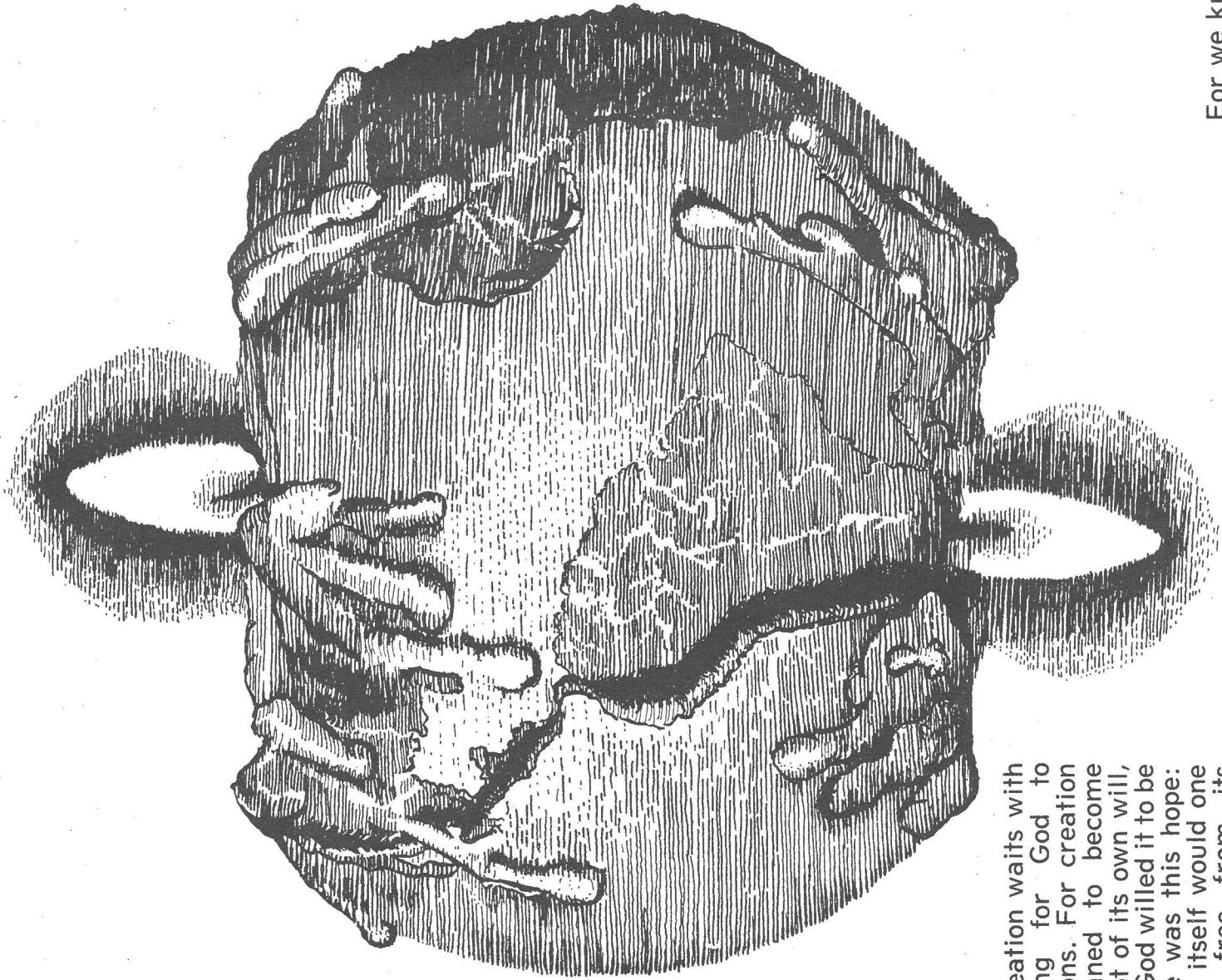


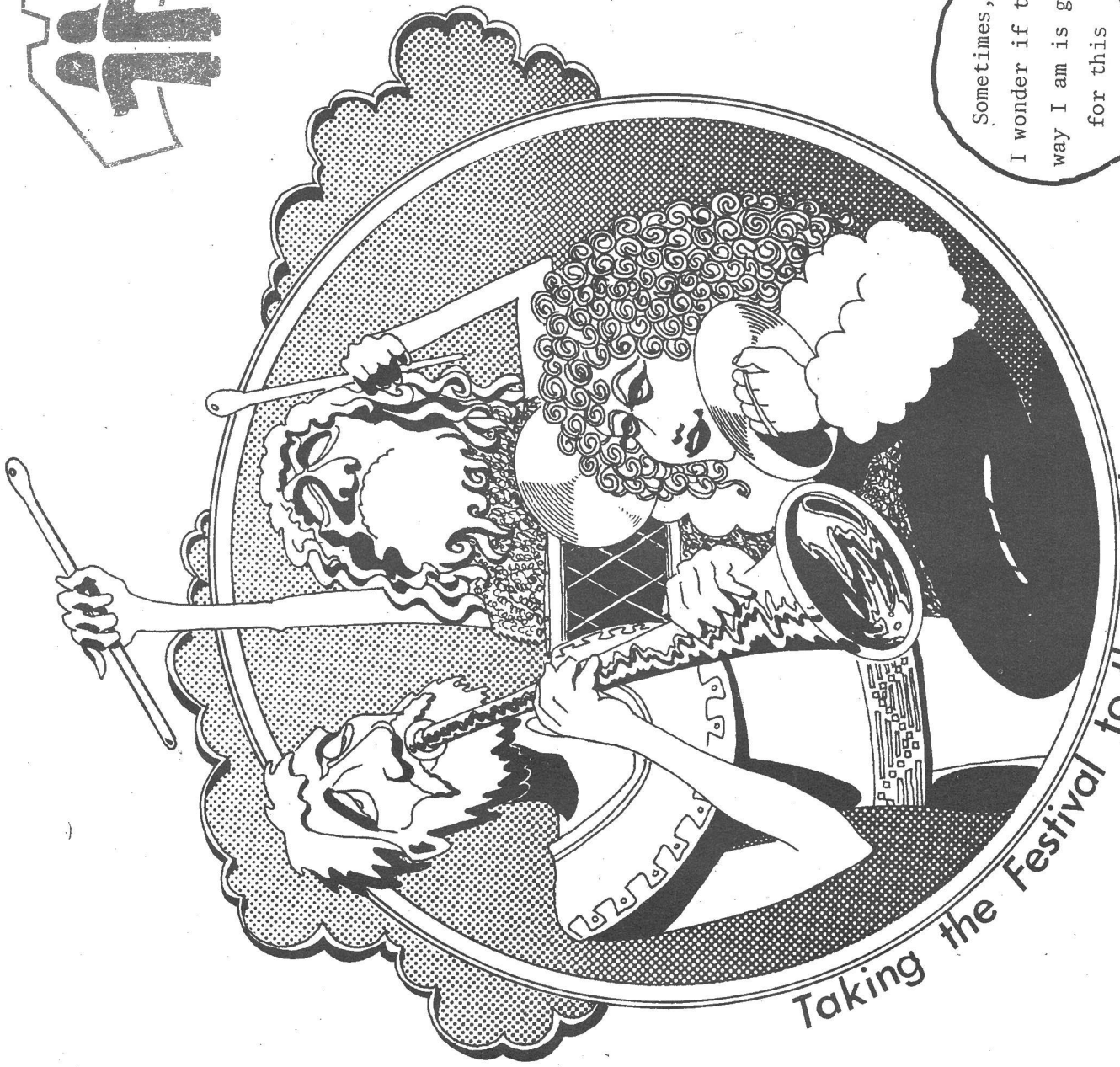
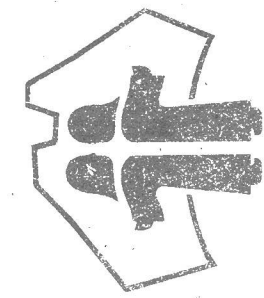
THE  
GOLDEN  
AGE

... ..



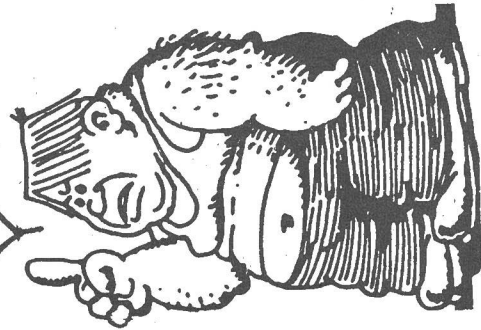
All of creation waits with eager longing for God to reveal his sons. For creation was condemned to become worthless, not of its own will, but because God willed it to be so. Yet there was this hope: that creation itself would one day be set free from its slavery to decay, and share the glorious freedom of the children of God.

For we know that up to the present time all of creation groans with pain like the pain of childbirth.



Taking the Festival to the People

Sometimes,  
I wonder if the  
way I am is good  
for this  
world.



# KALIBROS

## ADELLAIDE 1974



# WHO ARE WE ? WHAT ARE WE DOING ?



THE AUSTRALIAN  
JESUS FAMILY  
AND KAIROS '74

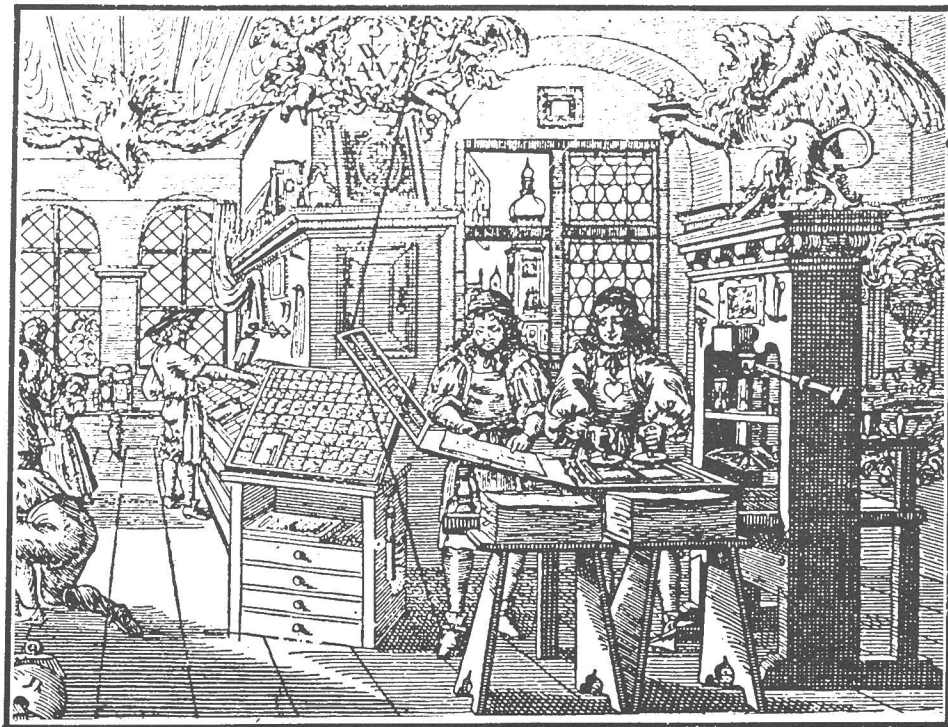
Just like you've got your own families with parents, brothers and sisters, and relatives, that's what the Jesus Family is all about — the only big difference is that God is our Father and Jesus Christ is our Big Brother — because he is God's Son which makes us God's sons and daughters too. How did we get to be sons and daughters of God? — Well, that's an incredible story — one that would take more time and paper than I've got on hand at the moment — matter of fact, God's already written it down in his book — the Bible. But to put it simply, we are a worldwide mass of people from every walk of life who believe that what was said and claimed about Jesus in the Bible is true and that the claims which God has on our lives — because of Jesus and his death for us and then his rising into a new life — are just too mind-bending to turn away from. So we accept as a life-style the life of Jesus — and, more importantly, we try to put what he said about life into action in our own lives.

