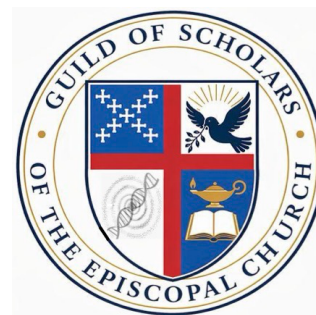


VOX SCHOLARIUM

Newsletter of the Guild of Scholars of the
Episcopal Church



Guest Editorial

The usual editor of *Vox Scholarium*, Robert (Bob) Benson is currently indisposed, and so, with some trepidation, I have temporarily taken on the Editor's mantle (or perhaps that should be *keyboard*).

The main purpose of the current *Vox* is to provide details of our forthcoming Conference and Annual Meeting, to be held in Los Alamos, NM, towards the end of October 2026. Details fill Section 1 below, including a full, provisional, schedule (Section 1.2) and a complete set of abstracts for the presentations (Section 1.3). Perhaps of greatest urgency, the registration form is included at the back of this edition of *Vox* (Section 4); completed forms should be returned by September 21 at the latest.

Most readers will have perceived that the Guild's role is gradually evolving as the 21st Century staggers onward; for example, in the last couple of years, we have provided a small scholarship to enable a student, active in the Episcopal Church, to conduct research. We have also introduced financial assistance for those would otherwise be unable to attend Annual Meetings in person*. There are online Winter Guild Meetings; our webmaster, Mike Krasulski, is valiantly bringing our website up to date and making it fit for purpose. We are trying to recruit new, younger and more diverse members and revive the interest of those who are currently inactive. Annual Meetings are arranged in different parts of the USA, to involve members based away from the East Coast more easily. There has even been an attempt to engage the Office of the Presiding Bishop, to see if the Guild can be of use to the Episcopal Church as a source of valid academic information during this age of "fake news". In view of this shift away from the original discussion group that met once a year in New York, we will be reviewing the Bylaws of the Guild at the 2026 Annual Meeting; the current Bylaws are given in Section 2. Your ideas are welcome.

A preoccupation of recent Annual Meetings has been the design of a symbol or shield that represents the Guild's work. One possible idea is given at the head of this newsletter. Clockwise from top left, the panels show, using traditional imagery, (i) our allegiance to the Episcopal Church; (ii) the inspiration of the Holy Spirit (dove) in academic work and the Guild's role in bringing about peaceful academic debate amongst disciplines (olive branch); (iii) the work of philosophers and theologians (lamp), historians, linguists and literary scholars (book); and (iv) the sciences and medicine (DNA superimposed on a spiral galaxy). Suggestions will be enthusiastically received; we hope to come to a decision at the October meeting before engaging an artist to produce a final version using traditional tools and materials.

Finally, several members have said that they would like to see the *Vox* as more of a magazine or journal, rather than a newsletter; it would be the home of articles of particular interest to Guild members, or perhaps transcripts of some of the lectures given at our in-person and online conferences.

I am pleased to receive emails on any of the above topics; and I look forward to seeing some of you at the 2026 Annual Meeting.

John Singleton, Vice President (email: john.singleton@physics.ox.ac.uk)

*Please email me in confidence if you need such assistance.

1. Annual Meeting and Conference of the Guild of Scholars, Oct. 22-25, 2026

1.1 Overview

The Guild of Scholars of the Episcopal Church is pleased to announce our upcoming Annual Meeting and Conference on October 22-25 in Los Alamos, NM. We have scheduled several lectures, an organ recital, time for discussions and/or socializing, plus some healthy cuisine, and excursions to Bandelier National Monument and to museums in Los Alamos.

- Lodging: the Wingate by Wyndham 2455 Trinity Drive Los Alamos, New Mexico 87544.
- Meetings: Trinity on the Hill Episcopal Church, 3900 Trinity Dr., Los Alamos NM 87544.

Rooms at the hotel may be single (one king bed) or double (two queen-size beds) at the same price, \$420 for three nights. Please arrange your own roommates. Lunch, dinner, coffee/tea/wine/snack breaks, the Banquet and other conference expenses will cost a total of \$255 (\$85 per day). A registration form is attached to this edition of *Vox Scholarium*. The form must be received by September 21, 2026.

On Thursday, October 22, we begin with registration and dinner, followed by talks, discussion and Compline. The excursions, further lectures and discussions, the annual meeting, the banquet and evening worship will occur on Friday 23 and Saturday 24 October. The conference concludes around noon on Sunday morning, following Eucharist at 8:00 am and the final lectures/discussions; a take-away bag lunch will be available.

1.2 Provisional schedule

Sessions will be held at Trinity on the Hill Episcopal Church (TOTH), 3900 Trinity Drive, Los Alamos, NM 87544. TOTH is about a 0.7 mile walk from the hotel. Car rides will be provided for those who prefer not to walk.

