

## Bishop Colburn Address

### Audience talking

Here on behalf of the entire school community, faculty, trustees, students staff. It's a wonderful joy to be gathered for this inaugural lecture of the Johnathan Daniels ah, memorial lecture and in particular, it is a great joy to welcome back John Colburn, Dean of this institution, bishop of this diocese ah, and Ruth Colburn. Old friends to the school, builders of this school, ah, and ah, those who shared the days ah, of Johnathan Daniels here at the school. I'd love to introduce all sorts of people who are here this evening. It's a wonderful gathering. I do want to acknowledge one person, I believe in the room, although I'm looking now, scanning carefully, so I hope I'm right. This school was tremendously honored at the most recent general convention of the episcopal church and one of our graduates, Reverend Wallace Frye, class of 61, was elected vice president of the House of Deputies and Wally has come in his official capacity to be here this evening for this inaugural lecture. Wally stand up and let us acknowledge it (Audience claps) I want to express the particular gratitude to the class ah, of 66, John's class if he had lived. Ah, those who were here with him when he made his decision ah, to go to Alabama. Those who have been responsible for the endowment of, of this lectureship, his classmates. The lectureship we expect will be given at alternate years and it is endowed in perpetuity (?), but David Ames who is part of the class and part of the committee who has put this together, will be saying more about that later. At the conclusion of the lecture, um, Bishop Colburn has very graciously indicated that he will respond to questions from the audience and at that time Frederica Harris Thompson, who is the professor of church history and academic dean of the school, will moderate the question period. Frederica, will you stand and be acknowledged. So, then ah, following any questions and closing ah, remarks, we will all go upstairs to a reception so that you'll be able to spend some time with Bishop and Mrs. Colburn. In a moment, David Amnes, as I indicated class of 66, also ah, owner of a doctorate from this school in 84, chaplain of Brown University and Rhode Island School of Design, ah, will be introducing Bishop Colburn, but first, on this occasion, it is appropriate that we begin with a prayer. So I'm going to ask Nathan Baxter, the administrative dean, professor of pastoral theology and nominee as dean of Cathedral Church of St. Peters, Paul and Washington DC or, more usually known as the national cathedral, ah, I'm going to ask Nathan if he will lead us in prayer and then, David if you will speak. Um, thank you.

Nathan: On Wednesdays in the chapel of St, John's, we have prayers for those who are graduates of EDS, PDS and ETS, and I think it's most appropriate that we use that prayer adapted for our gathering in purposes this evening. Let us pray: Oh God, the source and perfection of all strength, be ever present with your blessing upon our sisters and brothers who have gone forth from this school. Aid them in



their varied ministeries and grant them the spirit of wisdom, that they may teach your people your unfailing love and mercy. We pray for those who have entered into your near presence, especially Johnathan Daniels and all who have died or suffered for the sake of justice. Grant that through the witness of your ministers, both in heaven and on earth, that the world might be drawn into the joy of your everlasting reign through Jesus Christ, who is our savior, AMEN

Audience: AMEN

David: Good evening

Audience: Good evening

David: I am truly honored to be asked to represent the ETS class of 1966 in introducing Bishop John Colburn to give the inaugural address for this lectureship and as I look about the room, I see several of my classmates here and I would ask them to stand at this moment. Roger, Gary, Don, great. It's good to see you.

Audience claps

DAVID: Our class was engaged in theological education at a critical moment in our nations history. The assassination of President Kennedy, the civil rights act of 1964, the voting rights act of 1965 and other issues have both church and society engaged in a rich dialogue of reform, aiming at racial and economic justice and international peace. Members of our class went from classroom to chapel to the streets and our classmate, Johnathan Myrick Daniels, was murdered in Alabama in the course of that journey. A couple of years ago, a small group of us gathered to ask what we might do in celebration of our 25th reunion year as alumni. We wanted to honor our collective memory of those important years and their meaning for us. So we decided to establish this lectureship in honoring John, who gave his life for the sake of justice and in thanksgiving for the gifts given us by God and this school community through its faculty, staff, students and trustees. The memory and significance of the events of those years and our life together in this place, is forever part of our understanding of the meaning of Christian ministry. When we began to ask one another to contribute funds for this lectureship, we said we wanted to provide impermanently, a regular occasion for a major presentation in the field of social ethics. The money given so far, is just enough, as Bishop Charles has said, to endow a lecture every other year. We are anxious to increase that amount in order to make this an annual occasion at this school. But to do that requires an additional \$25,000 and any of you here who wish to help us are certainly most welcome to join us in that effort. Enough said. As for the person invited to give one of these lectures, we determine that she or he would be a committed Christian, conversant with the Anglican ethos and deeply engaged in the church's mission to seek and serve Christ in all persons, to strive



