ESSENTIALS OF KAIROS INSIDE

TRAINING MANUAL

(Version 05/13)

KAIROS PRISON MINISTRY AUSTRALIA

“I was in prison and you visited me” Matthew 25:36
ABN 55 081 496 175
# CONTENTS

1  THE E.K.I. WEEKEND ................................................................. 6
   1.1  Why KAIROS Training? ....................................................... 6
   1.2  LEADERSHIP DEVELOPMENT ......................................... 6
   1.3  CONSEQUENCES OF VARIATION ..................................... 7
   1.4  THE RIVERBANKS CONCEPT .......................................... 8

2  THE KAIROS MINISTRY ............................................................ 10
   2.1  DESCRIPTION OF THE MINISTRY ..................................... 10
   2.1.1  Men’s and Women’s Ministry ....................................... 10
   2.2  THE PURPOSE OF KAIROS ................................................ 10
   2.3  THE ESSENCE OF KAIROS ................................................ 10
   2.4  CONTINUING MINISTRY ................................................... 11
   2.5  KAIROS OUTSIDE ................................................................ 11
       2.5.1  KAIROS OUTSIDE FOR WOMEN .................................. 11
           2.5.1.1  What is KAIROS Outside for Women? ......................... 11
           2.5.1.2  Origins ................................................................. 12
           2.5.1.3  The Goals of KAIROS Outside for Women are: ........... 12
           2.5.1.4  KAIROS Outside Guests ......................................... 12
       2.5.2  KAIROS OUTSIDE FOR MEN ..................................... 13
           2.5.2.1  What is KAIROS Outside for Men? ........................... 13
           2.5.2.2  Purpose of KAIROS Outside (Men) ........................... 13
           2.5.2.3  The goals of KAIROS Outside (Men) are: ................. 13
           2.5.2.4  What Happens On A KAIROS Outside (Men) Weekend .. 13
   2.6  KAIROS TORCH ................................................................. 14
   2.7  THE THROUGH CARE JIGSAW GROUP .............................. 14
   2.8  KAIROS CONCEPTS AND MISCONCEPTIONS....................... 15
       2.8.1  KAIROS IS: ................................................................. 16
       2.8.2  KAIROS is not: ............................................................ 16
   2.9  KAIROS SYMBOLS ............................................................. 18
       2.9.1  KAIROS: God Comes To Us ........................................ 18
       2.9.2  Ecumenical: ............................................................... 19
       2.9.3  Ministry: Being Alongside Someone Else in Life ............ 19
       2.9.4  PRISON: Matthew 25:36 “I was in prison...” ................. 20
   2.10  COMMON MISUNDERSTANDINGS ...................................... 20
   2.11  ORGANISATION OF THE MINISTRY IN AUSTRALIA .......... 24
       2.11.1  National Operations .................................................. 24
       2.11.2  Organisation .............................................................. 24
       2.11.3  RISK MANAGEMENT, SECURITY, CODE OF CONDUCT .... 27
           2.11.3.1  Code Of Conduct ................................................ 27
           2.11.3.2  KAIROS Values ............................................... 27
           2.11.3.3  Nature Of The Ministry ........................................ 27
           2.11.3.4  Confidentiality .................................................... 28
           2.11.3.5  Compliance ......................................................... 28
           2.11.3.6  Financial Management ........................................ 29
           2.11.3.7  Duty Of Care ....................................................... 29
           2.11.3.8  Other Endeavours ................................................. 29
           2.11.3.9  Engagement Of The Opposite Gender On Ki Teams .... 30
           2.11.3.10  Institutional Relationships .................................... 30
           2.11.3.11  Public Comment ................................................. 30
           2.11.3.12  Intellectual Property ........................................... 30
           2.11.4  KMEA Occupational Health and Safety Policy ............. 32
           2.11.5  Draft Critical Incident Management Policy .................. 32
               2.11.5.1  Rationale ......................................................... 32
               2.11.5.2  Critical Incident Management Team ........................ 33
2.11.5.3 Action Plan .......................................................... 33
2.11.5.4 Media Management ................................................. 33
2.11.5.5 Follow-Up and Evaluation ....................................... 33
2.11.5.6 Resources ................................................................. 34
2.11.6 FOOD PREPARATION ................................................... 34
  2.11.6.1 Maintaining potentially hazardous food at correct temperatures ........................................ 34
  2.11.6.2 Cooking or another processing step to make food safe ......................................................... 34
  2.11.6.3 Protecting food from contamination ............................................................... 34
  2.11.6.4 Food disposal ................................................................. 34
  2.11.6.5 Food recall ................................................................. 34
  2.11.6.6 Health and hygiene requirements ................................................................. 35
  2.11.6.7 Cleaning, sanitising and maintenance ................................................................. 35
  2.11.6.8 Thermometers ................................................................. 35
  2.11.6.9 Animals and pests ................................................................. 35
  2.11.6.10 Obligations for which Kairos Volunteers must adhere: ........................................... 35

3 KAIROS VALUES ........................................................................... 37
  3.1 WHAT THE VALUES LOOK LIKE IN PRACTICE ................................................. 37
    3.1.1 Outcomes ........................................................................ 38

4 SPIRITUAL EXAMPLES DEMONSTRATED AT THE EKI WEEKEND .......... 39
  4.1 COMMUNITY BUILDING SERVICE ...................................... 39
  4.2 FOOTPRINTS IN THE SAND - A TEAM EXPERIENCE IN VULNERABILITY ................. 44
  4.3 FOOT WASHING COMMISSIONING SERVICE (IN TEAM FORMATION) ..................... 46
  4.4 AFFIRMATION THROUGH THE PRAYER CIRCLE ......................................................... 48
    4.4.1 Managing the Prayer Circle ........................................................................ 48

5 PREPARING FOR THE KAIROS MINISTRY ........................................... 50
  5.1 TEAM FORMATION ............................................................. 50
  5.2 KAIROS RIVERBANKS – UNDERSTANDING THE BOUNDARIES OF THE MINISTRY ..... 50
  5.3 NEW TOOLS TO GUIDE THE KAIROS LEADER ON THE KAIROS RIVER .............. 51
    5.3.1 Ezra Team Formation Software ........................................................................ 51
  5.4 PREPARATION OF THE LEADER .................................................. 51
    5.4.1 Experiences ........................................................................ 52
    5.4.2 Essentials of Kairos Inside (EKI) Training ................................................................. 52
    5.4.3 Institution Level Training ........................................................................ 52
  5.5 LEADER’S ROLE IN TEAM FORMATION ................................................. 52
    5.5.1 Team Recruiting ........................................................................ 52
    5.5.2 Making Team Assignments ........................................................................ 54
    5.5.3 Team Formation ........................................................................ 54
    5.5.4 Logistical Preparations ........................................................................ 54
  5.6 TEAM RECRUITING, ORGANISATION AND COMMUNICATIONS ......................... 54
    5.6.1 Team Recruiting ........................................................................ 54
      5.6.1.1 New Members: ........................................................................ 55
      5.6.1.2 Inspiration Vs Qualification ........................................................................ 55
    5.6.2 Leadership Assignments & Organisation ............................................................... 55
    5.6.3 Team Communications ........................................................................ 56
  5.7 TEAM ASSIGNMENTS ............................................................. 56
    5.7.1 Team Member Gifts and Graces ........................................................................ 56
    5.7.2 Inside Team Assignments ........................................................................ 57
      5.7.2.1 Talk Assignments ........................................................................ 57
  5.8 THE ROLE OF MUSIC IN KAIROS ......................................................... 57
    5.8.1 Overview ........................................................................ 57
    5.8.2 Choosing a Music Leader ........................................................................ 58
    5.8.3 Choice of Music ........................................................................ 58
    5.8.4 Music and Copyright Reporting ........................................................................ 60
      5.8.4.1 Does Kairos Require A Performance Copyright Licence To Play Live Music Or CD’s? ......................................................... 60
5.8.4.2 How Does Kairos Meet Its Copyright Requirements? .......................................................... 60

5.9 OVERVIEW OF THEMES AND TALKS .................................................................................. 60
  5.9.1 Overview of Themes ............................................................................................................... 60
  5.9.2 Group Dynamics .................................................................................................................... 62
  5.9.3 Talk Reviews ........................................................................................................................ 65

5.10 CHAPEL ASSIGNMENTS ........................................................................................................ 65

5.11 LAY MEDITATIONS .................................................................................................................... 65
  5.11.1 The Wall Meditation (Lay or Clergy) .................................................................................. 66
  5.11.2 Homily on Isaiah 49 ......................................................................................................... 66
  5.11.3 Forgiveness Service (Forgiveness Windup) ..................................................................... 66
  5.11.4 Meditation to Heal Past Memories (Clergy) ................................................................. 66
  5.11.5 The Story (Lay) .............................................................................................................. 66

5.12 TEAM POSITION (JOB) ASSIGNMENTS ............................................................................ 66
  5.12.1 Team Size and Number of Families .................................................................................. 66
  5.12.2 Course Host Assignments .................................................................................................. 67
    5.12.2.1 Multiple Course Host Assignments ............................................................................. 67
  5.12.3 Support Team Assignments .............................................................................................. 67
    5.12.3.1 Support Team Job Assignments ................................................................................. 68
  5.12.4 Prayer Partners .................................................................................................................. 68
  5.12.5 Financial Stewardship .................................................................................................... 68
  5.12.6 Role of the Resident Kairos Graduate on the Course ........................................................ 68

5.13 TEAM SPIRITUAL FORMATION .............................................................................................. 70
  5.13.1 Using the Team’s Gifts .................................................................................................... 70
  5.13.2 A Foundation of Prayer ................................................................................................... 70
  5.13.3 Plan for Spiritual Experiences ......................................................................................... 70
  5.13.4 Agape Guidelines ............................................................................................................. 71
    5.13.4.1 Personal Agape ......................................................................................................... 71
    5.13.4.2 General Agape ........................................................................................................ 72
    5.13.4.3 Concept .................................................................................................................. 72
    5.13.4.4 Fundamental Principle ......................................................................................... 72
    5.13.4.5 Destroying of Agape ............................................................................................. 73

5.14 LOGISTICAL PREPARATIONS ............................................................................................... 73
  5.14.1 Meeting Attendance: ....................................................................................................... 73
  5.14.2 Kairos “Wisdom” Training .......................................................................................... 73
  5.14.3 Department of Correctional Services Requirements: .................................................. 73
  5.14.4 Agape Needs and Assignments .................................................................................... 74
  5.14.5 Sleeping arrangements: .................................................................................................. 74
  5.14.6 Job Assignment Training ............................................................................................... 74

5.15 TEAM MEETING PLANNING AND DESIGN ....................................................................... 74
  5.15.1 Number of Team Meetings ............................................................................................. 74
  5.15.2 Activities Included in Team Meetings ............................................................................. 74
    5.15.2.1 Theme/Scripture Discussion ................................................................................... 74
    5.15.2.2 Introductions .......................................................................................................... 75
    5.15.2.3 Spiritual Formation and Experiences ..................................................................... 75
    5.15.2.4 Team Training Skits ............................................................................................... 75
    5.15.2.5 Team Job Assignment Training ............................................................................ 75
    5.15.2.6 Kairos Guideline Training ..................................................................................... 75
    5.15.2.7 Institutional Training ............................................................................................... 75
    5.15.2.8 Agape ..................................................................................................................... 75
    5.15.2.9 Music ...................................................................................................................... 76
    5.15.2.10 Footprints in the Sand ......................................................................................... 76
    5.15.2.11 Talk Preview ........................................................................................................ 76
    5.15.2.12 Meditation and Homily Rehearsal ....................................................................... 76

