for human use of a novel therapy was more easily accomplished in the 1950s than today. The path from unmet clinical need to medical device has become much more complicated. Physicians still provide direction for unmet clinical needs, and team with engineers and scientist to develop products to safely and effectively address the need. Clinical studies managed by doctors, nurses, scientists and clinical study managers are the currency required for human use approval. Several years elapse from inception to approval in most cases. The story of how a new device was created from concept to product will be presented.

Finally, a couple of case studies will be presented that illustrate how industry can still respond quickly when a medical need arises.

**Biography:** Mark Brown retired as a Senior Distinguished Scientist from Medtronic, Inc. in 2020 after nearly 30 years. His work at Medtronic in the cardiac rhythm management division was primarily focused on automatic detection and treatment of cardiac arrhythmias in implantable devices. He has authored or co-authored over 30 manuscripts and book chapters and hundreds of conference abstracts. He holds nearly 70 patents. He was both a Technical Fellow and Bakken Fellow at edtronic. He holds a masters and PhD in Bioengineering from the University of Michigan, a masters in computer engineering also from the University of Michigan and a BS in Physics from Hope College. Prior to his work at Medtronic, Dr Brown was a computer designer at Prime Computer and Bell Laboratories and an assistant professor of Computer Science at Hope College. He is Executive Director of BRIDGEs, a non-profit organization working in Belize.

**“Demography and Democracy in Times of Challenge: Christianity, Authority and Gender”**

**Myra Marx Ferree**

There is a whole sector of the publishing industry producing monographs on populist authoritarianism, christian nationalism, and the rise of illiberal and antidemocratic sentiments including but hardly limited to the US. There are notably few exceptions, such as Kristin Kobes Du Mez's wonderful exploration of masculinity's remaking in American evangelical thought, Jesus and John Wayne, that bring gender relations into their analysis of how Trump's appeal to evangelical voters. Studies of gender politics across Europe focus on Catholic condemnations of “gender ideology” as a figure of threat like that of “critical race theory” in the US. Both evangelical and Catholic thinking about gender have embraced “complementarianism” as a description of the natural order while incorrectly claiming that this has always been “the biblical” understanding of gender, families and authority.

My talk focuses on the sources of this fantasy by considering how historical changes in rationales for both state and family inequality reflect the political and demographic transformations of societies. Religious norms about

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## NEWSLETTER OF THE GUILD OF SCHOLARS OF THE EPISCOPAL CHURCH

authority and differences among humans have changed with the realities they purport to describe as divinely sanctioned. By the 20th century, God's standards for political regimes had apparently changed from defending the clans and monarchies seen in the Bible into demands for the faithful to work in and on democratic institutions to better represent the imagined nation their state was formed to represent. God's standards for families also apparently changed from the classically patriarchal, biblically recognizable extended form to smaller, wage-dependent, nuclear, male-headed units. In practical terms, being a nation-state with exclusively or largely male legislatures, courts and executives and increasingly small, nuclear families with male breadwinners once defined "modernity."

Religious thinking that had shifted to venerate these modern forms as "traditional" now invokes biblical justifications for them, even as it once did for monarchy and the lesser humanity of women and darker races. Massive, interrelated, and on-going demographic changes in the composition of both states and families have triggered an epistemological as well as political crisis. The state-family arrangements that once "naturally" anchored a breadwinner-brotherhood-based version of equality and inclusion are now obviously impermanent. This malleability brings a struggle over the control of the neo-modern social order, the set of now-obvious facts about human populations and relationships that economic, technological, and political changes have already produced and now must be interpreted and regulated. "Gender ideology" and "complementarianism" are less about biology and more about competing justice claims in the current neo-modern social order. State power and religious authority are in a process of realignment into new allegiances to interpret justice and injustice for neo-modern people.

**Biography:** Myra Marx Ferree is the Alice H. Cook Professor of Sociology Emerita from the University of Wisconsin-Madison where she was also affiliated with and active in the Center for European Studies and the Gender and Women's Studies Department. She was also active in St. Andrew's Episcopal Church in Madison and in St. Mark's, Storrs, CT, when she taught at the University of Connecticut. She and her husband Don, both long-time members of the Guild, retired to Newton MA in 2019. Despite the pandemic that followed, they became active members of Grace Episcopal Church, as well as maintaining their connection to St Alban's in Scarborough ME, where they have long spent their summers.

