

VOX SCHOLARIUM

NEWSLETTER OF THE GUILD OF SCHOLARS OF THE EPISCOPAL CHURCH



Figure of the Transfigured Christ in the meeting room of the Transfiguration Spirituality Center in Glendale, Ohio where the Guild Annual Meeting took place October 24-27, 2024

**Announcing the Fifth Virtual Guild Conference
to Take Place on February 21-22, 2025**

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Fifth Virtual Conference of the Guild of the Scholars of the Episcopal Church

Given the success of our virtual winter meetings in 2021, 2022, 2023 and 2024, our next Virtual Conference will be held on 21 and 22 February, 2025. The draft schedule of presentations and other activities is given below. All Guild members are invited to take part; feel free to invite friends or colleagues to part or all of the conference, especially if you think that they may have an interest in the Guild. Please email (john.singleton@physics.ox.ac.uk) or text (505 709 8817- include your full name) any questions to John Singleton (Vice President). A Zoom invitation will be circulated by email to all members closer to the date.

Draft Schedule

Please note that all times are given in **Eastern Standard Time (EST)**. Breakout sessions may be shortened or extended as required.

Friday, February 21, 2025, 7:30 pm - 10:00 pm

- 7:30 pm Opening Prayer and Introduction
- 7:35 pm John Wirenius: *The MAGUS: The Life and Unlives of Montague Summers*.
- 8:35 pm Anne Marie Werner-Smith: *Fountains of delight*.
- 9:05 pm Optional updates on personal research:
Participants are invited to give a two- to three-minute summary of recent research activity or interests: one slide or one page of illustrative material is welcome but not required.
- 9:35 pm (or remaining time) Discussion or socializing in breakout rooms
- 10:00 pm Conclusion

Saturday, February 22, 2025, 2:00 pm - 6:00 pm

- 2:00 pm Introduction and BCP Midday Service
- 2:20 pm Norman Austin: *Beauty*
- 3:20 pm Marsha Dutton: *Reading and Writing among the Trappists: E. Rosanne Elder's Role in Building Cisterican Publications*
- 3:50 pm Warren Smith: *Reading Greek and Latin Poetry*
- 4:50 pm Guild "Business" Meeting - information about Guild events and priorities.
- 5:10 pm Discussion or socializing in breakout rooms
- 6:00 pm Conclusion

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Abstracts of presentations and short speaker biographies**Beauty**

Norman Austin

In Plato's *Symposium*, Plato has Socrates say that every form of *Eros* is the desire for the beautiful. The German scholar, Werner Jaeger, wrote that the quest for the beautiful was the highest value in ancient Greece. My essay is an examination of this theory with respect to two figures of outstanding beauty in Greece--Helen of Troy and Alcibiades. The trajectory for this essay is from the Bronze Age (1200 BCE) to the end of the fifth century (400 BCE). The Trojan War was fought over one issue--the beauty of Helen. For the sake of her beauty, one great empire (Troy) was destroyed. At the end of the classical period Alcibiades, the most handsome man in Athens in his day, was a destructive force whose treachery contributed to the fall of Athens at the end of the 5th century. Alcibiades admits (in the *Symposium*) that he was madly in love with Socrates. He even tried to have sex with Socrates, but Socrates failed to respond. In my view, under Socrates' influence, the quest for beauty, which had dominated Greek culture, evolved from a quest for the most beautiful body into the quest for beautiful ideas.

Norman Austin (Ph.D. Berkeley) is Professor Emeritus and former Head of the Department of Classics, University of Arizona. His research interests include Homer and the Bronze Age, archaic Greek poetry and Pre-Socratic philosophers. His publications include Archery at the Dark of the Moon: Poetic Problems in Homer's Odyssey (University of California Press, 1975); Meaning and Being in Myth (Pennsylvania State University Press, 1990); Helen of Troy and her Shameless Phantom (Cornell University Press, 1994) and Sophocles' Philoctetes: The Great Soul Robbery (University of Wisconsin Press, 2011).