5.15.3 Team Meeting Agenda and Planning Chart .................................................................... 76

5.16 CLOSING PREPARATIONS .................................................................................................... 76
  5.16.1 Inviting the Community .................................................................................................. 76
  5.16.2 The Closing Environment .............................................................................................. 77
### 6 WORKSHOP SESSION: INTRODUCTION TO EZRA

6.1 Approach to Kairos ................................................................. 79
6.2 Approach to Ezra ................................................................. 79

6.3 Use of Ezra in the Australian Context 79

6.4 The Components of Ezra ....................................................... 80
   6.4.1 Preliminaries: ................................................................. 80
   6.4.2 Home Page ................................................................. 81
   6.4.3 Section 1: An overview .............................................. 82
   6.4.4 Section 2: The Leader .................................................. 82
   6.4.5 Section 3: Preparation Timeline .................................. 82
   6.4.6 Section 4: Team recruiting ........................................ 82
   6.4.7 Section 5: Team Assignments .................................... 83
   6.4.8 Section 6: Meeting Preparation .................................. 83
   6.4.9 Section 7: Participants and Hosts ............................... 84
   6.4.10 Section 8: Short Course Schedule .............................. 84
   6.4.11 Section 9: Final Preparations (“Last Minute Stuff”) ...... 85
   6.4.12 Section 10: Instructional (Initial) reunion ..................... 85

7 WHAT TO DO IF ............................................................................. 86

7.1 Pre-ministry, or "Institutional Agreement" Phase .................. 86
7.2 Team Formation Phase ......................................................... 88
7.3 Course Phase ......................................................................... 89
7.4 Post-course Activities ........................................................... 91
7.5 Discipline ............................................................................ 91
7.6 Summary ........................................................................... 92

8 CONTINUING MINISTRY ............................................................. 93
1 THE E.K.I. WEEKEND

Welcome to your Essentials of Kairos Inside Training weekend. There are a number of reasons why this weekend is an essential component of Kairos Inside, which we hope will be obvious to you before it comes to an end. Basically, we come together to understand (or refresh our understanding) of the essential components of this ministry, what can be altered and what can’t, enjoy some fellowship with others in the ministry, practice some of the components of training that you may be called upon to lead and to understand how other Kairos Teams are managing in their institutions. Of course, as a group of Christians together we will have devotions, an example of a community building service that you can use in training (if you are going to be a leader) and a version of the prayer circle, foot washing and footprints in the sand which can also have the twofold benefit of an example to use in training and a spiritual focus.

All members of Kairos Inside Teams are encouraged to come to at least one (some come more often in order to stay on track) of these weekends. It is essential for all Short Course Leaders and potential Leaders to attend as well as people who have leadership potential in the future.

1.1 WHY KAIROS TRAINING?

Training helps us to grow in obedience and to position ourselves to be used in new capacities. Training reminds us who we are, what we are doing, and why we are doing it. It is very easy for us to isolate ourselves, continue doing good work in the name of Kairos, but lose sight of the who, what and why of what we are doing. When we do things without ever knowing why, we lose our way, or at least diminish our effectiveness.

Training sessions offer an opportunity:

- To understand the components of Kairos ministry, some of the reasons for what is done, and the need for benchmark consistency.
- To engage with the philosophy.
- To present an holistic overview of the ministry in the Kairos mission field.
- To identify, discuss, and manage risks or concerns and support that is available.

Meeting together will broaden communication between all active in the ministry – volunteers, Regional Committees, State Councils, PSDG and National Office; provide an awareness of the resources available and reaffirm all Kairos volunteers’ call and service for God.

1.2 LEADERSHIP DEVELOPMENT

Uniform training for leaders seems to be the key to success of the program as both prison systems and Kairos experience rapid growth and change. Broader distribution of Kairos makes leadership development more critical to the continued effectiveness of the program.

There will always be a need for a standard, a benchmark, for comparison. Habit, inertia and pride can be motivating factors and keeping us but they can block new learning or the ability to recognize when the program has unintentionally slipped into poor non-productive
practices. If changes occur gradually, leaders at all levels (State, Regional and new course leaders) may not even been aware of change happening. Using on-the-job-training, course leaders learn from poor practice and any variation they may occur will continue and possibly increase variation. Without continual exposure to the norm, program drift almost certainly results.

Variations may occur in Short Courses due to emergencies and unforeseen procedures inside institutions but the basis values and structure of the short Course program are to remain.

Volunteers may want to make changes to the way things were done on their fourth day walks or because they feel it would be an improvement. Unless all contingencies have been thought through in advance, received instruction on the purpose and methods of the ministry, there is good chance the response to demands and volunteer suggestions will not be adequately thought out.

1.3 CONSEQUENCES OF VARIATION

Below is a map of Australia. Usually an airline pilot flies a course when heading from Sydney to Perth. What if for example, a pilot says to himself, “I feel very lucky today? I think that with the prevailing breezes, I can set a course a few degrees off and still get there all right.” Let’s see what happens:

Crossing over the Blue Mountains, there’s not a lot of variance and if need be a quick course correction will set him back in the right direction.

By the time the airplane crosses the South Australia border, a slightly longer correction will be necessary, but still not so bad. When the airplane reaches the west coast, without changing from the estimated course the plane will probably be approaching Geraldton. The slight course variation has become a struggle to overcome, only because it was allowed to continue unchecked.

In any endeavour, we often set upon course variations for a number of reasons. At first, they can be overcome fairly easily. As time goes on, the corrections become much more difficult because we humans become PERSONALLY INVESTED in them—we think that a Kairos course will collapse without them.
The further we go off into a different direction, the more PAIN is required to make a correction. Therefore, we ask that you prayerfully consider and seek counsel before straying from the path.

Finally, consider the following story: A little girl was helping her mother prepare for a holiday meal. The mother took a ham out of the refrigerator, sliced about two inches from each end, placed the ham in a pan, and then placed the pan in the oven. The little girl asked her mother why she cut the ends off the ham before baking. The mother couldn’t answer, except to say that this was the way her own mother had taught her. “In fact,” said the mother, “Grandma’s coming for dinner today and we’ll ask her.” At dinner, Mum asked Grandma, who replied, “That’s the way MY mother taught me. I really don’t know. Let’s call Great Grandma and ask her.” “Well,” Great Grandma told them, “Back during the Great Depression, we only had a SMALL pan.”

A tradition had been started and continued without the current participants really knowing why. Therefore, when course leaders (or any team member, for that matter) decide to add to or enhance a course, they might want to ask themselves, “How will this be carried out on the next course, or 5, 10 or even 20 courses from now? Will the followers have the same vision as me?” – probably not.

Twenty-five years of experience and effective programs is a good foundation. But things change. Sometimes it will seem as if doing business in the Corrective Services environment is like dancing on a moving carpet. We don’t usually know why things change, and from the perspective of one program or even several programs in on prison, it is not easy to tell what is good for the National Operation. Following the Course Manual and other guidelines that have been developed from experience is the best way to enable Kairos to remain accountable to all the stakeholders.

Members of the Program Support and Development Group are all experienced in training and delivery of Kairos courses. They are charged with the responsibility for the content of programs, and they are there to help and provide advice.

If you think any changes or improvements are needed, please refer them to the PSDG Coordinator. The PSDG enables Kairos to implement continuous learning and improvement in response to our collective experience. It may be that you have a great idea that should be made available to all Kairos teams. It may be necessary to share the unforeseen outcome of a particular series of events to prevent its recurrence. Or it may be that it has been tried before and didn’t work. Remember that Kairos is one body, with many parts, and each of the parts belong to each other. [Rom 12:4].

1.4 THE RIVERBANKS CONCEPT

The Kairos ministry might be described as flowing between the “banks of a river.” Those riverbanks guide the flow of the ministry to where the Board wants. The many, many details involved in implementing the ministry are less important, but those that are very important are delineated by the riverbank. Authority is delegated to each course leader to decide the path down the river that they will go – but they must stay between the riverbanks of the
Kairos method. Regardless of which path they take in preparing their team, as long as they stay on the river, they will come out where they are supposed to!

In some places the river is quite wide, and there is a lot of room for different paths to be taken in that part of the river. However, in some places the river is very narrow – perhaps so narrow there is only one path on the river that is available. Much of the discussion during Essentials of Kairos Inside Training will be focused on helping you determine where the riverbanks are.

No-one wants anyone else in Kairos to fail, whether as Leader or in any other role. God will give you great peace and strength while you are in His service.
2 THE KAIROS MINISTRY

Let’s take a “helicopter view” of Kairos programs.

2.1 DESCRIPTION OF THE MINISTRY

2.1.1 MEN’S AND WOMEN’S MINISTRY

Kairos is an interdenominational Christian ministry whose programs are designed to be presented in men and women’s correctional institutions with adaptations for other countries and languages. The national board of Kairos Prison Ministries International, Inc governs this ministry with headquarters in Winter Park, Florida. The ministry is conducted, in cooperation with the chaplains of correctional institutions, by teams of laity and clergy who are selected and trained by State Councils of Kairos and approved by correctional institutions as volunteers.

Kairos Prison Ministry is a ministry by persons drawn from a broad range of denominational churches. Kairos volunteers have experience in renewal movements within their churches, which focus on small group dynamics, share and prayer groups, personal witness and vulnerability in Christian community. It is a continuing ministry.

There are two Greek words for time. One of them, with which we are all familiar, is "kronos," meaning linear time ... hours, days, weeks, etc. The other is "kairos," used in the sense of a time set by God for a particular occurrence. "KAIROS" was found to be a word of very special significance in the environment of the correctional institution where the word “time” carries so many special connotations.

2.2 THE PURPOSE OF KAIROS

The purpose of Kairos is to establish strong Christian communities among the populations of correctional institutions. The aim is to create a desire amongst Residents to meet in small, self supporting, 3-to-5 person share and prayer groups in the institutions. These groups are to meet weekly (or as frequently as possible) to share their lives on a deep spiritual level and to pray for one another, for other residents and staff in the institutions. The extent to which Residents rely on Kairos Volunteers to provide the emotional and spiritual support they are looking for, is the extent to which Kairos has failed.

Kairos will also impact the correctional environment through the action of the leaders, as apprentices of Jesus Christ, in all areas of human activity in the prison.

2.3 THE ESSENCE OF KAIROS

Through a systematic, structured program, the residents of correctional institutions are given the opportunity to experience a spiritual renewal and to accept God's call to a life of Christian witness and service to one another during their stay in the institution and beyond.
The Kairos strategy is to identify leaders from the key environments of the institution, leaders who have the greatest potential to impact their environments with the message of Christ’s love. These leaders are then invited by the Chaplain (in most institutions) to attend a 40 hour Short Course in Christianity where they are introduced to the Kairos community.

2.4 CONTINUING MINISTRY

Kairos courses have but one purpose: the formation of residents in correctional institutions into small share and prayer groups. This life is neither automatic nor easy.

At the conclusion of the short course, the participants return to the compound where the Christian community is usually a minority, and find themselves largely dependent for Christian fellowship on those residents who have already participated in a Kairos course. Many residents soon find themselves missing that deeper fellowship with other Christians, which they enjoyed during the course. Most will avoid establishing vulnerable relationships with other residents. A relationship established with someone from the outside requires little or no real vulnerability on the part of the resident. A relationship established with another resident requires a great deal of vulnerability if it is going to be a viable relationship in which they can love one another.

