

Kairos 73



THIS IS A JOINT PRODUCTION

A lot of the papers have got together for "Kairos '73". This paper is the result. It's been sponsored by many of the Jesus papers. They include:

The FREE PAPER

Brisbane Free Paper.
P.O. Box 88, South Brisbane,
Qld 4101.

Coming Home

Coming Home.
113 Murray Street,
Perth, W.A. 6000.

FOCUS

Focus.
Bimonthly magazine.
69 Campbell Street,
Surrey Hills,
N.S.W. 2010.

FREE SLAVE

Free Slave.
A voice of the Christian
Counter-culture.
65 Ryedale Road,
West Ryde,
N.S.W. 2114.

RAP

R.A.P.
Revolutionary Action Power.
P.O. Box K604, Haymarket,
N.S.W. 2000.

SYDNEY TOWN EXPRESS

Sydney Town Express.
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Tell.
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21 Clarence Street,
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33 Mount Street,
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THEOSUN

Theos Sun,
59 Rathdowne Street,
Carlton, Vic. 3053.

TRUTH & LIBERATION

Truth and Liberation.
c/- Jesus Light and Power
House,
265 Canterbury Road,
Bayswater, Vic. 3153.
112 Cheltenham Street,
Malvern, S.A. 5061.

Kairos '73

Kairos '73.

'Kairos' is an ancient Greek way of saying 'it's time!'

Last December most of the people said it was time for a change in our life style.

We agree.

But we believe more radical changes in life style are needed than are possible by changing the governing party.

And we believe it's time now, in Australia, in 1973, for a fresh look at our life style.

And we also believe the key to the radical change we long for is in Jesus the Liberator.

For centuries the slave peoples of the ancient world looked forward with yearning passion to a time when they would be free, a time when indignity would be healed and injustice righted.

In that situation Jesus appeared in Palestine, saying 'kairos - it's time.. The kingdom of God is near.'

Jesus pointed to himself as the liberator of the slaves. He said:

'The spirit of the Lord is upon me. He has anointed me to preach the good news to the poor, he has sent me to proclaim liberty to the captives, and recovery of sight to the blind, to set free the oppressed, to announce the year when the Lord will save his people.'

That's kairos.

And it means more than a political slogan.

Maybe the government can usher in a new improved version of social democracy. Maybe it can legislate to remove discrimination against the poor, the unemployed, the underprivileged, the black. Maybe it can formulate goals and establish directions for society.

But it can't remove human greed. It can't make the racist love his black brother. It can't stop people using each other up.

It can liberate men's and women's bodies, but it can't liberate their attitudes or resolve their hangups. It can provide the conditions for freedom and peace and justice, but it can't remove the corruption and the lust for power and the self-seeking that forever thwart these ideals.

There are Jesus papers in most capital cities. They serve a variety of functions:

- To inform Jesus people of what's happening in the movement.
- To bring a fresh Christian insight to the concerns of the day.
- To tell people Jesus is alive and doing well. And that he's worth meeting.

All of the papers vary in emphasis. But they share a common concern to get the message across to people.

Jesus said he could do it. He said he could set men free at the deepest level, for men could be set free inside themselves.

When Jesus said 'it's time', he also said: 'Turn away from your sins and believe the good news.'

They crucified him in the first century for that. What will you do with him?

Kairos is here.

Kairos is for Christians throughout the nation to tell the nation that the Great Australian Dream is just not enough.

Kairos '73 aims to

*Proclaim to the nation that a change in our life style and values is needed far more than just a change in government.

*Be a symbolic declaration that Jesus Christ is real in the lives of a large number of people.

*To unify Christian youth for the purpose of serving Jesus Christ throughout Australia.

We, the Jesus people of Australia, call on our national parliament;

We call on the people of this country we love;

We call on you who read this manifesto:

Turn away from your sins and believe the good news. Jesus the liberator is here. In Canberra. In 1973.



KAIROS FILL-INS

Contact with Jesus changes people—

He changed the first Jesus people and has been at it ever since.

If you want a NEW YOU for '73, why not check out the tried and proven alternative?

When Jesus called himself the son of God he wasn't only referring to his conception. He wanted men to see much more.... To see that as God's word among us, he perfectly expressed the character of his Father.

To be able to call God "Dad" is pretty incredible, some might even feel irreverent.

Yet that's what Jesus did and the first Christians did the same.

That's why the Jesus family thing is so important to us — because we share the same Father.

How easy it is to live with you, O Lord.
How easy to believe in You.
Then my spirit is overwhelmed
within me,
When even the keenest see no further
than the night,
And know not what to do tomorrow,
You bestow on me the certitude
That You exist and are mindful of me,
That all the paths of righteousness
are not barred.

As I ascent into the hill of earthly
glory,
I turn back and gaze, astonished,
on the road
That led me here beyond despair,
Where I too may reflect Your
radiance upon mankind.

All that I may yet reflect, You shall
accord me,
And appoint others where I
shall fail.

— Alexander Solzhenitsyn

(Solzhenitsyn is acknowledged as Russia's greatest modern novelist, even though some of his best work cannot be published in his own country. He was awarded the Nobel prize — but was not allowed by his government to receive it. In his own country Solzhenitsyn faces resentment and opposition as a continuing symbol of free thought — and of Christian commitment).

an open letter...

The Hon. E.G. Whitlam, M.P.,
Parliament House,
CANBERRA. A.C.T. 2600

Dear Mr. Whitlam,

Congratulations on your recent victory and the style with which you have conducted the government since. For most of us Jesus people the past few months have seen the most government action that has taken place in our lives. Whether it is entirely beneficial or not we are waiting to see.

We share your concern for improving the quality of life for all Australians. That is our concern too, and we work for it just as hard as you do. Some of us voted for you this time because we had lost faith in the existing government's capacity to cope with the massive problems of our society. A few of us felt that it had even lost its concern or understanding of our problems.

The basic problems of our nation are not technological, or we would have solved them. They are not even basically political. They are moral and spiritual. We felt that you understood this, and would attack our problems from this basis.

We are still wondering whether to be disappointed. In the afterglow of victory, perhaps understandably, the only acknowledgement of the spiritual basis of our problems that remain will not be as the Southern Hemisphere's Christ. Advent is the coming of God in human flesh to proclaim the Kingdom of God. This resembles a Labour-governed Australia only in that the same rhetoric is used.

We urge you to give up any messianic pretensions. You have only won a political victory, and the problems that remain will not be solved by multiplication of Cabinet posts, government departments and experts, however much these may be needed at this time.

How are you going to tackle the problems of unemployment, alcoholism, inflation, drug addiction, sectional violence, greed and family breakdown? And what are you going to do about the hate, lies, greed and distrust that are behind them? You know that in your party, as in all parties, there lies out of a pure conscience, tempered with love and concern for their fellow man. You can look around, as we do, and see that everywhere men are long on talk and short on love. You must be finding out that you cannot build a new system with old men.

- 2 -

Yet that is the only worthwhile goal we can set ourselves in this age of earth-crisis and the breakdown of stable societies. We must build a new society: one of peace, love, joy, equality. A society equally free from want and greed, hate and oppression. It was Jesus our leader who said that no man can live in this kingdom unless he was spiritually reborn. He tells us that a man's life does not consist in the abundance of his possessions, but in every word that comes out of the mouth of God. Only by hearing and acting on these words would he know an inner renewal that would make him capable of contributing to his society effectively and genuinely.

