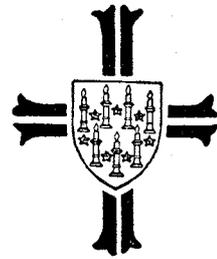




# NEWS

## AND INFORMATION

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RELEASE: Monday, November 15 11/11/54  
FOR: NEW YORK CATHEDRAL (ST. JOHN THE DIVINE)

Text of sermon to be preached by the Reverend Michael Scott, Priest of the Diocese of Chichester, England, in New York Cathedral on Sunday, November 14, at 11:00.

The theme of the collect, epistle and gospel for this Sunday is that of danger of deliverance from evil. The collect prays for the protection of the Church that it may be free from all adversity. The epistle also speaks of the beginnings of persecution of the Church. St. Paul is in bondage on his way to appeal to Rome, for Roman law and justice were the greatest boon to mankind in its history until that time. There were the beginnings of corruption of this great imperial order, and the Christians were due to be the scapegoats of this corruption. And there was the fear that was beginning to be felt on all hands as the hordes of barbarians began their advance from the furthest outposts to the metropolis, surrounded by the shantytowns of erstwhile slaves.

St. Paul has appealed to Caesar but his confidence is firstly in the power that he fought against on the road to Damascus. The light that had blinded him was to illuminate the dark ages which began with the shadows cast by Rome burning and by the flaming torches in Nero's garden. They were illuminated, those early Christians, by an unearthly light which no Caesar could extinguish. It was to them a way of life and truth, a great adventure into the unknown, where the ends are unknown and yet the means are subservient to the ends because the ends are in the eternal truth and beauty of God, and in the infinity of his forgiveness told in the gospel -- especially in the gospel for this Sunday (which you have just heard read), which is a challenge to those who would follow Jesus to show forth to others that same love, concern and forgiveness which God through Christ has shown forth to us. Here we have our Lord's searching words, "Then his lord said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?" That was to Christians the only totalitarianism, the totality of God's love for all mankind expressed in our Lord's own prayer and in the the whole action of his life. Our Father - Thy Kingdom come - Thy will be done on earth as in Heaven - Give us this day our daily bread - (not give me my bread) and forgive us our trespasses as we forgive them - and deliver us from evil - not a pious hope but a magnificent challenge to mankind out of the darkness of despair in Gethsemane. And on the Cross "Father forgive them for they know not what they do." And "Fear not. I have overcome the world."

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For this reason St. Paul in the Epistle is confident that their "love will abound in knowledge and all judgment."

Such is the light that despite all the vicissitudes of history has illuminated the world. There have been times when the Church has been tempted to abandon the methods and means of grace Christ gave her, to forsake His way in favor of the methods of persecution and oppression, even as there are some in South Africa today who use the name of Christ to sanction religious and racial persecution. At such times mankind has lost the way, and that light has failed to illuminate the paths towards civilization and the arts of peace - that is to say the constructive tasks of civilization. At such times the mind of man has been darkened by philosophies of despair and hatred, by the suppression of science and of the individual conscience which is so vital a part of the divine spirit of free enquiry, and can brook no man-made barriers.

We of the Christian church must accept a large part of the blame when mankind has been misled by false philosophies based upon despair or hatred, racial or national egoism, and doctrines of economic or political exclusion, such as we are familiar with in the ugly color bars which exist in Africa and elsewhere and which challenge the whole concept of a Christian civilization.

Time and again, in history as now in some places, we of the Christian Church have been tempted by fear or favor of the world to abandon our Lord and Master at the hour of his trial, and there has followed another crucifixion of humanity. In the period of the eighteenth century - in France - Christ's gospel for which He died had to be interpreted by the philosophers in terms of liberty, equality, and fraternity - which were not much in evidence in the life of the Christian Church at that time - and by the political leaders in terms of violent revolution. In America those who had been bred and born of those who loved liberty more than life itself, and had sought freedom from oppression, made their great Declaration of Independence against the Law when it became an instrument of oppression.

In Czarist Russia the Church had blessed oppression and profited herself from every form of corruption and abuse. And when the people cried for bread and peace they no longer looked to Christ and his Church, but to communism to inspire them and give them peace and bread.

Today the Church rightly denounces the loss of liberty and the oppression in those countries, but the history of the rise of communism in Europe and Asia has been also the history of Christianity's lost opportunities. It may prove to be so in Africa if we do not learn some of the lessons of history.