The job of the Kairos volunteer is not to become the primary support person for any resident. It is not even to become one of several principle support persons. Anything Kairos volunteers do to make residents more dependent on them than upon the other residents among whom they live in the institution is a disservice to the resident. So, we must encourage residents to enter into community with each other rather than with ourselves. This is the goal and purpose of the Kairos continuing ministry, which may consist of the Journey program, the Initial Reunion, small groups, monthly Kairos reunions, and Kairos 2-day retreats.

By engaging in these activities, residents begin to form relationships of trust with each other and with God. The more these relationships grow and strengthen during their time in prison, the easier and more effective will be their rehabilitation and reconciliation with family and the community after release.

2.5 KAIROS OUTSIDE

2.5.1 KAIROS OUTSIDE FOR WOMEN

2.5.1.1 What is Kairos Outside for Women?

Kairos Outside for Women is a pastoral ministry demonstrating God’s grace and love through Christian support to the female relatives and friends of men and women who are or have been imprisoned in correctional centres or juvenile offender program in Australia or in another country. To the wives, mothers and other female relatives of those in prison, it often feels as if they "do time" along with the inmate. It is important for them to know that they are not alone and that there is a Christian community that cares about them.
2.5.1.2 Origins

Kairos Outside began in 1989 as an idea of the Chaplain at San Quentin State Correctional Facility in California after the first Kairos prison program was held there. He felt, as did many others involved in the ministry, that those who completed the Kairos program were open to family unity more than ever before. Jo Chapman, a Kairos volunteer from California, took his idea and developed Kairos Outside. This ministry was brought to Australia by Deanne Chapman and commenced in Sydney in May 1999. At this point in time, Kairos Outside for Women is now operating in 10 regions across Australia. Thus far over 1,000 Australian women have attended a Kairos Outside weekend as guests. Their attendance is free of charge, supported by the fund-raising efforts of the team. All past guests are also supported through on-going Kairos Outside reunions and informal gatherings.

2.5.1.3 The Goals of Kairos Outside for Women are:

- to provide a safe place for each guest to share her experiences and life journey
- to offer guests unconditional love and acceptance in a Christian setting
- to create an opportunity for guests to develop a relationship with God
- to foster spiritual growth
- to promote guests’ participation in reunions and support groups

2.5.1.4 Kairos Outside Guests

Guests must be 18 years or older and may invite a support person to accompany them on a Kairos Outside weekend. Guests do not need a sponsor to attend. Guests and support people need not be Christian to attend, but should be open to presentations and discussions from a Christian point of view.

Kairos Outside for Women is not limited to those whose relatives or friends have attended a Kairos short course while in prison. It is equally important to reach out to women where there is no previous Kairos connection or where no Kairos program in a particular prison has been available to their friend or relative.

On occasions guests may include women who were former inmates and who did not have an opportunity to attend a Kairos Short Course while imprisoned, although this is not the norm and requires careful consideration by the Regional Committee. To allow an adjustment period to life outside prison, a former inmate should have been released for a period of at least 12 months before attending Kairos Outside for Women. It is most important that ex-inmates attending a Kairos Outside weekend should be currently supporting someone in prison so as to connect appropriately with the other guests and not divert attention from the prime purpose of the ministry.
2.5.2 **Kairos Outside for Men**

2.5.2.1 *What is Kairos Outside for Men?*

Kairos Outside (Men) is designed to support the male relatives/friends of the men and women who are, or have been, incarcerated in correctional institutions. The spouses, parents, other relatives and friends of the incarcerated may have many issues to face as a consequence of the incarcerated person’s trial, sentencing and imprisonment. It is important for them to know that they are not alone, and that there is a Christian community which cares about them.

This support is provided in a safe environment by Christian men during a Kairos Outside (Men) Weekend. During this Weekend, the guests have an opportunity to interact with other men who are in similar situations. They are also invited to continue to meet in the small family groups formed at the Weekend for the next 12 months, thereby giving them on-going support as they put into practice what they have learnt on the Weekend.

2.5.2.2 *Purpose of Kairos Outside (Men)*

The purpose of Kairos Outside (Men) is to bring God’s grace and love to men who have relatives/friends who are, or have been, incarcerated.

2.5.2.3 *The goals of Kairos Outside (Men) are:*  
- to provide a safe place;  
- to offer unconditional love and acceptance in a Christian setting;  
- to encourage the sharing of one’s life journey;  
- to create an opportunity to begin or enhance a relationship with God;  
- to foster spiritual growth;  
- to encourage guests who are estranged from their incarcerated relative/friend to begin a process of forgiveness of, and reconciliation with, that person;  
- to encourage guests to continue to meet in their family groups over the ensuing 12 months.

2.5.2.4 *What Happens On A Kairos Outside (Men) Weekend*

The Weekend consists of a series of Talks, Meditations and Spiritual Exercises, interspersed with music, prayer and fun activities. The talks, given by members of the team, form parts of “One Narrative” which runs throughout the Weekend. In that sense, no talk is the “property” of the team member assigned to deliver it; every talk is a team talk. The guests are encouraged to review and discuss the talks in their small family groups.

The Weekend is Christian through and through, although no religious affiliation is necessary to attend. Guests are expected to commit to staying for the entire Weekend.
2.6 KAIROS TORCH

Crime among youthful offenders is probably the most rapidly growing segment of corrections. Kairos has developed Kairos Torch to facilitate ministry to youthful offenders.

The goals of Kairos Torch are:

- To provide a safe place for the youthful offender to commence building relationships of trust with respected adults and each other
- To recognise the patterns of behaviour, that have continued to dominate and tear lives apart, through the Mask Meditations
- To offer the unconditional love and forgiveness that Jesus models
- To foster spiritual growth and to promote participation in the long term mentoring process, which provides spiritual and emotional support in order to enhance positive self-esteem and promote constructive life choices

These goals are accomplished through the 2½ day Torch Program and followed up by a continuing ministry that may include weekly one-on-one mentoring of the youth by Kairos volunteers and regular group reunions with the Kairos community. The two key elements of Torch are the Mask activities and the follow up Mentoring Program. Some Centres may not have the facilities to allow one-on-one mentoring, in which case, group mentoring will be adopted.

The mission of Kairos Torch, on the introductory Program, is to encourage the participants to remove their masks, so that the real person, rather than who they pretend to be, can shine forth. We attempt to create a safe environment for them to begin to show themselves and learn what life can be like in a loving, caring and trusting community. We challenge the participants to risk being vulnerable, by showing our own vulnerability. We love them unconditionally, as demonstrated by Christ. Then, it is up to them, with the help of their mentor, to begin to break through their own walls.

The second important element of Torch is the establishment of a mentoring relationship between each of the youth and a mature, Christian volunteer. The mentoring program goes on for a minimum of 6 months, or until the youthful offender is released, whichever occurs first.

The Program encourages the participants to feel that it is safe to make friends and stresses the importance of positive support groups, as well as showing them how to form groups themselves. Groups (as opposed to gangs) give the participants a viable option to isolation, both whilst they are incarcerated and after their release. Participants need someplace where they can be themselves and are accepted after the Program, so regular group meetings are held with team and participants.

2.7 THE THROUGH CARE JIGSAW GROUP
Together with other organisations that provide services to prisoners, ex offenders and their families, Kairos has formed a federated relationship or support network to more effectively integrate each of the services into a more holistic overall outcome and improve the effectiveness of what we do through cooperation. The Through Care Jigsaw Group is growing and includes:

- Mission Australia
- Prison Fellowship & Transition Mentoring
- Anglicare
- Samaritans
- Prisoner and After Care Support Services
- Alpha – Caring for Ex Offenders – Creating a network of supportive church communities,
- Community Chaplaincy project – Home for Good (NSW DCS initiative),
- Focus on the Family, and others

A Memorandum of Understanding was signed in November 2008 to create links which facilitate referrals for ex offenders and their families to the agencies who can assist them in the process of reintegration, so that a level of contact and support continues.

The Group is in the process of creating a website. The address will be www.throughcarejigsawgroup.org.au

The website will describe the services that each subscriber organisation provides and will provide a contact point. So if an inmate asks you or a team member for assistance in a particular area, you will be able to refer him or her to the people who specialise in providing that service, rather than attempting to help yourself.

2.8 KAIROS CONCEPTS AND MISCONCEPTIONS

Perhaps the most succinct expression of the motivation of a Kairos Volunteer is the Prayer of St Francis

Lord, make me an instrument of your peace;
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
And where there is sadness, joy.
O Divine Master,
Grant that I may not so much seek to be consoled as to console;
To be understood, as to understand;
To be loved, as to love;
For it is in giving that we receive;
It is in pardoning that we are pardoned,
And it is in dying that we are born to eternal life.

Amen.

2.8.1 **KAIROS IS:**

a. about opening that hole in the wall so that God can pour His love in. The first and essential message of Kairos is, “God loves you”. This love is shown through the team members.

b. The goal is to extend/form a Christian community in the institution. It is not easy to be a Christian and lead a Christian life in an institution and, to be a part of a group may provide the support that is needed in order to achieve this.

c. Interdenominational and Ecumenical; each team is made up of members of different denominations and this is one of its strengths. It demonstrates unity in Christ. We want the residents to see Christians of different traditions and beliefs being able to work together as the body of Christ. This is a powerful testimony to the power of the Holy Spirit, and begins to suggest that, in spite of much evidence to the contrary, Christianity can actually work. Romans 14:13 “So then, let us stop judging one another”. Ecumenical means that we bring the essential elements of our faith to the level ground on which we meet the residents. Primary amongst these is our relationship with God and our continuing ‘apprenticeship’ to His Son, Jesus Christ.

2.8.2 **KAIROS IS NOT:**

a. A bible study. Whilst we refer to, quote, read the Bible and encourage Kairos participants to study the Bible, neither the Kairos Short Course or Continuing Ministry is a bible study.

b. For saving souls. We do not have an altar call; do not ask people to give their lives to Christ or to make any kind of public commitment. A Chaplain once said that “your job is not to save souls but to be instruments of the Holy Spirit so that he can open a small hole in the wall of each resident, so that God can begin to pour His love in. The soul saving is up to God and His Holy Spirit”. If a resident accepts Christ during ‘Kairos Time’ we will all be joyful and any team member will be happy to explain how to do this but this is not the direct job of Kairos.

c. About recruiting residents into any particular church. We hope that residents will attend any of the Christian activities within the institution and will attend a church on their release which is suitable for them. Kairos never promotes one church denomination over another.
Kairos volunteers bring a unique approach to prisons and to prisoners. In the Kairos program, “Acceptance” of the individual is not conditional upon behavioural change, but the foundation for it. Many people who have experienced trauma, abuse, neglect and attachment loss, or who have simply grown up in an antisocial culture, need more than behavioural programs if they are to have any chance of successful long term rehabilitation. They must experience a secure relationship of trust in which they know they are accepted and significant in the eyes of a respected adult if they are to have any chance of re-integration into families and society. Kairos Team members share their own experience and struggles, and life-skills that have worked for them. Kairos focuses on the persons, not the prisoners, and addresses the underlying cause of behaviour that comes from the internal toxic environment. Inmates who have experienced the Kairos transformation have recounted stories of regained hope, a new future and a sense of belonging to a community.

Kairos teams are made up of members from most of the major Christian denominations. We each have different beliefs and traditions and could probably get into great discussions over these differences, but we avoid them in order to present a united community to the residents of the institution. We come to accept that our differences and our quirks are mostly created by people rather than God, and accept that we all believe that:

1. God is.
2. God loves each and every one of us.
3. Jesus is the Son of God.
4. Because of Jesus’ death, our sins are forgiven, if we accept that gift.
5. The natural response to accepting God’s gift, is to learn from Jesus how to live our lives as if He were living them for us, so that abundant life in His Kingdom grows as our everyday experience.