Mr. Whitlam, it is only the power of Jesus Christ that will give Australia new men to build a new world. And we can see that you will not accept less than a new society. Let it be a new society under God. Ask him to guide and rule first in your own life, and that of all the members of the government. Then be his group of men to bring about this new kingdom here, now.

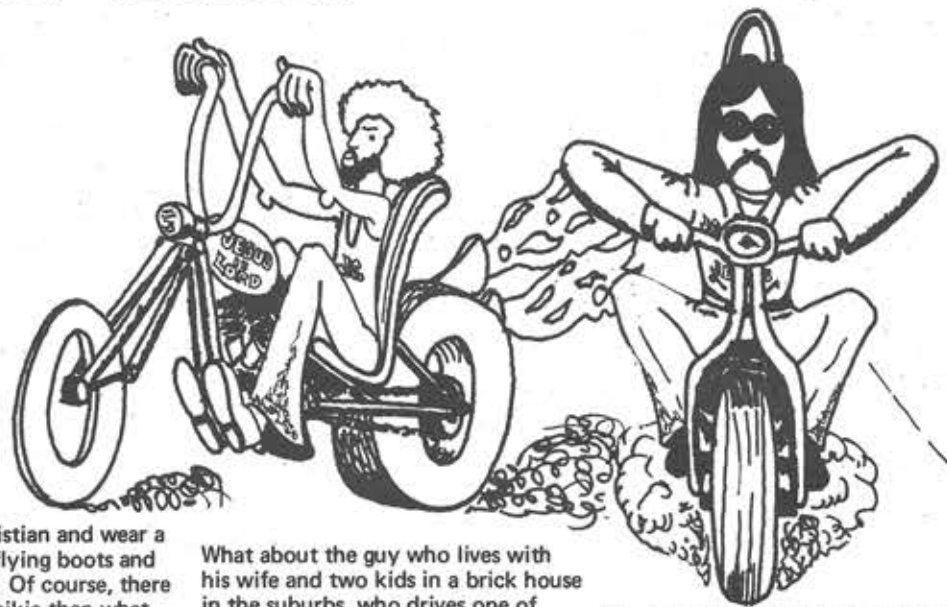
This is what we, the Jesus people of Australia, are giving our lives to bring about. We have Jesus as our leader and do not rely on mere human encouragement. But we urge you to join with us. We would prefer to be lead into the new era by a government that takes its wisdom from the God who creates and upholds us. We're sure you know the one about the road that seems straightforward to a man being the one that leads to death. Let it rather be said of you: 'God gave him knowledge and skill in all learning and wisdom.'

We will be praying for you, and for Australia.

Yours in His service,

The Jesus Family

FOR YOU Mr. CHURCHMAN, It's about Bikies and such



Can a guy be a Christian and wear a leather jacket and flying boots and own a Honda 750? Of course, there is more to being a bikie than what you wear, it is a whole way of life — we all know about the gangs, the brawls, the grog, etc. — can a Christian be a part of this scene? Surely the whole concept is anti-Christian, anti-god, anti-morality?

So the bikie who becomes a Christian has really got to make a radical break from the whole system of values that he formerly held. Instead of rivalry and hatred there must be love and concern, instead of immorality there must be self control, instead of exclusiveness there must be outgoing care, instead of materialistic aims there must be a seeking after the kingdom of God and his righteousness.

You might say they can't possibly remain in the bikie scene without compromising their Christian values. But then what scene can you exist in without endangering your Christian values?

What about the guy who lives with his wife and two kids in a brick house in the suburbs, who drives one of the big three and works for the PS — is his scene any more Christian than the bikie scene? Is it any more Christian than the Niugini village or the hippy commune or the drug pad?

Surely this guy also has to make a radical break from the whole system of values — not just a token break-away that involves 'giving up' a few hours a week to spend with friends hiding in comfortable pews singing comfortable songs and day-dreaming thru comfortable sermons. He also needs to make a radical break!

Instead of rivalry, there must be concern; instead of immorality, self control; instead of exclusiveness, outgoing love; instead of materialistic aims, a seeking after the kingdom of God and his righteousness.

Does the Christian bikie have to sell his bike, burn his leather jacket and leave the bikie scene?

Does the Christian family man have to sell his brick house and his car, and leave the 'Mr. Average Australia' scene?

Does the Christian student have to drop out? Is a monastery the answer?

What does it mean to be a Christian in Canberra in 1973? Maybe it means that we should speak out openly about our belief that God's laws are for each person in Australia.

Maybe it means that we should openly demonstrate our love and concern for each other and those around us. Maybe we should join together in worshipping God with our Christian brothers.

Many Christian young people throughout Australia think it means at least this, and that is why we are meeting in Canberra.

If you agree with our aims, then join us.

— Andy Marr

PETER DAYMAN'S STORY

After a life of Sunday school and good parental relations, I was fed up — at age 16.

It wasn't doing anything for me, it was just a drag. I wanted to be one of the boys, go up to the local pub at weekends, crash a few parties and dances, or just get drunk. What a gas! But it was aummer — we ran out of things to do.

Then I got into surfing for a while. One of the guys I was getting around with worked at a hospital, and it was pretty easy to get hold of drugs, so we started smoking pot.

Soon I started into the acid culture, and that filled up some of the gaps for a while — but it's very unreal. I got on to mushrooms, too, and wrote myself off something awful with them.

By this time things were really bad. There was just no communication with my parents, nothing to talk about. I was depressed and lonely, there just seemed no point in living. I wasn't sleeping at all, I couldn't.

I drove to the Snowy for my last trip — I wasn't coming back. It was the finish. But when I got there some people were really friendly, and they made life worthwhile again — for a while.