Thursday October 22

- Afternoon: Check into hotel: casual walks around Los Alamos for early arrivals; informal tea in local establishments, etc..
- 4:30-5:30 pm Registration at Trinity on the Hill (TOTH)
- 5:30 pm Dinner (New Mexico regional food) at TOTH
- 6:30 pm Reception at TOTH (wine, post-prandial nibbles), lectures and discussion.
- Shamiran Mako: *Structuring exclusion: institutions, grievances and ethnic state capture in Iraq*
 - Anne Marie Werner-Smith: *Fountains of delight: water in the desert - a sequel*
- 8:00 pm Sung Compline by candle-light in TOTH Sanctuary, no congregational participation required; spiritual rest in the darkness with plainsong.

8:30 pm Rides to hotels, further discussion and wine as required.

Friday October 23

- 9:30 am: Lectures and discussion at TOTH: Classical and modern literature, education.
- Thomas Edward Frank: *Gadflies and innovators: the historic role of "experimental" colleges as models for liberal arts education*
 - Jameela Lares: *John Milton Wrote a Logic Textbook?*
 - Warren Smith: *Humor in Juvenal's Third Satire*
- 12:30 pm Lunch (soup, sandwich, salad) at TOTH
- 1:30 pm Excursion to Bandelier National Monument.
- 5:00 pm Refreshments at TOTH- brief summaries of members' research.
- 6:00 pm Dinner (Indian/Bangladeshi food) at TOTH.
- 7:00 pm Geoffrey Harris Ward: *Organ Recital*, TOTH Sanctuary (pipe organ).
- c. 8:00 pm Evensong (1662 BCP) with congregational hymns and canticles.
- c. 8:40 pm Rides to hotels, further discussion and wine as required.

Saturday October 24

- 9:30 am Lectures and discussion at TOTH: Religion, history and science
- Virginia Garrard: *Anglicans in the Caribbean: Empire, Race, and Religious Adaptation.*
 - Susan D. Amussen: *Enslaved Black Children in Late 17th century England: Patriarchy, Race and Age.*
 - John Singleton: *Parallels between scientific discovery and religious faith.*
- 12:30 pm Lunch (soup, sandwich, salad) at TOTH
- 1:30 pm Walking tour of Los Alamos, including e.g., Fuller Lodge, Bethe and Oppenheimer houses, Bradbury Science Museum and Los Alamos History Museum. Tea, coffee and resting places are available close at hand (e.g., *Wolf and Mermaid*, *Sugar and Cream*, *Bathtub Row Brewery* etc.)
- 4:00 pm Annual Meeting at TOTH.
- 6:30 pm Banquet at *Beef and Leaf* Restaurant (contemporary Euro-American gourmet food).
- c. 8:30 pm Evening prayer with hymns at TOTH (optional).
- c. 9:00 pm Rides to hotels, further discussion and wine as required.

Sunday October 25

- 8:00 am Rite 1 Holy Communion at TOTH
- 9:00 am Coffee and refreshments with the 8:00 congregation
- 9:30 am Lectures and discussion at TOTH: Religion, Society and Politics
- David Bains: *The Burial of the Dead and the Raising of Washington National Cathedral.*
 - Peter Williams: *Cracking the MAGA code*
 - Concluding remarks
- 11:30 am Collect sandwich lunches and depart.

1.3 Abstracts and biographical sketches

The lectures and the organ recital are listed in alphabetical order by speaker/performer surname. Apart from Anne Marie Werner-Smith's 15-minute sequel to her 2025 lecture, all lectures will be 40-45 minutes, plus 20-15 minutes (i.e., 60 minutes total) for questions and discussions. Refreshments will be provided during question/discussion times.

Enslaved black children in late 17th century England: patriarchy, race and age

Susan D Amussen, University of California, Merced

A substantial group of late 17th century English portraits of elite women include enslaved black children. We know children were sent from both Africa and the American colonies as gifts to patrons in England. What can we find out about these children? What happened to them as they grew up? This paper uses the scattered evidence of enslaved Black children's lives to explore the complexities of their experience. At the same time, it moves out from their experience to the ways in which those experiences illuminate the social hierarchies of patriarchy, race, and age, and interact and change each other.

Susan Amussen is a retired Professor of History in the Department of History and Critical Race and Ethnic Studies at the University of California, Merced. She is an historian of Early Modern Britain and the Atlantic World; her research has focused on constructions of hierarchy and power – gender, race, and class – in Britain and in the British Atlantic. She has also been deeply engaged in dialogue with literary scholars, and increasingly, involved in thinking about literary texts as historical sources.

The burial of the dead and the raising of Washington National Cathedral

David Bains, Samford University

Today, Washington National Cathedral is, arguably, the most prominent architectural landmark in Washington, D.C., not owned by the federal government. The cathedral's completion and continued prominence in American life is due in large part to its association with the burial of the nation's illustrious dead. For example, the cathedral has played a central role in the past four presidential funerals (and in two of the preceding three). The interment of President Woodrow Wilson in the crypt of the Cathedral's Bethlehem Chapel in 1924 and subsequent translation of his body to a permanent tomb on the main level of the cathedral's expanding nave in 1956 secured the cathedral's place in American civic pilgrimage and ritual.

