

P.O.Box 9219, Eros, Windhoek. S.W.A.

Number 9

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Unbanned

When the Lord turned again the captivity of Zion :
 then were we like unto them that dream.
 Then was our mouth filled with laughter :
 and our tongue with joy.

John Aitchison was banned five years ago, in May 1965. Now his banning order has expired, and the Minister of Justice, in his wisdom, has not seen fit to re-impose it. For five years John has not been allowed to leave Pietermaritzburg, or attend any gathering, or to prepare any material for publication or enter an educational institution or factory. For five years nobody has been able to publish any thing he wrote, or repeat anything he said, without risking a three year prison sentence.

Then said they among the heathen :
 the Lord hath done great things for them.
 Yea, the Lord hath done great things for us already :
 whereof we rejoice.

John is not the only person whose ban has been lifted recently. Another who is known to many of us is Chris Shabalala, whose ban was lifted in August last year, before it expired.

When John Aitchison was banned, he was only 20 years old, possibly the youngest South African ever to be so honoured. At that time he was studying for a B.A. Honours degree at the University of Natal. In 1969 he married Jenny Growdon, who has done the layout and artwork for Ikon (Jenny and Steve Hayes are cousins). Now John will be able to write for Ikon, and will become one of the editors.

Turn our captivity, O Lord : as the rivers in the south.

They that sow in tears : shall reap in joy.

He that now goeth on his way weeping, and beareth forth good seed :
 shall doubtless come again with joy, and bring his sheaves with him.

John's ban has been lifted, but there are others who were not so lucky. Helen Joseph and Peter Brown, amongst others, had banning orders re-imposed after five years. There are many others who have been banned after serving prison terms for political offences. There are also many political prisoners in other countries - Greece, Russia, U.S.A., Brazil and others. Pray for them, that the Lord may lead them out of prison as he led his apostle Peter. Pray that the exiles may return to their homes, that the Kingdom may come. Give thanks for the release of John Aitchison, which is a sign of the Kingdom, a sacrament of freedom.

Glory be to the Father, and to the Son, and to the Holy Spirit :
 Now and ever, and to the Ages of the Ages.

Amen.

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Requiem

A funeral mass for Benito Mussolini was celebrated on the 25th anniversary of the Italian dictator's death. It was estimated that 250 people attended the mass, which was organised by an Italian neo-Fascist party called the Italian Social Movement.

After the mass, and outside the church, handbills were distributed announcing a funeral mass on May 12th for Adolf Hitler and "all who died in the defence of Christian and Western Civilization." The mass for Hitler was said to be organised by a group of grateful Spaniards.

CHURCH

This movement started in England in 1967. It has minimal organisation and structure, but provides a contact point for Christians who feel that the established churches leave much to be desired in their working for the Kingdom. We started a similar thing in Southern Africa - most of the people who read the Pink Press have at least occasionally felt this dissatisfaction. We meet together to worship in new ways, to find ways of proclaiming the good news in the world, rather than in the churches. Now some groups in the U.S. have also taken this name, but the name is not important -- it is just a label given to a movement of the spirit.

Why don't they demonstrate against the Russians ?

THEY DO ! Many of the people connected with the English CHURCH are opposed to the 1970 Springbok cricket tour of Britain, and will probably take part in demonstrations against the tour. People often say that they should rather demonstrate against the Russians. In 1968 three of them, Janette Hammond, Viv Broughton and John Careswell went by plane to Moscow, and handed out pamphlets calling for the release of many Soviet writers who had been imprisoned after farcical trials. The pamphlets also called for the release of 200 Baptist Christians who were known to be in prison. They were taking a considerable risk - another British citizen who did something similar was convicted for distributing anti-Soviet literature and sentenced to five years in prison. In the event they were arrested, and deported. Izvestia (Russian News Agency) said they were tools of British intelligence agents.

The Movement grows

1. A youth group has started in the Merebank area of Durban.

Mervin Josie writes : "We started a youth group in Merebank. We call it the Youth Ecumenical Society, or YES. It is a loosely formed group that is divided into various departments, each dept having a 'benevolent dictator'. To date the drama and experimental worship departments have been pretty active. We entered one play in the annual drama festival - 'The Anniversary' by Chekov. Although we didn't feature anywhere, we got a good write-up in the papers. We are going to do that and another one (Edward Albee's 'Zoo Story') for the public. Boy, we need money !