Reading and Writing among the Trappists: E. Rozanne Elder's Role in Building Cistercian Publications

Marsha Dutton

E. Rozanne Elder, an Episcopalian, a long-time member of the Guild of Scholars, an active participant in Episcopal ecumenism, and a medieval historian trained at the University of Toronto, is widely recognized today for her role in the development and success of Cistercian Publications. Upon receiving her PhD in 1972, Rozanne was recruited as Editorial Director of Cistercian Publications by Dr. John R. Sommerfeldt, Director of the Institute of Cistercian Studies at Western Michigan. To that role Rozanne devoted the thirty-five years of her working life—from 1973 to 2008—while also succeeding Dr. Sommerfeldt as Director of the Institute and teaching medieval history to WMU's graduate students.

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During those years Rozanne edited and oversaw the publishing of about 325 books in three series (Cistercian Fathers, Cistercian Studies, and Monastic Wisdom), which included, respectively, translations from the Latin works of medieval Cistercian writers, monographs and translations of patristic and Eastern Christian authors, and works of spiritual guidance. The result has been a reshaping of the formation of English-speaking monks and nuns, even the newest of whom are today able to immerse themselves in the spiritual teaching of the medieval founders of their order, both men and women.

This paper provides an essentially oral history of the 1968 birth of Cistercian Publications, of its finding an academic home at Western Michigan University, and of its development into an essential organ of monastic formation and academic study under the leadership of Rozanne Elder.

*Marsha Dutton received her PhD in English language and literature from the University of Michigan in 1981, with a dissertation on the two Middle English translations of a treatise by the 12th-century Cistercian abbot Aelred of Rievaulx. After teaching for 9 years at Hanover College in Indiana and 15 at Ohio University in Athens, she retired in 2015 and immediately became Executive Editor of Cistercian Publications. Her scholarly work focuses on the works of Aelred and other Cistercian writers; she has edited numerous books and published many articles. Her volume of seven essays on Aelred's spiritual works, *Embracing God*, is due out from Cistercian Publications this spring.*

Reading Greek and Latin Poetry

Warren Smith

Near the start of Homer's *Iliad* the old priest comes to the ships of the Greeks to attempt to ransom his daughter, who is being held captive by Agamemnon as his mistress. Agamemnon angrily sends the old man away and says that he is going to sleep with his daughter for as long as he wishes. The old man is frightened and walks away.

ὡς ἔφατ', ἔδεισεν δ' ὃ γέρων καὶ ἐπείθετο μύθῳ·
βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης·

Thus he spoke. The old man was frightened and obeyed the order.

He walked in silence along the shore of the loud-sounding sea.

The second line is a sublime moment. The priest is reduced to obedience though he is about to pray to Apollo who will come down from the mountain to shoot his arrows and bring a terrible vengeance on the Greek army. But in the meantime, the trembling and silent old man, walking in tears on the shore, is met by the roaring of the sea, the resonant, deafening, polysyllabic sea, whose beauty and presence contrasts with the mono- and disyllabic words describing the old man, helpless and weeping. When I first read this passage as a student I fell in love with Homer and knew that I wanted to be a classicist.

Greek and Latin lyric, hexameter, and elegiac couplet poetry may seem to a student like rigid structures to impose on languages, structures which restrict the possibilities of word order by requiring that the

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words of each line are consistent with the series of longs and shorts required by the meter. A syllable is long if it contains a naturally long syllable or is followed by a double consonant which is thought to slow down the voice enough to lengthen the syllable. But a skillful poet is able to manipulate these requirements to create powerful effects. Other effects can be achieved by the elision or “merging” of one syllable with the following, or “Hiatus” which ignores this merging. Also, the freedom of word order, particularly in the Latin language, quite foreign to what we expect in English, allows many sorts of special effects.

I will give examples from several well-known Greek and Latin poets including Homer, Pindar, Virgil, Horace, and above all Catullus, truly one of the greatest masters of sound in Latin poetry.