for justice and peace and to live Mary's glad song, magnifying god who exhaults the humble and meak and fills the hungry with good things. We Frederica Thompson and I wrote to Bishop Colburn, inviting him to be the inaugural lecturerer, we said, "We are asking you because of your faithful concern for Johnathan and his family and your committment to the issues of social justice grounded in christian faith and witness to the reign of god. You stand out as the person receiving the most enthusiastic support. The class of 1966 feels a special bond to it;s dean and faculty during that critical period of our common life together. During the past few days, I have talked with a few people who were close to John and Ruth Colburn in this period. Johnathan Daniel's death was a key and pivotal experience. It was abundetly clear, that John Colburn was profoundly affected by it. The death of John and the travesty of justice that followed was one of the most important experiences that defined life in its fullest. The best and the worst. Dean Colburn went to Selma himself to learn what he could, to attempt to understand and make sense of what was happening. The death john Daniels was a horrendous loss for his family, the school, the country. Life would not continue in any normal way. In a memorial service in St. John's Chapel on August 25th, 1965, our dean said "that if in John;s living and loving and dying, it is also god's living and loving and dying, there is judgement, reform and hope" There is something wrong in the whole fabric of life when a young man trying to express love, is killed. We are part of that fabric. We all share this judgement. Later on, it was this insight that enabled Dean Colburn to say very simply, whenThomas Coleman was acquitted of murder, that he would be judged at the bar of history. I should also note that Johnathan Daniels did not have the full support of everyone who knew him. When he and Judith upman decided to return to Alabama following the march from Selma to Montegomery and to work for voter registration, some of us began a subscription drive to send money each month to support their living expenses. Many people contributed, others, however, refused to give because they believed Johnathan and Judy should not be away from the school. What Judy and John had chosen to do was beyond the understanding of some people in our community. Following his resignation as dean from EDS in 1969, John Colburn went to Harlem to teach and work for a year prior to becoming rector of St. James Church in New York. He taught in a store front street academy under the ospices of the New York Urban League. All of us here know of his leadership as president of the House of Deputies from 1967 to 1976. The turbulent times and the hopeful signs for justuce and equality, for urban america and for women's ordination and we know his leadership as bishop of Massachusetts for 10 years after that. We are familiar with his writing in poetry, prayer, christian ministry, theology and spirituality. He has at least 15 honorary degrees, but one you thing you might know, however, is that after leaving his position as chaplin at Amherst College a few years back, where he founded and coached lacrosse, that's the hardest part of being a college chaplin, that I can think of



(Audience laughs). They established out there the John B. Colburn Memorial Lacrosse Trophy in his honor. It is prominently displayed when he returns to that campus (audience laughs). We welcome you Ruth, your family, Judy, Ann and Sara and you, John, bishop, dean, mentor and friend.