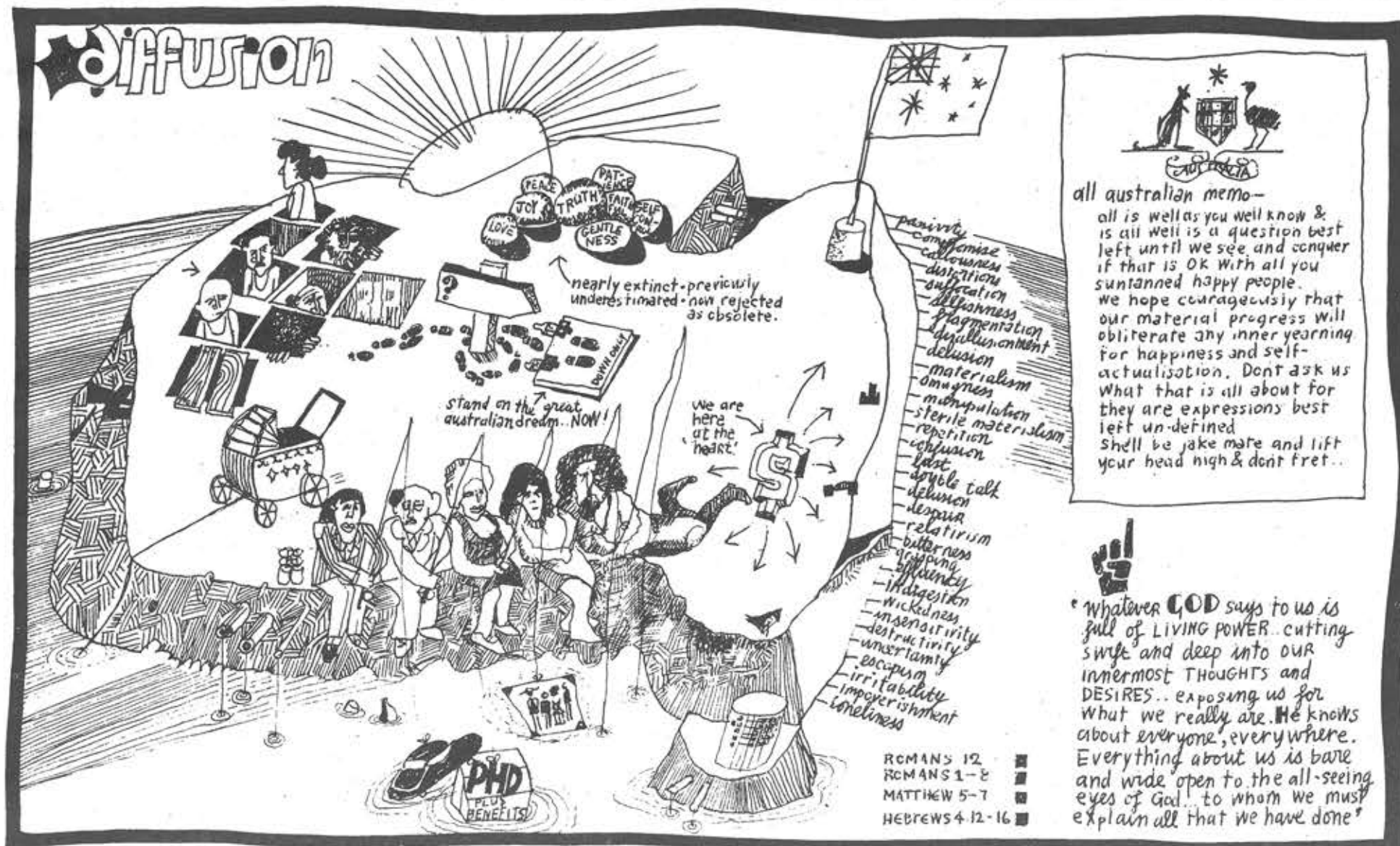
Back in Sydney things were still bad. Then I met up with some kids at a 'love inn' coffee house, and also went to a Jesus family teach in at Vision Valley. The kids I met were warm and real. They were really happy and really loved one another. And I didn't have that.

I met Rev. John Hirt, and he told me it was Jesus who made the difference, and I could ask Jesus to come into my life too.

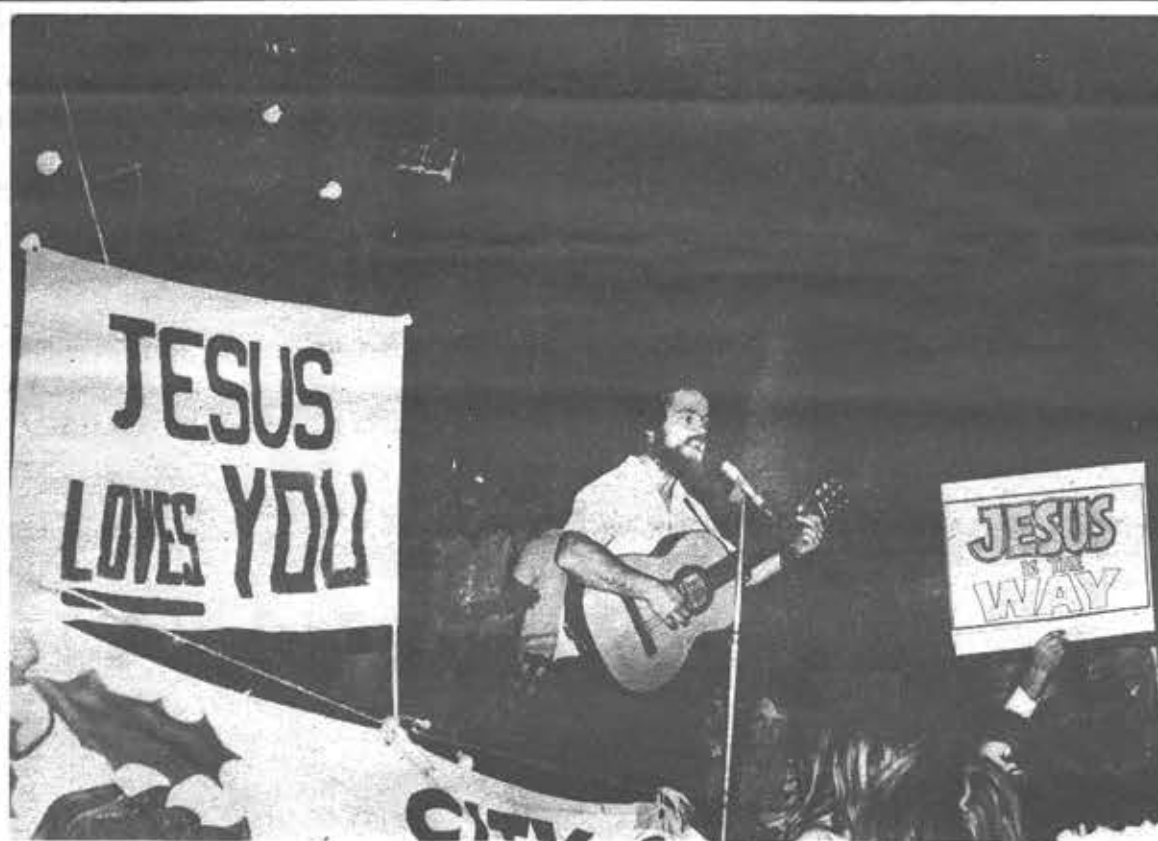
I hadn't heard about Jesus that way before, but I put on a bit of a front and gave him all the right answers. I still didn't know for certain. But I went home that night and I really prayed and then I knew how to go about it. I slept that night. The first time in a long time. When I woke up, I felt completely opened up, I just didn't feel alone. I prayed again really hard — and I've been praying ever since.

I've been a Christian since last June. I've been really happy since then. Even if there's no people around, there's still always one Friend. I just regret all the years I wasted looking so hard for that something to make my life worthwhile — when all the time Jesus was waiting to give it to me.

— Peter Dayman.



Jesus in the streets



BRISBANE

A thousand Jesus people marched through Brisbane in January with posters and chanting things like: "What does Parliament need? Jesus. What does Gough need? Jesus. What does Billy need? Jesus," and "revolution for Jesus" and "we love you".

Some of the kids stopped off to witness to the Hare Krishna team — but neither side made any converts. The march was part of a national Christian youth convention in Brisbane.

Converts came, however, at a three-week "wavelength" coffee house at the community hall, Tugun — 25 of them. John Hirt of Christian Board-riders Group and the House of the New World baptised them in the briny. During the baptism one of their mates buzzed them in a plane and waggled his wings. It was really great.

"Only love is radical," Jim Stembridge said. I think he was right.

I mean
if a fascist belts you on
the head for being a com-
munist, and a communist
belts you on the head for
being a fascist,
the BRUISE is the SAME.

Man's radicalism ends in new
brands of HATE

JESUS' radicalism is creative
it remakes men
it ends in love

Bill Perry — his story.

'So I'd go off chasing rainbows and whenever I'd stop to think and just see where I was, I didn't like it so I'd hop on my bike....'

Bill Perry. Bikie. 'Satan' gang member. Worked — but only to eat, pay off his bike, and pay his fines. That was three years ago.