We had a folk worship on the Passion at the Presbyterian Church. We used 'Prayers on the way to the cross' - Michel Quoist, a short play by Hemingway - 'Today is Friday'. There was also a folk-group and we used slides. It was very mild compared to the St Columba's one. We are planning more for Church Unity Week.

Other things in the melting pot are : a mag, symposiums on sex education, politics, and the social aspects of our life; leadership training courses, Bible studies and youth camps."

2. Ken Gray is in Johannesburg, and a member of a discussion/action group which will follow up on the 'Obedience to God' groups there. These were started when the 'Message to the People of South Africa' was first published, when there was talk of a confessing church.

3. A similar group has started in Wales, engaging mostly in theological discussion. Chris Gwilliam writes to say they call themselves 'The Group' and meet regularly every week.

4. Wolfgang Achtig, who stayed in Windhoek in the middle of April, is thinking of starting a community/commune in the Western Cape, possibly in Stellenbosch.

Contacts - for the above groups, and others . . .

Western Cape.

Wolfgang Achtig,
11 Upper Orange Street,
Gardens. Cape.

Fr Bernard Chamberlain C.R. (Univ. Chaplain)
Helderbergstraat 8,
Stellenbosch. K.P.

Margy Goldfinch,
203 Sunninghill,
Sunninghill Road,
Wynberg, Cape Town.

Judy Cornell,
48 Union Ave.,
Pinelands. C.P.

Durban.

Mervin Josie, (YES)
3 Khadir Road,
Merebank.
Durban.

Dick Usher, (CI groups & Yellow Press)
603 Ridge Road,
Durban.

Rev. S.T. Kweyama, (Kwa Mashu -
P.O. Box 35, Inanda CI group)
Redhill,
Durban.

Carohn Cornell,
Inanda Seminary,
Private Bag 4105,
Durban.

Pietermaritzburg.

John & Jenny Aitchison,
12 Wendover Road,
Town Hill,
Pietermaritzburg.

Colin Gardner, (Christian Institute)
24 Yalta Road,
Prestbury,
Pietermaritzburg.

Johannesburg.

Colin Collins, (University Christian/Jim Johnston, (Students' Christian
P.O. Box 31846, Movement) 404 Leisk House Association)
Braamfontein, cor Bree/Loveday Streets.
Johannesburg.

Ken Gray,
34 Eighth Ave.,
Orange Grove,
Johannesburg.

Don Andreson, (Narnia Coffee Bar)
c/o Private Bag X5,
Hillbrow
Johannesburg.

London.

Janette Hammond, (CHURCH)
20 Albert Street,
London N.W.1.

Laurens Otter (Christian Anarchists)
35 Natal Road,
Thornton Heath,
Surrey, U.K.

Wales.

Rev. Chris Gwilliam,
St Christopher's House,
Bulwark, Chepstow,
Mon NP6 5JW.
CYMRU. U.K.

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The Catonsville Roadrunner, the revolutionary Christian monthly,
Christian extravaganza, the monthly Jesus show,
connected with CHURCH, in England. Cost
£ 1-0-0 per year (R 1.73). From 3 Caledonian Road,
London NW 1.

Community of St Simon the Zealot

Now there are four of us - Steve Hayes, Dave de Beer, Chris Nicholson and Dick Blair. John Ngava is working with a road construction firm 40 miles east of Windhoek, and comes in to stay for occasional weekends, as does Malcolm Stuart-Findlay, who works about 75 miles South-west of Windhoek as a geological field assistant.

We are now beginning to try and get a garden going at 41 Klein Windhoek Road. In winter Windhoek is dusty, dry and brown, and often stays like that until quite late in summer. So we have planted daisies and freesias which should give us some colour in Early Spring - about August or September. We have also planted granadillas, onions and potatoes. We are digging a trench, where we hope to grow lettuces. The theory of this method is that a trench is filled with grass, and covered with a thin layer of soil. The grass retains moisture, and so much less water is needed. If this is at all successful, we may try doing it on a larger scale.

