



THE CHELSEA SQUARE



A PUBLICATION OF THE GENERAL THEOLOGICAL SEMINARY





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About the Name Change:

Here at General, we believe this magazine is a necessary resource, providing students, alumni/ae, and friends with regular updates on the vision of this seminary. Beginning this school year, the name of this publication is now *The Chelsea Square*. With our renewed intention to engage with the cultural, political, and spiritual fabric of this City, *The Chelsea Square* both reflects our commitment to these grounds on the Close, and the neighborhood we have gathered upon for nearly two centuries.

The Ethos at General

There are four expressions of our ethos at General Seminary: Urban, Anglican, Contextual, and Benedictine. For this and the next two editions of *The Chelsea Square*, we will focus on a single expression of the ethos, both to tell the story of how they reflect what it means to be General Seminary today and to reflect on how these will shape our character going into the future. If we are driven by our mission and oriented by our vision, the four expressions of General's ethos describe the character and qualities of how we fulfill our mission as directed by our vision. General at its best is when the presence of our ethos is strong and self-evident. Other times, these expressions in the daily life of the seminary appear dim. During these seasons, we must remind each other of these values — to reinvigorate our work and become the body Christ has called us to be.

FROM THE ACTING DEAN AND PRESIDENT'S DESK

THE INVITATION OF OUR CONVICTIONS

The Anglican Way

The Very Rev. Michael W. DeLashmutt, PhD
Acting Dean and President

As the Seminary founded by an act of the General Convention of the Episcopal Church, visited by multiple Archbishops of Canterbury, an important laboratory for the liturgies of 1979 Prayer Book and the music of 1982 Hymnal, where Archbishop Desmond Tutu received notification of his receipt of the Nobel Peace Prize, and the alma mater of thousands of deacons, priests, bishops and lay leaders throughout this church, it may seem a bit redundant to describe the ethos of General Seminary as Anglican. Yet, what it means for General Seminary to be Anglican is more than just a consequence of our histo-

ry; it is a reflection of a theological orientation rooted in theological mystery, global unity, and sacred worship.

There have been many attempts throughout this church's history to pinpoint exactly what makes an Anglican an Anglican. I trust readers have

"The Anglican Way created a space for me to reexamine my inherited theologies, experiment with different ways of knowing, loving, and serving God, and to discover the radical welcome of God's gracious acceptance of all of God's children."

their own sense of what the word signifies and evokes. In previous generations, Anglican identity was defined by external factors like prayerbook worship and a polity shaped by the episcopacy or through an appeal to heredity, like a church's connection with ancient Christianity from the British Isles or the influence of British Colonialism. While prayerbook, episcopacy, and 'Britishness' may clearly overlap with Anglicanism, present day scholars in the field of Anglican Studies, favor a less taxonomical approach to assessing Anglican identity.

Following the lead of TEAC (Theological Education in the Anglican Communion), an Anglican Ethos could be construed by considering what is called "the Anglican Way." This reflects a theological and practical orientation, a compass head-

ing or sign-posting, that heads in a common direction shared by all Anglican institutions. Thus, being Anglican means being formed by scripture, shaped through worship, ordered for Communion, and directed by God's mission.

Building upon TEAC's work, in her wonderful essay on Anglican theological education, "From Canterbury to Capetown," former Virginia Theological Seminary Dean and President Martha Horne comments on the unique capaciousness of the Anglican Way, when understood within the context of theological education. She concludes her essay by citing Rowan Greer's work, *Anglican Approaches to Scripture*, saying:

"The willingness of Anglicans to recognize multiple theological perspectives, ac-

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IN MEMORIAM: DESMOND TUTU, D.D. '78

The Most Rev. Desmond Mpilo Tutu, D.D. Class of 1978, died on December 26, 2021 in Capetown, South Africa aged 90. The world mourns and many obituaries have been written for the cleric who was instrumental in bring down apartheid in South Africa and advocating for peace and reconciliation. General Seminary mourns a faithful servant and joy-filled friend who spread his sacred light on his many visits.