Wilson's interment in the cathedral was due both to the circumstances of his death — his home, where he died, was less than two miles from the cathedral and his widow was a loyal Episcopalian — and to the diligent efforts of the recently installed bishop of Washington, James Freeman. Promotional materials for the largely un-built cathedral in the 1920s celebrated it as “America's Westminster Abbey,” implying, in part, that it was destined to be the final resting place of the nation's great and good. Freeman's efforts to repeat his success with Wilson by securing the interment of other famous Americans were largely unsuccessful (Anne Macy Sullivan [teacher of Helen Keller] and Frank Kellogg [secretary of state] are the notable exceptions), but the presence of Wilson's remains helped secure a place for the cathedral in governmental funeral rituals in the post-war era. This aided the completion of the cathedral and helped secure now customary role in the funerals of prominent Protestants in Washington.

Today the cathedral is known for both its prophetic witness (as recently manifested in Bishop Marianne Budde's appeal to President Donald Trump in her homily at the interfaith service marking his second inauguration on January 21, 2025) and its priestly role as an icon of religious, Christian, and Protestant prominence in American life. All of these depend, financially and symbolically, in part on the cathedral's effective capitalization of the dead interred within or remembered on its walls.

This presentation builds upon archival and architectural research conducted over the past 20 years. It will be supported by archival and contemporary images. It seeks to consider the materiality of religion both in terms of the physical remains of the dead as well as in architecture and art.

David R. Bains has taught undergraduate courses in religious studies at Samford University in Birmingham, Alabama, since 1999. He majored in religious studies and physics at the University of Virginia and received a Ph.D. in American religious history from Harvard. Much of his research and publications have been on the history of worship and church architecture in the U.S. He is also the co-editor of a critical edition of the early writings of Philip Schaff, the founder of the American Society of Church History. In recent years he has become increasingly focused on urban religion, particular in Birmingham and Washington, D.C. He created the website MagicCityReligion.org to feature Samford students' writing on religion in Birmingham.

Gadflies and innovators: the historic role of "experimental" colleges as models for liberal arts education

Thomas Edward Frank, Wake Forest University

In September 1933 a group of six faculty and fifteen students pulled their rocking chairs together on the porch of Lee Hall in Black Mountain, North Carolina. Almost all of them had left Rollins College in Winter Park, Florida, in a dispute over the power of the college president. After a summer of uncertainty, in the fourth year of the Great Depression, they decided to risk everything and gather at the YMCA Blue Ridge Assembly to start a college of their own. Courses were begun; the first of many German émigré faculty soon arrived in the person of Josef and Anni Albers; and by Summer 1934 some basic principles of a Black Mountain College had emerged.

The faculty's most outspoken and colorful member, John Andrew Rice, became the *de facto* leader and public face of the college. On the gadfly side of the ledger, Rice was one of many educators who decried emerging trends in American higher education. Boards of trustees were using financial contributions to shape institutional priorities. Presidents and administrators were gaining too much control over curriculum and faculty standing. Accrediting bodies were on the march toward standardization, and students were locked into academic requirements. The centuries-old traditions of liberal arts were being fragmented into departments and specialties, and thus increasingly lacked a central, cohesive purpose. Rice and his colleagues wanted a more coherent and independent model, and students wanted more freedom to shape their own studies.

On the innovation side of the ledger, with the hire of the Albers the college fulfilled its notion that placing the arts at the curricular center would be transformative. This shared experience, not of becoming skilled visual artists but of honing acute attention to the world around them, would create a community of shared practice. Students would have personal guidance from faculty but without grades, only examinations after two years and again at graduation. Students would share in the labor of college maintenance and would join in governance decisions. With no board of trustees and no central administration, the college would become a community in which students would be formed as citizens of a democracy.

In 1941 Black Mountain College moved across the valley, built its iconic Studies Building, and launched its famed Summer Arts Institutes. The college sustained its ideals for over twenty years before succumbing to economic realities. But it serves as one exemplar of "experimental" liberal arts colleges as the conscience of higher education and visionaries for reform. They have been minor players in the vast expansion of higher education, but a persistent reminder of what liberal arts education can be.

Thomas Edward Frank is Professor Emeritus of Wake Forest University. A scholar of American religious history, his research and publication has focused on American religious institutions, particularly denominations, local congregations, liberal arts colleges, and utopian communities. Professor Frank is currently writing a collection of essays exploring the people and heritage of Black Mountain College, a widely known adventure in liberal arts education, community living, and the arts from

1933-1957. He is Editor of the Journal of Black Mountain College Studies published by the Black Mountain College Museum + Arts Center in Asheville, North Carolina.

Anglicans in the Caribbean: empire, race, and religious adaptation

Virginia Garrard, Emerita Professor of History, University of Texas at Austin

This presentation examines the historical development of Anglicanism in the Caribbean and circum-Caribbean region, highlighting the complex relationship among empire, race, migration, and religious change. Although Protestantism arrived in Latin America largely through the expansion of British and later U.S. political and economic influence, Anglicanism evolved in distinctive ways that transcended its origins as an institution associated with empire and English identity.

The talk traces the nineteenth-century expansion of Protestantism through Bible societies, colporteurs, and missionary organizations that operated from British Caribbean bases such as Jamaica and British Honduras. While Anglicanism generally served expatriate British communities elsewhere in Latin America, it established deeper roots among local populations in the Caribbean, particularly among Afro-descendant communities. The ministry of James Theodore Holly, founder of the Anglican Church in Haiti and the first Black bishop in the Episcopal Church, illustrates how Anglicanism became a vehicle for Black leadership and religious self-determination.

