

VOX SCHOLARIUM

NEWSLETTER OF THE GUILD OF SCHOLARS OF THE EPISCOPAL CHURCH



Autumn 2025 at the Brevard Music Center, Brevard, North Carolina

**Announcing the Fourth Virtual Guild
Conference to Take Place on March 6 & 7, 2026**

NEWSLETTER OF THE GUILD OF SCHOLARS OF THE EPISCOPAL CHURCH

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

Our virtual conference will be held on the above date, from 2pm EST to 6pm EST. As we received only two proposals for talks, there will be no Friday evening session this year.

All Guild members are invited to take part; please feel free to invite friends to part or all of the conference, especially if you think 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).

Zoom co-ordinates

Join Zoom Meeting

<https://zoom.us/j/9716340955?pwd=bXNoQ3ZLT082aUZnM3J0aTlzRjkzQT09>

Meeting ID: 971 634 0955

Passcode: HyM1ne

Please text 505 709 8817 if you experience difficulties.

Schedule: Saturday, March 7, 2026, 2:00 pm - 6:00 pm EST

- | | |
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| 2:00 pm | Introduction and BCP Midday Service |
| 2:20 pm | <p>Presentations, each 45 minutes with 15 minutes for questions (abstracts below):</p> <ol style="list-style-type: none"> 1. <i>Slaveholding at the Altar in Philadelphia: Dudley Tyng, Pearce Butler, and the Church of the Epiphany's Entanglement with Slavery.</i> Michael J. Krasulski 2. <i>Breaking the Universal Speed Limit; achieving warp factor three in the laboratory.</i>
John Singleton |
| 4:20 pm | Break (15 minutes) |
| 4:35 pm | <p>Guild "Business" Meeting – information about Guild events and priorities.</p> <p>During this meeting, we shall be electing three officer positions: Vice President, Treasurer, and Recording Secretary. Nominations are now open for these positions. If you are willing to nominate a candidate for any of these posts, or are willing to stand yourself for one of them, please email your nomination to Myra Marx Ferree (mferree@ssc.wisc.edu), President of the Guild of Scholars.</p> <p>We shall also discuss the Fall 2026 and Fall 2027 in-person meetings, and the quest for a symbol for the Guild.</p> |
| 5:10 pm | Descriptions of Members' current research (five minutes each) and discussion. |
| 6:00 pm | Conclusion. |

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Abstracts

Slaveholding at the Altar in Philadelphia: Dudley Tyng, Pearce Butler, and the Church of the Epiphany's Entanglement with Slavery

Michael J. Krasulski

This presentation examines the Church of the Epiphany's slaveholding ties in Philadelphia through the lives of its rectors and lay leadership, with particular attention to Pearce Butler and the Rev. Dudley Tyng. Drawing on research into the intermarriage of elite families between Philadelphia and Charleston, it shows how Northern religious institutions were directly entangled in slavery through inheritance, property, and social networks. Butler, at one time the largest holder of enslaved people in Georgia and junior warden of Epiphany, played a central role in the removal of Tyng, while further research revealed that both Tyng's predecessor and successor were themselves enslavers who maintained their holdings while serving in Philadelphia. By centering on these figures, the presentation begins to challenge assumptions about the moral distance between Northern churches and slavery and explores how ecclesiastical leadership was shaped by, and complicit in, the institution of human bondage.

Michael J. Krasulski is an Assistant Professor in and Department Head of the Library and Educational Resources Department at the Community College of Philadelphia. He was previously Associate Professor of Information Science and Coordinator of Access Services at the University of the Sciences in Philadelphia. He earned his MSLIS from Drexel University and has an additional Master's degree from Temple University. Additionally, he is the book review editor for and serves on the editorial board of the Journal of Access Services.

Breaking the Universal Speed Limit; achieving warp factor three in the laboratory.

John Singleton

Many years ago, Einstein remarked (in German) that *nothing can travel faster than the speed of light in a vacuum*. This statement is widely accepted. However, this lecture will describe how electrical disturbances can in fact be made to travel at up to 125 times the speed of light (*i.e.*, faster than warp-factor 3, for Star Trek *cognoscenti*). Please bear with me: no laws of physics were broken or even cruelly treated in the making of this production, and the idea has actually won three reputable engineering prizes. Using animations, analogies and illustrations, plus examples from science fiction, acoustics and astronomy, I shall explain why the experiments work without violating Einstein's statement, and how their underlying principles might be used to improve telecommunications for remote communities.

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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**Minutes of the 2025 Annual Business Meeting
Held at the Brevard Music Center, North Carolina
October 25, 2025**

1. Call to Order

Vice-President John Singleton called the meeting to order at 4:47 p.m. and proceeded to offer a prayer on behalf of those assembled.

2. Minutes of the 2024 Annual Business Meeting, held in Cincinnati, Ohio

The Minutes of this meeting were approved without comment following a motion by Debra Freeman, seconded by Myra Ferree.