This means that because of this belief we actually enjoy talking with God when we pray, and then hearing what he's telling us by reading the Bible — and it's all so real! You wouldn't credit some of the things that happen to us because God loves us and we love him.

Because of this common belief in God — I mean all those who practise what they believe about God and Jesus — we are all united by love to all Christians everywhere. Because God calls all those who believe Him and love Him, his sons and daughters, that logically makes us brothers and sisters in JESUS.

KAIROS '74, is coming together of brothers and sisters in the Family who can make it to Adelaide during the first week of the Festival of Arts (9th-16th March). Coinciding with this spectacular Arts Festival, we will have a Jesus Family Festival of Street Culture. This includes street theatre, Jesus music provided by vocalists and rock bands, art craft stalls set up on the streets and in shopping centres and others who will be walking around the streets, talking to people about Jesus and sharing the incredible love which God showed to us thru Jesus' life, death and resurrection.

The people involved in these activities have come together from all over Australia to join with their brothers and sisters in Adelaide to



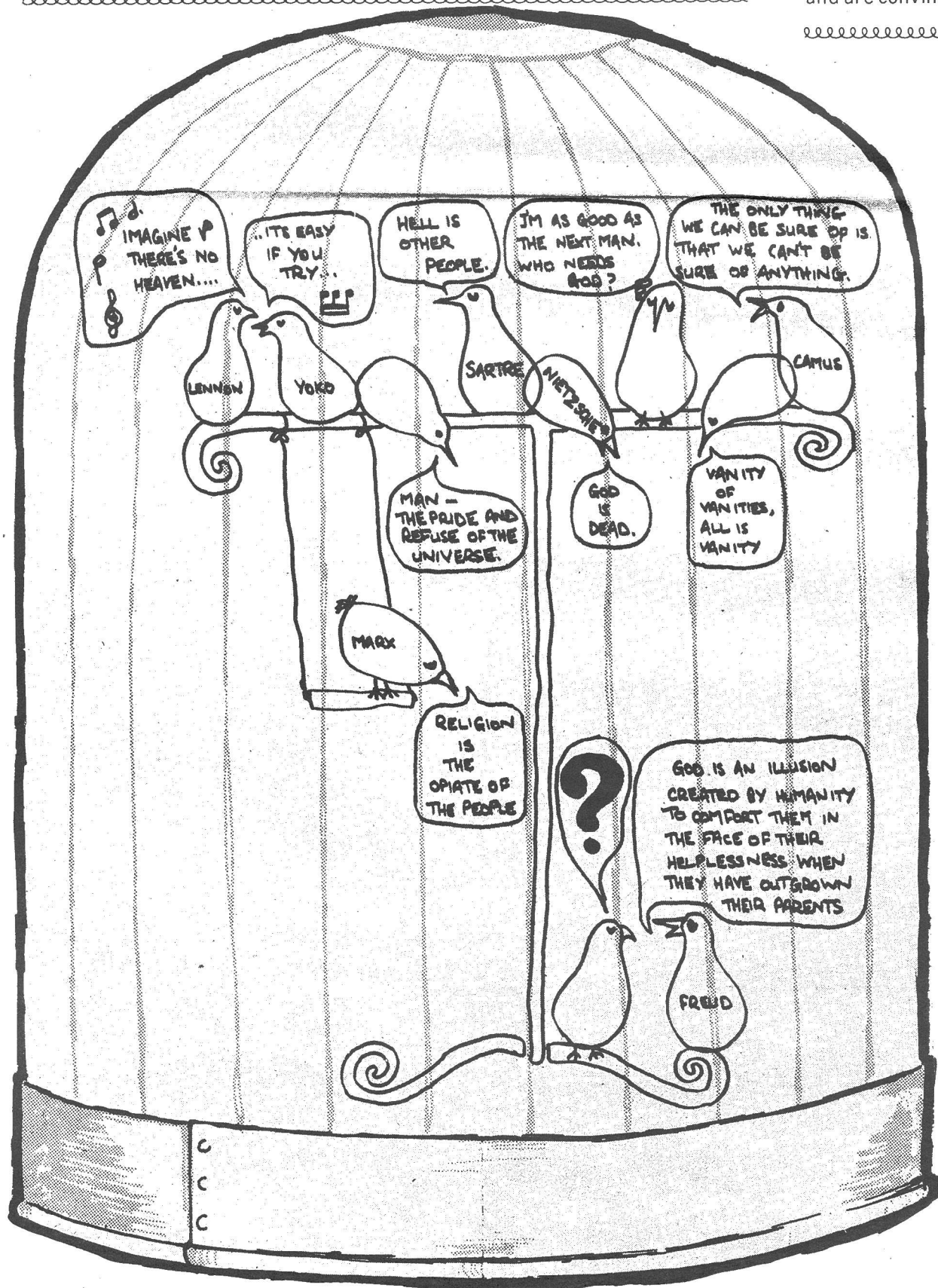
share the truth about Jesus. You may see them on a street corner, at a bus stop, in one of the city's main streets, at a tertiary institution, at a High School or at a shopping centre. They may give you a paper, a broadsheet, a flower and a smile from a heart full of Jesus' incredible love. Many of them know what it's like to have been on drugs, or drunk on booze, or hung up on sex. They try to understand people — they accept them for what they really are — because that's what Jesus did!