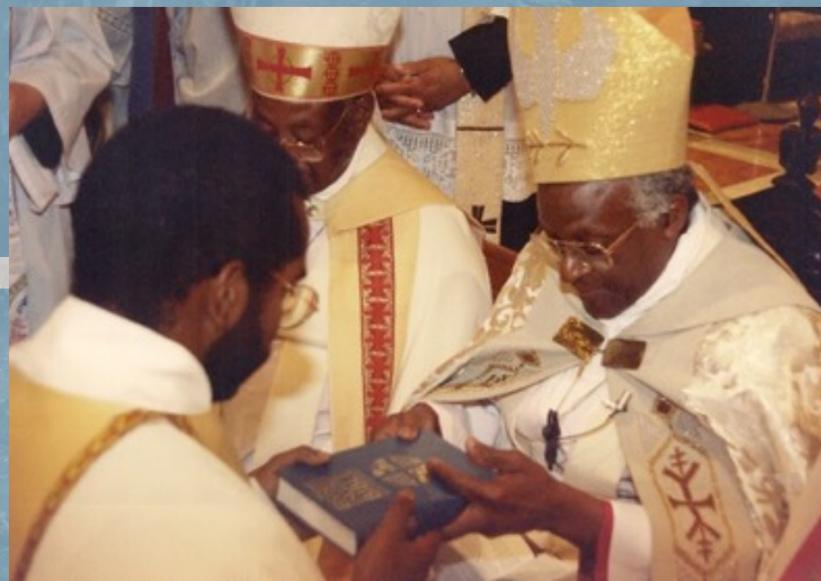
Archbishop Tutu was a recurring presence on the Close throughout three decades. He was a visiting professor at General, where he learned he was awarded the Nobel Peace Prize in 1984. During his tenure as General Secretary of the South African Council of Churches, he was awarded an honorary doctorate in 1985. He would reside on the Close throughout

the Nineties while receiving medical care. His last visit was in 2007, attending General's celebration of his life and work.

A meme posted by Mpho Tutu on social media told us: "Famous people die. It happens all the time. The news is full of the stories of their lives. They are somehow distant standing on well-deserved pedestals. When my Daddy died what came in floods were stories of personal encounters. Not a distant icon on a pedestal but a personal loss. It is such a comfort for my family and me to know that we do not mourn alone." In that spirit, our memorial of Tutu is a simple collection of recollections from those who knew him and were blessed to encounter him on the Close.

The Rev. Dr. Michael Battle, our Herbert Thompson Professor of Church & Society and Director of the Desmond Tutu Center, speaking on National Public Radio, 27 December 2021:

"The church hasn't had very many positive examples of those who represent the church that are part of the solution. He was a part of so many different issues that are affecting the world negatively, and he's shown how a church leader can be somebody so profound that things change around him. One of the key things for him was that you have to understand what it means to be human. He's famous for the concept *ubuntu*: "I am because you are, and because you are, I am". He understood that about his enemies, that they are also a part of his identity. Tutu's brilliance and his genius was to tap into the core of spirituality, that God is not against anyone. In our contemporary days in which religion is used as an echo chamber, used in terms of beating people over the head, we're really going to miss the kinds of voices that show religion as a balm in Gilead -- a healing force. And so, I pray that people will step up in the legacy of Archbishop Tutu to show religion as a healing factor in the world."



Ken Chumbley '86:

"I was in a Christian ethics seminar when the bells of the Chapel of the Good Shepherd rang. And rang. And rang, as if heralding an epic event. History had been made, and soon we seminarians would know why. The Most Rev. Desmond Tutu, Archbishop and the seminary's Visiting Professor of Anglican Studies for the 1984-1985 academic year, had received the Nobel Peace Prize in recognition of his non-violent opposition to apartheid, his government's policy of racial separation and oppression... During Trinity term 1985, I was a student in Bishop Tutu's course, "The Church and the World." ... Listening to him, I could hear Amos, proclaiming, "Let justice roll down as waters, and righteousness as a mighty stream." Bishop Tutu showed me what it meant to be a person of faith — to speak and act in divine love, striving to promote the flourishing of every human being. No exceptions. And even if doing so meant criticism and controversy... The world is a better place because of the Most Rev. Desmond Tutu. May it be a better place — one of justice, freedom, peace — because of me, you and every person of faith. May he rest in peace and rise in glory."