Everything else is extra and not part of Kairos, we keep our own personal beliefs out of Kairos. Kairos is not about changing people’s beliefs but to listen and love, not to preach and change minds. The motto of Kairos is “Listen, Listen, Love, Love”, just that simple. Romans 14:1 says “Accept among you the man who is weak in his faith, but do not argue with him about his personal opinions”.

Kairos is about demonstrating life in the Kingdom so that it is attractive to those who see and hear.

*The aim of the Kairos Short Course should be that the residents know that they have entered a relationship with the reality of God, to a point where they know they are loved by, and delight in the Heavenly Father, & possess a certainty that there is no limit to His goodness & power to carry out His intention.*

*Then the purpose of the ensuing Journey Program is to engage in this new life by shaping our inner lives, so that attitudes, values & behaviour match our professed beliefs, so as to remove automatic reactions against the Kingdom & free us from the domination & enslavement to habits and patterns of behaviour previously absorbed in cultural formation and development.*
2.9 KAIROS SYMBOLS

What is the basis of the Kairos logo?
Kairos is an Interdenominational and Ecumenical Ministry.

2.9.1 KAIROS: GOD COMES TO US

Consider the two circles to the right.
"In the beginning there was God."  God is represented by the upper circle.
The circle is the earliest symbol for God that we can find. Archaeologists, when looking at the evidence on the face of the earth, have found that the circle was used by major civilizations of the world to represent God. A circle has no beginning and no end, so it is an appropriate that this symbol be used to represent God.

We were created in God’s own image. “Male and female he created us.”

The entire human race is represented by the lower circle.

We know what happened. We drifted away. (Represented by the left and right arrows on the circle.) The plan was “weakened by the sinful nature”, i.e. by the habits and patterns of behaviour that we develop in what we call “our culture”.

God said, “Since you cannot come to me, I will come to you,” and he did so through Jesus Christ, who came to share life with us.

The intersecting circles represent this.

Through Christ, God came down and resided with us.

Notice the vesica pices – the sign of the fish - where the circles intersect. This became a symbol for Christian community. It was drawn on the doorsteps of Christians’ homes as a symbol of a safe place from persecution. So, this is an appropriate symbol for us to use, because the prison environment is not a safe place to be Christian.

For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man, in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit  [Roman 8:3-4]

If you write KAIROS in the vesica pices, you have the Kairos logo.
2.9.2 ECUMENICAL:

What does that mean? It means that we share this ministry with other people. We use the old Greek definition; Oikoumen, a Greek word that is a military or political term. That ground we hold or occupy in common.

We come from many different denominations. We do not consider ourselves to be non-denominational. We are fiercely denominational. While serving on Kairos, we don’t ask volunteers to give up anything they hold dear, such as:

- Marian Theology
- Speaking in Tongues
- Altar Calls, etc.

The intersecting circles represent these practices, leaving common area in the middle.

We come from many different denominations and it is our policy to not present anything on a course that makes team members uncomfortable from the standpoint of their faith. We present only broad-based, mainstream Christian teachings. In the core is Christ’s love. Outside the core are appropriate Christian practices that we do not universally hold dear.

We don’t want you to give up those things. We just don’t use them in Kairos. This is not the place for them. We must all give up something. Almost all of us give up communion. What words will be said, who will preside, what will the host look like, etc. Since we cannot agree on the particulars, we don’t do communion on a Kairos course.

2.9.3 MINISTRY: BEING ALONGSIDE SOMEONE ELSE IN LIFE

When we move into the life of another person to share Christ’s love with them in a sacrificial manner that can be called ministry.

This is represented by the two intersecting circles to the right.

This vesica pices in the middle is just turned from one position to the other; from the horizontal to the vertical. This is an interesting symbol. It is found in any number of icons, particularly from the orthodox tradition. Quite often, saints are portrayed in a background of the vesica pices. If you are Anglican, your diocesan symbol is encased in a vesica pices. It is an appropriate symbol to hold the saints portrayed in icons. When we move into the life of another person sacrificially, we are playing the part of a saint.
2.9.4 PRISON: MATTHEW 25:36 "I WAS IN PRISON..."

As we go through this training weekend, we will refer to these symbols. We will be talking about Kairos, the ecumenical aspects of the ministry, what it means to minister and how to do that, the methods and tools that we use and we will be talking about the prison environment.

2.10 COMMON MISUNDERSTANDINGS

To understand the components of the Kairos ministry, it is important to know what we call the KAIROS ROOTS.

Kairos was born out of the Catholic Cursillo movement, when 4 states began doing “Cursillo” in the prisons of New York, New Jersey, Iowa and Wisconsin. Florida began doing Cursillo at Raiford Prison outside of Jacksonville in 1976. It soon became apparent the there were inherent flaws in the program in a prison environment. In addition, the National Catholic Cursillo leadership approached the leaders of the prison weekends and offered to assist in “getting started” if these volunteers would cease doing Cursillo in the prisons, and would develop a new program, which was conducive to a prison environment. Cursillo further asked that we develop our own nomenclature fitting to the prison ministry we would eventually call “KAIROS”.

Because our volunteers came from street weekends such as Cursillo, Tres Dias, Walk to Emmaus, etc. they felt Kairos should be like those weekends. Consequently, they wanted to bring those things that were special to them on their weekend into Kairos. But, because of the differences in the participants, purpose and program, many things were not appropriate for Kairos. So, a group of men, whom we in Kairos today call the “nine old men”, went to work. In the process, they were able to identify some significant differences. Such as:

Differences in “Participants”:

<table>
<thead>
<tr>
<th>4th Day Movement</th>
<th>KAIROS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Target potential spiritual leaders</td>
<td>Target the negative leaders in prisons</td>
</tr>
<tr>
<td>They regularly attend church</td>
<td>For the most part are “un-churched”</td>
</tr>
<tr>
<td>Comfortable with their church practices</td>
<td>Uncomfortable with churchy things</td>
</tr>
<tr>
<td>For most part trusting of each other</td>
<td>Untrusting of religion and religious people</td>
</tr>
<tr>
<td>Loving, giving, with servants hearts</td>
<td>Angry, resentful, mostly self centered</td>
</tr>
</tbody>
</table>

Differences in “Purposes”:

<table>
<thead>
<tr>
<th>4th Day Movement</th>
<th>KAIROS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Develop/encourage “spiritual leaders”</td>
<td>Encourage change to “positive” leaders</td>
</tr>
<tr>
<td>Extend loving “family” and support system</td>
<td>Provide “substitute family” support</td>
</tr>
</tbody>
</table>
Put action to their forgiveness by God
Greater involvement in “community”
Enhance the “Christian Community”

<table>
<thead>
<tr>
<th>Action by God</th>
<th>Introduce God’s love and forgiveness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Greater</td>
<td>Invite them to our community</td>
</tr>
<tr>
<td>Community</td>
<td>Build “Christian Community” in prison</td>
</tr>
</tbody>
</table>

## Differences in “Program”

<table>
<thead>
<tr>
<th>4th Day Movement</th>
<th>KAIROS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Communion is permissible</td>
<td>No communion is permitted</td>
</tr>
<tr>
<td>Goal setting in their lives</td>
<td>Encourage better “Choices” for future</td>
</tr>
<tr>
<td>Encouragement of “discipleship”</td>
<td>Encourage “self” exam/spiritual growth</td>
</tr>
<tr>
<td>Sponsorship is very workable in free world</td>
<td>Sponsorship unworkable in prison</td>
</tr>
<tr>
<td>Designed for return loving environment</td>
<td>Participants return unloving environment</td>
</tr>
<tr>
<td>Palanca/Agape is not limited</td>
<td>Agape is “paper &amp; written” only</td>
</tr>
<tr>
<td>Different talks &amp; meditations. For example:</td>
<td>Vs. Choices</td>
</tr>
<tr>
<td>Ideals</td>
<td></td>
</tr>
<tr>
<td>Piety</td>
<td>Vs. Opening the Door</td>
</tr>
</tbody>
</table>

Our free world communities are not comfortable “welcoming the prisoner”. Only about 3–5% of our street movement people are called to prison ministry. Many of the remainder are uncomfortable around prisoners and ex-offenders.

We have found that the typical inmate is motivated to attend a Kairos course for far different reasons than the typical Christian volunteer attends their 4th Day movement retreat.

1. They come to us for specific personal reasons that sometimes have nothing to do with seeking Christ:
   - For the food
   - Out of boredom
   - To manipulate us
   - For the parole board
   - To get some grease with the officer who recommended them

   Deep down though, all of them come because they have run out of “answers”

2. After the reputation of Kairos spreads in the institution, some come for personal reasons having to do with seeking Christ although they probably do not recognize that fact. They come:
   - To be accepted as an individual
   - Because they are lonely
   - Because they like what they see in those who are active in the Kairos community.
   - Because they really want to be loved but they can tell their buddies it was “for the biscuits”
All of the above factors present several challenges to the ministry. Almost everything we inject into Kairos, whether invented or remembered from our street weekend, can create a negative influence:

1. The type of participant we attract can be affected by:
   - Making the course too churchy
   - Teaching them it is a private club with passwords, etc.
   - Buying their participation with trade-gifts
   - Frightening them with our holiness

2. Focus of the team is easily swayed by:
   - Team agape reminds team of their renewal experience, making it more difficult to stay focused on sacrificial ministry.
   - Applause after talks pumps up “self” (ego) making our role more difficult.
   - Special dress or presentation of speakers has the same inflating effect as (b) above.
   - Response by the participants can weaken the impact of the course.

3. Residents want to thank the team so they can “pay for” the grace they have received. This makes the experience fit into their world-view where everything is paid for. It is our job to keep them from exercising that desire. Examples include:
   - Poems or songs
   - Applause after talks
   - Thank-you’s at open mike, etc.
   - Personal gifts may allow them to “pay for” the course.

4. Overload of agape is not wise, and it can become gluttony.
   - Agape has been rarely visible in the eyes of our participants. That fact has contributed to their being in prison in the first place.
   - Agape is a powerful ingredient of the course. It should be adequate, but not overdone.
   - General agape (prayer wheels, posters, banners, greetings, expressions of prayer and sacrifice)
   - Personal agape (personal letters only- leave off gifts, printed matter, tracts, bookmarks, anything bought)
   - An overload of agape will certainly delight the participants, just as children are delighted with an overload of toys at Christmas, but the overload cheapens the message.

5. Certain denominationally specific expressions can be threatening to participants and team members alike and should be avoided. Examples include:
   - speaking in tongues
• deliverance services
• Marian theology (devotions to Mary, the mother of Jesus)
• healing services
• altar calls
2.11 ORGANISATION OF THE MINISTRY IN AUSTRALIA

2.11.1 NATIONAL OPERATIONS

Kairos is active in most States in Australia. It is also growing. If it is to grow and develop faithfully, it is essential that there be a National organization that exists to enable its members to conduct the best programs possible and to ensure that “the whole body, held together by every supporting ligament, grows and builds itself up in love as each part does its work.” [Eph 4:16]

Since establishment in 1995, Kairos has been conducted in 24 prisons

KAIROS COURSE LOCATIONS 2012

2.11.2 ORGANISATION

Kairos is a Public Company, limited by guarantee, and a registered Charity with Deductible Gift Recipient Status. It is governed by a Board of Directors, State Councils and Regional Support Committees for each local operation. Kairos in Australia holds a licence to conduct Kairos programs from Kairos Prison Ministry Inc in the United States where about 300 prisons are currently serviced by the Ministry.
The document upon which KPMA as a Public Company is founded is its Constitution. This document describes the reason for which KPMA is formed and continues to operate, and the basis for it being granted status as a Charitable Organisation, with Deductible Gift Recipient Status, ie so that donations are tax deductible.