Migration played a crucial role in this process. Afro-Caribbean workers carried Anglicanism throughout the region, especially to Panama, Costa Rica, Honduras, and other sites associated with the banana industry and the construction of the Panama Canal. In these settings, Anglican churches became important institutions for preserving community, language, and cultural identity.

The presentation also explores the intersection of Anglicanism and Black nationalist movements in the early twentieth century. Leaders associated with Marcus Garvey's Universal Negro Improvement Association found support among some Anglican clergy and laity, while George Alexander McGuire's African Orthodox Church represented an effort to create an independent Black church rooted in Anglican liturgical traditions. These developments demonstrate how Anglicanism was appropriated and reshaped to address concerns of racial dignity, self-determination, and belonging.

Ultimately, the Caribbean experience reveals that Anglicanism was not simply transplanted from England but transformed through local adaptation. The history of Caribbean Anglicanism demonstrates how a global religious tradition could be reinterpreted by Afro-descendant communities to create new expressions of faith, identity, and social meaning.

Virginia Garrard is Professor Emerita of History at the University of Texas at Austin and past Director of LLILAS Benson Latin American Studies and Collections. Her most recent monograph is *Faces of God in Latin America: Emerging Forms of Vernacular Christianity* (Oxford, 2020). She is the author of *Terror in the Land of the Holy Spirit: Guatemala Under General Efraín Ríos Montt, 1982-1983* (Oxford University Press, 2010); *Terror en la tierra del Espíritu Santo* (Guatemala: AVANCSO, 2012); *Viviendo en La Nueva Jerusalem* (Guatemala: Editorial Piedra Santa, 2009), and *Protestantism in Guatemala: Living in the New Jerusalem* (University of Texas Press, 1998). She is co-authored with Peter Henderson and Bryan McCann of *Latin America and the Modern World* (Oxford University Press, 2018). She co-edited with David Orique and Susan Fitzpatrick Behrens of *The Oxford Handbook of Latin American Christianity* (Oxford, 2020), served as co-editor with Stephen Dove and Paul Freston on *The Cambridge History of Religions in Latin America* (Cambridge University Press, 2016). Along with Mark Atwood Lawrence and Julio Moreno, she edited *Beyond the Eagle's Shadow: New Histories of Latin America's Cold War* (University of New Mexico Press, 2013). She served as single editor for *On Earth as it is in Heaven: Religion and Society in Latin America* (Scholarly Resources, 2000) and co-edited with David Stoll, *Rethinking Protestantism in Latin America* (Temple University Press, 1993). She is currently researching a new book on revolutionary Catholic priests in Central America during the 1970s and 1980s.

John Milton wrote a logic textbook?

Jameela Lares, University of Southern Mississippi.

While Milton is generally known as the author of *Paradise Lost* and *Areopagitica*, he produced a number of other interesting works, such as a history of Muscovia (i.e., Russia), various works regarding the English Revolution, and several tracts advocating divorce for incompatibility. This presentation will report on my forthcoming facing-page Latin-English translation of John Milton's textbook on logic, *Artis Logicae Plenior Institutio* ("Fuller Instruction in the Art of Logic"), which he published two years before his death in 1674. My manuscript has been delivered to Oxford University Press for publication in its Complete Works of John Milton series, in a volume with two other pedagogical texts by Milton, one on education in general and the other on grammar. In my presentation, I will explain the place of Milton's logic in Renaissance England, in the history of rhetoric, in the history of printing, and in current Milton scholarship.