Ward Ewing '67, Dean & President '98-'10:

"When he would visit at the Seminary, he would greet the students by asking them their name and then fold his hands and make a little bow to them. One student asked why he did that. He replied, "When I enter a church, I fold my hands and bow to the altar to acknowledge the sacred presence. When I meet someone, I also fold my hands and bow to them to acknowledge the sacred presence in the person." I believe he saw the sacred in everyone, including those who continued to oppose equality and justice. We gave an honorary degree to Alex Boraine, Tutu's assistant in the Truth and Reconciliation Commission, and Bishop Tutu came to place the hood over his head. At a buffet breakfast in the deanery for the

honorary degree recipients I suddenly realized that the orange juice was on a table away from the other food and no one had gotten juice. As I jumped up to get the juice I saw that I was too late. The Arch had seen the problem and was pouring juice around the table. Even in small ways he lived the truth that "the first in the kingdom is the servant of all." Thank you, Archbishop Tutu, for your life of joy, service, witness, and love."

Stephen Holton '88, '14 and Mantelle Bradley '96:

"Once in a sermon he said: "If you were arrested for being a Christian, would there be enough evidence to convict you?"



Cathie Caimano '99:

"When I was at The General Theological Seminary, Bp. Tutu was in residence for a semester. I had a wonderful dog, Larry Bob, who lived with me there, and Bp. Tutu would laugh with delight every time he saw her. LB, of course, was just as charmed to know someone so full of gentle light. Sometimes, when I was walking back to school through the streets of New York, I would spy Bp. Tutu also returning to campus, and it struck me that no one recognized him. He dressed casually, in chinos and polo shirts, he was diminutive in size, and busy New Yorkers would push right by, no one sparing this actual saint a second glance. We all show hospitality to angels without knowing it. That's what I learned from Bp. Tutu. May he rest in peace."

Betsy Hooper '87:

"In the fall of 1984, when he was in residence at General Theological Seminary in NYC, my work-study job was cleaning his apartment weekly. My grandfather died that October, and on the day I returned from his funeral, the campus was abuzz with the news of his just-announced Nobel Peace Prize. As I stood talking with friends, he emerged from a building with dozens of photographers following him. I waved and called out my congratulations, at which point he excused himself and walked over to give me a hug and tell me that he was praying for my family. We spoke for a few moments, and then he returned to the rather puzzled press. On what was perhaps one of the greatest days in his life, he still saw my pain and stopped to reach out in love and care. An amazing model of humanity and ministry."

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GROWING DEEPER THROUGH SCHOLARSHIP

Reports from the conference of the Society of Biblical Literature

John Markowski '22, Master of Arts, Biblical Studies

The historic city of San Antonio played host to the first in-person conference of the Society of Biblical Literature (SBL) and American Academy of Religion (AAR) since the pandemic struck. Long before being founded as a Spanish mission and colonial outpost in 1718, Payaya natives called the land “Yanaguana,” refreshing waters. Indeed, after twenty months of Covid-19 chaos, being enveloped by the elite Biblical scholarship and warmth of the theological academy felt like refreshing waters.

The city’s storied River Walk bore thousands of scholars from around the world, all proudly wearing their SBL/AAR name badges. As I passed by their clusters of conversation throughout the city, I overheard everything from debates about postcolonial critique to happy reunions of MDiv class-

mates. As it was my first time attending, I was pleasantly surprised to find such a jovial, familiar and hospitable community.