3. New Member Committee

Committee chair Will Polik reported that seven candidates had been nominated for Guild membership during the past year. We are fortunate to have seen such a large number of nominations, and Will urged those gathered to continue this initiative. Will also reviewed the process by which nominations are reviewed for further consideration, urging those gathered to consult our procedural statement, found on pp. 17-18 of the current Vox Scholarium Newsletter that had already been distributed at this meeting. He reported as well that Mike Krasulski will now be joining the New Member Committee.

Discussion of specific membership cases and concerns followed, with remarks contributed by Marsha Dutton and Peter Williams. How, for example, should we address the question of members who failed to pay annual dues for several years? How should we respond to nominees for membership who had not for some time attended any annual meeting? Participants also emphasized the need to inform prospective members that their involvement in the Guild carried an expectation that they would continue to attend annual meetings so far as proved feasible for them.

Four persons nominated for membership within this last year did attend the Brevard meeting in person: Taylor Boaz, Elizabeth Colton, Elise Kikis, and Stephen Ray Miller. Will Polik proposed that these four be presented for vote as a single slate. So upon a motion by Don Ferree, seconded by John Singleton, all four were approved for membership by unanimous consent. They were then welcomed, with applause, back into the meeting.

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4. Election of Officer

Ed Hansen reported that, according to our stated procedures, we should expect no elections of officers to take place this year. Next year, though, we should plan to hold elections for the offices of Vice President, Treasurer, and Recording Secretary.

5. Report of the Corresponding Secretary

Although Bob Benson was unable to attend this meeting, those gathered expressed their approval and gratitude for his excellent work in continuing to prepare issues of the *Vox Scholarium Newsletter*. Mike Krasulski's contributions to augmenting and sustaining our web page are likewise much appreciated.

Debra Freeberg suggested that it would be desirable for us to include on our website the usual registration form needed for meetings. Ed Hansen noted that we should somehow emphasize our willingness to receive self-nominations for Guild membership. Marsha Dutton asked about the availability of a Directory of current Guild members. Currently the website lists names only, rather than contact information or institutional affiliation. But to ensure the privacy of members, Bob Benson and Mike Krasulski do maintain a fuller listing and can be consulted by members seeking to communicate with other individual members.

6. Treasurer's Report

Alec Valentine reported that the Guild's current holdings in its two accounts come to \$12,013. This year's annual meeting is projected to cost around \$10,000. We seem to be in good fiscal shape overall, with thirty one members having paid dues thus far for the year.

Alec asked that members keep him informed with contact information about new members or prospective members.

It is also worth our underscoring the point that we continue to welcome monetary gifts for distribution to members needing assistance to attend annual meetings.

7. Vice President's Report

John Singleton noted that the Winter online meeting conducted earlier this year was well received despite some technical problems that are likely to be resolved in future remote meetings. Another online

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meeting is already being envisioned to take place in February of 2026, and John will be asking members to propose presentations that could be offered at that time. As Myra Ferree suggested, we could ideally look to have prepared, sometime before then, a membership roster showing clearer distinction between active and inactive members.

Next year's annual meeting will take place in Los Alamos, New Mexico. John Singleton, who has assumed major responsibility for planning this meeting, described the conference site in detail and displayed images to convey a sense of its special assets.

How many talks should we ideally look to see presented at our annual meetings? Marsha Dutton raised this question. Although we have by now outlined a distinction between longer and shorter papers, the number of papers given at this year's meeting (ten) does surpass the usual expectation of previous years. In an earlier era, four papers per meeting was considered normative. Marsha remarked that while she considered the quality of this year's papers to be excellent, she believed that fewer presentations would in future allow for more productive interaction and discussion.

What sort of pictorial token or symbol of the Guild's identity might we now wish to develop? After posing that question, John Singleton had in recent months invited members to submit whatever ideas and images they had entertained thus far. At the meeting he shared many of these images and opened the matter to discussion. An owl, dove, book, pelican, bees—all these were among the visual features identified as promising within a rather broad-ranging discussion.

Some sort of adaptation of the existing Episcopal Shield, or of a striking image from the Netherlands, were ideas that seemed to enjoy particular favor. Elizabeth Colton noted that a comparatively simplified image, rather than one overstocked with detail, was likely to be most striking, hence most suitable for our purpose.

No firm conclusions were reached on the matter. But John indicated his willingness, based on the group discussion, to try out various imaging options and to circulate among members some slides to narrow our options.

8. President's Report

Myra Ferree reported that she has a particular interest in recruiting new members and in activating the participation of currently inactive members.

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She has also begun to investigate sites for our annual meeting in 2027. Holy Wisdom Monastery, located near Madison, Wisconsin, is one site she finds especially promising. Peter Williams noted that St. Gregory's Abbey in Three Rivers, Michigan would be a desirable fallback option in the Midwest for this same meeting.