And they won't be just on the street but they'll be in the coffee houses each night working late (see p.7) — and they'll love every minute of what they're doing because they love God and are convinced that God loves you!

There are some brothers from interstate with special gifts who will be working their inards out telling others the incredible news about Jesus Christ on the university and college campuses, high schools, at rock concerts and Jesus happenings.

And then to top it all off on Saturday, 16th March, we are marching together as one people through the streets of Adelaide to make our own faith and God's love known to Adelaide.

All through this week, if you meet any Jesus People, be as open as they are and let them share with you the love and Good News that burns in their hearts. Listen to what they have to say about Jesus' Life Style. Read the rest of this paper and give God a chance to speak to you. You may be pleasantly surprised!

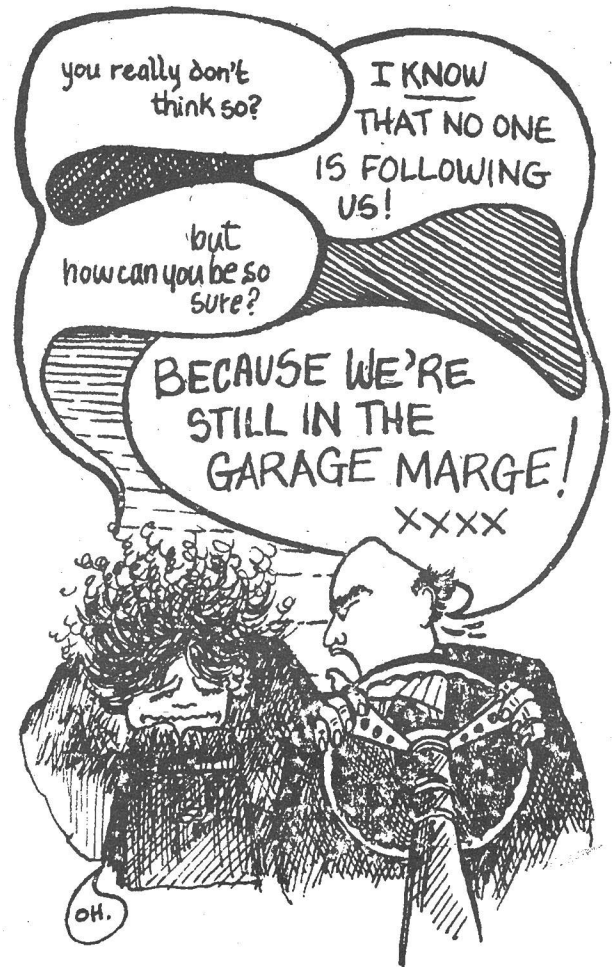
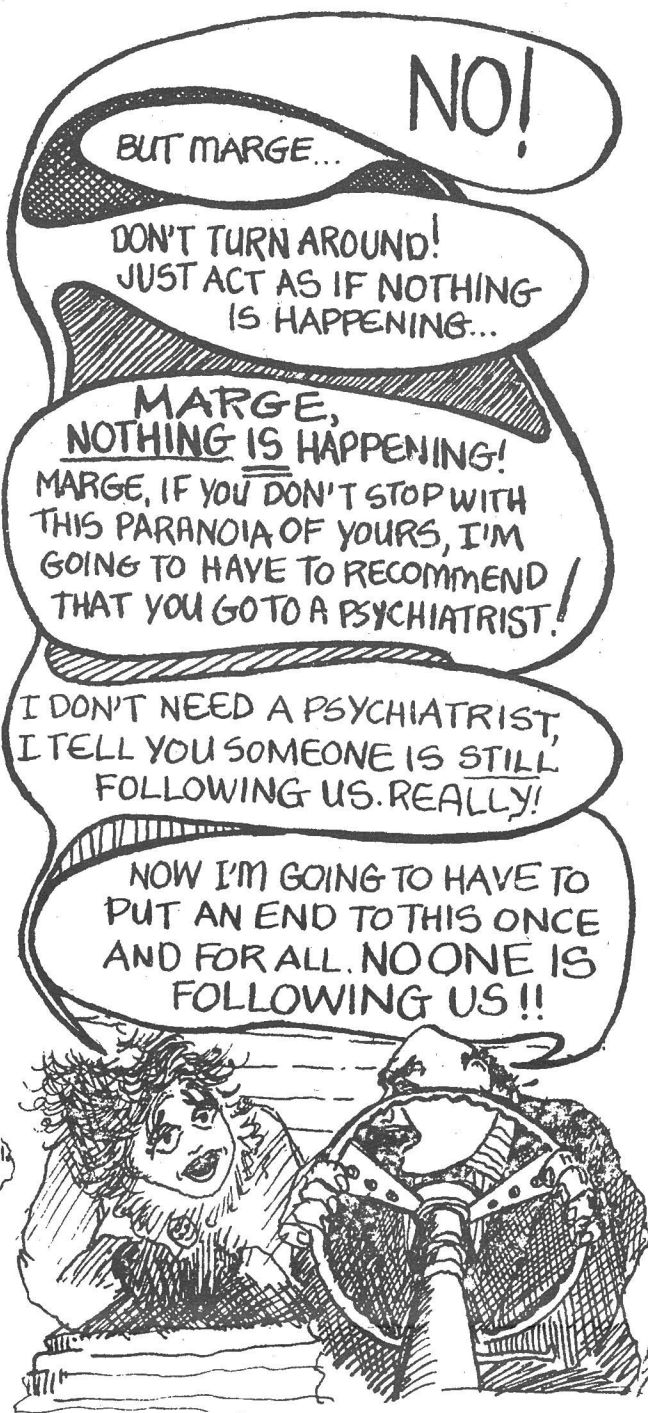


Now if they obeyed my teachings, they really would be my disciples. Then they'd know the truth, and the truth would set them free. And if I set them free, they'd really be free!