Audience claps

Colburn: Thank you. When I was dean I didn't always receive a welcome like this (audience laughs). May I, first of all, express my appreciation to the dean and faculty of this school for the honor of giving this first lecture of the Johnathan Daniels Lectureship. I want to, in particular, thank the dean and his family and Diane Spence for doing so much to welcome me this evening and to welcome members of our family. As you know, this lectureship was originally thought of and then funded by members of the class of 1966 in honor of their classmate Johnathan. It is established to keep alive concern for civil rights, social justice and peace. The values for which Johnathan lived and died. The title of this lecture is the Johnathan Daniel's Story: A Personal Perspective", the reason for that title is that when I accepted the invitation several months ago, I had no idea of what I was going to talk about (audience laughs). I do know. By this lecture, I hope to honor Johnathan's spirituality. Those of you who were students of mine will not be surprised to know that this lecture is given in three sections (audience laughs). The first has to do with some comments about my visit to Selma with Bishop Hall directly after the service here. The second is devoted to trying to understand what the immediate results were in Selma and in St. Paul's church after John died and thirdly, I have a suggestion to make. This class, ah, was in a school right in the middle of the 1960's. It was not a passive, withdrawn class, but a class that participated actively in the turmoil of that difficult and glorious decade. It has been said that dynamism brings turmoil. It is probably true also that turmoil brings dynamism. In any case, there was turmoil in our society, in our church, in this seminary during those years and the class, for the most part, was dynamic. Those were exciting years to be involved in theological education for the student, for the faculty, the trustees or a dean, perhaps particularly for a dean, a challenging, stimulating, imaginative, annoying, exasperating. I'm glad to see that this class, 25 years later, remain challenging and stimulating, still imaginative and dynamic as the offering of this lectureship indicates. Now that the members have become mature they have put away, what seemed to me at times, lots of childish things (audience laughs). This evening is, for a former dean, heart warming and humble. Johnathan's martyrdom was a profound influence on everyone, student, professors, trustees, staff who belonged to this school in 1965. It took a long time to realize that he was a martyr. It still does. He was just a typical, questioning struggling student trying to make sense out of the issues of society, the conflicts and injustices, to make sense out of the conflicts and turmoil within himself, and to make sense out of the record of God in the Bible and the



spirit of god he sensed within himself. He wanted to know, just as we want to know, what on earth god wanted him to do. He was looking, as we so often doas generations of faithful and unfaithful people have, for a sign. We now know, in that eloquent description of what prompted him to go when Johnathan was given a sign, during that service of evening prayer in the school chapel, "My soul doth magnify the lord and my spirit hath rejoiced in god my savior" I had come to evening prayer as usual that evening and as usual I was sining the Magnificant with the special love and reverence I have always felt for Mary's glad song, "He hath showed strength with his arm" as the lovely hymn of the god bearer continued, I found myself pecularly alert, suddenly straining toward the decisive, luminous, spirit filled moment that would, in retrospect, remind me of others, particulary one at Easter, three years ago. Then it came, "He hath exhaulted the humble and meak he hath filled the hungry with good things" I knew then that I must go to Selma.....The virgin's song was to grow more and more dear in the weeks ahead. To say, as it has been said by a number of social activists, that John was killed because he was a civil rights worker is on one hand true and on the other is false, or more adequate, more actually, inadequate. It is perfectly clear that he made his decisions because of his conviction that that was what god wanted him to do, and his response to god was in accordance with that feeling. That was the distinguishing characteristic of his christian life and death, "I must go to Selma". So he went. When he went Selma, I was on holiday in Paris with my family completing a sabbatical semester studying theological education in the church of England. One thing I learned was that I was glad to be in American theological education (audience laughs). On, on the morning of August 22nd, I received a cable gram from Dr. Guthery, "Johnathan Daniels murdered in Alabama. Service in Keene, New Hampshire on August 24th". When I undertook to change my plane reservations, I was asked why was this necessary? On the ticket counter there was a newspaper, on the front page, an article about the American student who had been killed. I said, "That's why I'm returning". IN five minutes I had my ticket and set off for Farly airport. While waiting fir the plane, I wrote, in a little notebook, Douglas Steer says, "The more you pray, the better it goes. The less you pray, the worse it goes" then this note, "Prayer is responding to god, talking with god, bruding with god, thinking with his spirit, awareness of christ, his life and death and how to apply to my own life and concern, especially now to act for and with Johnathan Daniels. MAY I act in accordance with your will, your spirit, your love. Thank you for him and keep an eye on him". So to return to Boston and prepare for the funeral service at St. James Church, in Keene, johnathan's church on August 25th. The school had it's own memorial service the following day attended by the members of this community and the wider Cambridge community and several of the young black people from Selma, some of whom had been in jail with Johnathan in Hainville. John Tillson, the treasurer of the diocese had helped those young people