It seems worthwhile to revive the Guild's traditional practice of reading out, within the course of its liturgical worship, the full list of its deceased members. Myra pointed out that this necrology must, however, be updated regularly. Here is her list of those persons (together with their affiliations and year of death) who should be added to the necrology:

1. Elaine Smith, English, Mt.Holyoke, (1999)
2. Dabney Hart, English, Georgia State (2015)
3. J. Robert Wright, Priest and Chaplain (2022)
4. Thomas Wortham, English UCLA (2021)
5. David Lynn Holmes, Religious Studies, William & Mary (2023)
6. Manning Patillo, University President and Professor of Higher Education, Oglethorpe University (2024)
7. A. Steven McGrade, Philosophy, University of Connecticut (2025)

9. Other Business

a. The current practice of holding our annual meeting in late October seems desirable and should be maintained. But we need some flexibility on that score since finding a suitable site for our conference meeting—even if, as we intend, planning starts well before the meeting season—can be challenging these days.

b. Should we invite students to become either full Guild members or, perhaps, associate members? If so, should they pay full dues, partial dues, or none?

Although diverse opinions were expressed, it was generally agreed that the New Member Committee could best pursue an inquiry into these matters.

c. How much should we be charging for annual dues, especially given that our modest charge has remained the same for several years now? But again, no decision about this was reached.

Respectfully submitted,

John Gatta, Recording Secretary

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The 2026 Annual Meeting of the Guild of the Scholars of the Episcopal Church

The 2026 Annual Meeting will be held in Los Alamos NM from Thursday October 22 to Sunday October 25 2026.

We have organized accommodations at the *Wingate by Wyndham Los Alamos Hotel*; single or double occupancy rooms are available (for the same price). Most of the sessions will be held at Trinity on the Hill Episcopal Church (TOTH- a half-mile walk or drive from the hotel). Ample, free parking is available at both TOTH and the hotel. One session will be in historic Fuller Lodge (the headquarters of the Manhattan Project, featured in many scenes during the *Oppenheimer* movie). Fuller Lodge is about 200 yards from the hotel, and very close to the Museums, the restored Oppenheimer residence, the pond, bars and tea shops.

We hope to organize rides from Santa Fe airport for those not wishing to rent a car. As in 2025, financial assistance will be available to those who would otherwise be unable to attend.

Draft Schedule:

- Thursday October 22: Gathering (c. 5 pm), evening meal, reception and lecture(s) at TOTH, followed by candle-lit Compline in the Sanctuary. Compline will be sung by TOTH's Compline quartet; an opportunity for stillness and reflection.
- Friday October 23: Morning: lectures and lunch at TOTH.
Afternoon: excursion to Bandelier National Monument, a well preserved 14th Century Pueblo site in a beautiful valley.
Several
easy ruins are easily accessible; there are also trails ranging from
easy to advanced.
Evening: dinner and lecture/discussion at TOTH, followed by Evensong in the Sanctuary (with organ).
- Saturday October 24: Morning: lectures at Fuller Lodge, followed by lunch in town.
Afternoon: easy walking tour of historic sites in Los Alamos (Museums, Oppenheimer house). There are several tea/coffee houses nearby for those wishing to take a break.
Late afternoon: Annual Meeting at ToTH, followed by meal at Beef and Leaf Restaurant.
- Sunday October 25: 8 am Communion at TOTH followed by final lecture(s).

Call for Presentations (deadline June 30 2026)

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

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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 and 2025 Fall Conferences, these presentations can be “short” (22 minutes, plus 8 minutes for questions) or “long” (45 minutes, plus 15 minutes for discussions and questions). Note that we have lengthened the question/discussion time by about 50% in response to member comments. Longer sessions can be arranged if need be.

Please email John Singleton (john.singleton@physics.ox.ac.uk) with proposals by **30 June 2026**, 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.



At the Fall conference in 2026 in Los Alamos NM, 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.

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

A paper by Marsha Dutton for presentation to the Guild of Scholars in honor of Rozanne Elder and initiating the publication of scholarship by Guild presenters in the Vox Scholarium.

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. 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 works, *Embracing God*, is due out from Cistercian Publications this spring.



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Reading and Writing among the Trappists:
The Origins and Effects of Cistercian Publications
Marsha L. Dutton

During the Second Vatican Council (1962–1965), Pope Paul XXIII asked all the organs of the Roman Catholic church to evaluate their “charism”—their specific gifts or calling—in order to face the conditions of the modern world. One unexpected result of the pope’s call was the creation of Cistercian Publications (CP). A major role in building and expanding this new press was played by E. Rozanne Elder, an Episcopal laywoman from Kalamazoo, MI. In the process of her thirty-five years of work as the sole editor of CP, Rozanne, a long-time member of the Guild of Scholars of the Episcopal Church, significantly affected the monastic formation of monks and nuns in the English-speaking world and beyond. Her story illustrates the way in which publishers not only print and sell books (and advance the careers and reputations of scholars) but also change the lives of people and their communities.¹

Historical Context

Cistercians are monks and nuns of an order founded in 1098 near Dijon, France; they are committed to a close following of the Rule of Saint Benedict. Their first monastery lay in a swampy area called Cisteaux, a word related to *cistern*. The first three founders left the French abbey of Molesme because they judged life there to have departed too greatly from the Rule. For example, the community of Molesme spent most of its time in prayer instead of following Benedict’s direction to divide their time between prayer and manual labor.