In South Africa we are faced with a direct challenge not only to the educational and missionary work of the church but to the fundamental conceptions of a Christian civilization such as the Western world has set itself to build in Africa and elsewhere.

Perhaps I should mention here some solemn warnings recently given by the Archbishop of Canterbury and the British Council of Churches.

A resolution of the latter declares that it believes: "that the policy of the South African Government as expressed in the Native Resettlement Act and the Bantu Education Act whereby it is proposed to ensure the mental as well as the physical segregation of the Bantu 'within his own community' and to deny him any place 'in the European community above the levels of certain forms of labor' is not only an offence against human rights but also the Divine Law as set forth in the Bible." The British Council of Churches also notes "the contents of the recent Circular (issued by the Department of Native Affairs) threatening the cancellation of leases to missions in African locations if representatives of the Churches to whom leases have been given take part in activities which the Government regards as of a 'subversive nature,' or as tending to encourage deterioration in the relationship between the Native and governmental persons or bodies"...and it then "affirms its whole hearted support of the Declaration made by the World Council of Churches at Evanston on inter-group relations...that:...The Church of Christ cannot approve of any law which discriminates on grounds of race, which restricts the opportunity of any man to acquire education to prepare himself for his vocation, or in any other way curtails his exercise of the full responsibilities of citizenship and of sharing in the responsibilities and duties of government."

The Archbishop of Canterbury similarly said in his address to Convocation that the "portents in South Africa point to a relentless pursuit of a policy towards the native population there which is regarded by almost all Christian opinion outside the Dutch Reformed Church as unchristian in principle and bound in the long run to be catastrophic in its effects...."

Of what is happening there he said, "That is totalitarianism and differs not all all from the suppression of civic freedom and church life in Communist countries. It is strange," he concluded, "that the South African Government does not begin to suspect its own wisdom when it finds itself imitating the methods of Communist government and control."

The danger that confronts the Church in Africa and the world, which we so wrongly describe as the "Western" World, very often is not merely a threat to missionary and educational work in the narrow sense but something much more fundamental. We are faced with a false doctrine and practice called apartheid which has grown up into a whole state system of legislation based on a theory and an assumption of racial supremacy. For many years this system has been growing up until it now threatens not only the people of Africa, but is alienating the peoples of Asia and non-white people in many other countries from what has been falsely represented as "Western civilization."

There is no "Western civilization"; there is a civilization to which all mankind can aspire, in which the freedom of people of all races to live, work, build, and exchange ideas and values will be protected by the law. The law, if it is to be respected, will be an instrument of

the liberation of mankind from the dark forces of ignorance and hatred and intolerance and from the power of misinformation and selected truth to induce men to commit enormities and cruelties to one another. War with its power now totally to destroy civilization will be outlawed, and its place as an instrument of policy will be taken by fully effectual international law and by a United Nations fully representative of every nation in the world in strengthening the processes of law.

At present there is nothing between military intervention to protect whole populations from ill-treatment, as in Korea, thereby laying waste this country and passing pious resolutions which in the case of South Africa have been ignored for seven years.

Such a conception of civilization is within reach of mankind. Already the technical possibilities exist for the conservation and development of the land and the God-given resources of nature and human nature, if only they can be applied.

If they can be applied. Some of the things that prevent them being applied are the national egotisms which either do not want to receive technical help or do not want it to be given through any international agency. The attempts to constitute a Special United Nations Fund for Economic Development are being deliberately frustrated at the present time. Help from the specialized agencies of the U.N., and from the children's emergency fund, could be used to help people to help themselves, could be brought to heal the sick and clothe the naked and feed the hungry, and care for the children. In South Africa especially this is true, if only her people see it.

Mankind is progressing towards his unknown end faster than his new ideas can take root. He has created undreamed of power which is none other than the power to cooperate with God, and which is given him by the use, the free use, of his divine faculty of reason. But at the same time his ignorance and narrow bigotry has set him to devising systems and laws which are in active defiance of the creative spirit of the universe, the very power which propels the world and other worlds around us.

It is very much, therefore, the Church's business to inspire mankind in his efforts to achieve a system of international law and accountability for those peoples who are not yet able "to stand on their own in the strenuous conditions of the modern world."

If there are fundamentally different economic and political systems, as there are between the so-called East and West, let them not try to destroy one another, and thereby destroy the world, but let there be free competition between the different systems and then it will be seen who can construct the foundations of freedom on which a civilized way of life and also, for us, a Christian way of life can be possible.