Once off the beaten River Walk path and inside the Gonzalez Convention Center, I was primed to dig into the didactic feast prepared. In the first session, Kimberly Diaz, an outstanding scholar and self-proclaimed weightlifter, delivered her thoughts on the perpetuation of Christian masculinity in sports, worship and culture. Intrigued, I introduced myself to the unit president, Jeffrey Scholes. Scholes kindly affirmed my interests, then invited me to stay for their business meeting! I was not treated as the unfamiliar, entry-level student that I am, but rather as a respected colleague with shared passions.

Our own General Professor Julie Faith Parker delivered a brilliant paper entitled,



“Signs: Scions and Semantic Signs: The Naming of Prophets’ Children as Acts of Violence.” This well-crafted, profound deep-dive into the dangerous power of naming children in the Hebrew bible was so well attended that after Parker finished her paper, several audience members left the room. Not realizing what had just happened, someone explained to me that conference participants will often hop from room to

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TAKING THE TIME FOR DIVINE REST

Reflections from Holy Cross Monastery

Kirstin Swanson '23, Master of Divinity

As soon as I heard that General was sponsoring a fall retreat at Holy Cross Monastery in the Hudson Valley, I resolved to go. It had been years—pre-COVID years—since I had taken the time to remove myself from the responsibilities of life to spend extended time in prayer and reflection. Life for me is very busy. The choice to come to seminary full-time in fall 2020 meant leaving a full-time job and hustling for external scholarship support and part-time work to help support my family. Taking time to go on retreat means not spending a Saturday with my spouse and children, not having Friday for work and study, and driving upstate after class in a lot of rush hour traffic. I almost decided to not go. I’m glad I did.

I admit, I had a hard time settling into being on retreat, even though I purposely left books and research materials at home,

planning to focus on what I would hear from God that weekend. I arrived at the tail end of dinner, unsure and confused about where to park, where to find my room, and what I would be doing. I found that first night hard: the first retreat session involved listening to someone talk, I felt confused at Compline, and my sleep was choppy. This feeling lingered until the next morning, and the journaling I did while there reflected this.

It wasn’t until I was able to connect individually with fellow retreatants that I felt something shift in me. A Friday afternoon tour of the monastery and a check-in session with the group after supper helped change my feeling about the retreat. Being able to speak with them about what God is working in their lives, how they see their call in their lives, and what the impact of the lingering pandemic has been for them was

very meaningful. We were able to continue carrying each other’s burdens through a night of prayer for each other. I felt restored by the end of Friday night.

Attending the General retreat made it possible for me to finish the semester with a greater sense of peace and clarity. Being in seminary is a lot to carry in the best of circumstances. Add to that a global pandemic, an institution undergoing significant change, and a church in need of transformation, and seminary becomes even more of a lift. I needed a retreat more than I knew. I re-learned from this experience the importance of retreat, shared prayer, and open conversation. I have re-committed to making regular retreats a part of my spiritual practice. It helps me walk more closely with God.



