Transitions

The Rev. Dr. James Reho ’08, Rector of St. Catherine of Alexandria, Vancouver, British Columbia

The Rev. Kathleen “Kit” Lonergan ’08, Priest for Welcome and Care, Trinity Church Boston, Copley Square

The Rev. Dr. James Reho ’08, Rector of St. Catherine of Alexandria, Florida, Temple Terrace, FL.

The Rev. Joshua Saxe ’11, Rector, St. Matthew’s Episcopal Church, Wheeling, WV

The Rev. Terry Shields-Dirbas ’10, Rector, St. John’s Shaunnessy, Vancouver, British Columbia

Necrology

The Rev. Gary Elmore ’77

Mr. John Greer, Former Trustee

The Rev. Canon Thomas Hulme ’55

Ms. Glory King ’95

The Rev. Harold T. Lewis, Ph.D., Former Faculty

The Rev. Gerard S. Moser ’64

The Very Rev. C. J. Robert Opren, Jr. ’48

The Rev. John C. “Jack” Powers ’62

The Rev. Arthur Rathbun, Jr. ’62

The Rev. Wayne Schmidt ’59

The Most Rev. Desmond Mupu Tutu ’78 (H)

The Rev. Al Shands, Former Trustee

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The Rev. Arthur Rathbun, Jr. ’62

Mr. Randall Ashley Greene ’07

Mr. John Geer, Former Trustee

The Rev. Gary Blumer ’77

The Rev. John C. Cochrane ’78

Mr. John Greer, Former Trustee

Mr. Randall Ashley Greene ’07

The Rev. Carl B. Harris ’56

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The Rev. Al Shands, Former Trustee

About the Name Change:

Here at General, we believe this magazine is a necessary resource—providing students, alumni, and friends with regular updates on the vision of this community. 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 the City, The Chelsea Square both reflects our commitment to those grounds-online. 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 tell largely one character of the future. Here are driven by our mission and contained 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.

The Angloic Way

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 historical relationship. Here at General, we believe this ethos reflects 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 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 pietist shaped by the episcopacy or through an appeal to heredity, like a church’s connection 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 Cape Town,” 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, as

FROM THE ACTING DEAN AND PRESIDENT’S DESK

THE INVITATION OF OUR CONVICTIONS

The Angloic Way

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

“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.”

The Chelsea Square • Winter 2022

Urban, Anglican, Contextual, Benedictine
IN MEMORIAM: DESMOND TUTU, D.D. ’78

The Most Rev Desmond M. 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 bringing 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.

Archie B. 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 1983. He would reside on the Close throughout

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

“Tutu had not seen many positive examples of those who represent the church that are apart 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 in peace 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. Hysteria 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 oppresion. 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 Tutu’s brilliance and his generosity.”

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. But Bp. Tutu and I would go to breakfast after his Mass. I had a wonderful dog, Larry Bob, who lived with me there. But Bp. Tutu and I would go to breakfast after his Mass. Tutu would laugh with delight every time he saw her. LB, of course, was just as charmed. We would be on the sand and on the streets of New York. I would say 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.”

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

“Once in a sermon he said: “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 in peace that people will step up in the legacy of Archbishop Tutu to show religion as a healing factor in the world.”

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.”

Continued on page 9
GROWING DEEPER THROUGH SCHOLARSHIP

Reports from the conference of the Society of Biblical Literature

John Markowski ’22 , Master of Arts, Biblical Studies

T he 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 “Ya-nugana,” 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 sands of scholars, to questions like refreshing waters. Like the elite Biblical scholars and warmth of the theological academy felt like refreshing waters.

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 presider, 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 well attended.

I admit, I had a hard time settling into 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, 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 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 collected on the stones from years of burning candles and incense, 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, 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.

Continued on page 10

THE ALPHA AND THE OMEGA

The Rev. Lynn Carter-Edmands ’90

I n 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, 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.

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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, 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.

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.

“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.”

P günlard higher education. What sets Anglican education apart is less in that process than 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, Once Upon a 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.

The God-given gift at creation of intelligence does not emerge on its own, but is insures its vibrant continuation. But, how this has come to pass is a fascinating journey in itself.

“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.”

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Is Jesus a Martyr? Narratives
Urban, Anglican, Contextual, Benedictine

DEAN’S LETTER, from page 2

knowing the validity of those that dif-
fer from these, 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 incit-
ed by a class title in the program strikingly simi-
lar to a significant argument I was writing
in my General honors thesis. I sought gui-
dance from a familiar face, my New Testa-
ment Professor Jee Hei Park, (now at the
Seminary of the Southwest). Over brunch,
I was quickly advised I go to the class and lis-
ten 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 Mar-
kan Jesus died an ignoble death, subverting
imperial martyrdom. Nervous that Gamel’s
project had rendered my argument moot or pass
by, 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 discus-
sion circles. I walked in, found a seat,
and made my way to Gamel. By the end of that brief
exchange, we were fast friends, and set
a beeline to Gamel. By the end of that brief
session, I realized Gamel had the Greek wrong.
Rose out of his seat and screamed! He was
convincing. I rejoined the group. By the end of that brief
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