# IS SOMEBODY FOLLOWING ME ?



IS SOMEONE FOLLOWING YOU?

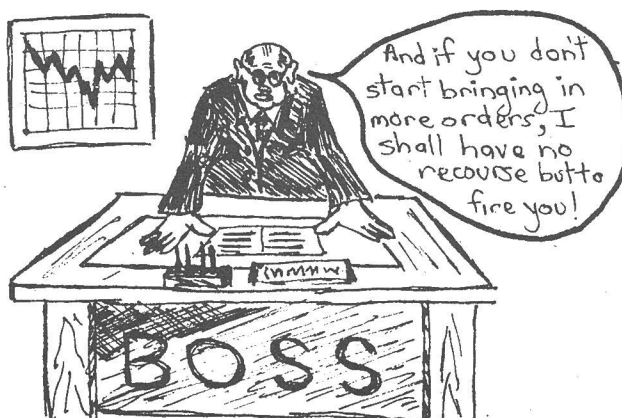
MAYBE YOU THINK IT'S "DA" COPS



MAYBE IT'S YOUR MOTHER



MAYBE IT'S YOUR BOSS



MAYBE IT'S YOUR CONSCIENCE



BUT... MAYBE IT'S GOD. maybe He's telling you:

there is none righteous, no, not one... Romans 3:10

AND your iniquities have separated between you and your God, and your sins have hidden his face from you... Isaiah 59:2

MAYBE HE'S TELLING YOU THAT EVEN THOUGH YOU ARE FAR FROM BEING PERFECT, HE HIMSELF HAS PROVIDED A WAY TO BRING YOU BACK TO THE SECURITY OF FORGIVENESS & SALVATION...

JESUS DIED FOR OUR SINS AND ROSE AGAIN SO THAT WE MIGHT HAVE ETERNAL LIFE WITH GOD.



"Lord, you have been our dwelling place in all generations. Before the mountains were brought forth, or ever you had formed the earth and the world, from everlasting to everlasting you are God."

Psalm 90: 1,2.



#### JESUS... RIGHT FROM THE START

For the followers of Jesus more than for any other people, the earth is full of purpose and meaning. The One they worship has identified Himself as the source of meaning, the Creator. He was "before all things and by Him all things came into being and continue to exist". He is supreme and God of all nature; "maker of heaven and earth".

More than that, Jesus who created us is the one who sets us free from our man-made mess. He was so concerned with the people he had made that he became one of us. He is the Lord, and Saviour of the world, the one to whom honor, glory and adoration are due.

Since He has lived in our history, and sent his Spirit to us, the concept of being guided by our maker is a living and continuing experience. We are directly responsible to the God who has made us and has made us whole again.

When He returns again into our history it will be as Judge of men. The Bible, in history and tradition, in its laws, in the messages of the Prophets, in its poetry and in the letters to the early church, continually confirms that for mankind Jesus is the primary source of meaning in nature: the Creator, the Lord, the Saviour, the Judge, the point of reference from which we build everything else in our lives.



In the beginning  
Before ever anything was  
God created the heavens, the earth.

Sun on cloud,  
Sun spilling, spraying over mist and majesty.

Sun on sea,  
Sea waving, rippling in varied hue of green and blue.

Sun on land,  
Land rising, rugged towards the sky,  
Land furrowed by the fury of fast flowing streams,  
chased by the heaving of earth's crust,  
habited with a fertility, fecundity of plant and be

And God saw everything he had made, and it was good  
And God said, 'Let us make man in our image, after our

And there was a presence in that land,  
A presence apart from the sweet-smelling frangipani,  
the flashes of bright-coloured hibiscus,  
apart from the giant clumps of bamboo leaning,  
into a greenery of pointed arches,  
apart from the skinny dogs,  
the pigs, and pecking hens,  
apart from the fall and thud, thud of a coconut  
apart from the fall and thud, thud of a coconut  
upon the earth,  
apart from the glassy stare of the toad,  
the silent scurrying of the gecko,  
the circling, soaring of the bat,