The Chelsea Square • Winter 2022

Urban, Anglican, Contextual, Benedictine

THE ALPHA AND THE OMEGA

The Rev. Lynn Carter-Edmands '90

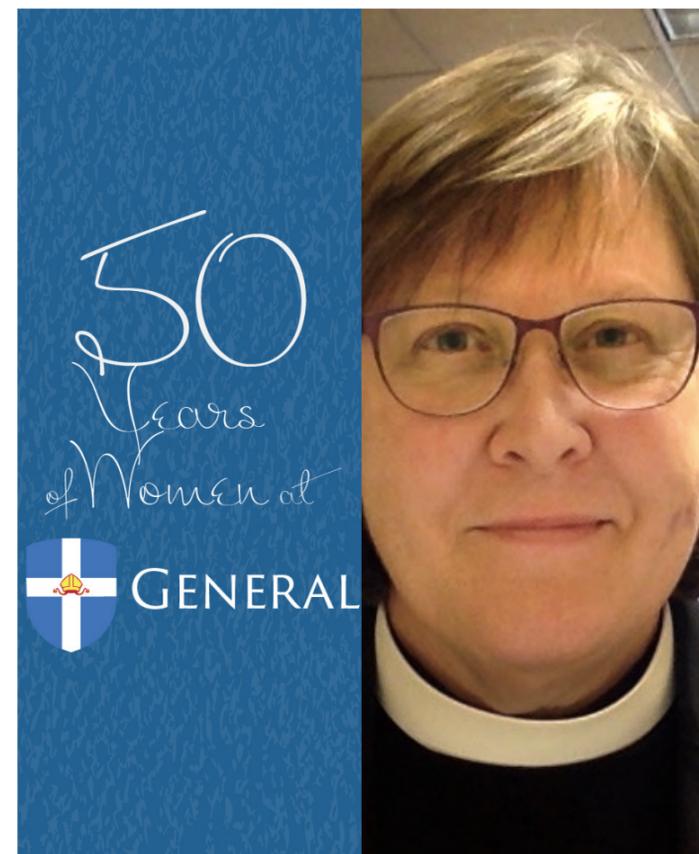
In August of 1987, my husband, Frank, our dog, Gretchen, and I moved from Southern California onto the Close of General. I remember making my way to the Chapel of the Good Shepherd, finding a place in the choir. I sat down and looked around, taking in my surroundings. My eyes caught sight of the Alpha and the Omega, symbols of beginning and ending, built into the brick flanking the stained-glass window above the reredos. The Greek letters could be seen faintly through layers of soot that had collected on the stones from years of burning candles and incense. I sat there and thought about beginnings and endings. We had quit our jobs and sold our home and cars to move east to study—both of us students. And I thought to myself, there are so many who would give their right arm to be here, and yet I am here. We are embarking on a new beginning.

We lived, worshipped and studied on the Close beginning Michaelmas term 1987 and ending our time at General with commencement in May of 1990. Our graduating class had a majority of women by one student that year—a first. It was a time of new beginnings. Barbara Harris was the first woman elected bishop in the Anglican Communion in 1989; a busload of General students

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Urban, Anglican, Contextual, Benedictine



THE MISSION OF EDUCATION

The Reverend Canon James G. Callaway '69, D.D.
General Secretary of *Colleges and Universities of the Anglican Communion* (CUAC)

While we are accustomed to seeing venerable churches and cathedrals from over the ages testifying to Anglican ministry, the array of colleges and universities Anglicans have founded and supported provide another vibrant theater of witness. Actually, this higher education is part of the DNA that constitutes the Anglican Communion and insures its vibrant continuation. But, how this has come to pass is a fascinating journey in itself.

In most of the globe it started with missionaries starting a church. Classically, their preaching led to three-fold planting of a church, a clinic and a school. The clinic most likely became a hospital and the initial primary school led to a secondary school. Because of their complexity, colleges or higher education, however, did not just evolve routinely but in most cases had to attract broad support to be founded for a specific purpose.

Today there are 160 Anglican colleges and universities on five continents, dating from 1546 when Cardinal Wolsey founded Christ Church, Oxford to the Episcopal University of South Sudan founded in 2019.

While the seeds were planted by missionaries, going back to St. Augustine, today's Anglican Communion reflects the maturing of those churches into the now forty-three Provinces that it comprises. While initially united by English missionaries and the 1662 Book of Common Prayer, we are now connected by the Five Marks of Mission that express the Communion's common commitment to God's holistic calling. Beginning with "proclaiming the Good News and baptizing and nurturing new believers," the Marks of Mission extend to "safeguarding the integrity of creation." Regarding the role of Anglican colleges and universities, I want to point to two in the middle, where believers are challenged to look outwards from the church to the world: #3 "to respond to human need with loving service" and #4 "to transform unjust structures of society."