Warren Smith is a retired professor of Classics at the University of New Mexico and has also taught in the Philippines and Kenya. His most recent book is "Religion and Apuleius' Golden Ass: The Sacred Ass" (Routledge 2023).

Fountains of delight

Anne Marie Werner-Smith

This short talk demonstrates the “in-progress” development of a series of stoneware fountains to be displayed at a solo show at La Galeria at the Shaffer Hotel, in Mountain Air, New Mexico: the opening reception is October 25th (both the opening of the Guild’s Fall conference as well as the author’s birthday). The title refers to Psalm 87, vs 7 (King James translation), but, in a broader sense, graces the biblical themes of water and streams in the desert. Anne Marie will discuss up to 12 fountain designs at various stages of creation, from first inspirations to aspects of construction focusing on harmony, water flow and sound and durability. Some photos and short videos will accompany the talk.

Anne Marie Werner-Smith is a retired college instructor whose academic work centered on multi-culture teacher education, innovative English as a Second Language methodology and Business Communication skills. She has been focused on stoneware sculpting and hand building clay objects for the last 30 years, resulting in several solo shows at different galleries in Santa Fe, Albuquerque, Tomé and Mountain Air New Mexico.

The MAGUS: The Life and Unlives of Montague Summers

John Wirenius

I first ran across the works of Montague Summers in early 1978, when I was eleven or twelve years old, having just read *Dracula* and newly gripped by vampire stories. Burrowing in my public library’s adult section (I was an omnivorous reader and allowed to run amok with pretty much no limits thanks to my understanding parents), I stumbled on a faded, once brick red volume, *The Vampire: His Kith and Kin*. I borrowed it, brought it home with me, and struggled to understand portions of it. Summers’s deliberate choices of archaic words throughout the book made for heavy going, but also

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communicated a compelling gravitas. He laid out a web of supernatural tales offered up as truth, an invitation to worlds of wonder, of horror, and of courage against the darkest kinds of evil one could imagine. Of course I was hooked. My eleven or twelve-year old self loved these superstitions, even though I was a product of an age that no longer believed in them, and my own relish of them was supported by the willing suspension of disbelief—an ability to hold my love of the macabre while reading, and to exist in the daylight world of my late childhood. But I never got quite free of Montague Summers. His own lanthanine preference for obscure scholarship and words intrigued, and his excavation of long-forgotten folklore made me feel like a co-conspirator with him, a cheerful purveyor of old mist, forbidden mysteries, and secrets long held. Many, many years later, I was having a discussion with Nicholas Birns, (who later kindly invited me to be his co-author on *Anthony Trollope: A Companion* for McFarland (2021)), and the subject of another Anthony—Anthony Powell—came up; specifically, Powell’s highly dodgy cleric, Canon Paul Fenneau, a devotee of the occult, and I thought immediately of Montague Summers.

The Rev. Montague Summers has left an indelible mark on popular culture, an even deeper legacy on occult studies and the folklore and history surrounding them. Along the way, he almost single-handedly masterminded a revival of an entire school of drama that had been largely forgotten, painstakingly editing and publishing the texts of the Restoration Comedies of the 17th and 18th Centuries. In the wake of that success, Summers doubled down on his bet, and was among the founders of *The Phoenix Theatre* (1919-1925), and its successor, *The Renaissance Theatre* (1925-1928), in which he remained active. Both ventures triumphantly demonstrated that these plays could be successfully presented to modern audiences. Summers was also the first scholar to argue for the place of Gothic literature as a movement or a genre in its own right, and he made a powerful case for its merit and worth. He also anthologized much gothic and supernatural fiction that might have been lost but for the volumes he edited, while also adding his own contributions to the genre. Along the way, Summers advocated for authors whose importance had been dismissed or forgotten, such as Aphra Behn, the first professional female novelist in English literature. His devotion to these authors, and especially Mrs. Behn, whom he clearly adored, is of a piece with his tastes—he is like a chivalrous knight in his defense and appreciation of her work. His chivalric side likewise called him to ride to defend his earliest writing romance, Ann Radcliffe. Summers also lived as a gay man in a society that was even more intolerant of queer lives than is our own time; when Summers refused to act in a conventional performance of manliness to his father or to schoolmasters, he risked very real consequences, daring them to expel or disown him. Summers brought considerable courage to those encounters and others, flaunting his difference under a cloak of centrality and of learning.