The organization of the Ministry is described in the Operations Manual. This describes what Kairos is, and how it goes about its business, how the State Councils and Regional Committees are formed, and what their responsibilities are. If you are a member of a Regional Committee or State Council, you will need to be familiar with the Operations Manual.

Essentially, Regional Committees exist to support the local ministry, to provide organizational continuity between programs, organize funding and agape, manage the funds etc. The committee is formed from the volunteers in the region, and elects a Chair, Treasurer and Secretary each year. An important part of this is to manage finances. If finances are not properly managed, Kairos’ status as a charity and Deductible Gift Recipient may be in jeopardy. A Finance Manual is provided to each Regional Treasurer to describe the procedures that must be followed.

The State Council’s primary roles are Administration, Communication and Coordination of the activities of the Regional Committees in the State. The Council consists of delegates from each Regional Committee in the State. The Council monitors reports from Committees, facilitates discussions with State level authorities and assists with resolution of difficulties from the collective experience of the members.
The Program Support and Development Group is responsible for matters relating to the Content of the Short Courses and Journey Programs, and for providing training to volunteers, Leaders and Committee / Council Members. The PSDG relies on interaction with Regional Committee and Council Representatives who may call on its services, or ask advice at any time.

The Board of Directors are the formal “members” of the KPMA Company. Members of the Board are responsible collectively and individually for the conduct of all Kairos activities in Australia. ie “The buck stops here”. The Board determines the overall direction of Kairos and provides the foundational support that is necessary for the Company to continue in operation.

The National Office assists the Board to provide support for Kairos operations. The National Office also has an important role in raising the awareness of Kairos amongst political and Church leaders.

The Kairos model is constructed so that the energy flow is directed to the Residents of Institutions, their families and those who work with them.

This model only works if everyone in Kairos recognizes that responsibility and accountability flow in the opposite direction to the energy flow.
2.11.3  RISK MANAGEMENT, SECURITY, CODE OF CONDUCT

“Show me a Denarius. Whose image and name does it bear?” They replied, “Caesar’s”. So He said to them, “Then repay to Caesar what belongs to Caesar and to God what belongs to God” Luke 20:24-25

The PRINCIPAL PURPOSE of Kairos is to establish strong Christian Communities among the populations of Correctional Institutions. Kairos Courses have but ONE PURPOSE: the formation of resident leaders in correctional institutions into small prayer and share groups.

The job of a Kairos volunteer is not to become the primary support person for any resident. It is not even to become one of several support persons. Anything Kairos volunteers do to make residents more dependent on them than on other residents is a disservice to the resident.

The OBJECTIVES of this session are to help us as Kairos Leaders to be AWARE and TO MODEL for others for whom our Leadership makes us responsible, the scope and boundaries of this, Christ’s Ministry to which He gives us temporary stewardship.

2.11.3.1 Code Of Conduct

Practice and Implementation of the KPMA Code of Conduct protects the REPUTATION and INTEGRITY of the Ministry. It also provides SAFETY and GUIDANCE for volunteers and all with whom they work.

It is the RESPONSIBILITY OF ALL who claim to work (and present themselves to others) under the name of Kairos to read, become familiar with and live out the CODE of CONDUCT.

It is particularly incumbent upon Kairos Leaders to ensure that those Kairos volunteers they are leading have the opportunity to read and follow the CODE of CONDUCT.

Your Regional Committee should provide you a copy or you can obtain a copy from National Office.

2.11.3.2 Kairos Values

1. Honour God in everything we do. - Give God all the credit. - Share His gifts.
2. Grow and build one another up as each part does its work. Taking responsibility for being authentic and operating in respect.
3. Maintain integrity and excellence in programs and services – adhering to published procedures, standards and guidelines.
4. Practice responsible stewardship. - recognising and honouring Corporate obligations.

2.11.3.3 Nature Of The Ministry

Affirmation of the NICENE CREED is PRIMARY.
The Interdenominational ethos of Kairos requires there be no denominational proselytising or advocacy of one theological viewpoint or denominational practice over another within the Ministry context.

If an individual is unable in good conscience to follow those guidelines they should be encouraged to look to service elsewhere.

2.11.3.4 Confidentiality

A code of confidentiality builds Safety and Trust, demonstrates Respect and guarantees appropriate protection for all Kairos participants.

To maintain confidentiality, staff and volunteers in Kairos must not disclose information which is known to them in the course of their activities to family members or any other person including team members.

Exceptions are:-

- Disclosure is required by law
- The information is public
- Consent is given by the person disclosing the information.
- Disclosure is in the public interest
- Seeking supervisory advice and referral

Staff and volunteers are probably under legal obligation to report criminal offences to the appropriate authorities. In the case of an inmate disclosing a crime for which there has been no conviction, a report must immediately be made to the Prison Chaplain.

KPMA (all directors, staff and volunteers) must abide by all relevant laws. That includes adherence to the NATIONAL PRIVACY POLICY ACT (1988) in relation to the collection, use, disclosure and management of personal information about team members and course participants.

2.11.3.5 Compliance

Compliance with KPMA policy and manuals underpins the reputation, integrity and effectiveness of the Ministry and its programs.

The KPMA Board makes available to ALL Kairos programs the approved course manuals to be used in the delivery of the programs. These are to be used by each Team Leader.

The KPMA OPERATIONS MANUAL should be read and understood by all Kairos Leaders.

Correctional Institutions have their own Code of Conduct and Ethics which in many cases apply to Kairos volunteers.
Security requirements for Correctional Institutions should be made available to, and known and followed by each Kairos volunteer as it applies to them.

Other State and National laws also apply. For example, State Child Protection Laws, Occupational Health and Safety Laws amongst others.

2.11.3.6 Financial Management

KPMA is the legally constituted body which has charitable fund raising status.

KPMA has to account and report regularly to both ASIC and ATO for compliance with the legality and appropriateness of ALL fund raising throughout Kairos Australia in terms of the relevant laws.

ALL financial affairs of KPMA must be managed to the highest levels of integrity, transparency and accountability with due regard to the laws of the land and of course to our Ministry Head, Jesus Christ. Non compliance could result is Kairos losing its fund raising privileges and adverse criticism of its mission.

If engaged in fund raising activities for Kairos, volunteers are obligated to inform National Office BEFORE engaging in the fund raising event. No fund raising is to occur which contravenes the policy of KPMA on fund raising.

2.11.3.7 Duty Of Care

Volunteers and Staff of KPMA should be conscious and very sensitive of their very special Duty of Care to participants on courses and be always mindful that they are dealing with VULNERABLE and DISEMPOWERED people.

To help in this regard:
- Comply with all directions given by Leaders and Correctional Services Officers
- Treat everyone with respect
- Use respectful, non offensive language
- Dress appropriately
- Refrain from giving or receiving gifts
- Ensure ALL Kairos events are alcohol free.

2.11.3.8 Other Endeavours

Kairos encourages its volunteers to participate in other worthy activities.

However Kairos Councils, Committees, Teams and Team Members should limit their activities to carrying out the Kairos Ministry and Programs only as they and KPMA are legally and morally empowered to do.
Individual Kairos volunteers should resist forming personal relationships with residents outside approved KPMA ministries and programs either through letters or personal visits. (The focus of Kairos is to encourage inmates to develop their own relationships with Christ and to form relationships between themselves and that they create Christian community within the Institution).

For the protection of volunteers and participants from manipulation and abuse, the question of whether an activity is, or is not, an approved Kairos activity within the bounds of its mission, must be made known to all parties involved.

If inmates seek assistance, counselling or advice outside the limitations of the Kairos mission and purpose, there are many organisations and bodies authorised, trained and equipped for those purposes. If in doubt, enquire about the “Jig-saw” partners from National Office.

2.11.3.9  Engagement Of The Opposite Gender On Ki Teams

KPMA Policy is that men do not participate in womens’ prisons and women do not participate in mens’ prisons except as support team members and on a temporary visit basis such as to deliver and distribute meals.

Support tram members are never to engage in “one-on-one” discussions between opposite genders.

2.11.3.10  Institutional Relationships

Kairos enters Correctional Centres at the invitation of the Institutional Management and with the endorsement of the Chaplain.

Communication with the Manager or any other Officers will be through the Chair of the Regional Committee, the Course Leader or Co-ordinator. No other volunteers are empowered to make arrangements unless delegated to do so.

During short courses volunteers will regard Chaplains as the liason between participants and prison authorities.

KI Teams must follow any directions given by Corrective Services Officers without question even if this involves inconvenience, perceived injustice or closing of an activity.

2.11.3.11  Public Comment

Permission is to be sought from the KPMA CEO, Chair of the Board or Chair of the State Council before undertaking any speaking engagements, comments on radio, TV, newspapers (including church newspapers) or expressing views in books journal, internet or e-mail. Any comment in these contexts could be construed as officially representing KPMA.

2.11.3.12  Intellectual Property

Copyright law applies to all KPMA and KPMI Intellectual Property.
This session is about over-viewing the relevant laws and policies which apply to KPMA activities. They are not designed to be restrictive or prohibitive but on the contrary, are there to help us all to fulfil our part of the Kairos Ministry whilst protecting its purpose and integrity, our volunteers and most importantly, those vulnerable and disempowered Children of God, the inmates, who The Father entrusts to our care for this purpose.
2.11.4  **KPMA OCCUPATIONAL HEALTH AND SAFETY POLICY**

2.11.4.1  **OH &S Policy**

KPMA views safety as a top priority. The health and well-being of staff, and those to whom KPMA has an obligation is paramount.

We aim to achieve this goal via:

- Awareness of safety issues during preparation for and conduct of all Kairos business undertaken at is place of work.
- Active involvement and commitment by those responsible at its place of work.
- Consultation and communication with employees, invitees and contractors on safety issues.
- Ongoing identification and control of hazards and security threats.
- Development and implementation of procedures for all activities that involve risk in the workplace.
- Provision of information, training and supervision required to mitigate risks.
- Investigation and reporting of all accidents and dangerous incidents.
- Provision of first aid and emergency procedures.

2.11.5  **DRAFT CRITICAL INCIDENT MANAGEMENT POLICY**

2.11.5.1  **Rationale**

This policy will ensure that Kairos has in place a structured approach in responding to critical incidents as they occur; appropriate support and counselling services available to those affected; and appropriate training and information resources for staff.

Under the provisions of its Occupational Health and Safety Policies Kairos is committed to the provision of appropriate procedures and practices in relation to the recruitment, reception, education and welfare of its volunteers. This policy, together with associated procedure and other documents, aims to assist staff to respond appropriately to critical incidents that involve Kairos Team Members and Volunteers.

Examples of Critical Incidents could include, but are not limited to:

- Death of a member or close family member residing in Australia
- Attempted suicide of a member or family member
- Life threatening illness/injury of a member
- Sexual and/or physical assault of a member of family member
- Missing members
2.11.5.2 Critical Incident Management Team

This team is responsible for co-ordinating the management of critical incidents for Kairos members is comprised of:

- Executive Director
- Board Members
- Regional and State Council members

Other personnel that may need to be advised and be required to respond include Appointed Counsellors

The Critical Incident Management Team is responsible for:

- assessing risks and response actions;
- liaison with emergency and other services;
- contact with member’s’ relatives and other appropriate contacts;
- liaison with other external bodies such as relevant law enforcement agencies; and
- counselling and managing members and volunteers and staff not directly involved in the incident.