### **"Recovering the Language of Green, All-Encompassing Faith"**

**John Gatta**

Words like "Creation," "Salvation," and "Communion" have long been linked to the core vocabulary of faith that Christians profess. How, though, might they be freshly apprehended as relevant to the more earth-grounded, all-encompassing vision of things we are called to embrace in our own time? How and why does an ecological vision qualify as a central--not merely a supplementary or special interest--component of Christian faith and practice? The talk aims to engage participants in questions such as these.

**Biography:** John is William R. Kenan Jr. Professor of English Emeritus at Sewanee, the University of the South, where he also served for a time as Dean of the College of Arts and Sciences and as instructor-designer of the College's undergrad course on "The Spirit and Forms of Anglicanism." In an earlier life he taught at the University of Connecticut, serving for a term as English Department Head and for a year as Fulbright lecturer in Senegal. He is the author of a broad span of articles and of seven books, including three volumes from Oxford University Press and a recent, general-interest paperback from Church Publishing titled *Green Gospel: Foundations of Ecotheology*.

### **"The Image of a Lesser God: Imago Dei and the Evolution of Human Rights"**

**Richard P. Hiskes**

Beginning in the seventeenth century, the idea of natural or human rights has been predicated on the idea that humans are special because they reflect the "imago Dei," the image of God. First mentioned in the Book of Genesis, this idea has been interpreted in several ways, beginning with Augustine and Aquinas as referring to the unique human attribute of reason. A second dominant interpretation focuses on the "dominion" that God in Genesis bestows on humans over the rest of Creation. The first interpretation when applied to an argument for human rights, as in Locke and Jefferson, has historically operated to deny human rights to supposedly "non-rational" humans like women, children, and non-white men. The "dominion" interpretation historically has justified extraordinary depredations against nature, leading to our present situation of climate change. Neither of these seem a good argument for universal human rights.

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**Biography:** Richard P. Hiskes has been an active member of two St. Mark's Episcopal churches for the last 45 years—the first in Storrs, CT and presently in Grand Rapids, Mi. Professionally, he is an Emeritus faculty of the University of Connecticut, where he taught Political Science and Human Rights. His scholarship is in the theory of human rights, especially focusing on environmental rights and the human rights of children. He is the author of several books, the last two of which have received “Best Book in Human Rights” awards from the American Political Science Association (APSA) and the International Studies Association (ISA), respectively. In 2021 he was named a “Distinguished Scholar in Human Rights” by the APSA.

### “From Intertextual Citations Back to Performative Sources: Or, How Could New Testament Authors Mix Together So Many Theophanic Motifs in a Single Passage?”

**Christopher Barina Kaiser**

I start with the observation that the discernment of a theophany Christology in early New Testament documents is largely based on the association of Adonai (YHWH) texts with the man Jesus. Given the fact that first-century Jewish culture was largely oral, particularly among the peasant population (amei haarez), I ask whether these striking echoes of theophanies were accessed intertextually, based on in written texts, or whether they were transmitted in oral performances. After reviewing anthropologist Jan Vansina's description of oral performances in an African context, I find that the intertextual model works well enough for a trained Torah scholar like Paul, but it can break down in other cases. I show this first in an analysis of the theophanic vision of First Enoch 14-15 and proceed to a more complex case in the seascape theophany of Mark 6. In cases like these, the seeming intertextual relationships are more likely

to have been inter-performative. I conclude with a suggestion concerning the historical origin of theophany Christology within the context of first-century Judaism.

Keywords: theophany, intertextuality, oral performance, Jan Vansina, Romans 10, 1 Enoch 14, Mark 6

**Biography:** Christopher B. Kaiser began his professional life as an astrophysicist and is now Emeritus Professor of Historical and Systematic Theology from Western Theological Seminary in Holland, Michigan (1976-2012). His publications include: *The Doctrine of God* (1982, 2001); *Creational Theology and the History of Physical Science* (1992, 1997); *Toward a Theology of Scientific Endeavour* (2007); *Seeing the Glory of the Lord* (2014). His current research is in early Christian theology as a branch

### “Oppenheimer and the morality of nuclear weapons”

**John Singleton**

The recent film directed by Christopher Nolan conveys the strong impression that Robert Oppenheimer was a lone voice of protest against the post-war development of nuclear weapons, whilst his scientific colleagues pushed blindly onwards to 30 Megaton hydrogen bombs. The truth is much more nuanced. Using conversations with long-time Los Alamos nuclear scientists, some of whom remembered (they are now dead) the Manhattan project, plus documentary research, I hope to describe the very wide range of opinions that were in fact manifested. In some cases, the scientists' professional pride seems to have completely overcome any personal involvement in the possible destruction of their world; others sought biblical justification for their work (Los Alamos has an exceptionally large number of churches of all kinds!). In a third group, the moral repugnance was very strong; tools were downed and the project faltered; key personnel left to devote their lives to fighting against nuclear weapons or (for example) making musical instruments. Some, awed by the responsibility of possible world destruction, controlled by a small number of people in a single nation, handed their secrets over to the Soviet Union. The fall-out (as it were) from this fragmentation continues to leave its scars on physics and the way in which governments believe that large science projects should be carried out.