The God-given gift at creation of intelligence does not emerge on its own, but is developed and shaped by a discipline of engagement that is the work of what we

call higher education. What sets Anglican education apart is less in that process than

"The gift of our human faculties is not just for us but imparts a capacity for us to serve and contribute to a just and equitable society and world."

in its purpose and end. The gift of our human faculties is not just for us but imparts a capacity for us to serve and contribute to a just and equitable society and world, or as described in the Marks of Mission, "to serve and to transform." So, as we look at the

monuments from the past, we need to remember that the Lord called the church to serve the world, not the other way around. And it starts with forming the next generation to be able to find and live out their God given gifts for others.

The Colleges and Universities of the Anglican Communion (CUAC) is the network connecting over 160 members on five continents. Birthed as the Association of Episcopal Colleges in 1962, CUAC works from the Episcopal Church Center here in New York, where the third floor has a Chelsea Square vibe. CUAC's General Secretary is the Rev. Canon James Callaway, GTS'69, with Program Associate Julia DeLashmutt, Producer Francis Rivera, (husband of Lili Rivera '21), and Editor of our quarterly journal *Compass Points*, Charles Calhoun (husband of the Rev Canon Michael Horvath '17). The Communion is more than a Cycle of Prayer. For more information, or to get involved, go to www.cuac.org.

Marks of Mission of the Anglican Communion

The Five Marks of Mission are an important statement on mission. They express the Anglican Communion's common commitment to, and understanding of, God's holistic and integral mission.

To proclaim the Good News of the Kingdom.

To teach, baptize and nurture new believers.

To respond to human need by loving service.

To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation.

To strive to safeguard the integrity of creation, and sustain and renew the life of the earth.

TUTU, from page 5

Paula M. Jackson '85:

"In the '84-'85 year I once saw him in the front lobby of the seminary, taking time individually to greet each child from a local public school 3rd grade class, whose teachers had brought them to Chelsea Square to see the Nobel Peace Prize hero. Bishop Tutu took a few minutes to tell the group of children how important they are as God's children. Then one by one, lovingly bopped each one of them on the head with his rolled-up beret, saying 'You are a very special person.' --Every single one of about 30 children, and their teachers."



Tom Momberg '86:

"For me, a particularly powerful life transformation began while I was a seminary student in New York City. One day, a bishop came to spend a sabbatical with us. His name: Desmond Tutu. I was in my mid-30's, still newly married with a toddler in tow. Bishop Tutu taught a course while he was there, but the real learning was seeing him interact with children of all ages on campus. Each week he would visit the seminary day care center, where my son and the other children came to know his joyful, playful spirit. "Bishop Tutu! Bishop Tutu!" the children would cry out, whenever they saw him... Bishop Tutu often visited Frankie, the owner of a corner "mom and pop" grocery where we could get, among other things, a delicious piece of "Frankie bread." This was another kind of communion in which the seminary community shared. It took on new meaning whenever we caught a glimpse of Frankie and Desmond, sharing a can of something for lunch in the store's back room. ... Years later we watched an international news story on TV: Desmond Tutu and Nelson Mandela had just voted for the first time in South Africa. Apartheid had come to an official end. The Truth and Reconciliation Commission, which Archbishop Tutu chaired, had not begun. My son John looked at our TV screen and shouted, "I know that guy!" What a gift it had been, a decade earlier, to know Desmond Tutu just a wee bit. For a short time, in the person of Desmond, Jesus had moved into our neighborhood."



Photo by Sumaya Hisham

darkened area of the faculty stalls. I assumed I must have disturbed someone in prayer in the chapel. I made haste to the tower room door. Just after I entered the tower room the "The Arch", Archbishop Desmond Tutu, came happily bursting into the tower room to exclaim, "Well, you can see that the "cat" will be dragging me out now!" with his signature hearty laugh as he made his exit!"

Anthony Charles Dinoto '99:

"Having returned to Chelsea Sq. to start my Middler Year in late August, I happened to stick my head into the Chapel of the Good Shepherd. Except for our beautiful white marble reredos, the entire chapel was in the dark. I spied our Chief Sacristan, Leslie Hague, working at the altar, I called up to her from the narthex: "Well, look what the cat dragged in!!!" Immediately, from a distance, I could see her 'shushing' me while at the same time frantically pointing to the

room, selecting to hear only their favorite scholars in the very specific time frames given on the program.