2.11.5.3 Action Plan

The Critical Incident Management Team will set in motion a critical incident action plan to manage various aspects arising from the incident, including communication strategies. This will include:

- creating and disseminating a plan and its procedures;
- a review of the plan; and
- staff development and training

2.11.5.4 Media Management

A media management process will be included in the management plan to ensure the most positive and supportive response from the media.

Reporting and recording of incident and action taken

As soon as practical after the incident the incident will need to be reported to the Executive Director. All aspects of the incident and its management will be recorded.

2.11.5.5 Follow-Up and Evaluation

Leaders and the Board will be made aware of the critical incident policy and given appropriate training to ensure the duty of care is uppermost in their minds. A review and evaluation of the
response to the critical incident will be conducted and the policy and associated procedures reviewed by the Critical Incident Management Team and/or other stakeholders.

2.11.5.6 Resources

Changes to the policy and associated procedures, including updating resources, will be made as soon as practicable following the review and evaluation of the incident.

2.11.6 FOOD PREPARATION

It is the intention of this Policy to make sure that Kairos Volunteers who carry out or supervise the handling of food have appropriate skills and knowledge in food safety and food hygiene matters. Formal training is not necessarily required. Food handlers can also acquire skills and knowledge through, for example, 'in house' training, reading information provided by their employer, following specified operating procedures, or attending courses run by industry associations or a local council.

This Policy sets out guidelines to which Kairos Volunteers must adhere to be permitted to involve themselves in the preparation of food.

2.11.6.1 Maintaining potentially hazardous food at correct temperatures

To limit the growth of food poisoning bacteria in food, businesses must minimise the amount of time that potentially hazardous food is at temperatures between 5° C and 60° C. Temperature controls also apply to the receipt, storage, processing, display and transport of potentially hazardous food.

2.11.6.2 Cooking or another processing step to make food safe

Where food must be cooked or otherwise processed to make it safe, food businesses must carry out this step correctly. For example, minced meat and chickens must be cooked right through to the middle to kill food poisoning bacteria.

2.11.6.3 Protecting food from contamination

Food must be protected from contamination. There are also specific requirements for the protection of ready-to-eat food that is on display. These include supervision of the display area, separate serving utensils for each food, and protective barriers.

2.11.6.4 Food disposal

Food that has been recalled or returned or that may not be safe or suitable must be labeled and kept separate from other food until a decision is made about what to do with the food, in accordance with the food disposal requirements.

2.11.6.5 Food recall

Food that is found to be unsafe will at all times not be used and recalled from its original destination.
2.11.6.6  Health and hygiene requirements

Kairos is committed to:

- tell food handlers about their health and hygiene responsibilities;
- make sure that people who have or are carrying a disease that might be passed on through food do not contaminate food. Hepatitis A and illnesses caused by giardia, salmonella and campylobacter are examples of diseases that can be passed on through food;
- make sure that a food handler with infected skin lesions or discharges from his/her ears, nose or eyes does not contaminate food;
- provide adequate hand washing facilities and make sure that they are used only for washing hands, arms and faces; and
- make sure that people on the premises do not contaminate food.

2.11.6.7  Cleaning, sanitising and maintenance

Kairos is committed to ensure:

- Food contact surfaces are cleaned and sanitised to keep micro-organisms at safe levels. This applies to food serving equipment such as plates and cutlery, and to any equipment or surfaces that may come into contact with food.
- Food premises, fittings and equipment within the premises are clean and in a good state of repair and working order.
- Chipped, cracked or broken utensils are not used.

2.11.6.8  Thermometers

In the event that Kairos volunteers handle potentially hazardous food must have a probe thermometer accurate to +/- 1° C so they can measure the temperature of food.

2.11.6.9  Animals and pests

Premises must be kept free of animals and pests.

2.11.6.10  Obligations for which Kairos Volunteers must adhere:

1. Tell their Team Leader if they may have contaminated food.
2. Tell their Team Leader if they have, or are carrying a disease that might be transmitted through food. Hepatitis A and illnesses caused by giardia, salmonella and campylobacter are examples of diseases that can be passed on through food.
3. Tell their Team Leader if they are suffering from diarrhoea, vomiting, a sore throat with fever, fever or jaundice unless they know their symptom or symptoms do not relate to a food-borne illness.
4. Tell their Team Leader if they have any infected skin lesions or discharges from their ears, nose or eyes as these could contaminate food.

5. Must do everything they can to make sure they do not contaminate food.

6. Must wash their hands with soap and warm running water in the hand washing facilities provided and dry them thoroughly whenever there is any risk that they might contaminate food.

7. Must not behave in ways that could cause food contamination. For example, they must not eat over unprotected food or smoke in food handling areas.
The Board of KPMA has adopted the following set of values to guide Kairos Volunteers in making choices in the ministry and in the resolution of all difficulties. The values are ranked in order of precedence.

1. Honour God in everything we do.
2. Grow and build one another up as each part does its work.
3. Maintain integrity and excellence in programs and services.
4. Practice responsible stewardship.

### 3.1 WHAT THE VALUES LOOK LIKE IN PRACTICE

1. **Honour God in all we do**, by:
   - Giving God all the credit,
   - Diligently sharing His gifts to achieve His purposes,
   - Seeking Him in Spirit in worshipping together, sharing and praying together.
   - Relinquishing all anxiety to His care.

2. **Grow and build one another up as each part does its work**, by:
   - Taking personal responsibility for ourselves, in being authentic, growing spiritually, being reliable and reflecting on our effectiveness in what we do;
   - Building one another up by listening, encouraging and developing their holistic well being in a spirit of compassion;
   - Living as members of a single organism, knowing one another intimately, caring for one another deeply and operating with the kind of respect that makes rules and by-laws unnecessary.

3. **Maintain Integrity and excellence in programs and services**, by:
   - Reviewing operational content in light of experience of outcomes;
   - Incorporating best practice in manuals, training courses and the code of conduct and ethics;
   - Adhering to published procedures, standards and guidelines.

4. **Practice responsible stewardship**, by:
   - Recognising and honouring corporate obligations;
   - Choosing best value within available budgets;
   - Responding to overall organisational need.
3.1.1 Outcomes

Our lives and occupations are all about choices. Our choices are based on our Values. We are all monuments to the choices we have made during our lifetimes.

We exhibit choices also in the ranking of our values. Although it is important to exercise financial stewardship, it is never done at the expense of integrity and excellence in provision of the services and programs that are offered. Similarly, we would not pursue excellence in the programs in a way that did not contribute to growing and building each other up, or to honouring God in what we do.
4 SPIRITUAL EXAMPLES DEMONSTRATED AT THE EKI WEEKEND

The following are just examples of the way in which you can help to build a Christian Community through a service, lead a prayer circle and lead the foot washing ceremony. In addition, there are a few instructions on the “Footprints in the Sand” talk. These will all be demonstrated over the weekend, remembering that these are for the training sessions only and not to be conducted inside the institution with the inmates.

4.1 COMMUNITY BUILDING SERVICE

Have each community member draw a small stone from a container as they enter the chapel. Give each member a copy of the “Community Sharing Worksheet” as they enter.

Leader:

The Apostle Paul, in 1 Cor 12:12-27, reminds us:

"Just as a human body, though it is made up of many parts, is a single unit because all these parts, though many, make one body, so it is with Christ. In the one Spirit, we are all baptized, Jews as well as Greeks, slaves as well as citizens, and one Spirit was given to us all to drink.

Nor is the body to be identified with anyone of its many parts. If the foot were to say, ‘I am not a hand and so I do not belong to the body,’ would that mean that it stopped being part of the body? If the ear were to say, ‘I am not an eye, and so I do not belong to the body,’ would that mean that it was not a part of the body? If your whole body was just one eye, how would you hear anything? If it was just one ear, how would you smell anything?

Instead of that, God put all the separate parts into the body on purpose. If all the parts were the same, how could it be a body? As it is, the parts are many but the body is one. The eye cannot say to the hand, ‘I do not need you,’ nor can the head say to the feet, ‘I do not need you.’

What is more, it is precisely the parts of the body that seem to be the weakest which are the indispensable ones; and it is the least honourable parts of the body that we clothe with the greatest care. So, our more improper parts get decorated in a way that our more proper parts do not need. God has arranged the body so that more dignity is given to the parts which are without it, and so that there may not be disagreements inside the body, but that each part may be equally concerned for all the others. If one part is hurt, all parts are hurt with it. If one part is given special honour, all parts enjoy it. Now, you together are Christ's body; but each of you is a different part of it.”

This passage helps us understand that we all have many gifts, talents, skills, and experiences. We as the Church know that we are the Body of Christ, the Spirit is the soul, and Jesus the Messiah himself is the head. It is by our ears, hands, feet, tongues, and minds that Christ
brings his redeeming grace to people on earth. And it is especially through us in his Kairos Ministry that he offers hope and encouragement to our incarcerated sisters and brothers.

Each of us offers our self to the Church. In doing this, not one of us is any greater or lesser, more important or less important than another. This is especially true in the ministry to those in prison.

We allow God to mould us into one Kairos community just as he makes us one Body of Christ. In this community, each of us takes on some role to enlarge the Body of Christ. We offer our skills, talents, and time in whatever way the Lord requires. In doing this, we are building up the strength of the Kairos community, this small part of the Body of Christ, for use on each day, week, month, and on into the future. We are one people of God regardless where we live in this world. The expressions of agape that are received on a Kairos course remind of this.

In Kairos, we want to build a strong community of faith inside the walls of the prison. That is what Kairos is all about. Building a community of faith is a process that begins by God carefully selecting each one of us to attend and participate.

Take a look at the stone in your hand. Each of us is represented by a different stone, all different sizes, shapes, and colours, each with our own strengths and weaknesses. Some are smooth, some are rough. Some are colourful, some are plain. All are flawed, some visibly, some hidden beneath the surface. There are large stones, and there are small stones.

To become community we must give up some of our freedom; some of our independence. We must be willing to submit to some form of authority. Structure, aids this and by the prayers of others, but we must first be willing to come together and fit into a community structure. This is similar to the earthly laws we live by. In Kairos, that structure is provided by the Kairos manuals, policies and essentials.

The stone you have represent you. Would you place it in the bowl which represents our community structure. Please offer a short, silent prayer of commitment to all that is Kairos.

[Wait until each individual has come forward and placed their stone in the bowl. Then pick up the bowl and shake it, to demonstrate that the stones still are independent even though they are confined by the bowl.]

The stones are in the bowl, our community structure, but they still act individually – they are not bonded together. If I broke the bowl, the stones would fall out of community. What is needed still is something to bond the stones together while they are in community.
To have a real Christian community, Christ must be present. So let’s add Christ, represented by this candle, to our community.

[Insert red candle into bowl of stones.]

And because the Bible tells us that Christ is the light of the world, let’s light this candle and let it burn in our midst. [Light candle]

We will let this candle burn for the rest of the time we are together.

What happens as this candle burns? The wax from the candle melts and drips down into the stones, filling the voids between the stones and bonding them together into a single mass. Eventually we will be able to break the glass bowl away, and the group of stones will stay together, bonded together by the wax. Christ’s shed blood flows down into our community, filling the voids and bonding us together as a single, self-sustaining community. The more of Christ that we add to our community, the more solid and bonded together it becomes.

Being part of the Body of Christ requires continued surrender to the will of God, self-reflection about our roles as Christians, and our active participation as disciples of Christ to all we come in contact with. Our role as disciples is to show grace in a concrete, substantial way to our neighbours, just as Christ taught us.

The most effective way to attract people to the Lord is by our actions, our visible commitment.