go from Selma to Keene to Cambridge and after the service, we gathered in the deanery. One dean, three professors, one dean's wife, Mr. Tillson, to hear their stories of how Johnathan was murdered. Their accounts were taped by Mr. Tillson and the transcripts are in the archives of the school. To say that they are dramatic is an understatement. A day or so after this meeting, the president of the board of trustees, Mr. James Garfield and I flew to Washington to keep an appointment he had made with attorney general of the United State, Nicholas Katzinbach. Fortunately, unfortunately, or perhaps fortunately because after the acquittal of Tom Coleman by the unanimous vote of the jury, Katzinbach's only comment was, "That is part of the price you pay for the jury system." He was unable to see us that morning and referred us to John Door, head of the civil rights division in justice department. Mr. GARfield pressed him on the procedure that would be followed to convict Coleman. Mr. Door replied that charges could be presented only if conspiracy were established. He did not believe that there was evidence in this case, Coleman apparently acted alone, but he said, "there were encouraging signs that in the murder of the three other demonstrators the previous month, proof of conspiracy would be forth coming." Mr. Door was impressive.. He knew exactly what had happened, he been the authority to release Johnathan's body to accompanied by John Morris to Keene for the funeral and to transfer wounded Father Morrisroe to St. Elizabeth's Hospital in Montgomery. He knew, by name, all the black young people in jail with John and had given them his private home telephone number. On October 21st, the bishop of New Hampshire and I flew to Selma to participate in ecumenical memorial service in Brown's Chapel. On the way to Selma, we'd gone to Montgomery to St. Elizabeth's Hospital to see Father Morrisroe who was being treated for gun shot wounds when Johnathan was murdered. We had prayers with him, talked briefly with an FBI agent, who was seated outside his door, and then drove to Hainville to see the store in which Coleman came out shooting the gun which killed John and wounded Father Morrisroe. So onto Selma to register in a black motel on the black side of town. The next day we met with various black groups and especially with representatives of the black church. We learned that white church people and black church people met infrequently and that there was no ongoing interracial ecumenical association, either ministerial or lay. The main street provided an unofficial but clearly defined barrier between the white and black communities. Brown's Chapel had been the chapel where Martin Luther King had lead his people and preparing them spiritually for the march from Selma to Montgomery. St' Paul's episcopal church, where John and Judy Uppum accompanied, at times, with some black youngsters, had decided it would not have a memorial service. Bishop Hall telephoned Bishop Carpenter, the bishop of the diocese, inviting him to attend the Brown Chapel service, but he declined. The service was conducted primarily by black clergy. The congregation was overwhelmingly black. Testimonials and remembrances were



given almost entirely by black friends of John and Judy. Bishop Hall and I also spoke. He on what John had meant in Keene and I on his life in the school in Cambridge. The singing of hymns, the reading of the scripture, the prayers and the deep sense of spirit filled congregation, morning a loved one, and still praising the holy one, helped us to move on in our spirits to thank god for John and the praise of John and god together. We concluded with "We Shall Overcome" holding hands and swaying. It was not a typical episcopal service (audience laughs) but powerful beyond description. Before leaving Cambridge, I had telephoned the rector of St. Paul's church, the Reverend T. Frank Matthews, to let him know that Bishop Hall and I were coming to Selma for John's memorial service on Thursday evening, that I intended to talk with people in the black community until Saturday noon, when I would like to meet with him and visit St. Paul's church, where if possible, I might meet the vestry and then attend church on Sunday before returning to Cambridge. He said, "That's fine. I would like you to preach on Sunday." Well, ah, I replied that I would be very glad to but you better check with you vestry first. He said he would. On Friday morning, Bishop Hall returned to New Hampshire to prepare for Sunday confirmations. A superb traveling companion. Concerned and serious and yet with a sense of humor that enabled him and me to keep some sense of proportion in almost everything. For the rest of the day I met some of the clergy who had participated in the service the night before. Many of the lay persons who had known John and Judy, and most helpfully the Reverend Father Ulett of the Order of St. Edmund, who described, at great length, the racial situation in Selma as he had known it for over a 12 year period. He had been a great help to John and spoke of him realistically about what he might really accomplish in Selma. Not much. Without exception, everybody agreed and all spoke of the gulf between the black and the white clergy and laity. Saturday morning I spent on the streets on the white side of town, trying my hand at voter registration. It was not much of a hand but it did give me some sense of the difficulties white persons, as well as blacks, had in trying to persuade blacks to register. I was paired with a white young woman working with the student nonviolent coordinating committee, who had urged the blacks to vote by using this phrase which I heard for the first time, "So long as you are not free, I am not free. Register to vote and take a big step towards freedom." It was a fascinating and largely a frustrating morning. Later I had a talk with the editor of the town newspaper and then went to St. Paul's rectory where I was greeted cordially by the rector and his wife. We had a difficult but honest talk. I tried to explain why John had the support of the ETS community and he why his people resented that support. He also said, regretfully, "The vestry thought it unwise that he would have to withdraw his invitation for me to preach the following morning" I said I understood but I would attend the service. He said, "Good" That evening the vestry joined us for buffet supper and discussion which followed pretty much the pattern of the afternoon. Finally toward the end of the evening, one of the vestrymen said, "Well