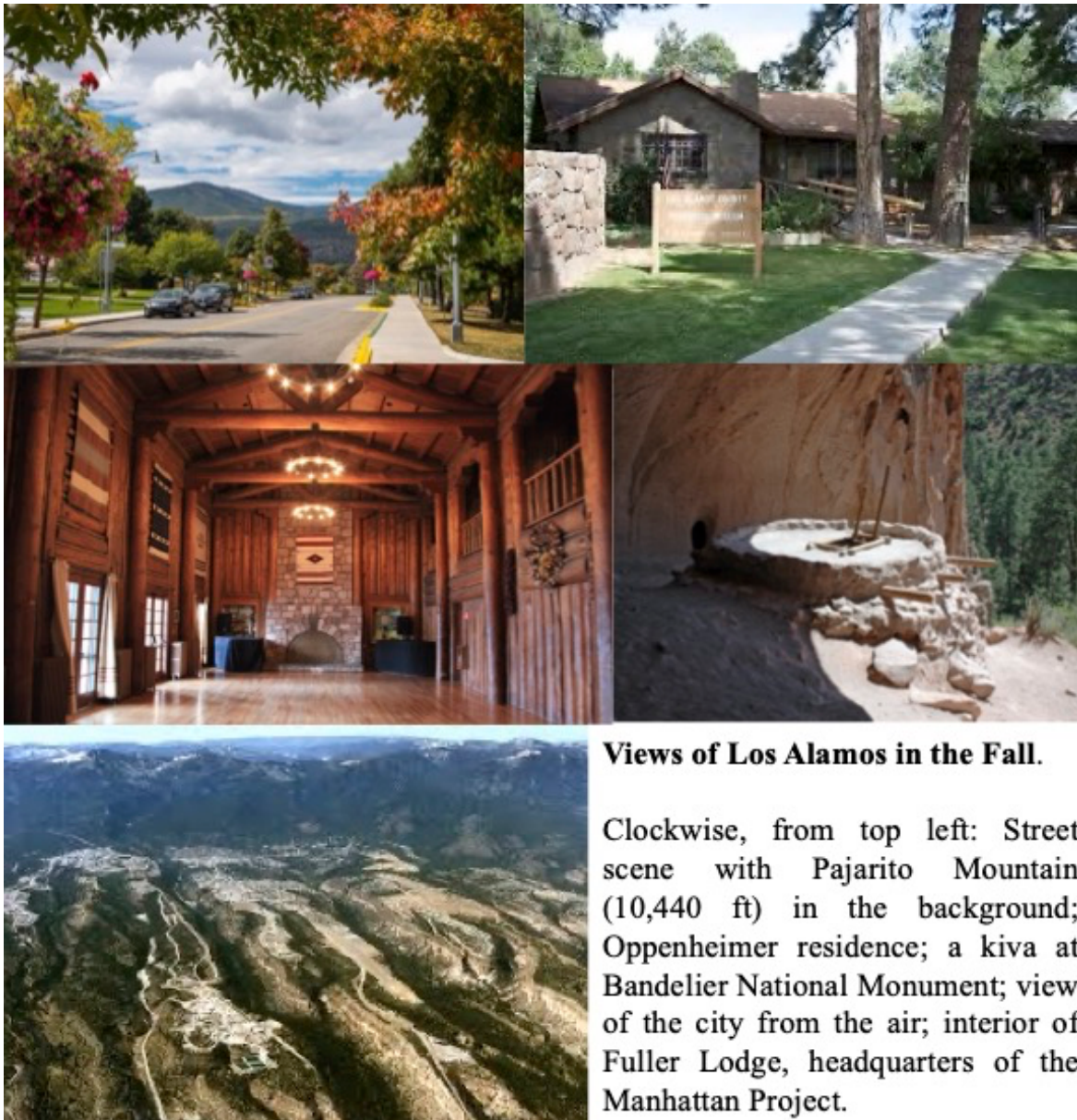
Jameela Lares is Professor Emerita of English and Charles W. Moorman Distinguished Professor of the Humanities at the University of Southern Mississippi. She has also taught abroad for an academic year as Visiting Professor of English at Loughborough University in the UK as well as teaching in 13 intensive one- and two-month programs in the UK and France. Though her main research focus is John Milton and his period, she also works in the history of rhetoric, literary study of the Bible, and children's and young adult literature. She is currently vice president of the International John Bunyan Society.

Structuring exclusion: institutions, grievances and ethnic state capture in Iraq

Shamiran Mako, Boston University

What role do institutions play in structuring ethnic dominance and state capture in divided societies? How do historical legacies of exclusion and repression influence communal mobilization and elite institutional preferences? In this lecture, I propose a historical institutionalist framework to explain how ethnic elites rely on state institutions to entrench group dominance and affect power-sharing outcomes in divided, postcolonial societies. Through a systematic analysis of elite institutional dominance strategies across critical state-building junctures, I posit that ethnic grievances and group mobilization are informed by past collective experiences with exclusion and repression as causal mechanisms that structure communal conflict over time. Using Iraq as a case study, I propose a novel theory of ethnic state capture that links elite institutional choices to strategies of political control. The lecture advances a processual argument to illustrate how historical legacies shape elite bargaining strategies and institutional preferences during the initial phases of post-conflict state-building in deeply divided societies. Drawing on extensive archival research, elite memoirs and interviews, and a systematic examination of legal and institutional changes across various regimes, I show how elites construct exclusionary institutions to maintain dominance. By situating Iraq within comparative works on postcolonial state-building in divided societies, the lecture advances a processual argument about how historical legacies inform elite bargaining and institutional design in post-conflict settings.

Shamiran Mako is an Associate Professor of international relations and political science at the Pardee School of Global Studies at Boston University. She is also a member of the Graduate Faculty at the Political Science Department at Boston University. Her research and teaching focus on the international relations of the Middle East with a substantive emphasis on the politics of state formation and colonial legacies, ethnic politics, governance in divided societies, institutions and post-conflict statebuilding.



Parallels between scientific discovery and religious faith

John Singleton, National High Magnetic Field Laboratory, and University of Oxford.

John Polkinghorne, the renowned theoretical-physicist-turned-theologian, liked to say that "the Old Testament is just like a scientist's logbook". Triggered by this statement (which, in my experience, seems to be generally unhelpful to non-scientists!), my talk will explore how scientific endeavor mirrors faith in the Judeo-Christian tradition. Various topics will be negotiated on this journey, including: (i) the idea that science and faith are (or should be) diametrically opposed to certainty; (ii) the possible reasons why science as we know it evolved in (Christian) Western Europe; (iii) the disconnect between faith and its practical outcomes in both science and religion; and (iv) the transition from natural philosophy to science, with all its unfortunate consequences. Illustrative examples will involve historical figures including Macrina the Younger (sister of Basil the Great), Thomas Kuhn (he of the "paradigm shift") and Robert

Grosseteste, along with my own scientific logbooks (currently at volume 217 of the second series) and, as we are meeting in Los Alamos, the first test of a nuclear weapon.