St. Francis of Assisi said it so well eight centuries ago when he told his fellow monks to always preach the Gospel but to use words only when it is necessary.

Our actions speak loudly for the Lord. The impact we have on people comes directly from the way we treat them. Our brothers and sisters in our community respond to the respect we give them and to the listening we offer when they speak to us.

They come to recognize that our actions come from our hearts, hearts that have been given over to the Lord. They come to know who Jesus Christ is only after they have come to know who we are by the way we love them. They come to appreciate who the Lord can be in their lives when they witness the Lord active in ours. And they learn that they can be one in the Lord when they experience us functioning as one in the Lord.

As members of a Christian community, we must share with each other. Please take the community sharing worksheet and read it aloud with me. As we read this list, think of ways you can share with your community. [Read aloud together]
Our weaknesses are shared by all.
Our strengths are shared by all.
Our liabilities are shared by all.
Our talents are shared by all.
Our inabilities are shared by all.
Our skills are shared by all.
Our sinfulfulness is shared by all.
Our holiness is shared by all.
Our ignorance is shared by all.

Our intelligence is shared by all.
Our rest is shared by all.
Our work is shared by all.
Our failures are shared by all.
Our successes are shared by all.
What we lack is shared by all.
What we have become is shared by all.
Our individuality is shared by all.
Our unity is shared by all.

We complement one another in our ministry for God in this community, so that nothing that God's Kairos Ministry needs is lacking.

Prayer is the thing that activates the community building process. Kairos has a short prayer which can be used as we build our community.

“Jesus, come join us in our journey as we seek your will for this community in this environment.

Teach us to love each other as you love us
to give ourselves as you give yourself
that the kingdom of God might be made present to all.”
COMMUNITY “SHARING” WORKSHEET

Our weaknesses are shared by all.
Our strengths are shared by all.
Our liabilities are shared by all.
Our talents are shared by all.
Our inabilities are shared by all.
Our skills are shared by all.
Our sinfulness is shared by all.
Our holiness is shared by all.
Our ignorance is shared by all.
Our intelligence is shared by all.
Our rest is shared by all.
Our work is shared by all.
Our failures are shared by all.
Our successes are shared by all.
What we lack is shared by all.
What we have become is shared by all.
Our individuality is shared by all.
Our unity is shared by all.
4.2 FOOTPRINTS IN THE SAND - A TEAM EXPERIENCE IN VULNERABILITY

As the Leader of the Kairos, you are expected to be a servant leader - leading by example. One of the team formation processes is for the team to humble itself in a vulnerable spirit. The team is expected to enter the prison with that spirit of vulnerability as an example to the participants.

A key element of developing this spirit of vulnerability within the team is the Footprints in the Sand experience in the first team meeting. As the Leader, you are expected to have prepared yourself to present an abbreviated version of the Footprints in the Sand talk.

Note that this DOES NOT mean that the Kairos Leader is expected to do the Footprints in the Sand talk during the Kairos Short Course.

However, you are expected to guide the Team, right from the first Team Formation meeting, into a journey of spiritual vulnerability and joy in the grace of God. You do that by presenting the abbreviated Footprints in the Sand talk (see Ezra Team Formation resource or Kairos Program Manual), followed by having team members pair up and having them present their own Footprints story to each other.

Some key elements are at work here.

Firstly, your presentation of Footprints sets an expectation of the spirit with which the person you ultimately choose to give the Footprints talk should approach the talk.

Secondly, it is important that you understand that the focus of the talk is NOT the “gory details” of your life’s journey. Don’t get too detailed in the sense of every milestone in your life. That is not the point of this talk - either in team formation or on the Kairos Short Course. **It is important to make sure you have a spirit of vulnerability as you do share in a couple of sensitive areas of your life’s journey.**

Thirdly, the heart of the talk occurs after you give your “abbreviated” story line. The critical element of the talk is to then observe, from the place you are now - the realization you now have - that God was with you all along, and especially in the hard places. You must be specific here. Where can you see that He was present? Exactly how was He involved? How do you know He was involved? How do you feel now that you understand that He’s been with you all along?

This is the critical element of the Footprints talk because on the Short Course this is the turning point where the Guests begin ministering to one another. They will understand how to do that only if the Footprints speaker has done a good job of illustrating how they can now see that God was with them even in the hard places. The same holds true for you as you lead the entire team in this experience.

After you have completed your abbreviated version of the talk, you then ask the team to break up into pairs, and to have them draw and share their story line with each other. Because of your good example in the team meeting, they will begin to minister to each other as they help.
each other see how God was with them on their journey.
4.3 FOOT WASHING COMMISSIONING SERVICE (IN TEAM FORMAT)

Have at least two large basins, water pitchers and towels ready. Have at least one towel for every 2 participants and add a little bleach to the water for sanitary concerns.

Read John 13:1-17

“I opened our time together by reading the famous passage from John 13 about the washing of the disciples’ feet. Close your eyes and take a moment to recall what that story meant to you at that time and what it means for your role as a potential leader in Kairos.” (Pause and give the participant’s adequate time for reflection).

“Amen”

I want to submit to you another picture of this wonderful story, one rooted deeply in Jewish tradition since the days of Moses. First, think about all that you have learned over the years on your bible studies, in your history classes, in your Sunday schools about Palestinian hospitality.

No host in all of Israel would let a person enter in to their house without having the guests’ feet washed. This would be a major social and religious faux pas. First, the host would insult his guest if he or his servants did not wash the guests’ feet. And second, it would go absolutely against Jewish religious laws concerning cleanliness. So I submit to you that the feet of Jesus and the owner of the upper room had already washed his disciples, whom church tradition says was John Mark’s mother.

So why did Jesus wash their feet again? We might find an answer in the Old Testament. First, listen to Exodus Chapter 29:

And God said to Moses, “This is what you will do to them, to consecrate them to my priesthood. You will bring Aaron and his sons to the entrance of the Tent of Meeting and wash them. Thus, you will invest Aaron and his sons.”

And Exodus Chapter 40:

“Moses did this, exactly as Yahweh had ordered him. He put a basin between the Tent of Meeting and the altar and put water in it for the ablutions, where Moses, Aaron and his sons washed their hands and their feet whenever they entered Holy Ground.”

And Leviticus Chapter 8:

“He made Aaron and his sons come forward and he washed them with water.”

And Numbers Chapter 8:

And Yahweh spoke to Moses saying, “Separate the Levites from the rest of Israel and give them to Aaron for service in the Tent of Meeting. Have Aaron, as my servant, wash their
hands and feet.” The Levites were then allowed to perform their ministry in the Tent of Meeting.

What I suggest to you is that Jesus was not only acting as a servant-priest, but that He was commissioning His disciples to be priests under the new Covenant. With the coming destruction of the Temple, the whole world would be come the new Tent of Meeting; and that He allowed them to perform their ministry on this new Holy Ground. Listen again as I read John 13:

“They were at supper, and evil had already put into the mind of Judas to betray Him. Jesus knew that the Father had put everything into His hands, and that he had come from God and was returning to God. And He got up from the Table, removed His outer garments, and took a towel, wrapping it around His waist. He poured water into a basin and began to wash the disciples’ feet and to wipe them dry with the towel. He came to Simon Peter, who said to Him, ‘Lord, are you going to wash my feet?’ Jesus answered, ‘At the moment you do not know what I am doing, but later you will understand.’

‘Never!’ said Peter; ‘You shall never wash my feet!’ Jesus replied, ‘If I do not wash you, you can have no share with me.’ Simon Peter’s eyes were opened, and he said, ‘Not only my feet, Lord, but my hands, and my head as well.’”

Therefore, I submit to you that the service in which we are going to participate is more than just a ceremony celebrating servanthood. It goes much further in that it also commissions you to be a “priest” in the “Tent of Meeting” that we call prisons.

The Leader and clergy begin by washing each other’s feet. After they have washed one another’s feet, they go and select at random one team member each and wash their feet. Then they retire to the rear of the sanctuary. Those who have had their feet washed then invite another to have his/her feet washed. The “washers” then retire and the latter people then take their places, and wash the feet of the next participants. After the last team members have had their feet washed, the Leader then concludes the ceremony by reading the following:

“Throughout history, every great leader had a flag around which the followers rallied. Look at Richard the Lionhearted famous banner that is still part of Great Britain’s Union jack. And who cannot forget the raising of the U.S. flag on Iwo Jima and the patriotic impact that had on generations of Americans. Even negative leaders had banners or flags. Consider the Nazi swastika used by Adolph Hitler.

So at the close of this training, now that you have been empowered to be disciples in prisons, please take a moment to reflect on the leader of Christianity, Jesus of Nazareth. What does it say to you when you realize that His banner, His flag is…… a dirty, wet towel?
4.4 AFFIRMATION THROUGH THE PRAYER CIRCLE

We talk a lot about the Four 'L’s in Kairos. They are the keys to our ministry of affirmation, of saying to those who feel unloved, unwanted and put away in storage, “you are worthwhile, I affirm you, I love you”. This is the key to the growth in Christ of all of us. We are all fragmented and broken people and if we are un-affirmed and feel unloved, we wither on the vine and die.

We need to begin this affirmation amongst ourselves. No member of any team should enter a correctional institution feeling unloved or unwanted by any other member of the team. Hopefully, if a team member has these feelings, they will be strong enough to become vulnerable and to share those feelings.

On each short course the prayer circle is shared on the last day by each family praying for each member, it is an opportunity for each person to affirm other members of the family with a simple, but sincere thanks and blessing.

4.4.1 MANAGING THE PRAYER CIRCLE

The purpose of the prayer circle is two-fold, to thank God for the person being prayed for and to ask for a blessing on them. All else is not possible during a prayer circle as time is a factor. If other issues need to be prayed for then another opportunity needs to be found. Two sentences then are all that is required, a sentence of thanks and one of blessing.

The organization is very important to ensure that mix-ups do not occur and the atmosphere is not lost.

The following are recommendations:

- Name Tags are vital. The person’s current nametag can be pinned to their collar in order for it to be read from behind the person.
- Jump-start the prayer circle by having people ready to pray

The leader must lead the prayer circle and be clear and confident about the way it should proceed. Instructions need to be firm in that it is two sentences ONLY and that the leader will be tapping people on the shoulder if they are spending too long in praying their two sentences. One of the instructions can be that “if there is a gap ahead of you then you are going too slow”. Bells and other devices to time people can spoil the atmosphere of affirmation.

Figure 1 shows the arrangement of chairs in a circle. The numbers represent people. Figure 2 shows the jump start, the first person (1) stands behind the person to their right, the #2 person stands to the right of #1, and so on. There should be no more than one unprayed over person seated as prayer begins and that is only if there is an odd number or people in the circle.
At the sign given by the leader, prayer commences at the same time. As soon as the person has finished praying their two sentences they move to the next person seated to their right. This continues until the person finds themselves back at their original seat and they sit down until all the people following them have prayed for them, they will then need to get up and complete the circle of prayer.

Figures 3 and 4 show progressions of the prayer circle. The exercise continues until each participant has prayed for all the others and vice versa. The conclusion will be as quick as the jump start.
5 PREPARING FOR THE KAIROS MINISTRY

5.1 TEAM FORMATION

“Team Formation” refers to the process of building a spiritually unified and logistically prepared team for the Kairos Course.

All Team members need to understand that the Team Formation process builds the “heart” of the Team for this incredible journey called “Kairos”.

The Program Manual represents the Kairos Method - the how and what of Kairos, and documents the guidelines referred to as the “wisdom” of the ministry.

It is important that ALL of the Team members know what is expected; by the Kairos Ministry and Institution they serve.

The Kairos Method is built on the concept of the Kairos Riverbanks.