You are probably more familiar with Cistercians as Trappists, a name that one group of Cistercians acquired from a seventeenth-century reform movement associated with the French Cistercian abbey of La Trappe. Today there are two Cistercian orders: the Order of the Strict Observance, or Trappists, and the Cistercian Order, whose monasteries never joined the Strict Observance reform. They are sometimes known as the Common Observance. In the US, most but not all Cistercian monasteries, male and female, are members of the Strict Observance, but in Germany, for example, most are part of the Cistercian or Common Observance. The two orders are in good relationship with one another.

Cistercian Publications is a publishing house owned by the fifteen Strict Observance monasteries in the US (known as the US Region). Rozanne Elder was CP’s editor from 1973 to 2008. She was followed until 2013 by Fr. Mark Scott, OCSO, but when he was elected abbot of a monastery in Iowa, the board hired me as Executive Editor. Since 1969 CP has published about 475 books in three series: 97 in the Cistercian Fathers series (CF) (with translations of works by early Cistercian monks and nuns), 302 in Cistercian Studies (CS) (monographs, and translations of other works by non-Cistercian authors—for example, works of Pope Gregory the Great), and

¹ As most of the people who were involved in the early years of the press are no longer with us, this paper is mostly a matter of personal recollection, assisted by chapter 8 in Brian Patrick McGuire’s *The Difficult Saint* (Kalamazoo, MI: Cistercian Publications, 1991).

74 in *Monastic Wisdom* (MW). CP is now an imprint of Liturgical Publications, based in Collegeville, MN.

The Origins of Cistercian Publications

In 2011 Fr. Chrysogonus Waddell, OCSO, a monk of Gethsemani Abbey in Kentucky, wrote in a book chapter titled “An Old Man’s Tale,” “What a wonderful year 1953 was! It marked the beginning of a torrent of translations and writings about the early Cistercians, a torrent which continues to run unabated to the present day.”²

That year, 1953, was the 900th anniversary of the death of Saint Bernard of Clairvaux, whose entry with about thirty friends and relatives into the young monastery of Cîteaux energized the struggling new monastery. The Bernardine anniversary was celebrated by Cistercians of both Orders with colloquia and published volumes of the papers presented there. Later, when in response to John XXIII’s call monastic orders examined their order’s origins and goals, the two Cistercian orders turned with particular attention to the sermons and treatises written by their earliest members. As Vatican II also newly allowed vernacular languages to be used in liturgy, monks and nuns needed both liturgical texts and reading matter in their own languages. American monks and nuns then began to be exposed in English to Scripture and the writings of their monastic ancestors, both as used in the monastic Offices and for the on-going formation of members of the communities. Monks and nuns were at last being introduced to documents from their order’s earliest days in languages they could read. That change of course also contributed to a changing culture in the houses.

Cistercian Publications originated in response to that new opportunity to learn and pray in English, as well as to other changes in the Order stemming from the language changes in liturgy and Offices, and to discussions on matters of authority and monastic practices. It was a difficult time for older monks and nuns who had been taught for years to conform to a largely silent, Latinate, and priestly culture. Now they were expected not only to communicate with one another more freely but to be exposed to new ideas and new liturgies, and to write and sing new hymns.

The first modern hero of this story is Fr. M. Basil Pennington, OCSO, a monk of St. Joseph’s Abbey, outside Spencer, Massachusetts. Following up on the appearance in 1953 and after of Cistercian works in translation, and desiring to introduce monks and nuns to more works by Cistercian ancestors. Fr. Basil arranged for translations of works by twelfth-century Cistercians, such as Bernard of Clairvaux, Aelred of Rievaulx, and William of Saint-Thierry. ||

Between 1969 and 1975 Fr. Basil published about fifteen volumes at St. Joseph’s Abbey (initially printed and distributed in Ireland), eight translations of Cistercian Fathers and seven volumes in the Cistercian Studies series. The first CS volume was published in 1969, Thomas

² Chrysogonus Waddell, “An Old Man’s Tale: My Many Years with Saint Bernard of Clairvaux,” in *A Companion to Bernard of Clairvaux*, ed. Brian Patrick McGuire, Brill’s Companions to the Christian Tradition 25 (Leiden and Boston: Brill, 2011), 347–68, here 351.