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Summers’s supernatural studies are, of course, the primary source of his reputation today. His pioneering translation of the 15th Century witch hunter’s manual, *The Malleus Maleficarum*, was, until

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relatively recently, the only way in which this historically important document, outlining the procedures used to detect and prosecute suspected witches from the 15th through the 17th Centuries, could be experienced by those not able to read Latin. Summers's translation stood unchallenged from its publication in 1928 until 2006, when Cambridge University Press published Christopher S. McKay's edition. Even though Summers is seldom discussed in academic circles, his writings on the supernatural (now mostly in the public domain) are readily available—sometimes repackaged and retitled, sometimes marred by the later publishers. Conversely, both of his two weighty works on vampire lore, *The Vampire: His Kith and Kin* (1928) and *The Vampire in Europe* (1929) have been honored with recent critical editions. These critical editions are very well done, thorough and expansive, and shed a new light on certain of the difficulties the two volumes present to the general reader. Eager readers of the 1928 and 1929 editions of the volumes have on occasion found themselves stymied in long untranslated sentences in Latin, not to mention Summers's delight in sprinkling among his prose archaic words and constructions that have long ceased to be among the living, a kind of undead discourse.

Summers still has faithful readers today, as demonstrated in the *podcast Terror at Collinwood*, in which show host and literary academic Danielle Gelehrter has more than once drawn on Summers's vampire books to resolve disputes with a guest on the program as to the "rules" applicable to vampires in the 1966-1971 gothic soap opera *Dark Shadows*. The lore Summers curated as to witchcraft, vampires, and werewolves have found expression in the film and television industries as well as in novels and short stories. The repository of our nightmares, and our cleansing fears, have been shaped by this almost forgotten scholar and storyteller—Summers's own fiction is worthy of our time—who preserved as well as entertained.

John F. Wirenius is a native New Yorker, an author and a fencer. He has been a lawyer for nearly 25 years, in which he has litigated over 50 criminal cases, including two appeals from the death penalty. More recently, he has been lead counsel in cases involving labor law, and civil rights and constitutional cases, including First Amendment free speech claims. John's passion for literature has led him to write fiction as well as non-fiction, and his most recent work builds upon the works of the Victorian master of psychology, Anthony Trollope.

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**Minutes of the 2024 Business Meeting
Held at the Transfiguration Spirituality Center in Cincinnati, Ohio
26 October 2024**

Attending this face-to-face meeting were the following Guild members (including those newly inducted): Bob Benson, Mary Ellen Bowden, Mark Brown, Don and Myra Marx Ferree, Debra Freeberg, John Gatta, Ed Hansen, Richard and Anne Hiskes, Chris and Martha Kaiser, Matthew Mitchell, William Polik, John Singleton, Warren and Anne-Marie Smith, Alec Valentine, Gregg Wentzel, and Peter Williams.

President Mark Brown called the meeting to order at 4:35 p.m. EDT, after which John Singleton led in prayer.

1. Upon a motion by Bob Benson, the previous Recording Secretary's Minutes of the 2023 Annual Business Meeting were voted into approval without correction.

2. Will Polik, chair of the New Member Committee, reported that five previously recommended candidates for membership were attending this meeting in person: Debra Freeberg, Anne Hiskes, Richard Hiskes, and Matthew Mitchell, and Gregg Wentzell. Upon a motion from Don Ferree, all five were enthusiastically voted into Guild membership. Ed Hansen pointed out the need to continue recruiting new members.

3. Nominations Committee Report and Election of Officers

At the close of this October meeting, Mark Brown will have concluded his term as President and Ed Hansen as Corresponding Secretary. Ed reported that Mike Krasulski has agreed to become our new Corresponding Secretary, and that Mike's digital and other qualifications bode well for his service in that role. So upon a motion from Ed, those gathered voted to approve Mike Krasulski's appointment as Corresponding Secretary.

