

and segregation based on tribe, clan, sex, colour or creed and to ensure the acceptance of the principles of equal opportunity and treatment of all people in all walks of life.

With us in this part of the continent political liberation will only be meaningful if it comes with the total liberation of our people. Please note that this is not a tribal movement. To us culture means more than mere tribal ties. There is no reason why African cultural assertiveness should not manifest itself on a macro-cultural level—that is, the continental level or the sub-continental or regional levels.

One of the main objectives of INKATHA is to fight for the liberation and unification of Southern Africa. KwaZulu, as our President has taken pains to point out, is merely a launching pad. The Movement aims at fostering the spirit of unity among

the people of KwaZulu throughout Southern Africa, and between them and all their brothers in Southern Africa, and to co-operate locally and internationally with all progressive African and other nationalist movements that strive for the attainment of African Unity.

After a thorough study of the complex South African situation, we, through our National Cultural Liberation Movement, propose to adopt and follow new non-violent strategies for the ultimate and complete liberation of the Africans. We hope we shall be understood as saying that we want to explore all non-military fronts in our struggle. In this sense non-violence does not mean non-action but rather various self-help activities which stem from the people. After mobilizing the people the INKATHA leaders will work out a clear-cut and well-graduated programme of positive action. □

Further information on INKATHA will be included in the November Reality.

THE CHRISTIAN CHURCH SINCE 1960

Margaret Nash, "The Ecumenical Movement in the 1960s", Ravan Press, Johannesburg, R6,90.

by Edgar Brookes

The Ravan Press has broken new ground in presenting this erudite and informative book, "Ecumenism in our Day". The ecumenical movement in modern times stems from the Edinburgh Conference of 1910. In those early days the great names are those of John R. Mott and J.H. Oldham, both of whom this reviewer knew personally.

Dr Nash has felt that the period from 1960 onwards exhibited a new dimension of ecumenical activity and it is on this aspect that she has written her book. As she herself puts it, the years before 1960 were inter-church ecumenism and the years after 1960 were years in which attention was centred on the role of the church in the modern world. This may be, as Dr. Visser-t'Hooft suggests in an interesting preface, an over-simplification. Nevertheless Dr. Nash's analysis is in many respects correct.

There were three things which altered the situation in the 1960s. The first was the papacy of John XXIII (1958–63) and the Vatican Council summoned by him in 1962. Rightly has the text been applied to this great Pope, "There was a man sent

from God whose name was John." His brief papacy revolutionised the position of the Roman Catholic Church. When Pope John called Protestants "separated brethren" instead of "heretics" an enormous step forward in the field of inter-church communion was taken. The visits of two Archbishops of Canterbury—the first since the Reformation—were highly significant. There is now a joint committee on which the World Council of Churches and the Roman Catholic Church are represented. This unambiguous adhesion of the Roman Catholic Church to the Ecumenical Movement has added a wealth of learning and experience and historical tradition to the movement, and has guaranteed that in these days of tremendous change in theology and politics the essential truths of Christianity will be maintained by the Church of Rome so deeply rooted in history.

The second great event since 1960 has been the inclusion of the Orthodox Churches of the East in the World Council of Churches. This is important not only because the Churches were Orthodox but because most of them are situated in Communist countries. Since the New Delhi Conference Christianity

has had to take account of the opinions of Christians in Communist countries. The World Council of Churches has not become Communist but it has achieved an added width of view and realistic acceptance of the world situation, which has done it a great deal of good.

The third feature of importance during the 1960s was the emergence of independent Africa which gave a very real meaning to the expression "the Third World". Inevitably Christianity in the independent African countries began to take on new colours. Africans found it impossible to separate religion from politics. The old missionary outlook, most valuable though it was in its day, could no longer be maintained in a world in which Africa loomed so large politically.

One does not have to be a devoted Christian to see how important these changes must be for world politics. Christianity has gained much through the ferment of the 1960s.

Most South Africans know of the World Council of Churches only as a body which subsidised certain aspects of liberation movements. Many South Africans have become quite hysterical about this action of the W C C. It does not follow that the decision to offer this help was altogether right, for even with its wider outlook the Church is not infallible. But the issue has been magnified out of all proportion by many South Africans. It was almost a necessary consequence of the sudden widening of Christian outlook during the 1960s in the three ways already

considered. It is much more important that South Africans should be penitent for that in their country which has produced this action of the World Council of Churches, than that they should be aggressive towards the World Council of Churches. Apartheid is to the wider Christianity of the 1960s and 1970s what slavery was 150 years earlier. Both as Christians and as world citizens we must be glad that the Churches are aware of the inhumanity and injustice of apartheid, even if it turns out to be a little awkward for South Africa and its government.

There are of course many members of the Christian Church, particularly of its more evangelical sections, who fear that the interest now taken by the World Council of Churches in political matters may lessen the stress on the simple gospel of redemption. But evangelicals themselves are coming to realise that the personal and social aspects of the Gospel must never be separated. Such was the view taken at the great Congress of Missions and Evangelists held in Durban two years ago; such, more emphatically, was the doctrine of the great Evangelical Conference held this year in Lausanne.

There is great ferment in the Christian Church today and it is almost wholly to the good. How it will look when the period of violent change is over it is difficult to say. But it will always be a Christian Church and always concentrated on the Person of Our Lord Jesus Christ. We hope that it will also be an inspiration to young and old alike in the fields of citizenship and world development. □

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