John Singleton is a condensed-matter physicist and electrical engineer at the National High Magnetic Field Laboratory Pulsed-Field Facility, visiting professor at Oxford University and fellow of the American Physical Society and Institute of Physics. 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.

Fountains of delight: water in the desert

Anne Marie Werner-Smith, University of New Mexico, and Santa Fe Community College

Following her Spring 2025 lecture to the Guild, describing the creative processes involved in the above exhibition, Anne Marie will present a 15-minute slide show of the final versions of the sculptures. The illustrations will be accompanied by a description of the personalities of each of the sculptured water pieces. Examples of her artwork will also be on display for viewing and touching.

Anne Marie Werner-Smith, PhD, followed an academic career in multicultural teacher education. In parallel, she has been making pottery for 55 years, learning from artisans in England, Germany and New Mexico. She has exhibited in galleries since 2000, with numerous solo shows featuring sculptures and fountains.

Humor in Juvenal's third satire

Warren Smith, University of New Mexico

Juvenal's *Third Satire* describes the trials of Juvenal's friend Umbricius in trying to make a living in the city of Rome, where he complains of traffic, noise, run-down apartments, an influx of foreigners, and crooked people who take all of the good jobs. Critics are very hard on Umbricius, accusing him of having xenophobia, being a redneck and lazy. Rather than seeing the satire as a criticism of Umbricius, I see the poem as a slapstick farce about big city living, comparing it with modern comedies by Charlie Chaplin, Harold Lloyd, and Jacques Tati. I also make an extended comparison with the satiric persons of Horace's *Satire 4*, where the poet struggles to make a trip to Brundisium while struggling against diarrhea, sexual frustration, and a cook who burns down the restaurant. The satiric persona often gains laughter by exposing his own follies and getting the reader to identify with all the frustrating and embarrassing setbacks of his life - indeed satire allows the introduction of low-life topics which could be introduced nowhere else.

Warren Smith is a retired Professor of Classics at the University of New Mexico where he taught for some forty years in addition to teaching stints at seminaries in the Philippines and Kenya. He is the author of eight books including, most recently, 'Religion and Apuleius' Golden Ass: The Sacred Ass.' (Routledge 2023) as well as dozens of scholarly articles.

Organ recital, Trinity on the Hill Episcopal Church

Geoffrey Harris Ward, D.M.A., University of the South (Sewanee)

- Praeludium in e, BuxWV 160 by Dieterich Buxtehude (1637-1707)
- Vater unser im Himmelreich by Georg Böhm (1661-1733)
- Fantasy in g, BWV 542 by Johann Sebastian Bach (1685-1750)
- Master Tallis' Testament by Herbert Howells (1892-1983)
- Toccata in d, Opus 59, No. 5 Max Reger (1873-1916)

- Dance by Kola Owolabi (b. 1978)
- Litanies by Jehan Alain (1911-1940)

Organist and conductor Geoffrey Harris Ward has held positions in Canadian and American churches including the Healey Willan Organ Scholar at The Church of Saint Mary Magdalene (Anglican) in Toronto, ON. He has served in the Episcopal Church (USA), the United Church of Christ (USA), the Presbyterian Church (Canada), and the Catholic Church (USA). He has conducted children's choir festivals in Arkansas and Tennessee (USA), worked for the CREDO Episcopal Convocation,



and was the Artistic Director of the Memphis BoyChoir Inc. for ten years. He has performed recitals across the United States, Canada, Scandinavia, Netherlands and the United Kingdom, most recently at Westminster Abbey, London. Ward commenced his duties as University Organist and Choirmaster at the University of the South (Sewanee) in July 2016 where he is also on the faculty for the Department of Music teaching organ and conducting lessons, directing the University Choir, and teaching church music and history courses. During his tenure, the choir has grown from 40 to over 70 members and has made choral tours of the United States, Canada, England, and Ireland.

Ward is originally from Brampton, Ontario, Canada. He earned a diploma in piano performance (A.R.C.T.) at the Royal Conservatory of Music in Toronto and two bachelor degrees at the Marjorie Young Bell Conservatory of Music at Mount Allison University in Sackville, New Brunswick. One degree in trumpet performance (B.M.) and one in music education (B.M.E.). Ward completed the Master of Music (M.M.) degree at Arizona State University in Tempe in instrumental conducting before completing his Doctorate in Musical Arts (D.M.A.) in Organ Performance and Church Music at the University of Kansas in Lawrence. Ward currently serves as Board President for the Sewanee Church Music Conference and is a member of the Association of Anglican Musicians, the American Choral Directors Association and the American Guild of Organists

Cracking the MAGA code

Peter Williams, Miami University in Oxford, Ohio

MAGA -- "Make America Great Again" -- has been one of the most powerful and surprising social and political movements within memory. Although it is in some ways in continuity with earlier right-wing phenomena such as populism, postwar anti-Communism, the "Reagan Revolution," the Tea Party, and the Religious Right, its mixture of these elements with unshakable adherence to a charismatic leader -- Donald Trump -- presents a problem of understanding for those of us who rely upon logic, reason, and empiricism as well as the Christian/Anglican moral tradition and a more general humanitarianism for navigating the world.