We have not yet identified a member able and willing to assume the vacant office of President. How, then, will essential Guild operations be carried out during the next year? Ed Hansen and others have proposed a plan for this, as described under New Business.

4. Corresponding Secretary's Report

Upon a motion from Don Ferree, those gathered voted to approve Ed Hansen's report. Ed remarked on the successful winter virtual meeting of the Guild in March. We are also fortunate to have received the benefit of Bob Benson's informative, colorfully illustrated winter and summer issues of the *Vox Scholarium*.

5. Treasurer's Report

Upon a motion from Ed Hansen, those gathered approved Alec Valentine's written report. At this point forty members have paid their annual dues. Following our expenditures for this year's annual meeting, we should have something like \$8600 remaining in our holdings.

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6. Vice-President's Report

Upon a motion from Warren Smith, those gathered voted to approve John Singleton's written report. Members also applauded John's major and varied contributions to the success of this year's meeting in Cincinnati. No site has yet been determined for next year's annual meeting. New Orleans had been mentioned previously but could be more costly than is now considered feasible. Meeting at the Episcopal Seminary of the Southwest in Austin, Texas, is one promising option under consideration.

7. President's Report

Upon a motion from Ed Hansen, those gathered voted to approve Mark Brown's written report and oral summary.

8. New Business

The unusual circumstance of finding ourselves without a President during the coming year seems to call for a novel solution. Ed Hansen has outlined a provisional plan for how we might continue to perform all essential functions. Comprised in that plan are the following elements:

a. Will Polik, as chair of the New Member Committee, would assume an expanded role in ensuring that we proceed in timely fashion to recruit and review new candidates, reporting from time to time to the Executive Committee on the progress of that endeavor.

b. John Singleton, as Vice President, would not only continue to bear main responsibility for organizing the next Annual Meeting, but would also plan and chair regular meetings of the Executive Committee.

c. Members of the Executive Committee would share responsibility for all needed operations of the Guild not otherwise addressed by other persons or committees. Bob Benson, as editor of the *Vox Scholarium*, would continue to serve as a valued member of the Executive Committee; Ed Hansen and Mark Brown have also agreed to serve with that body, as they are able, in the capacity of nonvoting advisors.

Upon a motion by Don Ferree, those assembled voted to endorse the implementation of this plan.

At the suggestion of member Charles Huttar, participating virtually, members then agreed to allow a temporary recess of the meeting before resuming deliberations at 7:37 p.m.

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The stated purpose of this addendum to the regular meeting was to review the Guild's original, 1940 *Statement of Its Organization, Purpose, and Activities* with an eye toward assessing the Guild's current purpose and future direction. President Mark Brown began this process by reading out salient portions of the 1940 Statement, including its affirmation that the Guild exists in part "to exhibit the relation of the secular and the religious to one another."

What followed from there was a free-flowing discussion in which diverse views were expressed. Some indication of the points raised is recorded here, without naming the speaker in each case. Everyone did acknowledge that circumstances within the Church, the academy, and society had changed a good deal since 1940, and that the Guild's role and recognition within the Episcopal Church had diminished accordingly through the intervening decades. How then should we now look to reconceive our purpose and role? No formal motions were made or contemplated, and no solid conclusions were reached about how best to chart the Guild's future.

It's possible to discern, however, two rather different visions of how best to chart the Guild's future emerging from this discussion. One vision would encourage us to take steps toward substantially heightening the Guild's impact on the Episcopal Church as well as, perhaps, academia and American society at large. We could, for example, further develop the resources of our website, using it to post position papers or videos on various topics, thereby sharing the benefits of our learning more widely with others within and beyond the Church. The Executive Committee might create a Website Committee to enlarge the site's potential influence. We might seek an alliance with other church-friendly groups. And we might confer with church leaders—including the new Presiding Bishop—to discern new ways of recovering our relevance within the Episcopal Church and advancing the welfare of higher education.