It's different now. Bill is a Christian. He's got Jesus inside of him. How did it happen?

Bill was with the gang in Bathurst for the races. They dropped into a Jesus coffeehouse to hide out from the fuzz who were hassling them.

A Jesus coffee-house? So Bill and his mates began stirring — but nothing happend. 'They just showed tremendous love to us. I spent all night talking to them. They talked about Jesus, and I could see he was there, right with them.

'After talking for about three nights, I just wanted what they had, and I asked Jesus into my life.

'Before I met Jesus I had nothing. It was hopeless — pathetic, really.

'But Jesus did come into my life, and it's all changed. Now I can see a purpose in it. It's either go with Christ or be stuck with your nothingness. Try it.'

— Bill Perry, talking to Ray Sakaris.



QUO VADIS

THE ENVIRONMENT CRISIS

How do Jesus people relate to the environmental crisis? A lot of people today, prominently Lyn White Jr., Richard Means, and Ian Mcharg, blame Christianity for the current crisis. They say that it is the concept of man made in the image of God, and given dominion over the earth, to subdue it, and multiply and fill it, that has caused us to reach this crisis point.

We do not believe that God would give a command that would cause evil to result. But perhaps they are right in blaming the Christian church for letting us into the crisis. They are the ones who have had the truth about man/earth relationships, yet they have done practically nothing with it. In abdicating their responsibility and allowing other men to use their ideology, they are indirectly responsible for our mess. And we are told that judgement must begin first with the people of God.

Jesus people were doing O.K. at the beginning, until in 313 A.D. the Roman emperor Constantine grabbed their way of life and teaching to prop up his shaky rule and use as a weapon against the religion of Mithras. That's when the church got stuck with the job of giving other worldly justification to the ways of the establishment.

From then till now the Christian hierarchy has been getting cosier and cosier with the established order, to protect its own power, position and property. They grabbed all the natural human ceremonies, like naming a child, marriage, mourning,

and declared that these were their exclusive property, even when the participants were manifestly not Christians.

Now we are at the end of 16 centuries when the church had a long-term hangup with authority and obedience (confusing itself and God, and itself and the state), with sex, which resulted from what old Greek nonsense about the split between spirit and matter, matter being only fit to be the tomb of the soul.

This meant that earth and what happened to her was of no consequence. The only sphere for responsibility and morality was man/man relationships.

Sure there were always voices in opposition, but the bulk of Christian teaching was such that other men could adopt it as their ideology, their mask of selfishness, to justify what they were going to do anyway — exploit the earth and other men.

Jesus people only want to tell the world the truth. Man is made in the image of God, but this does not mean he can act like a law to himself on the earth. He is also made from dust: he depends like all animals, on the proper functioning of those ecosystems he is currently destroying for his survival. If man is unique, it is in that he will be the only animal asked to account for the state of the earth at the end of time. Man is not god of the world, he is only the gardener, or general manager.

This does mean that he is to subdue the earth and have dominion over it.

This implies domestication, mining, agriculture and other uses of the earth's resources. It does not imply wanton misuse. Any authority or power wielded over subordinates depends for its continuation on understanding them and helping them to function correctly.

We are also to multiply and fill the earth. This does not mean that we are to overflow and overflow the earth. It just says fill. Since we've done that, we should be stopping now, before we get more people than we can support without destroying the bases of life.

We are also judged for every man who is hungry that we do not feed, and for every man who is thirsty that we do not give a drink to. For Australians this leads to the hard truth that we will eventually have to accept a lower material standard of living. We cannot support the present population of mankind at the material level which you and I enjoy.

To solve our environmental crisis, it is not enough to seek new government departments. We need all these things and more. We need what the Jesus people of the world are working towards: a new society under God.

'Earth shall be fair, and all her peoples one; not till that time shall God's whole will be done.'

— Ken Rolph.

AFTER THE WAR IS OVER

Is there any alternative to the communist-capitalist struggle that seems to be dividing the world? Or are we faced with a straight out choice between the dialectical materialism of communism and the affluent materialism of capitalism?

It seems a bit odd to speak of Christianity as a third force, when materialism has infected even the Church — which has become too concerned about numbers, size, income, investments, property and prestige.

And despite the warnings of the apostle James and the example of the Lord Jesus, the Church remains impressed with power, size and might. The first century church turned the world upside down. Now

the world has turned the Church upside down.

All this makes it hard to see Christianity as a viable third force. But the Jesus movement has raised the hopes of many that here at last is a real alternative for the world — which seems headed for destruction, unless it changes direction. Pollution, population, racism, power lust — any one of these, or any combination of them, can bring about destruction.

We desperately need an ideology based on Jesus the liberator.

Talk of free enterprise and our way of life does not create an ideology. Capitalism is a social and economic system. Communism is an attempt backed by force, mind and money,

to capture the allegiance and change the nature of mankind.

The new third force based on Jesus the liberator alone has the right motivation, ideals and inner power. Material forces alone do not determine the destinies of men. Fundamentally, the problem is a moral and spiritual one.

This new third force will stand for the life style of Jesus and the renewing power of his spirit.

It will offer to all men genuine freedom from fear and hunger, and freedom of speech and worship.

It will establish a new national life style aimed at positive values for the family, industrial and community

Where is our country heading?
Quo vadis Australis?

Jesus people hang loose to structures, institutions, systems. Some of us are politically committed — some are socialists, some are liberals, some are conservatives. And some of us have turned their backs on the system altogether — any system. We are united only in our loyalty to Jesus — and that's everything. We share no joint political manifesto.

But because we do care about people, we care also about the great national issues that confront our country. We care about what happens to people, and what the system does to them. And we as Christians, with a stake in this country, thing to say to it.

In these pages you won't find a common political allegiance. I disagree with some of the writers, and they disagree with me. But you will find a common concern for the quality of people's lives, and for the practical application of the Christian values we feel are worthwhile.

This country faces three great issues:

1. Race.

The future of the migration policy is under question. Whether it should continue on a large scale or not is open to fair and rational debate.

What is not open to question is its racist character, at least in the past. Our policy has been deliberately and calculatedly carried out on grounds of color. I am ashamed of our response, for example, to the Ugandan Asian crisis. The moral dubiousness of the policy has been publicly admitted by one of our former prime ministers, when he was prime minister.

What is not open to question is the crude stereotypes so many still hold of other races, including stereotypes people from our common European stock.

And what is not open to question is the tragic history of our dealings with Aboriginal people of this land. Now, it is too well documented to be denied. And today the consequences of this policy are still with us, in an appalling infant mortality among Aboriginal children, and in the men and women stripped of their dignity and deprived even of their right to self-determination and their power for self-determination.

All these things are sub-Christian. Jesus was not an Englishman. For one of his best-loved tales, that of the good Samaritan, he chose as a context a burning race question his people faced. Early on, the church decided its doors must be open to peoples of all kinds. And it was Paul the Jew who chose to be a missionary to the Greeks and Romans, who said: 'There is no difference between Jews and Gentiles, between slaves and free men, between men and women.'

2. The Third World.

We believe it is not without accident that our society is placed within South East Asia. We believe that this in itself, together with the fact that we have one of the highest standards of living in the world, obliges us to accept responsibility for sharing our riches with our Asian brothers — on whose backs we rode to wealth.