Although MAGA is closely associated with the American Evangelical/Fundamentalist tradition, and exhibits some of its characteristics such as apocalypticism, it is additionally and perhaps more deeply rooted in more primordial elements of religious and symbolic behavior. These include tribalism, revelation, rituals, origin myths, apocalypticism, purity, and demonology. This presentation will explore how some of these elements have become mixed with American populist and evangelical traditions to produce our current situation.

Peter Williams graduated *magna cum laude* from Harvard College in 1965 with a concentration in History and Literature, and was elected to Phi Beta Kappa. He received his Ph.D. in Religious Studies from Yale in 1970. He taught courses on American religious and cultural history at Miami University in Oxford, Ohio, from 1970 to 2012, and now holds the title of University Distinguished Professor Emeritus of Comparative Religion and American Studies. He served for several years as Director of the Program in American Studies and Chair of the Department of Comparative Religion at Miami. He also has held visiting

appointments at Bexley Hall Seminary, Bowdoin College, and Stanford University, as well as three grants from the National Endowment for the Humanities. He is the author of several books on religion in American culture and religious architecture.

2. Bylaws of the Guild of Scholars of the Episcopal Church

I. Name of the organization:

Guild of Scholars of the Episcopal Church

II. Principal address of the organization:

Edward Hansen
227 W 19th Street
Holland, Michigan 49423

III. Purpose of the organization:

The original purpose of the Guild of Scholars of the Episcopal Church was developed during the original organizational meeting in 1940 and is set out in the document “The Guild of Scholars in the Episcopal Church: A Statement of its Organization, History, Purpose and Activities”. The responsibilities of the Christian scholar are described in this document as follows (note that the male pronoun represents the practice of the time) “It is his task to demonstrate the relevance of Christian doctrine to secular life and pursuits; it is equally his task to demonstrate the contributions of secular achievement to the larger Christian enterprise.” Thus, the original purpose of the guild was to serve as a bridge between the church and a largely secular academic community. Since that time the purpose of the organization has evolved to also include the promotion of fellowship and community among scholars who identify with the Episcopal Church by providing opportunities for these scholars to worship together, present and discuss their scholarly work, and discuss issues that concern them as Christian scholars.

IV. Type of organization:

The Guild of Scholars of the Episcopal Church is a membership organization in which the members set the policy of the organization, elect the members of the executive committee, and ratify their key decisions.

- A. Qualifications for membership: Membership in the Guild of Scholars of the Episcopal Church is open to lay Episcopalians and active contributors in their academic field (including creative activity). Being an Episcopalian means regularly attending an Episcopal church or, for those living in places where there is no accessible Episcopal church, considering oneself an Episcopalian though attending another church. Being an active contributor in one’s field could include publishing scholarly articles or books, writing novels or plays, performing concerts, or showing art works.
- B. Process of becoming a member: Becoming a member begins with a nomination, generally by a current member of the guild, although self-nominations are permissible. Nomination materials, which consist of both a record of scholarly or creative activity and evidence of affiliation with the Episcopal Church, are then sent to the New Member Committee. If after reviewing these materials the New Member Committee recommends the person for membership, they are invited to a meeting of the Guild of Scholars. At the end of that meeting

the members in attendance vote on whether to invite the person to join the guild. If they accept the invitation to join, they become full members.

- C. Voting and membership: Each member has one vote on any issue brought to a vote at a business meeting. The votes of all members are counted equally. In order to vote a member must be present, at the meeting either physically or through a virtual medium (for example Zoom)
- D. Duration of membership: A member of the guild is considered an active member for as long as they pay their annual dues.
- E. Business meetings: The organization has at least one business meeting per year. This meeting occurs as part of the annual convention, typically held towards the end of October or the beginning of November. In addition to the annual business meeting special meetings may be called for other times. These meetings must be announced at least two weeks in advance in an email sent to all members. Such meetings must be available to all members through a virtual medium (for example Zoom)

V. Powers, Responsibilities, and Structure of the Executive Committee

The main purpose of the Executive Committee is to transact the business of the Guild in between annual business meetings. To do this the Executive Committee has certain powers and responsibilities to be carried out within a structure of five elected officers with specific responsibilities.

I. Powers of the Executive Committee of the Guild of Scholars of the Episcopal Church:

The Executive Committee has the power to implement policy decisions made by the larger membership at the annual business meetings.

If the need arises between business meetings the Executive Committee has the power to make and implement temporary policies needed for the smooth running of the organization.

The Executive Committee has the power to plan for the annual meeting of Guild including the selection of a venue, the program for the meeting and the agenda for the business meeting.

The Executive Committee has the power to oversee the financial affairs of the Guild including the investments of funds, the collection of dues and the payment of bills.