dean, you have heard us out and we've heard you out, what do you think we can do to help this painful situation?" "The most obvious position and the most obvious step," I responded, "is to meet on some kind of a regular basis with some of the black clergy and their congregationalist. They had no idea that a white vestry such as you are would ever spend an evening talking about this matter and I have no doubt that they would welcome it. Nothing will happen to the situation without some meetings beginning." The next morning, they said, and much to my surprise, everyone agreed and they promised to begin to initiate some kind of meeting on Monday morning. This was, I felt, consistent with John's work which had been sustaining moral in the negro community and offering, ah, fostering a spirit of reconciliation across town. When they said that they would do this, I went to bed quite pleased with myself. The next morning, I seated myself in the church, separated by several pews from the other worshipers, some moved after my arrival (audience laughs). That, during the announcement period, the rector recognized me and asked if I'd like to say a few words. I did speak for about 10 minutes (audience laughs), 15 (audience and he laugh) explaining the type of person that John was and what he hoped to accomplish during his days in Selma. My words ah, were received with what I can only say was a cool reserve. Later on, after the service on the steps outside the church, the only comment I can recall was from a distinguished looking elderly gentleman who said, "Dean why can't you leave us alone?" "Because," I said, "Johnathan's death won't leave us alone." He didn't seem as impressed with those words as I was (audience laughs). After lunch, the rector drove me to the airport and said goodbye, assuring me that my visit would be worth while, was worthwhile and that he would see that our understanding was honored in contact with the black community would begin immediately. The following week, he wrote to say that the vestry had changed its mind.....What did that death of Johnathan's prove? What did it mean? What influence did it have upon persons, some of whom never met John? What difference did it make, not simply to those persons who did know him, but to those who lived in a racist American society without knowing him and in a racist church. Here are a few examples. The class of 1966 has established this lectureship. One member of that class has written in words that nearly every member would claim for his or her own. Johnathan Daniel's death and the involvement in the civil rights struggle, was probably the most important thing that happened during my seminary years. In a strange way because of Johnathan Daniel's witness, I've always been in city parishes and have tried to participate in as much community outreach ministry as possible. The struggle for justice and freedom is still the highest call which God's kingdom offered us. When I was returning from John's, thirdly, when I was returning from John's funeral in Keene, I said to myself, "Someday, before I get through, I'm going to do something in accordance with John's spirit." That opportunity came when I spent my terminal sabbatical year in 1968-1969 as a teacher in one of the urban league