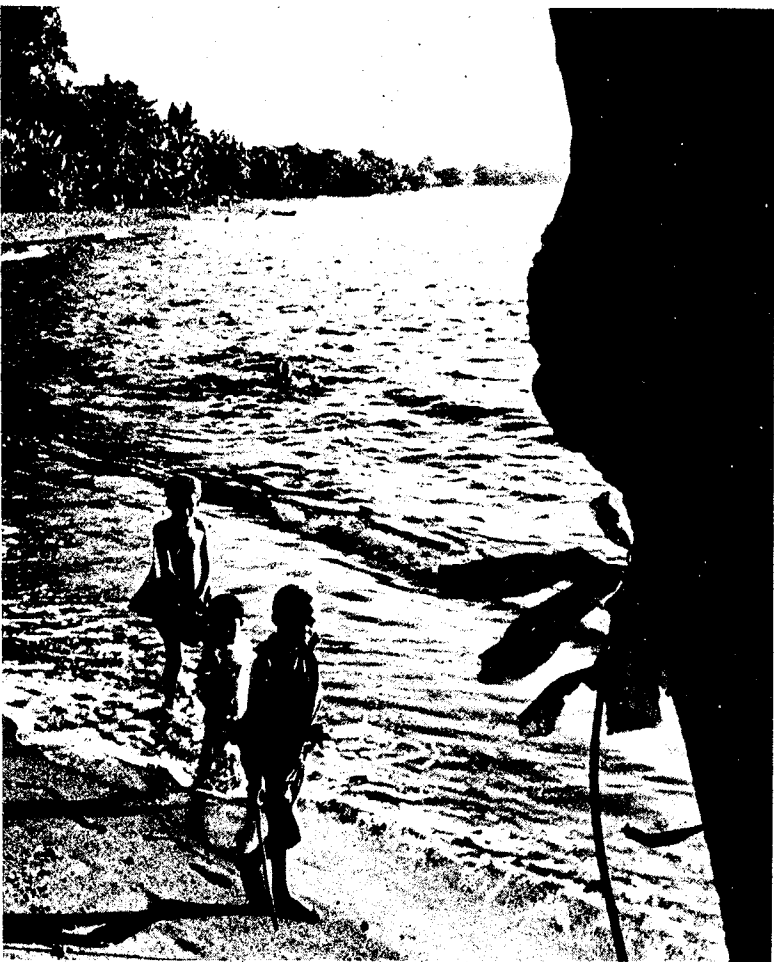
There was a presence:  
That of man.

And man was given dominion over these things.  
Over the cattle he had control, pasturing them among  
grasses and tall timbers.  
Over the fish which he sought skimming across the  
early morning water in canoes,  
Over the coconut for which he scaled the slim palm  
sending the fruit crashing to earth, he had swayed  
And each of these things he used wisely, according to God  
And he was greatly satisfied.

Then man rejoiced in all God had given him.  
He rejoiced in the feast, drums beating in incessant  
voices droning in chorus,  
limbs moving in the vitality of celebration  
He rejoiced in the laughter of children splashing through  
cool water of the river.  
He gave thanks in the toiling of men and women, as they  
energies fishing, gathering and pineapple,  
weaving mats and baskets, making copra.  
He gave thanks in the coming together of the villagers  
in the sharing of daily experiences as they sat  
around their huts in the cool of the evening.

He gave thanks for he could speak with God,  
God who had created him in love, fashioned him in freedom  
God who had given him the ability to remain in close  
with his Spirit-Father,  
yet who allowed the option of separation,  
of rejecting His love.





And in this freedom I was born,  
in this freedom I came to the shores of that land  
and trod upon its coarse sands  
and bathed in the warmth of its water  
and lay in the cool quietude of the coconut palm.

And in the stillness I discovered who I was.  
I was responsible man, man able to choose.  
to freely decide which way my life would go.

So, I will be my own god. Along with every other man in history I make my choice.  
I alone will direct my life.

And I ran from that land,  
from the unaffected village life  
from the fellowship, the harmony of living together,  
And fled to the city.

Along the corridors of cash registers and merchandise  
I sought happiness  
And found the emptiness of owning things that sat in silent staring  
and could neither give me love nor caring.

Among the streets crowded with people  
I sought friendship, stretched out my hand in good cheer  
And met with suspicion, indifference, and sheer hostility.

I joined the labour force, seeking to fulfil some purpose  
And found the dissatisfaction, the discontent of working as a machine,  
a mere cog bent on producing as much as could be rent from the least expenditure.

Among the housing estates  
I sought a home  
And found only the lonely occupation of bricks and cement,  
only the simpering suburban state of apathy.

In the city, I sought to be master of my world, setting my own standards,  
forging ahead, fulfilling my own goals and patterns for living,  
But I found my dreams, my opinions, my whole personality being silently,  
surely shaped to fit the mould of the collective conscience,  
the mass will.

And I cried in despair:  
'Isn't there anyone who can restore to me what I am?'

~~But nothing replied~~

So, I tried to return, get back to where I'd been before, before I ran from God,  
tried desperately to rediscover the laughter and joyous times  
of village life,  
but each road I took was barred by the cruel consequences of city living.

I tried to follow the way of kindness, of generosity and giving,  
but all my caring had been drained, exhausted by the selfishness  
of the city.

I tried to follow the way of self-denial,  
but always I was drawn back to worrying primarily about myself.

I tried to follow the way of truth,  
but the city with all its subterfuges, its self-deceptions  
had long since lost the power to discern what was right,  
what was wrong and so, too, as part of the city, had I.

In utter hopelessness, where could I turn?  
Confronted by the meaninglessness of my living, how could I face the world?  
How could I continue to exist?



Then, in the evening twilight a man came to me, called me from my nets,  
my entangled web of life. We spoke. Our words touched the essence  
of living and I saw at once a vision of my world, shaped by secret  
fears and fantasies, by passions and prides too trivial to mention,  
by pet greeds and angers. And I heard him speak of another world,  
free from the bonds of hate and dread,  
where man as an individual mattered, where his innermost needs were  
fulfilled perfectly and he could take his rightful place in God's  
scheme of things, I asked where I could find this land, and he took  
me, led me to where I'd been a thousand times before, to a place  
where I could see the masses of humanity playing out their roles in  
endless inefficiency. And I shouted, 'Lord, if this is where you're  
at, at this timeless, living death, there is no hope for me! 'But he  
led me on, led me to a tree, and took my hurts and doubts and  
nailed them there.

And out of the blackness, a freshness stirred, trembled on a frosty air  
and fell into the tranquility of the morning  
And as I walked with my God through those city streets,  
love showed to me the peace and joy of living, working with my brother.