The other vision would be more inward-looking. If we adopt this view we should not, given the Guild's modest size and resources, suppose it could "change the world" or receive much notice now within the Church. But what the Guild has long been doing, and continues to do quite effectively, is to help its members "pull things together" within their own lives and vocations. From this perspective, the Guild is best understood as a home place of nurture where members are encouraged to integrate their lives of faith, imagination, teaching, and serious academic or creative inquiry.

The two visions in question may not be, in all respects, mutually exclusive. In any case, many opinions were voiced or questions raised during this phase of the meeting, not all of which could readily be categorized as either "inward" or "outward" looking for the Guild's future. But at least some of these additional points are mentioned here:

--How might we best respond to the animus against public education, or the resentment against higher education, currently evident in the public sphere? Have we a role in helping to educate citizens for democracy?

— continued below —

In highlighting the broader value of faith-inspired intellectual inquiry? In presenting a Christian alternative to the right-wing, authoritarian image of faith communities prevalent in many sectors of today's culture?

--Do we really need the multiple phases now in place for approving new members of the Guild? Should we lower the barriers to membership so as to admit promptly most anyone willing to commit to what we are and do?

--The website's current listing of Guild members needs updating to ensure that all members, including its women members, are properly identified. How might we otherwise move further beyond the "boys' club" identity that seemed to have been established from the Guild's founding. "It is time," I heard someone mutter, "for us to see a woman President"!

Upon a motion from Warren Smith, those gathered voted to adjourn at 8:37 p.m.

Respectfully submitted,

John Gatta, Recording Secretary

New Guild President

We are delighted to announce that Myra Marx Ferree has agreed to serve as President of the Guild of Scholars of the Episcopal Church. Myra's priority will be the recruitment of new members and re-engagement of past members who are no longer active. She is also interested in increasing the diversity of Guild membership.

Myra is a former professor of sociology and director of the Center for German and European Studies at the University of Wisconsin–Madison, where she was also a member of the Women's Studies Program. She has written numerous articles about feminist organizations and politics in the US, Germany and internationally, as well as about gender inequality in families, the inclusion of gender in sociological theory and practice, and the intersections of gender with race and class. (From Wikipedia).



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Participants and new members attending the 2024 Annual Meeting



New Members of the Guild (left to right): Richard Hiskes, Anne Hiskes, Matthew Mitchell, Debra Freeberg, Gregg Wentzell



Guild members who attended the 2024 Annual Meeting at the Transfiguration Community in Glendale, Ohio.



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Various views of the activities and meals that took place at the 2024 Annual Meeting of the Guild of Scholars at the Transfiguration Spirituality Center in Glendale, Ohio, October 24-27 2024.

Announcing 2025 Annual Fall Conference: October 23-26 at the Music Center in Brevard, North Carolina



The 2025 Annual Meeting of the Guild of the Scholars of the Episcopal Church will be held, DV, at the beautiful and peaceful Brevard Music Center, Brevard NC, from Thursday October 23 to Sunday October 26 2025.

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- The Meeting will commence early Thursday evening with a reception, followed by a presentation and/or short talks.
- Academic presentations will be interspersed with discussions and visits to places of historical interest in the area. We are discussing the idea of having one day of more concentrated academic activities for those who are unable to attend the whole conference (due to childcare issues, teaching etc.).
- Thursday, Friday and Saturday evenings will conclude with a service of Compline or Evensong.
- Saturday's events include the Annual Guild of Scholars Business Meeting and the annual banquet.
- Sunday's program will include an act of Worship and one or more presentations; the estimated time of departure from the Brevard Center will be 11 to 11:30 am.

Further details, including accommodation and food costs, will be circulated to members in the next month or so.

Financial and other support

The Guild Executive Committee has decided that up to \$500 of financial assistance per person will be available to a restricted number of members who would not otherwise be able to attend. Please write to the Vice President (email john.singleton@physics.ox.ac.uk) in confidence to apply for such support. It is planned to provide transport to and from local airports if necessary.