street academies in Harlem. that was an exhilarating year. Perhaps as much because I was a teacher rather than a dean, as because of the nobility of my motivation. Many testimonials about John's personal life and influence were presented to the general convention, and there's no need to repeat any of those here. What about that influence on society in the church, that's more complicated than difficult to determine because of the many forces at work. Social, economic, federal, state, cultural, religious, and the picture is ambiguous, conflicted and at best tentative. Here are three illustrations, Reverend Francis Walter, who did a great deal for preparing this material for the general convention, had , and who brought the money to John when he was in prison, and John refusing to take it because it was only bail money for him and not for everybody. Ah, he had gone there to continue, quote, "The ministry of presence, begun by John by establishing the Selma interreligious project." Father Walter has commented that after John's death, there was no interest, no support and the project never did get under way. When I asked what had happened to Father Uletts, he said he had been transferred and why, for talking to too many people like you. He also believed he'd never left the priesthood. The editor of the Selma Times Journal responded to my request for some reflection 25 years after Johnathan's death this way, "I assume the city Selma is, of course, completely integrated in accordance to all existing federal and state statues. This has been no problem and I believe it's been accepted mostly with good grace. This is not to say that there is absolutely no social relationship between our people, there is in both public and private functions, but certainly not to the extent that might have been envisioned in some quarters. This is my personal view of the situation in this old town and I believe it demeurs the attitudes in most of the churches here. The drive to integrate the white churches by blacks, died of morning. It simply is no longer an issue with either group. Trying to write clearly and objectively about what has happened here and what the situation is today can be confusing and difficult, even to us who have lived with it and in it for a quarter century. I hope you can understand this, to go farther into the causes and effects of the situation, would certainly demand more of your time that you can spare. Suffice it to say that if I had to sum it all up, I would simply say, everything has changed yet nothing has changed. Good luck. The next item on Sunday, July 7th, 1991 the Boston Globe had a special article, "Selma, A city Marked by the 60's" Johnathan Daniels name was not mentioned.

I wrote and talked also with Pete Frank Matthews, who was the rector of that parish during all that turbulent time. What's now going on? Well, in the wake of events since March, 1965, dialogue between the black and white communities has opened and grown. Blacks now hold elective offices, the schools are fully integrated. While there's some defective segregation on the social level, the old outward forms of separate but equal have disappeared. St Paul's now has a black family on it's communicants room. A



few months ago, Gordon Morrison, the present rector of St. Paul's, told me that although I wouldn't believe it, it is true he has hired a female curit. My immediate shock at such an obvious expression of forward thinking on the part of the parish (audience laughs) was overcome by a more startling possibility, "Is she black?" I asked. His reply, "No, we haven't grown that much yet." The final word was an inflection of hopefulness. What should we say to these things, mixed results. His death apparently did not shape the structures of society as much as the persons were shaken. Segregation continues in Selma, Boston, the episcopal church, most episcopal churches. John's life and death are not justified by what he accomplished, but who he was. A young, sensitive christian student struggling to be in christ. What was significant about him was his interior life in which he was alert to find god's will. It was this which he described as one of the reasons for attending ETS, "I'm eager to nourish my own spiritual life in a community of students and teachers dedicated to the same ends." The unmistakable conclusion one comes to through one's own personal recollections, reading the comments of friends and colleagues and his own writings, is his main concern was not civil rights. It was obedience to christ. That obedience led his witness, led to his witness in the area of civil rights and to his death. In another day and a different place, such obedience could have led to a different location, a teacher, a doctor, whatever. He came to be a genuinely, authentic, christian person and that was his hearts desire. In a letter that he wrote in Selma, describing his life and Judy's, "our life is filled with ambiguity. We are beginning to see as we never saw before that we are truly in the world and yet ultimately not of it. For through the bramble brush of doubt and fear and suppose success, we are grouping our way to the recognition that above all else we are called to be saints. That is the mission of the church everywhere. And in this, Selma, Alabama is like the world. It needs the life and witness of militant saints.".....(END SIDE ONE)

.....terming his activity in the context of a racist society in America and in the church. Most American seminaries, and this is the last part of this, and certainly this school, have come a long way since the day when theological education was considered to be academic and energies spent outside the classroom, the working for expenses, pastoring amissed churches, were considered wasted energies. By the time I became dean here in 1957, two programs, not primarily academic, had been an integral part of theological education. Clinical pastoral education and field work assignments. CPE was the responsibility of Rolly Fairbanks and in field work Charlie Batton and the George Hunter. I could understand but also get a little annoyed when students would say to me, "The best thing about ETS is the CPE program." carry out perhaps in southern California (audience laughs) or, "I would never had come back for my senior year if it had not been for the field work program." in let us say south Boston or the north shore. It's obvious that these two programs beyond the wall were important influences in the education of Johnathan. Willard State