# CONFRONTATION

BY BEV KIRK





**IF BEING  
BORN**  
*hasn't given  
you much Satisfaction.....*  
**TRY BEING  
BORN  
AGAIN**

Well, that seems like a pretty strange idea. But then if you've read the rest of the paper you'll see that we are trying to share with you many things which are hard to take. Learning something about God in a potter's house, the significance of current earth crises, God following you to lay some claim on you, the caged-in nature of most human thought. Then to add being born again makes it not only hard to take, but hard to understand.

What we are trying to share with you is that we have it on good authority that the only meaningful basis for any human lifestyle is a relationship with Jesus, Creator, Redeemer and final Judge of mankind. He has a rightful claim to such a relationship. But we are all guilty of rejecting Him. Several of the articles in this paper have indicated that there is a way to get back to that pure relationship with God, to get back to the Garden. To be all Adams and Eves again and get back to the tasks of understanding the world and creatively living in it. That's why we are bringing the festival to the people.

All members of the Jesus Family are willing to discuss, explain or talk about any of these things if you are interested. If you can't find any on the streets, write to us at the address below, or ring Kairos HQ (Also known as Jacob's Ladder) on Adelaide 223 6684.



Tear out and send to KAIROS, Box 2145, GPO, Adelaide, SA 5001.

NAME . . . . .

ADDRESS . . . . .

PHONE NUMBER . . . . .

# A FESTIVAL OF STREET CULTURE

MARCH 9th-17th

MONDAY 11TH MARCH. 1.00 pm  
Flinders University "Jubilation"  
and John Hirt

TUESDAY 12TH MARCH.  
12 noon. Flinders University.  
Peter Campbell Concert, Refectory  
1.00 pm. Flinders University.  
Front Lawn Concert. John Smith,  
Second Hand Blues.  
1.10 pm. Adelaide University.  
Kinderkrist & pamphlet distribution  
3.30 pm. Arndale Shopping Centre.  
After school concert and handicrafts

WEDNESDAY 13TH MARCH.  
3.30 pm. Tea Tree Gully Shopping  
Centre. Clovercrest Shopping Centre.  
After School Concerts.

THURSDAY 14TH MARCH.  
12 noon. Adelaide University. Open  
Air Concert - John Smith, Second Hand  
Blues, Street Theatre.  
12.30 pm. Murray Park C.A.E.. Open Air  
Concert - John Hirt, Peter Campbell  
3.30 pm. Marion Shopping Centre.  
After School Concert.

FRIDAY 15TH MARCH. 3.30 pm.  
Elizabeth Shopping Centre. After  
school concert & handicrafts.  
8.00 pm. JESUS ROCK CONCERT at "Village  
Green", Elder Park featuring Kinderkrist,  
Kerugma, One Man Band, Fairchild,  
Second Hand Blues, Peter Campbell.

SATURDAY 16TH MARCH. 10.30 am.  
JESUS MARCH to Rymill Park - assemble  
at Victoria Square.  
12 noon. JESUS ROCK CONCERT - Rymill  
Park featuring Fairchild, Koinonia,  
Peter Campbell, Kerugma, Cromwell.

SUNDAY 17TH MARCH. 10.00 am.  
Fair - "Village Green", Elder Park.  
Jesus Craftsmen working at the fair.

## FRINGE ACTIVITIES

SATURDAY 9TH MARCH. 8.00 pm.  
Christian Revival Crusade.  
Young Life Rally with Jubilation.  
Unley Town Hall.

SUNDAY 10TH MARCH. 3.00 pm.  
Good News Revolution Roadshow.  
Henley Beach.  
7.00 pm. Youth Service with  
Kinderkrist. St. Stephens  
Lutheran Church, Wakefield  
Street.

SUNDAY 17TH MARCH. 7.00 am.  
Youth Service with Kinderkrist.  
Scotts Church.

MARCH 15TH - 30TH  
Bread & Gifts - two original  
soul sound Jesus plays. Holy  
Trinity Hall. 87 North Terrace,  
Adelaide. Bring your own cushion.  
Admission \$2.00.

MARCH 11TH - APRIL 1ST  
Judy Heidenreich - Art  
Exhibition - A.N.Z. Building.  
Open for 3 weeks - bank hours  
only.



Each Night

SATURDAY TO SATURDAY. 8.00 pm  
Music, Coffee and Conversation

1. JACOB'S LADDER  
102 Gawler Place
2. ONE WAY COFFEE LOUNGE  
116a Hindley Street
3. SCOTS CHURCH HALL  
North Terrace
4. ONE WAY DROP INN  
121 Melbourne Street,  
North Adelaide

Every Day

MONDAY TO FRIDAY. 10.30 am to 5.00 pm  
Craft Tables, Demonstrations and  
Conversations  
Shopping Centres--  
Arndale, Tea Tree Gully, Clovercrest,  
Marion, Elizabeth

### THIS PAPER

This paper was produced for you by Ken, Gordon, Tony, Frank, Mal, Bev, Karl, Greg, and Wanda, directly — many others were involved. The paper will be distributed for Jesus by a cast of thousands.

The photo of Dinah at her potter's wheel was taken by Ramon Williams of World-Wide Audiovisuals in Sydney. The birdcage was ripped off an old Free Slave. Page 3 cartoon was based on a tract from Jews for Jesus, U.S.A. A lot of the rest was written especially for you in the last two weeks. We hope you like it.



# ALL IN GOOD TIME

Karl Brettig.

"But to apprehend  
The point of intersection of the  
timeless

With time, is an occupation for  
the saint —

No occupation either, but  
something given  
And taken, in a lifetime death in love  
Ardour and selflessness and self  
surrender."

T.S. Eliot.