**Biography:** John Singleton is a condensed-matter physicist at the National High Magnetic Field Laboratory Pulsed-Field Facility, visiting professor at Oxford University and fellow of the American Physical Society. He has authored or co-authored over 500 papers in scientific journals, along with a popular undergraduate text book. Other interests include music (organist and choir director in various Episcopal churches), theology, caving (led the expedition that first bottomed the then seventh deepest cave in the world), youth work (recipient of the St. George Award of the Episcopal Church), metaphysical poetry and creation mythology, free-range chickens and bread making.

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## NEWSLETTER OF THE GUILD OF SCHOLARS OF THE EPISCOPAL CHURCH

**“The 4-H Cultural Heritage Project: Research of a Postbellum African-American Homestead”****Jeff Toliver**

I will present a talk on the lives of postbellum freed-slaves in Kentucky based in part on the 4-H Cultural Heritage Project that resulted in an archaeological excavation conducted at the Neal-Rice site, a Postbellum African-American homestead located in Nicholas County, Kentucky. The Rices are my ancestors, specifically, Morris Rice and Harriet Lyton Rice were my maternal Great Grandparents. Morris Rice was born into slavery. The use of multiple sources of information, which included historical, architectural, and archaeological data, permitted a penetrating interpretation of this turn-of-the-twentieth century African-American homestead. The information recovered has contributed in important ways to our understanding of a variety of issues concerning the lives of African-Americans in rural Kentucky at the end of the nineteenth century.

**Biography:** Dr. Jeffrey Toliver is a lecturer at the University of New Mexico and Bureau Chief for the State of New Mexico Applications and Data Analysis Bureau. Dr. Toliver holds an Ed.D. from Creighton University, an MBA from the University of New Mexico Anderson School of Management, and a B.A. from Wright State University and the College of Santa Fe where he studied social psychology. Besides teaching and mentoring students, he has over 25 years of experience in human resources employee relations management, business intelligence decision-making, workforce development training, and strategic business management processes in corporate, government, and higher education environments. His past professional experience includes executive leadership positions at Los Alamos National Laboratory, senior researcher at the University of Michigan Inter-university Consortium for Political and Social Research, and principal researcher under a grant from the Federal Bureau of Investigation Bureau of Justice Statistics at the University of Michigan, Ann Arbor. His research on workplace bullying is ground-breaking in that it falls outside the traditional theories of workplace bullying as a manifestation of better managing and supervising by narrowing the scope to strategic and tactical leadership decision-making utilizing a discursive cultural/environmental framework.

**Organ Recital by Dr. Tyler Robertson, Organist and Director of Music Ministries,**  
Christ Church Episcopal, Glendale, Ohio, Friday, October 25 at 5:30.



At CCG he plays organ and piano for weekly services and conducts the Parish Choir and Handbell Choir. He also directs the monthly concert series, "Music Live @ Christ Church" which features both student and professional musicians from a wide variety of genres in the tri-state area. He also maintains the two pipe organs, the III/42 Casavant in the Church (arriving 2024) and the II/26 C.B. Fisk in the Chapel.

Dr. Robertson earned undergraduate and graduate degrees in Organ Performance from Baylor University (Waco, TX) studying with internationally renowned concert organists Joyce Jones and Bradley Hunter Welch. He later completed a Doctor of Musical Arts degree in Conducting at The Ohio State University (Columbus, OH) where he conducted the Chorale, Men's Glee Club and University Chorus. He also taught a section of the much-loved Choral Sightreading class. Dr. Robertson has been a church musician for over 25 years, serving in the Episcopal, Methodist, Presbyterian and Baptist denominations. In addition to his organ experience, he also has an extensive brass and percussion background.