Merton's *The Climate of Monastic Prayer*. The first CF volume, titled *Treatises I*, in the subseries "The Works of Bernard of Clairvaux,"³ appeared in 1970: with an introductory Editor's Note from Fr. Basil making it clear that the intended audience was monastic:

With this volume the reader is introduced to the CISTERCIAN FATHERS SERIES. This series is sponsored by the Cistercian communities of America primarily to provide Cistercian monks and nuns with good English translations of the Fathers of the Order. A qualified team of translators under the direction of an international Board of Editors, including some of the most outstanding monastic scholars of our times, will work from the recently established critical editions.⁴

The thirteen members of the first board of editors, listed on the page facing the title page in the early volumes, included seven Cistercians (of both orders), four Benedictines, one from The Oratory of Saint Philip Neri, and one lay scholar—all men, of course.

But the intended audience of the press almost at once began to include more lay scholars. In 1970 Fr. Basil invited about fifty scholars to meet at St. Joseph's Abbey for a conference on Cistercian life and thought. In 1972 another such conference was held at Our Lady of Dallas, a Cistercian Order monastery, for further conversation. Lay scholars were thus increasingly involved in the development of CP.⁵

Going back in time to the second significant figure in this story, in 1962, Dr. John Sommerfeldt, a professor of history at Western Michigan University in Kalamazoo, Michigan, and a scholar of Bernard of Clairvaux, had created a small medieval conference to meet at the university on Saturday afternoons every other year. In connection with Fr. Basil's arranging for the translation and publication of early Cistercian works, in 1970 Sommerfeldt redesigned this small conference as a Cistercian Studies Conference, held at WMU, meeting concurrently with the International Congress of Medieval Studies. Combining the two conferences allowed lay and monastic scholars of Cistercian history, liturgy, and thought to interact with and learn from others working in the same areas while also making it possible for them to attend non-Cistercian sessions and become familiar with the work of medievalists from a variety of disciplines. The Cistercian sessions soon attracted increasing numbers of non-Cistercian scholars, drawn by the

³ In fact only two of the four items in the work were by Bernard—his *Apologia to Abbot William* and *On Precept and Dispensations*. The other two items are the "Prologue to the Cistercian Liturgy," translated by Fr. Chrysogonus Waddell, OCSO, and "The Office of St Victor," translated by Fr. Martinus Cawley, OCSO.

⁴ *Treatises I*, The Works of Bernard of Clairvaux, vol. 1, CF 1 (Spencer, MA: Cistercian Publications, 1970), ix,

⁵ John R. Sommerfeldt, Introduction to *Studies in Medieval Cistercian History 2*, CS 24 (Spencer, MA: Cistercian Publications, 1976), xi–xii. See also McGuire, *Difficult Saint*, 251–78, n. 18.

subjects and quality of the papers and by the welcoming and increasingly familial atmosphere of those sessions. The creation of this conference can be seen as the beginning of the new interdisciplinary field of Cistercian Studies.

In 1972, with the Cistercian Studies Conference two years old, Fr. Basil arranged to bring Cistercian Publications from St. Joseph's Abbey to Western Michigan University. In 1973, Sommerfeldt created the Institute of Cistercian Studies as the academic base for CP.

E. Rozanne Elder

Dr. Sommerfeldt soon induced Rozanne Elder, one of his former history students, to work with him as an editor after she completed her doctorate at the University of Toronto in 1972. Her CV shows her as already a member of the Board of Directors of Cistercian Publications that year.⁶

Imagine the task Rozanne had taken on. As a professor Sommerfeldt had plenty to do without getting a new press up and running. So Rozanne, fresh out of her doctoral program, was charged with getting CP going. The eighteen Strict Observance monasteries at the time each contributed to providing CP's financial support, and WMU provided office space for the new business.

But Rozanne had to figure out how to make it all work. And although there were already books in progress when she took over, she had to learn how to be the sole editor, finding authors, translators, and designers, vetting submitted manuscripts, responding to their authors, and working out an editorial rhythm—something with which she had no experience—while supervising her employees: Karen McDougal, the secretary, who typed up manuscripts after Rozanne had edited them, and Alice Duthie-Clark, who designed and drew the covers. With this minimal staff Rozanne also worked with printers and arranged for marketing, packaging, and shipping.

This was of course well before manuscripts could be submitted and edited electronically. Everything was done by US mail, with Rozanne receiving typed manuscripts, editing them with handwritten notes, and then sending proofs to a hermit in Rome for proofreading. The huge wooden bookshelves in her office were neatly piled with manuscripts. The process was slow, but the books began to appear, and more and more scholars submitted manuscripts to CP. Between 1973 and 2008 Rozanne edited and published 61 books in the CF series and 221 in CS.

Rozanne had unusual stylistic requirements for the manuscripts. All adjectives, including *Christian*, *Cistercian*, and *English*, required lower-case initials, and having studied at Toronto, she insisted on British spelling and punctuation. *Savior*, for example, really had to be spelled with a u, and commas and periods were always outside quotation marks rather than inside, as is the standard American style.