## GOD'S TIME

Pretty heavy words they are —  
but they do crystallise something of  
what Kairos '74 is about. The Greek  
word Kairos has to do with time.  
God's time. Transcendent time. It's  
a bit difficult for us to comprehend  
the staggering dimensions of this.  
The transcendent only really  
exists for those who have ex-  
perienced it. And even these cannot  
begin to grasp the total significance  
of God's time. I suppose T.S. Eliot  
came fairly close when he wrote  
"Four Quartets", and yet he would  
probably be the first to admit that  
his poem only scratches the surface  
of a vast cosmic dimension.

## OUR TIME

We fragile humans are bound by a  
limited concept of time. Seldom do  
we see past the day to day im-  
plications of our existence. We  
pretend that our limited experience  
is the only experience. It's difficult  
for us to see beyond ourselves, our  
time.

## GIVEN TIME

All of those whom God has adopted  
thru his Son Jesus Christ have been  
given a new dimension for living —  
in God's time. Does this mean that  
Jesus people have some kind of  
superintelligence which enables  
them to see beyond themselves? Far  
from it. All life for the Jesus person  
is given.

"... something given  
And taken in a lifetime in love  
Ardor and selflessness and self  
surrender."

Jesus lived a lifetime death in  
love. Death because his ego-centred  
self was dead. A lifetime in love was  
the result of death to self. He said:  
"I tell you the truth; a grain of  
wheat is no more than a single grain  
unless it is dropped into the ground  
and dies. If it does die then it  
produces many more grains."

And so Jesus asked for self  
surrender — a giving of self to others  
resulting in a creative and  
productive life. Nobody can ac-  
complish that themselves. They can  
only pretend. If you look seriously at  
the life of Jesus you will see that He  
accomplished complete self ef-  
facement. Even to the point of death.  
But He didn't leave it at that — He  
walked away from the grave and  
promised his transcendent  
presence to those who surrendered  
themselves to Him. He promised a  
new dimension for living in God's  
time.

"I will ask the Father, and He will  
give you another Helper, the Spirit  
of Truth, to stay with you forever."

## WHY NOT?

It's a great promise, isn't it? Why  
can't most people accept it? William  
Blake probably came close to  
answering that question when he  
developed an image of the role of  
reason in relation to all this. He  
suggested that man's disposition to  
rational thought was a trap.

"Beneath the net of Urizen  
Persuasion was in vain.  
For the ears of the inhabitants  
Were wither'd and deafen'd and  
cool

And their eyes could not discern  
Their brethren of other cities."

We are like that, We can't see past  
ourselves. We are insensitive to our  
brothers and sisters. Urizen,  
Blake's personification of the role  
of rationality in our human ex-  
perience, regresses our potential for  
knowing our Creator. "Rational  
truth", Blake suggests, "isn't the  
truth of Christ but of Pilate". When  
Pilate confronted Christ with a  
rational cross examination designed  
to discover 'truth', Christ remained  
silent. Pilate saw things in terms of  
a human framework. Jesus spoke of  
another dimension. "The Kingdom  
of God is not of this world."

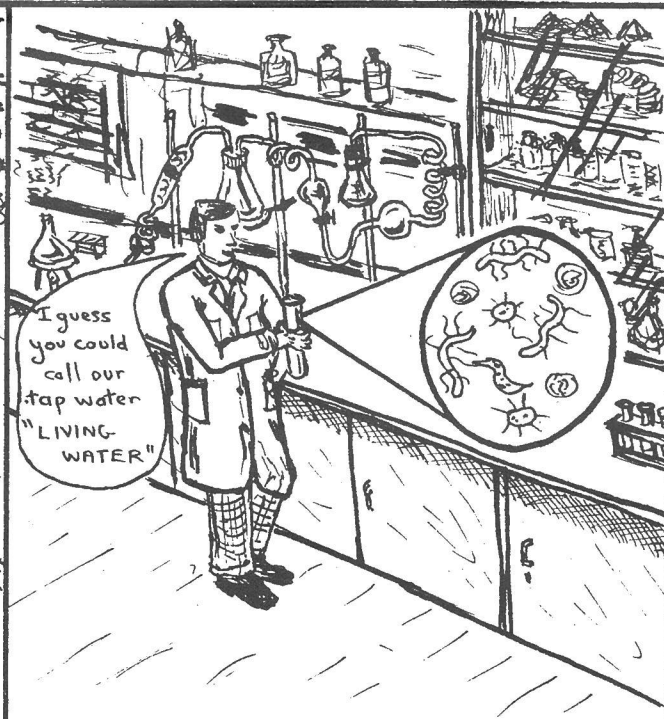
## THE LORD'S PRAYER.

You see we can get into all kinds of  
tangles when we try to discover the  
purpose of our existence in terms of  
what we can perceive. Like Blake,  
S.T. Coleridge saw that such an  
approach leads nowhere when he  
wrote "Biographica Literaria". The  
finite mind is incapable of com-  
prehending the infinite. Our very life  
depends upon the infinite God  
revealing himself to us. He does. We  
need to ask him. That's what the  
Lord's Prayer is all about. "Your  
kingdom come. Your will be done."

In Eliot's words "to apprehend the  
point of intersection of the timeless  
with time is an occupation for the  
saint." In Jesus words;

"No-one can come to me unless  
the Father makes it possible for him  
to do so." It all becomes possible  
when we surrender ourselves to him.  
Only then will we understand  
Kairos.

# LIVING WATERS



?

WELL, WHAT IS THIS "LIVING WATER" ?  
There was the woman at the well.  
Jesus said to her, 'Everyone who  
drinks of this water will thirst  
again. Whoever drinks of the water  
that I will give will never thirst  
again.'

Jesus was relating this to life where  
man will die, but the man in Christ  
will live forever.





GO TO  
THE HOUSE OF  
THE POTTER

THERE  
YOU WILL HEAR  
MY WORDS

What God said to Jeremiah  
He may be saying to you