## NEWSLETTER OF THE GUILD OF SCHOLARS OF THE EPISCOPAL CHURCH

**Announcement**

Jameela Lares, our recording secretary, has set up a **private Facebook page** just for us in order to facilitate conversations when we are not meeting face to face. Since it is currently private, you will not find it by searching Facebook, but Jameela will add you if you write her at [Jameela.Lares@usm.edu](mailto:Jameela.Lares@usm.edu).” Note that she says “currently private,” as the Guild members may at some point want to make it more accessible to attract new members.

## NEWSLETTER OF THE GUILD OF SCHOLARS OF THE EPISCOPAL CHURCH

**MEMBERSHIP PROCESS FOR THE GUILD OF SCHOLARS****Passed at the Annual Meeting in New York City, October 2023****Formation of the New Member Committee**

Following the annual election of officers of the Guild of Scholars, the new president will name three-five members to the New Member Committee, identifying one as committee chair.

**Nomination Process**

Nominations to membership in the Guild are to be made by August 1 preceding that year's annual meeting. Nominators should send formal nominations to the current president of the Guild. The nomination is to include (1) the candidate's name and contact information (phone, email address, mailing address), (2) the candidate's CV with evidence of scholarly activity, (3) a statement describing the candidate's relationship to and current involvement with the Episcopal Church, and (4) the name and contact information of the nominator.

The Guild president will forward the nomination with all supporting material to the three members of the New Member Committee. Once the committee has considered the nomination, its chair will assemble comments and forward the committee's recommendation to the president, who will report the recommendation to the nominator and then, if there is no need for further information or consideration, write to the candidate inviting him or her to attend that year's upcoming meeting for the purposes of mutual consideration. Attending the meeting in person is required for consideration for election.

The president's letter of invitation will be clear in explaining that membership in the Guild presumes regular attendance at meetings, willingness to serve on committees and/or as an officer, and willingness to present occasional papers and lead discussion of such papers at an occasional meeting.

If the candidate is not able to attend the meeting in the year of his or her nomination, he or she may be automatically invited again to the next year's meeting. (The president may ask nominees who are unable to attend the meeting in the year of their nomination whether they wish to be invited again the next year.) A candidate who does not attend the meeting in the next year after being nominated may be subsequently proposed for membership, but that proposal is not guaranteed.

**Self-nominations**

Episcopalian scholars are welcome to nominate themselves for membership. They should submit their nomination—containing the first three pieces of information listed above under Nomination Process.

**Election Process**

Information about each candidate for election will be included in the issue of *Vox Scholarium* closest to the time of the annual meeting or by other means so that members may acquaint themselves with the candidates before the meeting.

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## NEWSLETTER OF THE GUILD OF SCHOLARS OF THE EPISCOPAL CHURCH

At the meeting itself, the president and the nominating member should make sure that on Friday afternoon and evening the candidate has had an opportunity to meet and talk with the members who are present. Before the first session on Saturday morning, the nominating member should confer with the candidate to determine his or her interest in being elected to membership and then convey that information to the president. At the business meeting the candidates for membership will be asked to leave the meeting during consideration of their candidacy. Once they have left the room, one of the members of the New Member committee will present them for membership, allowing members present to consider the candidacy before voting to accept or—in the rare case—to reject it. After that meeting the president should take the first available opportunity to convey the information to the candidate.

**Qualifications for Membership**

Candidates are expected to understand themselves as Episcopalians, as demonstrated by familiarity with and regular participation in various aspects of the church's ecclesiastical, liturgical, and spiritual tradition. (Members of churches with which the Episcopal Church is in full communion may be understood as Episcopalians by the Guild of Scholars.)

Candidates are also expected to be demonstrably active as scholars or creative artists as defined by the context and expectations of their field. Extending their scholarly work into the larger world by publications, conference participation, seminar presentations, gallery exhibitions, and performances are usual ways of demonstrating scholarly activity; hence the value of a CV in defining the candidate's self-understanding as a scholar. Because of the expanding range of scholarly activity, however, some candidates may need to explain their scholarly focus and public contribution in ways this document has not currently identified.

**Dues and Active Membership**

With regards to dues and active membership in the Guild. Once a person is accepted into the Guild, they are a member for life. However, they are only an active member if they remain current with their annual dues payments. If they are in arrears, they become an inactive member. To return to active status, they must pay dues for the current and prior years. Only active members can attend meetings and present papers.

**Online Meetings**

Online meetings are open to anyone who is interested, including inactive members, potential new members and anyone invited by current members.