The Executive Committee has the power to invite potential new members to the annual meeting of the Guild. The approval of new members is a power of the larger membership. The nomination of potential new members is also a power of the membership as a whole while the vetting of these members is a power of the New Member Committee.

If an office becomes vacant between annual meetings the Executive Committee has the power to appoint a replacement who shall serve the remainder of the term subject to the approval of the membership as a whole at the next annual meeting.

II. Responsibilities of the Executive Committee

The Executive Committee has the responsibility of informing the membership about progress made in implementing policy decisions made at annual meetings.

The Executive Committee has the responsibility of bringing temporary policies before the larger membership for review at the annual meeting.

The Executive Committee has the responsibility of presenting a report detailing the financial affairs of the Guild before the larger membership at the annual meeting.

The Executive Committee has the responsibility of maintaining the roster of members and communicating with those members on regular basis.

The Executive Committee has the responsibility of notifying the larger membership of any resignations from the Guild.

III. Structure of the Executive Committee

The executive committee consists of a president, vice-president, recording-secretary, corresponding secretary and treasurer with the following powers and responsibilities:

PRESIDENT (3-year term)

To preside at business meetings of the Guild

To appoint committees as needed and serve as an ex officio member of all committees

To call and conduct a meeting of the five elected officers at the request of any one of them, allowing them to operate as an Executive Committee and to transact business between Guild meetings

To serve as a resource to the other officers and committees and keep tabs on their progress

VICE-PRESIDENT (3-year term)

To carry on the functions of President in case the President is absent or temporarily incapacitated

In the event the office of President should become vacant, to assume that position for the remainder of the term

To recommend a venue, plan the program and coordinate local arrangements for the annual meeting.

RECORDING SECRETARY (3-year term)

To record the proceedings of the business meetings and distribute provisional minutes to the members

To assist the President in preparing agendas for business meetings

To ensure the preservations and accessibility of the Guild archives

CORRESPONDING SECRETARY (3-year term)

To maintain an up-to-date roster of members and carry on such correspondence as pertains to membership status

To oversee external publicity

To conduct correspondence of an official nature on the Guild's behalf

TREASURER (3-year term)

To have custody of the Guild's funds, receive monies due, and pay monies owed

To maintain suitable banking accounts and other forms of investment

To present at the Annual Meeting a report of income and expenditures, assets and liabilities

To make such information available to the other officers as it may be needed in the course of business

To conduct any necessary business with government authorities regarding the Guild's financial affairs

EXECUTIVE COMMITTEE AS A WHOLE

To review and approve drafts of mailings to the membership as a whole

To review and approve the agenda of the business meeting

To review and approve the plans and program for the annual meeting

To resolve issues with policy implications that arise between business meetings. The actions of the Executive Board on these issues will be subject to review by the larger membership at or before the next business meeting.

3. Officers of the Guild

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)

Bob Benson, editor of the Vox Scholarium

Website: www.guildofscholars.org

4. Registration and payment form (attached as p.15)

Instructions

1. If not attending, **please pay your subscription (\$40) using the attached form.** Please include your current address, phone and email.
2. If attending, **please register by September 21** using the attached form and register for the **whole three days.** The hotel does not allow partial stays at the above rate. Arrive late or leave early if you must, but pay the full amount for three days **to the Guild**, and we will pay the hotel. (The daily expense bill is separate, and adjustments can be negotiated for partial stays.) **We prefer payment with registration**, but, if need be, it can be done at the meeting. (Please contact the Treasurer, Alec Valentine, if you have questions about partial stays or need help arranging a roommate.)
3. Additionally, **donations** are needed to continue our policy of supporting (a) those who need financial help to attend the meeting, and (b) students who propose some significant scholarship. Please consider contributing. *(Should you need financial assistance in order to attend the meeting, please email the Vice President, John Singleton, in confidence.)*
4. Los Alamos may be reached most easily from either Santa Fe (40 minutes away) or Albuquerque airports (105 minutes). If there is sufficient demand, we may arrange a shuttle to/from Santa Fe Airport on Thursday and Sunday. Please contact the Vice President, John Singleton about this.

Registration and Dues Form for Guild of Scholars 2026

This registration/dues form should be filled in and mailed or emailed (print out and scan the form) to the Vice President, John Singleton (our treasurer is currently moving to New England), at the following address:

John Singleton, 4377 Fairway Drive, Los Alamos NM 87544

email: john.singleton@physics.ox.ac.uk

Payment should be made either by check to “Guild of Scholars” and mailed with the registration form, or by PayPal at this link:

https://www.paypal.com/cgi-bin/webscr?cmd=_s-xclick&hosted_button_id=6R4PDALQARMLS

Name _____

US Mail address _____

Cell phone _____

Email _____

Lodging 3 nights (single occupancy) \$420 _____

3 nights (double occupancy)* \$210/person _____

Choose either 1 king bed _____

or 2 queen beds) _____

***If double occupancy, name of roommate** _____

Lunch, dinner, banquet, attendance for 3 days, \$255/person _____

Donation (optional) _____

Bandelier Nat. Monument \$15 _____

Annual Dues \$40/person _____

Total _____