We do not believe we will find Jesus in the halls of power or on the floor



**'JESUS, I COULDN'T
THEY'D CRUCIFY**

life. It will provide positive programs to meet the spiritual and social needs of the destitute, aged, sick and minority groups.

It will set up effective controls on alcohol, gambling, vice and pornography, wherever man exploits the

weakness of man.

On the international level it will set up new relationships based on Christian love, understanding, trust, honesty, purity and unselfishness. It will encourage international peace and harmony. It will support the newly emerging nations of the world.

AUSTRALIA'S?

of the stock exchange. Rather, we will see him behind the eyes and face of an Asian peasant. For Jesus has always taken his stand on the side of the poor, the despised, the underprivileged. And where he is, there we should be. As servants, not as masters. As peacemongers, not war-mongers.

3. The Quality and Direction of our Society.

This is the first change of government many of us have known. That very fact forces us to ask what kind of society we want to live in. It forces us to ask whether the system in which we live is capable of producing the reconciliation, the freedom, the peace, the justice, the human community we all long for.

Some of us, at least, look for a society in which all men may directly participate in the determination of their destiny; a society in which power and decision-making are not exercised by those who have more money than others; a society whose aims are the welfare of all its citizens, rather than preservation of the sacred right of a few to grind the faces of the many; a society in which good health is not dependent on the capacity to pay for it, and in which education is free and humane; a society in which the way ends and means shape each other is recognised. We will not be violent, because violence breeds violence; we will not take short cuts by cheating or corruption because that's all they produce.

Perhaps this is idealistic. But ideals have for too long been buried under the rubble of apathy, disillusion and cynicism.

— Harvey Volke.



DO THAT ME.

These are some of the guidelines for a new third force in the conflict of ideologies.

"Men must choose to be governed by God or condemn themselves to be ruled by tyrants." — William Penn.

— Fred Nile.

... AND WHAT ABOUT THE UNIONS?

Jim Beggs is president of the Waterside Workers' Federation in Melbourne. As well as heading one of the most militant trade unions, he is a Christian. We caught him for an interview between knock-off time and a Labor Party meeting.

How long have you been a wharfie?

About 22 years now — and for the last 16 months I've been union president.

The wharfies have a reputation for violence, strikes, and pilfering on the wharves. Do they deserve it?

Much of this certainly does go on. But you must realise their situation. In the past they've been badly treated by the employers — there's been very little security in the job, and there are virtually no retirement rewards.

Does it worry you, working with men who aren't very honest?

Not at all, because the wharfies are really a great bunch of guys. I've never met a more generous group. You read about the strikes and the violence. But you never hear about the many thousands of dollars raised on the waterfront every year for charity.

Your union has its fair share of strikes, doesn't it?

Sure we do — and it's cost us plenty in industrial fines. During one court case, a wharfie yelled out from the back of the courtroom: "Hey judge, how about a discount — we come in so often."

Does it ever worry you that the rank and file members lose money during a strike while you keep getting paid?

Yes it does. I don't like to see my mates out of pocket. I never tell them to strike. The only way most industrial disputes can be resolved is over the table. Sometimes the threat of a strike is useful, and occasionally a strike can achieve something. But negotiation is far more satisfactory.

We hear a lot of talk about Communist control of the unions. How much influence do they really have?

About a third of the executive are Communists. They have a fair amount of influence.

As a Christian do you find any conflict in working with Communists?

Not really. I'm not anti-Communist or pro-Communist! Both Christianity and Communism are at work to change the world. The only difference is what works. Communism will fail because it only changes the system. The people are still the same.

In spite of all the criticisms we hear, do you think anything else can work like Christianity?

Not to my knowledge. Communism can't. Neither can capitalism — nor anything else based on materialism. Because these things have no answer for greed, bitterness or selfishness.

How has being a Christian affected you in your job?

My whole attitude has changed. Fifteen years ago I couldn't care less about work, my family or my workmates. I used to pinch stuff from the wharves, and I went to work with Mondayitis every day of the week. But now I find my job meaningful and exciting. I really care about my work. I really care about my workmates. And now I can care about my family.

Laurie Krepp

EDUCATION AND SOCIETY.

If the Federal Government hopes to solve Australia's systems and ideas, it can expect a future society even more dominated by inequality, inefficiency and destructiveness.

The school systems, both state and private, provide the underlying structure to our society. Their main purposes are to provide labour for the economy at the appropriate level and to train consumers. Hence products of inner suburban and outer western schools not only are conditioned for their production line jobs, they learn the inevitability and correctness of it all. By swallowing the myth of social improvement through schooling, working class people have accepted their socially predetermined failures as their own lack of ability and therefore as fair enough.

While children are in school they are locked away from people and things they could learn from. Instead of hearing about things second-hand from teachers whose knowledge is second-hand, and learning how to succeed or fail, they could be learning useful skills and real thoughts.

All the time they are being trained as consumers. The first thing they learn to value is knowledge as a commodity. You get it by being good at school and saying what the teacher wants at exam time. The more of it you get, that is the more exams you pass, the more money it is worth. The less you get, the less money you get. Now it does not matter what you can do when you look for a job but what year you left school. Many unskilled and uncreative people keep jobs while others with skill are unemployed, the reason: they stayed at school longer.

With this emphasis on getting money for knowledge it follows that more people want schooling. As love of money is the root of it all, little wonder that our society races toward

complete destruction of God's creation to keep up standards of living, maintain production rates and gross national product increase. More effort is then needed to keep people believing this and not questioning it. Schools again provide the means. The authority of the school and its many and mindless rules, is the first experience of mass conformity the child has. As it moulds and pushes and constrains the child over nine to twelve years, the school erodes and robs personal decision making and therefore personal responsibility.

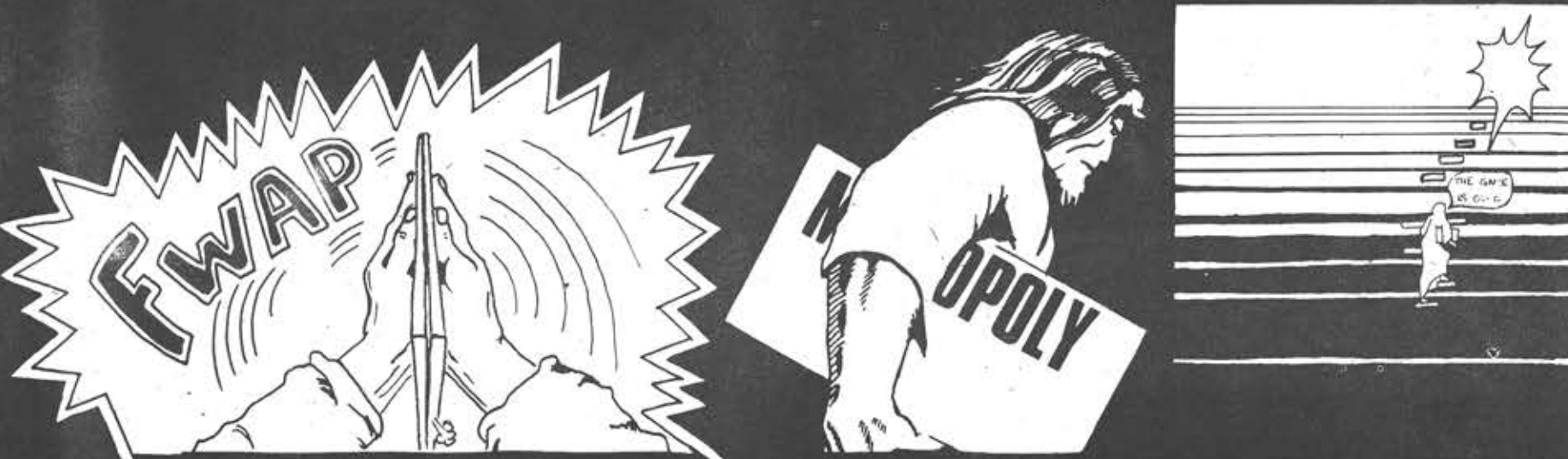
The Government should look to providing support for projects and legal change that generate greater responsibility in the hands of individuals. Men cannot decide about the provision of their needs, they cannot know the satisfaction of their work, they cannot perceive the presence of their God, they cannot accept the responsibility of their action that God demands if they are more and more a part of a mass society, cogs in mass institutions and subject to mass materialism. Education should go on in local communities, with less time spent in separating children from adults, from work, from decision making, from experience and achievement. Adults, too, should go on learning all their lives.