# NEWSLETTER OF THE GUILD OF SCHOLARS OF THE EPISCOPAL CHURCH

## Meeting of the Guild of Scholars of the Episcopal Church

October 24 – 27, 2024, Thursday through Sunday.

At Transfiguration Spirituality Center (TSC), 469 Albion Ave., Cincinnati, OH 45246

For our meeting this year, TSC offers us a flat fee of \$100 per “night” or “day,” and that fee includes a single room with private bath plus three meals in the dining room, supper through lunch the next day. (No reduction for meals not taken.) The retreat house called St. Mary’s features “20 private rooms, three of which are doubles. Each room has its own private bath.” Other rooms, double and single, are available nearby if we exceed that number. The doubles in St. Mary’s are \$100 per bed used per night, or \$200 per night for two, including meals. The meals can accommodate requests for Vegetarian, gluten-free, etc.

**Please fill in this form and return it the address/email below by September 20, 2024.**

Special request for food (if need be) \_\_\_\_\_

Please choose the accommodations you desire. Dues may be paid now or later. But the room payment is, in effect, a reservation.

Your name \_\_\_\_\_, Email \_\_\_\_\_

Address \_\_\_\_\_

		TOTALS
Annual Dues per person	\$25	_____
Single Room with meals (supper through lunch)	\$100 per day	
Double room with meals	\$200 per day	_____
(Please indicate your arrival day with “A” and Departure with “D” in the blank.)		
Arrive early	Oct. 22 Tues _____	
	Oct 23. Wed. _____	
Arrive for meeting	Oct 24, Thurs _____	
	Oct 25, Fri. _____	
	Oct 26, Sat. (Check out Sunday, Oct 27). _____	
Stay later	Oct 27, Sun. (Check out Monday, Oct 28) _____	
	Oct 28, Mon (Check out Tuesday, Oct 29) _____	

Banquet Saturday night; usual cost \$50-55, if you wish to pay now \_\_\_\_\_  
(Adjustments may be made when exact cost is known.)

Additional plans are being made for group visits to museums, etc.; if we go as a group, we may get a reduction in price plus the ease of entry. Information will be forthcoming.

1. Please fill in this form and email it to me at [acvalenti@yahoo.com](mailto:acvalenti@yahoo.com) or print and mail it to Alec Valentine, 59 Shore Dr., Clinton, MS 39056,
2. You may mail a check to me (made to Guild of Scholars), or use PayPal.

**Pay conveniently and securely via Paypal by clicking the link below. Please consider adding 3% to your total to cover the commercial transaction fee.**

[https://www.paypal.com/cgi-bin/webscr?cmd=\\_s-xclick&hosted\\_bu3on\\_id=6R4PDALQARMLS](https://www.paypal.com/cgi-bin/webscr?cmd=_s-xclick&hosted_bu3on_id=6R4PDALQARMLS).

## NEWSLETTER OF THE GUILD OF SCHOLARS OF THE EPISCOPAL CHURCH

We are always happy to receive news of members! Please send your information to Bob Benson (bensonra@miamioh.edu), editor of the *Vox Scholarium*. Please include your current academic or other affiliation and the publishing house or periodical in which your work is found. If you are an exhibiting or performing artist, please indicate sites and dates of shows or concerts. Please send images in .jpeg, .gif, .pdf, or .png format.

**Officers of the Guild**

Mark Brown, President (MLBrown45@gmail.com)

John Singleton, Vice-President, Program Director  
(john.singleton@physics.ox.ac.uk)

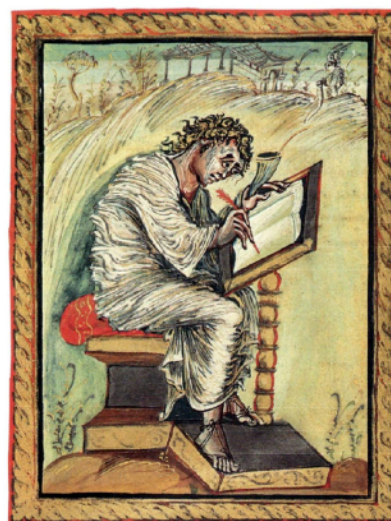
John Gatta, Recording Secretary  
(jogatta@sewanee.edu)

Ed Hansen, Corresponding Secretary  
(hansen@hope.edu)

Alec Valentine, Treasurer (acvalenti@yahoo.com)

Bob Benson, editor of the *Vox Scholarium*

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An interpretation of a classical scholar as an evangelist in the Ebbo Gospels (816-835).