Hospital in Willard, New York where he wrote, "I'm fine, questions rise in a gale and I'm glad. I'm taking another long look at myself and society" and so on. Of his filed work in the cathedral in Providence, where he worked for two years, the then dean, Ronald Stenning has recently written, "In many ways, John's odyssey which eventually brought hi to Hainville, Alabama, began during those years when he worked among the poor and the black people of south Providence. During that time he became known throughout the community as one for whom no task was too menial, no person too unimportant for him to give completely to himself. He brought credit to a ministry we were attempting under very difficult circumstances." In addition to the CPE and field work programs, the Johnathan Daniels awards, set for those who carry out some involvement in social issues, all ready established, compliment the normal academic work. The suggestion now, that I come to make is for a similar program in spirituality to be established outside the schools for periods up to one semester. This in turn is not meant to take the place of courses in spirituality but is intended to provide opportunity to not only study christ but to live him. A seminary, any seminary, is not always the easiest place to do this. Like most clergy, I have never seemed to have enough time to develop what is called the interior life. The life of prayer, personal religion, silence and corporate worship are honored, not scorned. Where one searches for a more intimate knowledge of god and through meditation and contemplation, comes closer to the divine to participate in god's very being. Over 40 years I've read and studied a lot about spirituality. I've also taught and written a lot about spirituality. I have enjoyed it. The books have been at times, helpful, though the royalties would not indicate overwhelmingly so (audience laughs). Spirituality, I have found, is very difficult to communicate. You have to live it. To talk it helps erode it. The crucial spiritual events for me have not always been in the classroom or in the social action area or in the chapel for the matter. The most helpful times, the times when I seem to get the best perspective, have been when I've been able to get away for 36 hours at least and best of all for a week or more. There's nothing unique about my personal experience. It's simply that over a period of 40 years and intermittent, sometimes individual retreats, sometimes corporate, I have been helped inmeasurably by the order of the holy cross, the society of St. John the evangelist, the abviagetsemony in Trapus, Kentucky. That is where the origianl bronzes of the getsemony scene in memory of John, commissioned by Mr. Coolidge, vice president of the board and exicuted by Mr. Hancock of Rockport, have been placed in a dramatic setting in a grove on the monistary grounds. They seem to me to just grow up out of the earth and bring some divine spirit and influence. I realize there are many forms of spirituality other than those developed in religious comunities and also that many theological students, perhaps most, for whom residents in a monistary or convent for any length of time, is anything but congenial. At the same time, there are amny who would welcome a semester, or sometime less than that, sharing in



the life of a praying and worshipping community and I believe should be encouraged and given the opportunity to do that. So the proposal is a very simple one, as college students sometimes elect a semester in Geneva or Cairo or India or a semester at sea or where college graduates, in effect, elect to give two years of their lives to the fantastic Teach America program, or where the theological students take an intern year in Harlem or other depressed urban areas, so in the same way those students who choose to, would be helped to take a semester or less as apprentices, that is learners, in religious communities dedicated to trying to join together the love of learning and the love of god. This experience could not help but enhance and strengthen the students ministry and in time, the help of the church. Spirituality which rises from religious communities, monasteries or convents is, to distort Dean Ings(?) comment, caught not taught and because a part of his or her spirit is caught not taught, helps make a christian person more authentic in christ as christ himself captures those who are waiting upon him.....The ah.....There are, of course, other theological educators not, in my experience, many, but there are some who are russeling with the issue at how to integrate spirituality, academic integrity and social justice. One is Dr. W. Paul Jones of the faculty of St. Paul's School Of Theology in Kansas City. His position is outlined in an article in the Christian Century last February entitled the "Hermit Activist Model of Alternation", is the author of a book, The Province Beyond the River, the diary of a protestant in a tapus monastery. This is a kind of a protestant, genessy by Henry Nowen, but for my taste, is more grounded in the reality of the social stuggle for justice, less personal and subjective and more sensitive to the community life. I've wanted to get that off my chest for about 5 years(audience laughs). Dr, Jones wishes to incorporate some of his insights that come by living in a monastic community to the traditional academic disciplines in theological education. He puts it this way, "The goal would be to cultivate students to have an open gaze of admiration as well as a critical squint of analysis. To understand the state of being as ground for the stance of doing. Who will utilize the objective encounter for subjective pilgrimage and who see litergy as a reconciliation of the love of leaarning with the desire of god." I agree. This suggested proposal is not a substitute for social action nor for academic discipline, but a compliment for both. It is, I believe, one of the growing edges of theological educaiton today and is entirely consistent with the spirituality of Johnathan Daniels. I hope that the school might see fit to honor him in such, some such way as I have outlined. But in any case, I am pleased to be here and I thank you.