⁶ For Rozanne's CV, see F. Tyler Sergent, Aage Rydstrøm-Poulsen, and Marsha L. Dutton, eds., *Unity of Spirit: Studies on William of Saint-Thierry in Honor of E. Rozanne Elder*, CF 268 (Collegetown, MN: Cistercian Publications, 2015), 175–90.

CP was never financially secure, being dependent on a continuation of contributions from the abbeys and WMU's commitment. A financial crisis occurred at CP in the 1970s when Consortium Press in Washington, DC, published CP books under its own name and didn't reimburse Kalamazoo. But year after year CP continued to publish books.

Inevitably, Rozanne's job expanded in two directions. The contributions of the monasteries weren't enough both to support CP and to provide Rozanne a living wage, so from the beginning she taught history at WMU, rising from being an adjunct assistant professor from 1973 to 1989 to being an affiliate associate professor and then affiliate professor, finally moving into a tenure-track position in 1993 and ending her career as a professor of history from 1999 until 2015, when she retired. (This progress is itself remarkable when you think how difficult it is to obtain faculty positions in history today.) Her growing reputation and scholarly authority as an editor of books in Cistercian and monastic history, reaching across centuries both backward and forward from the twelfth century as well as across disciplines and languages, contributed to the reputation of the history department at WMU and led Rozanne to play important roles in the growing Institute of Medieval Studies there.

Unsurprisingly then, Rozanne became the chief figure in organizing the Cistercian Studies Conference at WMU as part of the increasingly important and large International Congress. She arranged for the sessions to take place in a large sunny room that tended to be full during all sessions. People originally came to give or hear a paper and then kept coming back, saying something like, "I want to be part of this. What can I do?" Part of the reason for the popularity of the Cistercian sessions has always been the reliable presence of a mixture of secular scholars and monks and nuns, many of whom are also excellent scholars. And many of both groups are there from abroad. Professors and graduate students become not only acquainted with monks and nuns but also over time begin to visit Cistercian monasteries for retreats or with groups of students or to speak to the communities, all terribly beneficial for developing expertise in monastic life and culture and offering young Cistercian scholars international experience and perspective.

Much of what made the Cistercian sessions so popular was the quality of the papers, of course. Rozanne attended every single session (and introduced the first one each year), quietly evaluating the speakers and papers, and, since she was the one who scheduled papers, if she judged a presentation to be good, she made sure that the presenter returned. And if she found it unacceptable—for example, if a speaker abandoned the paper that had been accepted for the session and spoke on a different subject—that person's submission was not likely to be accepted the next year. Of course he or she could still give a paper in one of the Congress sessions, but Rozanne controlled the quality of the Cistercian ones.

As many of the same people—lay people and monastics—came every year, conversations developed, along with personal relationships. Fr. Chrysogonus, for example, would say, "Now Marsha, that was wonderful [he always praised first], but next year I want you to consider this subject," or perhaps "next year I want you consider these additional sources"—always so supportively that new speakers had no idea that they had just been tutored by the person in the

room whom we all understood to know everything. And of course we all had favorite stories, like the time Fr. Luke Anderson, OCist, a brilliant and wonderfully funny person in informal circumstances but who gave quite incomprehensible papers, lost the manuscript of his prepared talk. He was distraught, but when participants persuaded him to go forward without his text, he spoke for forty minutes (indulged by the chair, Fr. Chrysogonus, I believe), wittily and persuasively. Those of us who were there that day have never forgotten it.

Rozanne also arranged the Saturday night dinners, which helped to build friendships (and create more stories) and hired people to run the stall selling Cistercian books in the display at the Congress, and—a surprising twist—arranged a conference-wide Mass every morning before the sessions began, at 7:00, usually with Cistercian monks celebrating and preaching; on one Ascension day the homily was in Latin. Rozanne provided the vestments and elements, and no one was asked about attendees' denominations. Despite the regularity of early morning Mass, over time it became a practice for a small group of scholars to go to Rozanne's house outside Kalamazoo in the evenings to drink and talk and laugh until much too late. Good times.

Rozanne also arranged for Vespers/Evening Prayer each afternoon, with liturgical booklets largely taken from the Book of Common Prayer. This service was open to all but was not nearly so popular as daily Mass, whose participants regularly filled a large room. On Sunday morning, besides the Roman Catholic Mass held in one of the university theater spaces, there was also an Episcopal-Lutheran Eucharist, with a regular Episcopal pianist and alternating Episcopal and Lutheran celebrants, a few times the bishop of Western Michigan, and regularly a Danish Lutheran pastor who is a Cistercian scholar. Sometimes they con-celebrated and even both preached, briefly. Rozanne shaped the conference to encourage and build collegiality.