In July it looks as if we will have many visitors - 4 Trumbulls, 2 Ushers, 2 Aitchisons - 12 in all. If anyone else wants to come, please write and let us know. With such crowding, we won't be able to be a crashpad.

Another member of the community should perhaps be mentioned - a black cat called Magnificat. Soon after we aquired her, she disappeared. Two sisters, called in as replacements, died of obscure diseases. Then Magnificat returned, but still disappears occasionally.

On the 1st May Windhoek's annual carnival was held, though objected to by some members of the N.G. Kerk because it encourages black and white to stand side by side and watch. On this occasion Dave dressed as the Pied Piper of Hamelin, with about 60 children from St George's school as rats. (The proceeds of the carnival this year went to St George's school) Afterwards, Dave was presented with a case of beer by the school staff, which was greatly appreciated and rapidly consumed (the beer, not the staff). To neutralise the effects of the beer, Dave and Chris have taken to running up and down Klein Windhoek Road, ostensibly to collect the afternoon post.

Aris

Recently Dave, Steve & Chris essayed forth to Aris about 15 miles from Windhoek to try and find the lost sheep from Dave's congregation at Brakwater and there they were found at the camp. There a service was held and afterwards we learned how the poor camp dwellers spend a large part of their day dodging rocks which are hurled into the air from a nearby blasting site. One african was most surprised to find a huge foot-square rock land right next to him having pierced a hole in the corrugated iron roof. All the camp accommodation consists of fortyfour gallon drums knocked flat and nailed together on a wooden frame. These get unbearably hot in the day as we found out and I believe they are not the warmest in the night

American Automation

Dave and Chris had the privelege of addressing and listening to Prof Kennan who was American Diplomatic Representative in Russia. He was in Windhoek having been through most of Black Africa and seemed to be rather depressed with the whiteman's future in Africa having received what Dave and I could only interpret as a diplomatic cold shoulder from the people to whom he spoke. Whether he was expecting to be welcomed like the prodigal son or not is a moot point but he did seem to feel that black and white could not possibly co-exist anywhere on the continent. It seems quite common for retired American diplomats to do unofficial diplomatic work on their holidays abroad and we were quite surprised to see just what power rests in Uncle Sams hands. Prof Kennan wondered what we felt about a division of South West in half with a west-east line running just north of Windhoek leaving the northern part as a Bantustan and the Southern part as a white

dominated area. We felt that this would merely underline the very situation we are trying to avoid in South Africa. He seemed to think that at the turning of some switch hidden deep in the womb of the Pentagon the troubles of South West Africa would vanish. In the event of a change his main concern was that the mine at Tsumeb would perhaps grind to a halt for a few weeks. It did seem to us that America with its negro problems at the moment was seeking a practical but in no sense moral answer to the world's problems. What in fact this attitude means to us is that mere pigmentative differences are being escalated to a degree of massive social incompatibility.

Eulogy on dish-washing, floor-polishing etc..

Unlike most of South Africa and South West Africa the St Simon commune does all its own cooking for which the Lord in His all-seeing wisdom has appointed his servant Stephen (Breyani) Hayes, all its own washing up in which Chris (Dishwallah) Nicholson has filled His divine vocation and drying-up in which the Almighty has seen fit to appoint His servant David (dry-up) de Beer. Strange though this may sound this department is virtually the nerve-centre of the community. It is amazing what a spirit of comradeship and domestic zeal can arise out of a combined attack on the household chores. What it does so potently emphasize is that there is a difference between a community and a boarding house and that the combined efforts of a group of people towards a goal is the most important essential though in this instance it be as mundane a task as domesticating. Perhaps the divorce rate in our country would take a downward plunge if the couples would work together on the more degrading (so-called) of the necessities of life.