Audience claps

Frederica: I don't want to let Joh get far away for a chance to have a few questions to him and with him but I do want to thank him for the school and if I may, for the class



of 66, for your graciousness in setting us this responsibility and to add to our gathering tonight words from Father Richard F. Morrisroe, who just wrote us to join his prayers and spiritual lively presence in our behalf. John, welcome, thank you for enriching the love of learning, the love of justice and the love of god. We welcome a few questions. Yes

Woman: Frediric, I'm sorry this is not a question, I just know of someone else to be rcognized, both Bishop Colburn and David Ames mentioned her several times, and Judy Uppam is here with us tonight

Audience claps

Judy sayd something and audience claps again.

Frederica: Judy, do you have any questions (everyone laughs).

JUDY: ??????It depends on what they offer

Frederica: We have two who are willing to respond.

Question rise in a gale as Joh said. Yes

MAN: I wondered if there's been any, been any feeling as to how the officer, the policamen who shot John, what has happened to him in these 25 years? Do you have any answer to that?

COLBURN: I don;t know. Coleman, you;re refering to Coleman?

MAN: I think so

JUDY: Yeh TOM Coleman

COLBURN: What's happened to him Judy.

JUDY: Ah last I heard, he was having heart trouble and I think he's died, I don't honestly know for sure. I can't here ?????so um,

Frederica: Yes, Jane

JANE: Well, I'd just like to be a witness to one of, as god arranged the ??? we have with us tonight Reverend Michael Langsley ??) who will also be here tomorrow but will get the opportunity to meet the Bishop Colburn tomorrow but will not have the opportunity to meet the Reverend Michael

Langsley(?) who is among those militant saints whom you mentioned in your wonderful talk ah, Reverenc Michael

LANGsley ?????????most recntly and in 1990 he lost his hands and eye with a ???engaged, because of his engagement and ???engagement and similar struggling stuff after that which Johnathan was engaged in in the south in 1965. And so I'd like to introduce, Reverend Langsleyto get up on stage.

Audience claps

Frederica: Are there other introductions or questions (Audience laughs). Thank you Jane, thank you Michael..... I'm waiting on the spirit.....Yes

MAN: Was Johnathan Daniels involved in the episcpoal society for cultural and racial unity.

JUDY: YES

MAN: How active was that society in Selma at the time.

JUDY: Well basically John and I were there as



representatives of ????? and John Morrison who was the executive director came over about once a week or we went over to Montgomery about once a week, we were told ??? and they were there, in fact I think it was Henry Stines who was a vestor who brought bail money but not enough for everybody and ah, when we went to Bishop Carpenters office um, some ??? rector went with us and another clergy were there for the and they ??? for the big march ??? vesttry. I know that Lewis ????? certainly the Yorks a hadn a convention, practicaly every state in the book that had a chapter was sent to present them. St that point we were actually a group that tried to resolve ????? early 70's I guess. ?????????

Frederica: YES John

JOHN: This is a speculated question but if JOHN was a member of the class of 93, what direction do you think he'd be looking in in terms of fulfilling his wishes?

FREDERICA: If John was a member of the class of 1993, what directions would he be looking for in terms of ????

COLBURN: Well he would undoubtedly say, "I must wait upon the spirit" and I think it's fair to say that the spirit would sooner or later answer him. He was ah, to say flexible is not wuite the right word, but he was open to an infinite variety of ways by which god might be leading him and he didn't have any stereotypes even in Bill Schneiders book, it';s clear that he didn't even during that time, he was discussing with friends 2 or 3 different ways of going. But when the spirit came, it came as he said, like a wind and ah, nothing you can do about it. Well I think we;ve had enough don't you.

Audience claps

FREDERICA: We have indeed had enough. Johnathan's death wont leave us alone John and you're a part of that too. There is a reception upstairs in Washburn Lounge up the stairs and at the top of the stairs take a right. we hope you all will join us and greet the many friends in this room. Thank you very much , thank you the class of 1966.

Audience claps

END OF Bishop Colburn Address