What we need is less institutions such as schools and more money and encouragement in spreading both work and learning across the community. The Government must see learning more as a life process of human beings, and less as an economic process of producers and consumers. They must allow men to escape the machine society so that they can see more of God's world and see more of their own nature and God's requirement, condemnation and salvation of it.

— Frank Maas.

My father has been troubled for sometime by the way in which the darkness of the world both prevents man seeing himself clearly and limits the scope of his thinking. He has sent me to give man the clear picture, that's why I say I am the light. Whoever follows me will have the light of life and will never walk in darkness.

Jesus



Thanks to 'New Improved Truth' for the idea.

educated — for what ?



'And where are the great and wise men who do not merely talk about the meaning of life and of the world, but really possess it? Human thought cannot conceive any system of final truth but could give the patient what he needs to live: that is, faith, hope, love and insight.'

— Carl Jung,
The Spiritual Problem
of Modern Man.

So you are back at your studies
studies — what for?

To get educated — did I hear
you say?

Go on — you are probably
there because there is nowhere
else to be. Still it is not a bad
place to be if you can really
get something out of it.

But get what?

The real motivation for the
acquisition of knowledge and
skills should be grounded in
the desire to be. To be a
person. Being a person invol-
ves knowing oneself, growing
as a person and developing
and enjoying social relation-
ships with a variety of other
people. But to know, grow
and enjoy involves a deeper
level — that is faith, hope,
love and insight.

So that's what kairos is all
about. Kairos means time and
this is a time of special signif-
icance for you and for this
nation.

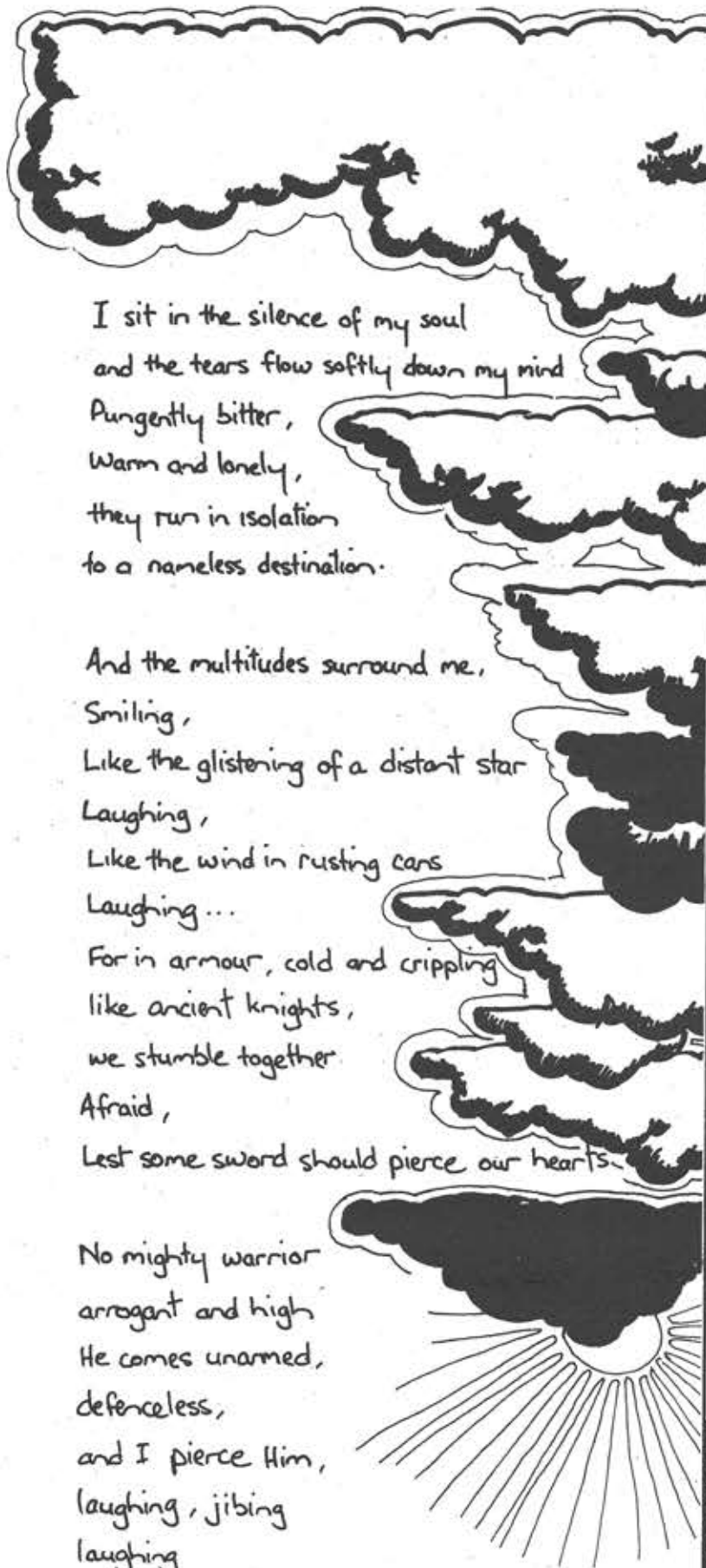
A dream of a highly paid job
is just not enough. A dream
of a great research position or
a dream of a beautiful relation-
ship do not make you a person.
Kairos is a time for you to see
yourself in perspective and
realise afresh that TO BE
requires a leap of faith — an
acceptance that the creator
of personality, of people,
loves you.

That love has been expressed
in history by Jesus Christ.

Kairos is proclaiming to you
and to this nation that Jesus
Christ is real in the lives of
the hundreds of young people
who will be in Canberra for
Kairos.

Jesus Christ went around
confronting not comprising.
And Jesus people are here in
Canberra to confront you with
that person who said 'I am the
way, the truth and the life.'

— David Claydon.



I sit in the silence of my soul
and the tears flow softly down my mind
Pungently bitter,
Warm and lonely,
they run in isolation
to a nameless destination.

And the multitudes surround me,
Smiling,
Like the glistening of a distant star
Laughing,
Like the wind in rusting cars
Laughing...

For in armour, cold and crippling
like ancient knights,
we stumble together.
Afraid,
Lest some sword should pierce our hearts.

No mighty warrior
arrogant and high
He comes unarmed,
defenceless,
and I pierce Him,
laughing, jibing
laughing
crying....