Ikon

The Autumn issue of Ikon is now ready. It has articles on - LSD and the search for God - Western civilisation is a drug-taking society. If you have a headache, take an aspirin, if you have a stomach ache, take an Alka-selzer, if you can't sleep, take barbiturates, if you have an infection, shoot up with penicillin. Men take pills and injections for all kinds of physical and psychological ills. Can they do the same for their spiritual ills? Julius Nyerere, President of Tanzania, writes on Biafra . . . and goes behind the hypocrisy to see what issues were really at stake. Timothy Ware, an English Orthodox priest, writes about the persecution of the Church in Russia. Clifford Nobes, an Anglican priest, writes about prayer . . . and ecology. Anthony Barker, a doctor in an Anglican church hospital, writes about his work, and why it is necessary. He wrote about community living in the last Pink Press - if you want to know about the background to his experience, you should read this article. If you want to know more still, he has written a book, "The Man Next to Me", published by Fontana.

Don't miss reading about these things . . . subscribe to Ikon now !

Ikon is on sale in Narnia Coffee Bar at Hillbrow, and is also available from John Davies, the Wits Anglican Chaplain. We need people who will sell it for us in other places . . . the Western Cape in particular, and in the universities and schools, and just around towns. We offer discounts for quantities. If anyone is interested in doing this, you may like to sell the Catonsville Roadrunner as well. Loose copies are available from Ikon in Pietermaritzburg and Windhoek. Subscriptions should be sent directly to England. Roadrunner also sell loose copies of Ikon in England.

Send Ikon subscriptions direct to : Ikon, c/o P.O. Box 332, Pietermaritzburg, R.S.A.

Cost - R 1.00 per year. U.K. 12/6. U.S.A. 1½ dollars. Nederland 5 gulden.

Cosmic Circuit

This is the free interchange of Underground, Upground and Overground magazines. Once again, we have not had space to include the full list in Ikon, so we are giving a brief description of the new ones we have received since we sent out the last Pink Press.

Astral Projection P.O. Box 4383, Albuquerque, Nuevo Mexico 87016, USA.
(Under-Overground, Aquarian Age insights, pop, yoga, faith, ecology, communes - one of the best U.S. underground newspapers we have seen)

Resurgence 24 Abercorn Place, St John's Wood, London NW 8. England.
(Astute socio-political comment, non-violence, the fourth world - very well produced)

Reach Out (Jim Cowie, ed. 136 Garthdee Road, Aberdeen, AB1 7AR, Scotland.
(Christian Youth magazine of poetry, songs, prose. Duplicated, distributed free of charge.)

Oehimsa 60 rue de la poudriere, 1000 Bruxelles, Belgium. (Love, brotherhood, non-violence, communal living - in French)

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Other magazines wishing to join Cosmic should write in the first instance to -
Gandalf's Garden, 1 Dartrey Terrace, World's End, Chelsea, London SW 10.

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While we're on about magazines, here is a list of some South African ones, which might be known to some of our readers, but not all. Many are Christian, but some are not explicitly so.

Thrust P.O. Box 35, Congella, Durban. (Young Catholic Workers mag. Pop, poetry, YCW news, and advice on capitalist traps for young workers - like hire purchase etc)

Pro Veritate P.O. Box 31135, Braamfontein, Johannesburg. (Bi-lingual monthly, theology and political comment. Rather heavy going, except for professional theologians)

Faith in Action (Duncan Buchanan, ed) P.O. Box 77, Grahamstown, Cape.
(Magazine of Anglican renewal group of the same name - mainly concerned with liturgy and renewal of church structures)

One for the Road (Chris Mokoditso, ed) P.O. Box 31846, Braamfontein, Johannesburg.
(Magazine of the University Christian Movement. Bright layout and presentation. God-is-dead atheology. Occasional articles on student power & revolution.)

South African Outlook (Francis Wilson, ed.) P.O. Box 363, Cape Town.
(Originally Presbyterian, now ecumenical. Good articles on theology, politics, hairy statements by Cabinet Ministers etc.)

Challenge - address unknown, to us, anyway. Edited by Roman Catholic laymen, with a socialist basis. . . . the only such in S.A.

Reality (Alan Paton, chief ed) c/o Miss S.J. Lundie, 2 Temple Chambers, Carlyle Arcade, Pietermaritzburg. (Politics mostly - Reality is the successor to 'Liberal Opinion', which was discontinued when the Liberal Party was forced to disband)

Either/Or c/o Pat Scott, Rhodes University Library, Grahamstown, Cape.
(Students' Christian Association Magazine - SCA news, articles on university life and theological subjects. The university student's Thrust.

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