No one liked to give a paper in the Sunday morning sessions, but we learned that Rozanne scheduled popular speakers on Sunday so that people would stay, and of course those two sessions allowed six additional Cistercian papers. (She also had doughnuts slipped in for the time between the sessions.) When international Cistercian scholars couldn't fly out until Monday morning, Rozanne invited them to her house for dinner on Sunday night. As others of us learned about this extension of the conference, we begged admission and joined in, staying an extra night just to share the laughter and comradeship. I first met any number of distinguished international scholars in Rozanne's dining room.

Additionally, a small Mass took place on Monday morning for those of us who had remained for Sunday night. In earlier years, we sat around Rozanne's dining room table; later, we stood around the tables in the library of the CP office. There were always a lot of warm and slightly sad hugs exchanged during the Peace. Fr. Luke, a conservative Roman Catholic, celebrated for our reduced group, mostly Episcopalians or Lutherans or who knows what—and sent us out with words of wit and warmth and wisdom again into the world to love and serve the Lord.

Of course all of this was at a cost to Rozanne—not only the late nights and provision of food and drink for the hungry crowd, but, more important, its interference with her own scholarship. Between 1973 and 2008 her CV shows that she managed to publish only about

twenty-three articles, book chapters, and encyclopedia entries, as well as two editions of *A Guide to Cistercian Scholarship* and, interestingly, two books that she edited collaboratively as part of her ecumenical work. She was, among other things, a member of the Standing Committee of Ecumenical Relations (1993–1994), Ecumenical Officer for the Diocese of Western Michigan from 1992 on, and a seven-year member of the International Anglican-Roman Catholic Dialogue (1995–2002), on which she was one of only two Americans, only two women, and only two laypeople. Once after someone in a session at Kalamazoo referred to a speaker as a distinguished scholar, I heard her say quietly, “I could have been a distinguished scholar.” Of course she contributed more to scholarship during those years through her editorial work than more articles and books of her own would have done, but I never forgot that regretful comment.

Monastic Benefits

What drew me to think about writing this paper is something I have repeatedly heard informally over the past several years—senior monks and nuns reflecting on how things have changed in the formation of new members of their communities. Several years ago I had the opportunity, arranged by Fr. Brendan Freeman, OCSO, then abbot of Mellifont Abbey in the Republic of Ireland, to speak in all of the Irish Cistercian houses about the twelfth-century English abbot and writer Aelred of Rievaulx. As I was speaking in one of the houses, I had the impression that one monk really didn’t like me, and I became quite nervous. But at the end of my visit, as I was returning the guest-house room key to the front desk, he greeted me by taking both of my hands and thanking me, saying, “when I was young we had none of this—being able to read and hear about the Cistercian Fathers has changed everything.”

I recently wrote to some monastic friends to ask them about their formation and that of their new members. They have allowed me to share their recollections here:

Fr. Thomas Davis, OCSO, the former abbot of New Clairvaux Abbey in Vina, California, wrote,

I entered Gethsemani Abbey at the end of January 1951. Formation at that period in the Cistercian writings was minimal. In terms of books, English translations of Cistercian authors were prior to 1951; these selections were rather sparse. The bottom line is that I read practically nothing of the Cistercian Fathers.

The *Opus Dei* (Liturgy of the Hours) was in Latin using the Cistercian breviary. Occasionally the second nocturne selections [that is, during the long office of Vigils, held at around 3:30 am] were from Bernard and one or another Cistercian, such as Baldwin of Ford. These readings were in Latin.

Fr. Louis [Thomas Merton] as Master of Scholastics (monks doing philosophical and theological studies preparing for the priesthood) would give a weekly conference on themes from Cistercian and other monastic Fathers he had taken from Latin and French translations.

In 1955, I was sent as one of the founders for Our Lady of New Clairvaux. There were only three of us in theological studies. Our Master of Scholastics made us translate

various Cistercian Fathers found in the few Migne Patrology volumes contained in our small library.

It was not until Cistercian Publications made translations available that Cistercian writings became an integral part of formation here at Vina.

And Sr. Grace Remington, OCSO, a nun at Our Lady of the Mississippi in Dubuque, IA, wrote,

I've been thinking about Cistercian Publications in relation to formation. As I prepare classes for the juniors, I've been wondering how to pitch the goodness of reading Bernard to those who feel the texts don't speak to them. Knowledge of these works helps form a common language for us within our communities and between monasteries—connecting us not only across geography but also across time.