Going from class to class I started to feel like a pro; meeting new scholars, hopping sessions and learning new words like catachresis and aptronym. It was then I noticed a class title in the program strikingly similar to a significant argument I was writing in my General honors thesis. I sought guidance from a familiar face, my New Testament Professor Jee Hei Park, (now at the Seminary of the Southwest). Over brunch, she wisely advised I go to the class and listen closely for similarities and distinctions. In full agreement, I eagerly set out on my mission.

Baylor's Brian Gamel was presenting his paper, "Is Jesus a Martyr? Narratives of Noble Deaths and the Passion of Jesus in Mark." My argument was that the Markan Jesus died an ignoble death, subverting imperial martyrdom. Nervous that Gamel's project had rendered my argument moot or passé, I walked into the conference room both nervous and excited. However, this room was unlike the ones I had previously attended. Instead of the typical classroom style with rows of seats set up to face the presenters' pulpit, here were tables formed together in a square, like a board meeting. I had just walked into the Markan Seminar, a society of thirty of the top Markan scholars in the academy. Shuddering inside with imposter syndrome, it was too late to escape. I reminded myself, "I'm on a mission, stay focused!"

Gamel was first to present. Not minutes into the responses to his paper did the room heat up with fierce debate. At one point, a white-haired professor actually rose out of his seat and screamed! He was convinced Gamel had the Greek wrong. This was better than Netflix! Gamel handled the challenge with mature composure. When the session concluded, I made a beeline to Gamel. By the end of that brief conversation, we were fast friends, and set a follow-up talk the next day. At breakfast, Gamel reassured me that our projects were complimentary. He gave sagacious feedback and emphasized that he would like to stay in touch and work on something together in the future.

While I hesitate to mention anything disparaging about these wonderful new memories, I still cannot ignore one disturbing thought. There is still a severe lack of diversity in the theological academy. While I was encouraged to see many women in attendance, I found myself counting partic-



Top, a presentation at the conference. Bottom, the River Walk of San Antonio.

ipants of color on one hand. In fact, I counted more people of color on the service staff in the convention center than participants in the conference. As a cisgender, straight, white male myself, I wondered both how I might be complicit in this very visible disparity, and how it could be changed.

The city of San Antonio typically conjures images of the 1836 bloody standoff at the Alamo. However, I reflected on how the Spanish colonized the area, 'converting' many of the Payaya natives to their version of Christianity. With their spread of religion also came the spread of disease, resulting in major death tolls. Why is it that Christianity has so often grown by conquest, rather than compassion? Might this history of colonizing Christianity explain why too few people of color feel comfortable at

the table of theological scholarship today? I even wondered, would my experience of SBL hospitality be different if I was not a white man? To clarify, my questions are not accusations, but appeals. I pray not to incite defensiveness, but to invite inventiveness.

I end where the conference began. Harvard trained, master linguist and professor James VanderKam delivered his Presidential Address. As he concluded, he appealed to a "past world" of only white men in the academy, "with few coming from outside their circles." While I disagree that his description was of the past and not the present, I appreciated his hopeful words, "Diversity enlivens the discipline." Ultimately, I left SBL/AAR feeling welcomed and inspired, but also armed with a renewed sense of zeal for representation in this sacred assembly.

knowledging the validity of those that differ from their own, counters the insistence of those who maintain that there is only one way to be a faithful Christian. Anglican comprehensiveness encourages religious freedom and tolerance in a world that too often has witnessed violent atrocities incited by religious extremists seeking to impose their faith on others." (Horne, 59)

Like over half of other Seminarians across the Episcopal Church (according to the Association for Theological Schools' Entering Student Questionnaire Data, 2020), I was not raised in the Episcopal Church. I first started worshipping in the Episcopal Church of Scotland while pursuing my PhD at the University of Glasgow,

ALPHA OMEGA, from page 6

traveled to Boston for her ordination and consecration. Later, when she visited General, I would hear for the first time a student's son ask Bishop Harris if boys could be bishops too.