We stand at the beginning of a new period in the world's history. We have the power to destroy; we have the power to re-create it. The

peoples of the world can use their great power and the knowledge they possess to go forward in cooperation, or to try and enforce doctrines of narrow national self-interest, which would mean the beginning of new dark ages and the eclipse of freedom, which would be the prelude of unknown horrors, unimaginable by any of the barbarians who overwhelmed the civilization of Rome.

A workable machinery of cooperation in the field of international technical assistance has to be created if this vitally important work is not to be frustrated and the people turn in despair to political creeds of violence and terror such as we can see in some parts of Africa where the white man's religion, and justice, and whole way of life is being violently repudiated by Mau Mau.

That machinery of cooperation, if it is to be workable, must take full account, though, of people's national desires and anxiety to rule themselves. Where, as in the case of South Africa, they are ruling others, the people of South Africa need to be shown that what they think of as the "outside world" is not really the "outside world", something concerned only to criticize and denounce them, but a world that is friendly disposed and that has a great many resources through the specialized agencies of the United Nations, and other means of helping in the solution of problems which belong to all Africa and to all mankind.

South Africa was entrusted by America and Britain and France with the territory of South West Africa as a "sacred trust of civilization." At the United Nations certain legal and procedural difficulties are being used to evade the vital moral principle bound up in this sacred trust. South Africa must be helped to fulfill that trust both towards the African people there and in her own country, or there may be no civilization left there of any color. The help will be technical and financial and educational and spiritual. It may be resisted. But Christian ways and means must be found of overcoming that resistance and showing South Africans its true purpose.

There are many political and diplomatic means that can be used. There are many industrial and commercial relationships between South Africa and Britain and America. There are many academic and social connections just as there are many historical associations, particularly the emancipation from slavery, and the great debt we all owe to Africa on account of slavery. There is the development of constitutional forms of self-government in other parts of Africa under Britain's tutelage which must inevitably influence the course of history. There is also the prodigious wealth that has been and is being brought from Africa to this country and to Britain in the form of gold, diamonds, copper and uranium. Many of the most powerful and influential industrialists there at the present time are Christians and Jews.

But the Christian Church has a very special and a higher vocation to fulfill in this problem in Africa and elsewhere. That higher vocation seems to have both a negative and positive function.

Negatively we have to show to the world the ways and means of resisting evil by non-violent methods. That is to say, by methods which not only do not do physical violence, but do not do violence to the personality, and intelligence, and free will of one's opponents. The days of violence in the struggle for justice are passing. Strangely, it was in a country named after the activity of Jesus Christ in Natal, that Gandhi's movement of non-violent resistance was born and eventually spread to play an important part in winning India her freedom by methods which have preserved, and in fact increased, the respect which Indian and British people feel for one another.

This method is at least compatible with Christ's gospel of respect and forgiveness for one's enemies and the identification of the oppressor with the oppressed. In effect they say we prefer to accept the penalties of these unjust laws rather than acquiesce in their injustice. More than two thousand Africans and non-Europeans, and some white people, have voluntarily served terms of imprisonment in this form of resistance to injustice which is still a reproach to the conscience of the world. For it was a civilized method of resistance which was only crushed by the most savage penalties of five years imprisonment, or five hundred pounds fine and fifteen lashes with the cat' o' nine tails.

The positive function of the Christian vocation is to inspire men of all races with the vision of a new heaven and a new earth in which old passions and prejudices may be overcome in the new creation which is Christ's in whom there is neither Jew nor Greek, neither bond nor free, neither male nor female, but all are children of His Heavenly Father and joint heirs with Him in His Kingdom.

We have to convey this in terms of the social, political, and technical problems of our time. The Church must not be dragged along, struggling and protesting, in the wake of human history. She must give to a generation of young people, spent and spiritually exhausted by two wars in our time, something of the vision and the fire which are needed at the beginning of this new epoch in history. For it could be either another age of tyranny, intimidation, and brain-washing in which men will be of less consequence than the machines they serve, or a new leap forward towards the emancipation of mankind from the bondage to fear and ignorance and hunger, when all sorts of myths and obsessions could drive men mad whom the gods would destroy.

The world desperately needs the new life and genius of Christianity in its first pristine beauty, giving new hope to a world at the end of an epoch. Subversive? Yes it was subversive of the law when it became an instrument of injustice and when, in the words of the Declaration of Independence, "in the course of human events it becomes necessary to dissolve the political bands which have connected them with another." But of the law as an instrument of human emancipation it has been the inspiration, from Justinian to the constitutional Monarchy and Parliament of Britain and the Commonwealth, to the laws liberating the slaves and emancipating women to the recent enactment of the Federal Court of the United States against racial segregation.