But, He radiates His love
and dries my inner tears;
echoes softly in the silence
echoes softly in my soul
the word of joy.

jane



Wendy Saddington



Australian blues singer Wendy
Saddington said "I want to go home
if only I knew where home was."

Jesus said: "Set your troubled
heart at rest. Trust in God always;
trust also in Me. There are many
dwelling places in my Father's house;
if it were not so I would have told
you, for I am going there on pur-
pose to prepare a place for you. I
shall come again and receive you to
Myself so that where I am you may
be also and My way there is known
to you."

Thomas, one of His followers, said:
"Lord we don't know where You
are going, so how can we know the
way?"

In reply to Thomas, Jesus said "I am Come home, Wendy.

the way, I am the truth, and I am
life; no one comes to the Father
except by Me. If you knew Me you
would know My Father too. From
now on you do know Me — you have
seen HIM."

Philip, another of His followers,
said: "Show us the Father and we
ask no more."

Jesus answered: "Have I been all
this time with you and still you do
not know me? Anyone who has
seen Me has seen the Father the
man who receives My commands and
obeys them, it is he who loves Me;
and he who loves Me will be loved by
My Father and I will love him and
reveal Myself to him."

BUTTERFLY

Bound in the chrysalis of self
I tolerated doubt
Afraid to be.

Window thru
Scaped in stain glass beauty knelt a Man.
My soul stirred to respond
And wing the colour of its praise.

Now in a world I recognise as His
I can be free
And unafraid to be.

(John 10:10 I came that you might live.)

Karen Cairnes.

The Jesus Way It Is



Trying to know God without believing he's there is like trying to ride waves in a bath-tub.

"Anyone who wants to come to God must believe that there is a God and that he rewards those who sincerely look for him." (HEBREWS 11: verse 6)

HAVE FAITH IN GOD



Is that all that stops us from knowing God?
No not all. Sin cuts us off from personally knowing Him.
What's sin?
Sin is the power in man which causes him to do his own thing rather than God's thing.
This is rebellion.
"All have sinned, and fall short of God's ideal." (ROMANS 3: verse 23)



YOU CAN'T DO IT ON YOUR OWN BECAUSE OF YOUR SIN

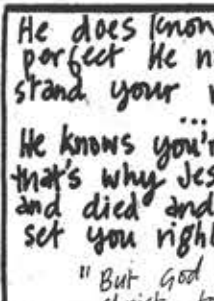


And this rebellion cuts us off from God. So if you want to know God you have to be willing enough to make up your mind to quit being a rebel.



Why doesn't God like rebellion?

BE SORRY ENOUGH TO QUIT



He does know you but being perfect He naturally can't stand your rebellion.

He knows you're not perfect that's why Jesus came and lived, and died and came alive to set you right with God.

"But God showed his great love for us by sending Christ to die for us while we were still sinners." (ROMANS 5 verse 8)



He won't want to know me then

JESUS DIED ON THE CROSS TO SETTLE MY DEBT WITH GOD



If that's true, then I'm sweet
You can be, but you have to accept the fact that Jesus fixed things up with God for you personally, and rely completely on Jesus.



ACCEPT HIS OFFER

If you do this you have Jesus' promise —:
"Those who come to me, I will never, never reject." (John 6 verse 37)

Paul put it this way —:

"Believe on and live for the LORD JESUS CHRIST — and you will be saved."

This is the beginning ...

!START NOW!

Get started NOW by talking to Jesus just like you would to your mate, tell him that you need him and accept his offer. While it will not cost you a cent, you'll find that you want to give him every part of your life. Tell people about what Jesus has done for you, and then drop us a line so that we can give you some more info to fill in the details.

Send this slip to ... **KAIROS**, 4 Marawah St. LYONS, A.C.T. 2606
I have given Jesus the O.K. to change my life. I want you to know, and I want to get some more info.
Name: _____
Address: _____

JESUS PEOPLE DIRECTORY.

VICTORIA

Alpha Coffeehouse.
Balwyn Baptist Youth Centre,
Parring Road, Balwyn 3103.
Fri 8 p.m.

The Ball and Chain Coffeehouse.
146 Gaffney Street, Coburg 3058.
Sat 8 p.m.

Broadside.
Camp Road, Broadmeadows 3047.
Ph. 306 9635.

Christian Life Centre.
25 Sturt Street, Ballarat 3350.
Ph. 32 7163.
Daily 10.30 a.m.

Doorway Coffeehouse.
Ballarat 3350.
Sun nites.

Getaway Coffeehouse.
9 Navigator Street, Maribyrnong 3032.
Every 2nd Sun nite.

God's House Outreach.
incl. Bridge Coffeehouse (Fri and Sat)
Cnr. Claremont Ave and Tooronga Road,
Malvern 3144.
or, P.O. Box 219, Caulfield East 3145.

Jesus Light and Power House.
256 Canterbury Road, Bayswater 3153.

Maaranatha In.
Cnr. Moorabool and Ryne Street,
Geelong 3220.
9 a.m. to 10 p.m. Sun to Thurs,
Fri 9 a.m. to 2.30 p.m.

One Way Coffeehouse.
Little Bridge Street,
Fri, Sat and Sun.

One Way In Coffeehouse.
Church of Christ Hall, Horsham 3400.

Pub with no beer Coffeehouse.
Shepparton.

Open Door Coffeehouse.
Mainstreet, Greensborough 3088.
Tues, Fri and Sun.

Open House.
16 Ivanhoe Parade, Ivanhoe 3079.
Ph. 497 1963.

Rock In Coffeehouse.
Nicks Cafe, Melbourne 3000.
6 to 9 p.m.

Theos Coffee Houses.
Contact 59 Rathdowne Street,
Carlton 3053.

Youth Happening '73.
Belgrave Heights, March 23 to 25.
Incl. Gary Coleman, John Smith,
John Hirt.
Contact Vic. Youth for Christ,
747 Burke Road, Camberwell 3124.
Ph. 82 1528 or 82 6971.

Jason Coffee House.
Rear North Balwyn Baptist Church,
Doncaster Road,
North Balwyn.

Daniel's Den Coffee House.
Ashley Hall, 654 Riversdale Road,
Wattle Park.
1st Sunday of every month.

SOUTH AUSTRALIA

Jacob's Ladder Coffeehouse.
102 Gawler Place,
Adelaide 5000.
Fri and Sat night.

One Way Coffeehouse.
121 Melbourne Street, Adelaide 5000.
Fri and Sat nite.

Shalom, a Jesus People House.
53 Beams Road, Thebarton 5031.
Anytime.

Bible raps or prayer sessions, ring
61 4497 or 61 3264.

TASMANIA

J.C.'s Place,
131 Warwick Street,
Hobart 7000.

A.C.T.

Charisma.
Alongside Lyons Church of Christ,
Lyons 2606.

WESTERN AUSTRALIA

Fish Youth Centre.
Bunbury 6230.
All Weekend.

High House.
113 Murray Street, Perth 6000.
Tues to Sat 8 p.m. Sun 3 p.m.

Light and Power Christian Centre.
133 York Street, Albany 6330.
Wed, Fri and Sat 7.30 p.m.

Soul Hole.
Greenock Street, Como 6152.
Fri 8 p.m.

NEW SOUTH WALES

The Attic.
Teen Crusaders Coffeehouse.
10A Coronation Street,
Hornsby 2077. Ph. 47 0396
Mon to Sat nights, Sun 3 to 6.30 p.m.