It was a time when many women at General, unsupported by their diocesan bishop, received help to find a bishop and a diocese that would validate them in their vocations to the priesthood. It was a time when what we knew as the Gay-Lesbian Caucus met in seclusion for fear of their bishops. Few women, both lay and ordained, were on the faculty back then, and we followed their lead at celebrations of the Eucharist or at Evensong. At times other female priests from New York parishes were invited to preside at our eucharistic celebrations and officiate at Evensong as well. These women's voices and presence informed many of us who had few female role models up until then.

We tested prayers that would enrich our worship, capturing ancient texts for more expansive and inclusive language. What some of us called the Three Musketeer's "one for all and all for one" doxology, fortunately, did not make it into the approved supplemental texts! But some beautiful language was includ-

my primary supervisor was a priest in the Church of England and my secondary supervisor was the principal of the Scottish Episcopal Church's Theological Institute in Edinburgh. Under their guidance, I was exposed to a perspective on theology, liturgy, history, philosophy and the arts that was entirely new to me. The Anglicanism that I absorbed was of a liberal Catholic and comprehensiveness persuasion which favored mystery and beauty over certainty and systems. Like some of the disciples who witnessed the ascension of Jesus, the capaciousness of Anglican theology provided me with the space to both 'worship' and 'doubt' (Matt 28.17) as I found myself slowly coming back to faith after leaving church in my early 20s. The Anglican Way

ed. One of my favorites is "Canticle A": A Song of Wisdom *Sapientia liberavit* (Wisdom 10:15-19,20b-21):

...And then, Lord, the righteous sang hymns to your Name, *

and praised with one voice your protective hand;

For Wisdom opened the mouths of the mute, *

and gave speech to the tongues of a newborn people.

Beginnings and endings in the Church punctuated our years at General with the attendant upheaval that comes with change. It took our class of 1990 until our senior year to agree on a traditional chapel prank. At times it seemed like our class

created a space for me to reexamine my inherited theologies, experiment with different ways of knowing, loving, and serving God, and to discover the radical welcome of God's gracious acceptance of all of God's children.

In Matthew 28.17, the Apostle writes that as Jesus ascended, certain disciples believed while others doubted. 2,000 years later, we are left with more reasons to doubt. And yet the foundation of our faith is a vision of Christ that invites followers to worship through their questions. The Anglican Way was my way back in the church, a legacy I am fiercely grateful for, and committed to nurturing at General. Anglicanism is both a tradition to cherish and a framework our cultural moment calls us to engage.

was a mixture of poster children reflecting a diverse spectrum of resistance that accompanies the Alpha and the Omega and those who embrace it.

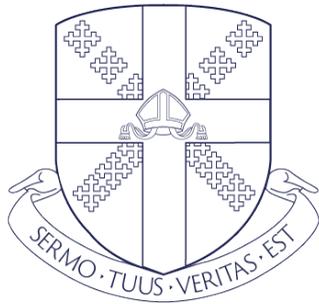
My time at General taught me to ask questions of Scripture and tradition: what difference does the passion, death and resurrection of Jesus make? How does our tradition make sense to us today? What have we learned from the three-legged stool about the contribution of women? Where do all the children of God find ourselves within the Alpha and the Omega in a Church and a seminary steeped in rich tradition and the essentials of a lively faith?

Over the years, I have returned often to the image of the Alpha and the Omega, the

beginning and the end, knowing that with every ending there is a new beginning found consistently in the overwhelming love of God in Jesus Christ. It is a love that can handle the questions we ask faithfully and honestly. I am grateful to have studied at General back then. It was the right place for me at that time. As I look back, I like to think that we all found, and still find, ourselves in that right place, when, with the Spirit's help, we can open our eyes to see beneath the soot with open hearts and minds to ask our questions and hear God's loving response.



Lynn Carter-Edmands and Frank Edmands with their dog, Gretchen, on the Close in 1990.



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