Call for Presentations (deadline Ascension Day, Thursday May 29, 2025)

We should like to solicit proposals for presentations describing members' research and/or artistic activities. The former will be the usual *academic lectures* with slides; the latter can involve *readings of poetry or prose, visual depictions of art* (e.g., sculpture, paintings, photographs) with commentary, *enacted drama, descriptions of the creative process, or music*.

We also encourage proposals for *curated interviews* (i.e., planned two-person discussions) or "*fireside talks*" in which a member reviews his or her academic career.

Following the format at the 2024 Fall Conference, these presentations can be "short" (25 minutes, plus 5 minutes for questions) or "long" (50 minutes, plus 10 minutes for questions).

Please email John Singleton (john.singleton@physics.ox.ac.uk) with proposals by **Ascension Day 2025**, giving your phone number so that he can discuss them with you if necessary. (Earlier submissions are of course very welcome!) The proposals can comprise a title plus abstract (less than one page) or an idea (e.g., "wouldn't it be interesting to interview member X to hear how her ideas on topic Y developed in her long academic career?") to be fleshed out by phone or email discussions. You can also text John on 505 709 8817 to set up a time to discuss a presentation.

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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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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 year. 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

Advance Notice of the Annual Fall Conference, October 2026

The Fall conference in **2026** will take place, DV, in Los Alamos, New Mexico. We hope to hold talks and other events in historic *Fuller Lodge*, designed by the famous South-Western architect John Gaw-Meem and seen in the *Oppenheimer* film, and *Trinity on the Hill Episcopal Church* (with use of the church or chapel for services). The houses where Fermi, Oppenheimer and other luminaries lived are preserved on “Bathtub Row” and there are two excellent museums. The extraordinary Bandelier Monument (native American settlement, c. 1400) is nearby, and 17th Century Hispanic villages with their Adobe churches are handy. There are walking tours and the town is scenic (with a backdrop of mountains rising to 10,500 ft), quiet and safe. For those wishing to stay on and make a holiday of the occasion, Taos, quondam home of D.H. Lawrence, and location of the storming of Governor Bent’s residence, UFOs, the *Taos Hum* and other arcane phenomena is 90 minutes to the North. We hope to operate a shuttle for those who fly into Santa Fe (40 minutes) or Albuquerque (1 hour 30 minutes). There is an excellent (world-class) pipe organ in Santa Fe for a recital.

Please note that the 2027 conference is to be held somewhere along/around the Chicago-Detroit-Ann Arbor-Wisconsin trajectory. Advice on possible locations will be gratefully received.

John Singleton
Vice President

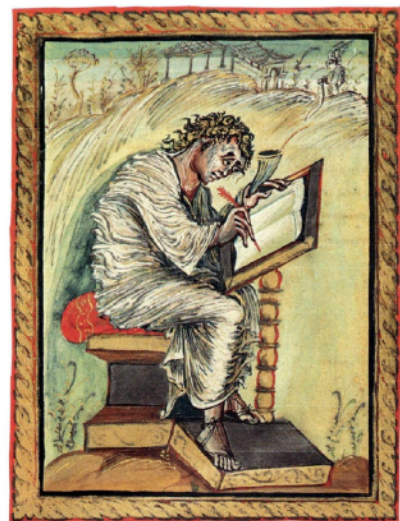
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We are always happy to receive news of members! Please send your information to Bob Benson (bensonra@miamioh.edu), editor of the *Vox Scholarium*. Please include your current academic or other affiliation and the publishing house or periodical in which 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.

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Myra Ferree, President (mferree@ssc.wisc.edu)
John Singleton, Vice-President, Program Director
(john.singleton@physics.ox.ac.uk)
John Gatta, Recording Secretary
(jogatta@sewanee.edu)
Mike Krasulski, Corresponding Secretary
(mkrasulski@gmail.com)
Alec Valentine, Treasurer (acvalenti@yahoo.com)
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An interpretation of a classical scholar as an evangelist in the Ebbo Gospels (816-835).