The Back Room Coffeehouse.
150 Beaumont Street, Newcastle
2300. Ph. 61 4040.

The Bridge Open House.
168 Bridge Street, Epping 2121.
Ph. 86 6583.
Fri and Sat 8 p.m.

Focus,
170 King Street,
Newtown 2042.

His House (Coffeehouse).
Dora Street, Hurstville 2220.
Sat 8 p.m.

House on Fire,
15 Spring Street, Chatswood 2067.
Ph. 41 7845.
Wed and Sat 7.30 p.m.

House of the New World.
65 Ryedale Road, West Ryde 2114.
Coffeehouse: Fri and Sat 8 p.m.
Knowledge nite: Tues 8 p.m.
Bible Study: Wed 8 p.m.
Open 10 a.m. to 6 p.m. Mon to Sat.

House of the Risen Son.
Wollongong. (Coffeehouse)
Sat nights.

Ichthus.
A Religious Pop Concert and Youth
Rally.

Blacktown Showground, Sat March 10th.
Contact: Secretary, P.O. Box 242,
Blacktown, 2148.

J.C.'s,
210 Pitt Street, Sydney, 2000.

Jesus Commune.
4 - 12 Francis Street, East Sydney 2010.
Write for free brochure on training
course to Rev. Fred Nile.

Love Inn.
Cnr. Blenheim Road and Warwick Street,
North Ryde 2113.
Sun 7 p.m.

Northside Gathering.
15 Spring Street, Chatswood 2067.
Training Program.

Soulreach.
Anglican Hall, Boyle Street,
Balgowlah 2093.
Sun 8.30 p.m.

Teenhaven.
5 Aird Street, Parramatta 2150.

The Upper Room Coffeehouse.
Nicholas Arcade, 439 Hume Highway,
Yagoona 2199.
Fri and Sat 8 p.m., Sun 8.30 p.m.

Printing, small handbills.
Wally and Sue Dobson. Ph. 982 5858.

Christian Centre.
101 Pine Avenue, Leeton 2705.

Servants Quarters.
Clyde and Mann Street,
South Granville.

QUEENSLAND

Brisbane Hotline. Ph. 218 268 or 445 417
or 445 417.

Faith Chapel.
Griffith Street, Coolangatta 4225.
Mon to Sat, 9 a.m. to 5 p.m.

Haven Coffeehouse.
13 Trafalgar Street, Woolongabba 4102.
Sat 7.30 p.m.

His Place, shop and coffeehouse.
40 Elizabeth Street, Brisbane 4000.
Daily 10 a.m. to 5 p.m. Thurs to Sun
nites at 8 p.m.
Tues night Bible rap, Thurs night seminar.

House of Freedom.
Headquarters of the Christian Counter-
Culture.
P.O. Box 7, Kurilpa 4101.
55 Gertrude Street, Highgate Hill,
Queensland 4101. Ph. 91 4953.

One Way Co.
Angel's Building, Murgon 4605.
Sat morn, Fri, Sat and Sun nites.

Re-entry Coffeehouse.
Cnr. Hale and Judge Street, Petrie
Terrace 4000.
Sun 7.30 p.m.

Teen Challenge.
P.O. Box 88 South Brisbane 4101.
Training program and media.
Also contact at this address, Ian Collett
for Jesus People's Communication School,
School, Uni of Old., March 30th to
April 1st. Cost \$4, deposit \$2.

The Way In.
Zelda Arcade, 137 Bay Terrace,
Wynnum 4178.
Fri and Sun 7.45 p.m.

The Way INN.
New Arcade, 25 - 29 Mary Street,
Gympie 4570.

Youth for Christ Younger Set.
Cnr. Milton Road and Toward Street,
Milton 4064.
Thurs 6 p.m.

Gold Coast Jesus March '73.
Contact Bob, P.O. Box 88, South
Brisbane 4101.

SEX & SOCIETY

What's all this hassle about sex? It's just a biological drive like any other, after all. Like eating. You eat with your wife or your bird or your husband or your fella, and you also eat with other people.

So what's so different about having sex with other people? What's so special about keeping it inside marriage?

Well at least that's what everyone's saying nowadays. All the porn and all the books and all the commercials and all the films — that's what they scream out at us all the time.

Or else there's the phoniness of the straights and older people who keep talking about the wickedness of kids and permissiveness and so on — and who at the same time are having it off with the secretary or somebody else's husband or something.

Either way, we don't dig it. Either way, we think we're being ripped off, whether it's by heavies of the left or right.

We don't believe what they all say that sex is just kicks. We believe it's better than that. And we've seen too many people get into heavy hassles because they believed just that.

Somebody said 60 percent of people with marriage problems had had intercourse before getting married.

So O.K., that doesn't prove much. But we figure it says enough for us to do some thinking.

Let's say this. We say marriage is worthwhile. We say it's better than living with some guy and then busting it up because things didn't go well in bed one night. We say marriage is a total relationship that means growing together and living

together and loving together over a long period of time.

We think one at least of the problems is that people are selfish with sex. It's just a matter of what they can get out of it, and if that means ripping off the other person, well that's tough luck. Sex is just a thing by itself. You do it like having a feed. Then you forget about it.

Only we don't think it works out like that. To us, sex is a part of a whole relationship. It's a meaningful expression of what we've got together. It both completes the relationship and helps it grow into ever more meaningful and loving maturity.

When you take sex out of its place within the total context — you're on the way to creating problems.

Sex is three things — a physical act, a mental consent, and a spiritual wholeness.

One girl said: 'If you're going to have it outside marriage, you're isolating it.'

'You're getting it for what you can get out of it for yourself, and then you're not putting into it what you can give to the person as a complete sharing.'

'The fellow will later on just have to get up and go and he may not even see the girl next day. There's no continuity in this. It just doesn't follow thru.'

'Whereas in marriage you have this complete sharing. It builds up. You just want to share and then you're with each other for the rest of the night and the next day, and it's still part of it. It's a continuing thing and it's not just one isolated aspect.'

We can handle that. How about you?



The whole place is **CONFUSING**!

"Somewhere there **MUST** be SOMEONE who really means SOMETHING!!"

what's offering?

JESUS PEOPLE UNITE TO DECLARE THE ANSWER! JESUS

I AM REALLY ME! (?)

ONE WAY REVOLUTION FOR JESUS!!

Hare Krishna Hare Krishna Hare Krishna

more confusion!!

occult

your fate is written in the STARS

see the divine light... taste the real... experience the peace...

DIVINE LIGHT MISSION

WHAT WILL FILL THE SPIRITUAL VOID?

- * The fact that he lived is as sure as Napoleon or any other historical figure.
- * The fact that he came fulfilled prophecy through 1450 yrs. from the Hebrew people living in the Egyptian, Assyrian, Babylonian, Persian, Greek and Roman cultures.
- * Jesus is the only person who claimed to be God.
- * He died legally on our behalf as one person who was both fully God and fully man.
- * No one in a city of 3 million, could produce his dead body.

Getting to know changed my life... check out my old cheese... IT BLEW HER MIND.

JESUS

"Under the weight of evidence, I gotta get to know this man!"

Get stuck into it. Read "The Jesus Way It Is". It's over there on page 10.

LIBERATION



IN JESUS A NEW DAY RISES...
PROCLAIMING LIBERTY TO THE
CAPTIVES,
RECOVERY OF SIGHT TO THE BLIND,
AND FREEDOM TO THE CRUSHED AND
BROKEN-HEARTED.