But what of the methods of resistance to evil?

The methods are all important for neither in the context of eternity nor of human history have the ends justified the means. The repercussions of this philosophy have been tragic and devastating. For evil creates evil and good creates good. This is seen in the life and methods of Jesus Christ. No greater leader of men in history has ever gained more loyalty from human beings and more submission to His Will than Christ. And that precisely at the time when humanity had him in its power, and human justice nailed him to the Cross in the name of law and order, and he submitted himself.

If we are to speak of subversion, His whole life was a subversive action beginning with the Word made Flesh, and His prayer worked out in action - "Thy Will be done," "Our Father." That is very subversive in the context of Africa and the world today. But He carried through His own form of subversion to its logical conclusion which was sacrifice, and death, and victory over death. "Thy will be done" finishes in Gethsemane "Father if it be possible let this cup pass from me. Nevertheless not my will but thine be done." And so to the Cross with those mighty words muttered in his last extremity "Father forgive them for they know not what they do." That we may know "the wrath of man worketh not the righteousness of God."

That then is the highest form of resistance to evil that there is in human life. God took upon Himself the consequences of human sin and folly and the inadequacy of human justice.

Many idealistic persons some years ago were tempted to look half sympathetically towards Communism to help bring justice and freedom to the world. Some of the underprivileged and dispossessed have done so. Not those whom I represent here. But must all the underprivileged who did so be condemned for all time because in their despair they looked sympathetically towards Communism for relief? Does not some of the blame belong to their rulers? Surely our civilization must be confident and great enough to be able to retrieve these delinquents. For they cannot be convicted without trial as of some crime which places them for life beyond hope of forgiveness. Such people need your friendship. They need to be taken by the hand with understanding and shown another way to live and love life and build a new world.

I would conclude with the prayer of an aged Chief who knows nothing of these ideological controversies of our time. He is Hosea Kumatko of the Hereros who asked me to come to the United Nations when they were refused permission to come themselves.

That was seven years ago, and I have been coming ever since. But I hope to be allowed to return to him and tell him what the United Nations and the Christian world decided to do about this sacred trust, before the old man dies. He will be glad to know that his prayer is being repeated here in this great Cathedral in New York as it has been in Westminster Abbey in his enforced absence.

On the day that I left them to come to the United Nations, he stood with his Counsellors in that dark sunlit corner of Africa. He stood erect in the sun with his hat in his hand and this is what he prayed:

"O God Thou art the God of all the earth and the heavens. We are so insignificant. In us there are many defects. But You know all about us. For coming down from Heaven You were despised and brutally treated by the men of those days. For those men You prayed because they did not understand what they were doing, and that You came only for what is right. Help us to struggle in that way for what is right. O Lord help us who roam about. Help us who have been placed in Africa and have no dwelling place of our own. Give us back a dwelling place, O God, All power is yours in Heaven and Earth. Amen."

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The Reverend Michael Scott  
Priest of the Diocese of Chichester, England

Michael Scott was born 47 years ago the son of an English country parson. He was educated at KingsCollege, Taunton, and intended to go to Cambridge, but was prevented by ill health.

Upon his doctor's suggestion to seek a warmer climate, he went to South Africa to work at Faury (Cape)Branch of the Mission to Lepers. After working in the mission for a year, Michael Scott went to St. Paul's Theological College, Grahamstown, to train for Holy Orders. In 1930 he returned to England to finish his training at Chichester Theological College and was ordained in 1932 by the Bishop of Chichester.

He served first as Assistant Priest in a small Sussex parish; went on to Kensington; and then to the less genteel surroundings of Clapton in the East End of London.

In 1935 he went to India first as Chaplain to the Bishop of Bombay and then Senior Chaplain to St. Paul's Cathedral, Calcutta.

When war was declared Michael Scott, who had learned to fly in India, joined the RAF, not as a Chaplain, but as air crew. However, he was invalided out of the service before finishing his training.

In 1943, on medical advice, Mr. Scott returned to South Africa, and the Bishop of Johannesburg, to whose Diocese he went, appointed him Assistant Priest to St. Alban's Colored Mission in Johannesburg and Chaplain to an Orphanage for Colored Children in Sophiatown. After several years of work in the Diocese of Johannesburg, Michael Scott was sent to the United Nations to be an observer in the Fourth Committee on the International League for the Rights of Man, where he is today. He is still a Priest of the Diocese of Chichester, England.