So this got me thinking about CP because without CP we wouldn't have that. In fact, we are really at the place where for the first time (at least in about 500 years) that we have that again. Gail [a former abbess] says that it is right about the time she entered that people in the monastery were starting to read Bernard—at least in America. And at that time, of course, it was just some scholars in the order who were doing it. For Gail, Brendan, and the others in the novitiates at that time there was little to no exposure to the Cistercian authors. (If they were being read at all at vigils they wouldn't get it anyway, since the readings were all in Latin.) Instead they read something called "The Spiritual Directory." Both of them have mentioned this to me as their main formation text. . . . Gail described it as basically a manual in how to cultivate scruples. . . . But it was only once the Cistercian fathers started being translated into English, and there was more interest in studying them, that the regular monks and nuns started getting to read them. . . . So I would guess Vatican II also played a role in getting the Cistercian fathers more into the hands of monks and nuns. But we are now just at a point where everyone in the monastery (at least in most of our monasteries) has had the Cistercian Fathers from at least relatively early on in their monastic life.

Conclusion

Although Cistercian Publications originated through the collaboration of a Cistercian monk and a Roman Catholic professor of history, the Episcopal woman who served as its Director from 1973 until 2008 kept it going and made it what it quickly became, a small but thriving press with a worldwide reputation, owned and supported by fifteen American Cistercian monasteries. It was created to allow American monks and nuns to read the works of their predecessors in English, and that goal has not only been satisfied but has had astonishing benefits in shaping the thought and lives of successive monastic generations in the US and abroad. What is more, lay people around the English-speaking world are also reading the works of early Cistercian authors and so much more.

Dr. Brian Patrick McGuire has reflected on Rozanne's role in building CP and achieving its long-range success:

Rozanne Elder sums up the special combination of ecumenism, spirituality and scholarship that has become the cistercian studies trademark. . . . She is an organizer not only in terms of editing books but also in making Kalamazoo a centre for contacts between cistercian scholars and cistercian monasteries in North America. Rozanne Elder accepted from the start the drudgery of practical chores connected with conferences and editing as well as business managing. She opened her home to the new people . . . and made them feel more than welcome.⁷

Cistercian Publications continues to thrive, with new translations and monographs regularly arriving, all thanks to the commitment, insight, and unfailing effort of Rozanne Elder. She was almost single-handedly responsible for developing, building, and maintaining a new and successful scholarly publisher, as well as an enduring community of scholars and friends.

Marsha Dutton

Executive Editor, Cistercian Publications

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E. Rozanne Elder in her office at Western Michigan University in Kalamazoo

NEWSLETTER OF THE GUILD OF SCHOLARS OF THE EPISCOPAL CHURCH

Many members who attended the Brevard meeting were captivated by the work of Guild member Anne Marie Werner-Smith in her exhibit entitled "Fountains of Delight." We bring images of the show back to those who attended the Brevard meeting and introduce them to those who were unable to attend.

Fountains of Delight

Artist's Notes:

Water is amazing; it's beautiful, powerful, quiet, roaring, wild, relentless, mysterious, clear, muddy, wet, stubborn, restoring, greening, and home to many. I've always had it near, be it the lakes of northern Wisconsin or the oceans, rivers and channels in the many places I've traveled and lived. Finding it in the desert is a bit more challenging, even intense sometimes. It is a precious gift (always has been since ancient times) to the people living in, around and traveling through the deserts on this planet.

That was my first vision of a fountain about 25 years ago. One day, as I was wondering around Old Town, ABQ with a friend, we found a small pottery studio down a path off one of the back streets. And there it was, the reality of my thought picture. It was one of those unexpected moments of serendipity; an affirmation of imagination materializing. I worked with that potter, Carla Estovane, for 2 years, making lots of things, including fountains. I still consider her master of the art: fearless in fountain making.

Creative thinking is really, in the end, problem solving. I may get ideas from other artwork I see, from nature, an interesting conversation or just an idea that forms in my head. Choosing how to realize that idea is a stepping process: First the design, always based on hydro dynamics - how to get the water to go where I want it to go. Second, how to get the clay to be rock or basin or flower, and third, what kind of clay is needed for different effects. And then fourth, how to get the glazing to look like water or organic things. Finally, fifth, I build a test model to see if it will actually work! .. Usually, it takes...well you know..umpteen more steps,

Enjoy the show. Be delighted by the life-giving water in the desert.

Anne Marie

NEWSLETTER OF THE GUILD OF SCHOLARS OF THE EPISCOPAL CHURCH



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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.

- continued below -

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 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

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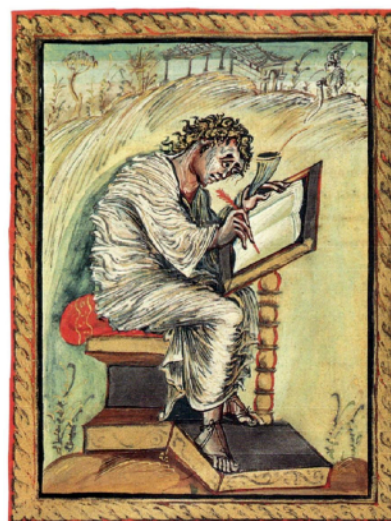
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An interpretation of a classical scholar as an evangelist in the Ebbo Gospels (816-835).

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