5.2 KAIROS RIVERBANKS – UNDERSTANDING THE BOUNDARIES OF THE MINISTRY

The ministry might be described as flowing between the “banks of a river”, the flow of the ministry

The Board of Directors delegate authority to each Kairos Leader to decide which path down the river they will take – but they must stay between the riverbanks of the Kairos Method.

Regardless of which path they take in preparing their team, as long as they stay on the river, they will come out where they are supposed to be!

Several examples will illustrate this foundational understanding. In some places, the river is quite wide, and there is room to take different paths in that part of the river.

For example, the number of Team meetings does not measure Team preparation, but the total amount of time spent does. The “riverbank” provides between 34-36 hours of Team preparation, however each Kairos Leader can choose the number of meetings needed to accomplish this goal.

The Kairos Method calls for every Team to stand unified in Christ. Each Team grows to centre itself on the “Common Ground” of God’s grace to sinners like us. This “Common Ground” acknowledges that each denomination has its own theological doctrines and beliefs. Kairos does not ask any Team member to change their Christian beliefs. However, Kairos does ask every Team member to sacrifice the things that are not common so that we stand unified in the core of the Christian faith – God’s grace available to all persons because of the loving sacrifice of Jesus.

We avoid any practice in Kairos that is denominationally specific or divisive among the various denominations.
However, in some places the river is very narrow – perhaps so narrow there is only one path on the river available. An example is Holy Communion. In Kairos, because of our commitment to denominational “common ground,” there is no room for Communion, and every Team is expected to adhere to that position.

It is important to understand that there are boundaries to the Kairos ministry. These boundaries are represented by the riverbanks. It is when we get outside these boundaries that we have left the Kairos Method, and are no longer obedient to the ministry.

5.3 TOOLS TO GUIDE THE KAIROS LEADER ON THE KAIROS RIVER

Kairos provides three key tools to guide the Kairos Leaders down the Kairos River, keeping them on course. The specific goals of these tools is to improve spiritual formation of the Team, making the Team meetings more “attractive,” and taking advantage of training through the “Wisdom of Kairos” approach.

5.3.1 ESSENTIALS OF KAIROS INSIDE TRAINING MANUAL

This is for understanding the “why” of the ministry and its tools and how to apply them to stay “in the river”. This should be read in conjunction with the red Program Manual and will be received at EKI training weekends.

5.3.2 RED PROGRAM MANUAL

The Program Manual is the guiding document of the ministry in the prison. Every person involved in the Kairos Inside ministry is expected to have and read a Program Manual. Available from the Kairos Support Office.

5.3.3 EZRA TEAM FORMATION SOFTWARE

The Ezra software package, and its companion Leader’s Preparation Guide is available to Kairos Leaders for use in recruiting, Team preparation, spiritual formation, preparing the Course schedule to accommodate the needs of the Institution, and the Instructional Reunion. The software is “user friendly” for those who have limited computer skills. Order from the Kairos Support Office.

5.4 PREPARATION OF THE LEADER

The Leader is selected by the local Regional Committee and approved by the State Council. Leaders are generally chosen because they have acquired sufficient experience in Kairos, demonstrate Christian maturity and understand the Kairos method. The Leader serves under the guidance of the Regional Committee and is responsible for ensuring the Team is being
recruited and prepared in accordance with the Kairos Method and guidelines provided by the ministry.

5.4.1 EXPERIENCES

Ideally the Leader for each Kairos Course is prepared by a growing experience of job responsibilities that, over time, broaden their understanding of the ministry. The responsibility for ensuring that “leaders in preparation” are being placed on Teams and given a variety of assignments so that they can broaden their experiences rests with the Regional Committee.

5.4.2 ESSENTIALS OF KAIROS INSIDE (EKI) TRAINING

The Kairos Method requires that all Leaders attend an EKI weekend. It is also recommended that potential leaders attend an EKI. These weekends are conducted at least twice a year in a variety of locations across NSW and interstate. The EKI weekend focuses on the Kairos Method and is an essential component to understand the entire ministry.

This training is intended to show the Leader how to humbly but confidently build a Team and then to motivate, inspire and prepare that Team into a spiritual body that works in confidence because of the Holy Spirit and the Team preparations.

5.4.3 INSTITUTION LEVEL TRAINING

While the Kairos method defines how the ministry will operate there may be slight variations at the local level due to specific requirements of the correctional institution. It is particularly important to include a session on Security by the Manager of Security of the institution or a delegate. Variations in the Kairos Method for any other reason are not permitted. The Regional Committee is responsible for ensuring that the Kairos method is adhered too and that variations to this method are only acceptable to meet the individual requirements of the institution.

5.5 LEADER’S ROLE IN TEAM FORMATION

One of the Leader’s roles is recruiting qualified volunteers and preparing a team to take God’s love to the people in prison. The Ezra software is a helpful guide to the Leader which breaks the preparation process into segments according to the time that they are required to be completed.

5.5.1 TEAM RECRUITING.

- Team positions are shown in the diagram below.
- One-third first time Team Members with Qualified Experiences e.g. Cursillo, Emmaus.
**Head of the Team**  
*Our Lord Jesus Christ*

**Prison Chaplain**  
*If prison has a Chaplain*

**Agape Team**  
Leader:  
Agape Team: 3 persons (inside prison)

Co-ordinator:  
Assistant Co-ordinator:  
*May be appointed to assist Co-ordinator if required*

**Outside Support Team**  
Head Chef:  
Team:  
Runners:

**Music**  
**Audio Visual:**

**Servant Team**  
Head Servant:  
Servants: one per table

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5.5.2 **Making Team Assignments**

- Jobs/Roles/Team assignments
- Talks
- Chapel readings
- Sleeping arrangements
- Host/guest assignments

5.5.3 **Team Formation**

- Plan interesting, Spiritual meetings to develop a unified team
- Stay on common ground with no denominational influences
- Agape support
- Financial support

5.5.4 **Logistical Preparations**

- Facility arrangements
- Institutional preparation

5.6 **Team Recruiting, Organisation and Communications**

When the selected Leader has attended an Essentials of Kairos Inside (EKI) training weekend and underpinned the preparations with prayer it is time to begin the process of recruiting a Team.

5.6.1 **Team Recruiting**

As Kairos grew out of the Cursillo movement and is based on the experience of this ministry it is important that people who are part of the Kairos Ministry have an understanding of these kinds of experiences and the grace of God as it unfolds over these few days. Their own experience of a Cursillo or Emmaus (or similar) program will assist them to be prepared for the role of “Listening and Loving”

In addition to prayerfully considering the people to make up this team the Leader will need to select people to be a part of the support team to prepare meals, shop for necessities and take the meals into the prison. These people are all part of the Team and should be selected from the people who initially accepted the Leaders invitation. The size of the Team will vary depending on the Institution and the numbers of participants.

It is important to include new members on each team (ideally around 1/3 new members) to ensure the ongoing health, viability and growth of the ministry and to prevent Team Members ‘burn out’. Ideally people should be given the opportunity to be rested after serving on a number of Kairos Teams. With the exception of people considered by the Regional Committee to be potential leaders, other members need to be offered ‘time off’ every few Kairos Teams.
Team positions needed to conduct a Kairos Course are different with every institution. Some facilities inside the institution are small and the minimum number of Team Members would be the most appropriate whereas other Institutions have larger spaces available and a few extra Team Members would be ideal. The positions on each Team need to be prayerfully considered and Team Members moved around each time they serve to avoid any Team Member feeling an ownership of a particular role.

5.6.1.1 New Members:

Each Team member needs to have a servant heart, not to satisfy any curiosity that they might have but to truly serve Christ inside the Institutions and to be His hands and feet. New team members might be found through:

- Recommendations from past Team Members
- Men and Women who are active in Cursillo or Emmaus (or similar)
- People who have expressed an interest as a result of a Kairos Outreach Program or presentation.

5.6.1.2 Inspiration Vs Qualification

- Each volunteer should be:
  - Worshipping regularly in their church
  - Committed to the entire course and Team Formation sessions
  - Have participated in a Cursillo, Emmaus or other program as approved by the Board. This could be a Preparation for Kairos program (PFK), or a discipleship type course, a Torch program, a Kairos Outside program..
  - Or have explicit written permission of the Kairos CEO.

In addition each Team Member should be participating regularly in a small group either a prayer and share group, small study group, reunion group or other accountability group. It is difficult for Team Members to encourage inmates to join these groups and actively promote their importance without sharing in one themselves.

There are always people with circumstances that do not allow them to fulfill all of the criteria for selection due to a variety of reasons. These potential members need to be considered by the Regional Committee and the options available can be discussed.

It is not necessary for all Christians to be involved in this Ministry and clearly some are not keen to do this, they often have a wonderful Ministry in other areas. Many of these Christians are happy to give support by prayer, financial, agape and other means.

5.6.2 Leadership Assignments & Organisation.

Each Team has specific jobs that handle specific functions leading up to and during the Course. Some of these are considered to be Leadership Roles. The key ones are:
<table>
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<tr>
<th>Role</th>
<th>Description</th>
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<tr>
<td>Christ</td>
<td>The Head of Every Team</td>
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<tr>
<td>Kairos Leader</td>
<td>The person selected by the Regional Committee and approved by State Council to Lead the Kairos Course. This is usually a once only opportunity.</td>
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<tr>
<td>Advising Leader</td>
<td>This may be the person who was the Leader on the previous course but this is not essential as long as they have led a course previously.</td>
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<tr>
<td>Observing Leader</td>
<td>This is often the person who has been selected to lead the next course, although it may be one of the following courses. This person is set aside to observe the entire process of leading a course but they do have a few specific responsibilities such as time keeping and some announcements.</td>
</tr>
<tr>
<td>Inside Coordinator</td>
<td>This is the top logistical assignment.</td>
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<tr>
<td>Head Servant</td>
<td>This job has the responsibility of coordinating the servants and the food from inside the institution.</td>
</tr>
<tr>
<td>Agape Coordinator</td>
<td>This person is responsible for helping the Team generate the necessary Agape and Financial support required.</td>
</tr>
<tr>
<td>Music Leader</td>
<td>Leads the music during the Team Formation and Short Course.</td>
</tr>
<tr>
<td>Family Leader</td>
<td>Each family has a Leader who oversees the development of the family during the course. The Family Leader is not usually a first time volunteer.</td>
</tr>
<tr>
<td>Family Assistant</td>
<td>Each family has an assistant leader who assists the leader. This person may be a first time volunteer.</td>
</tr>
<tr>
<td>Family Clergy</td>
<td>Each family has a clergy member. This is an important role as the participants may see a clergy person who is listening to them for the first time, rather than one who preaches at them.</td>
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<tr>
<td>Kitchen Leader</td>
<td>This person often works with a Support Team on the outside of the Institution to supply meals, biscuits, snacks and prayer support. This person will need to have the skills required to perform this role. This usually means that they have served on previous teams and understands the importance of this role.</td>
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### 5.6.3 Team Communications

Special effort is needed to communicate with the various Team Leaders and this may include meeting with this group prior to the commencement of Team Formation to ensure that all are comfortable and prepared with their leadership role. Time should be spent in prayer with them, time sharing the Kairos vision for their job, time answering questions and time assuring them that the Leader is available to support them.

### 5.7 Team Assignments

The foundation for making the Course Team assignments is always the same – prayer! The Kairos Leader should build a foundation for the Team that is washed in prayer. God’s guidance, along with the Regional Committee’s input, should be on the heart of the Leader rather than trying to build the “best team ever.”

### 5.7.1 Team Member Gifts and Graces

We believe that God brings people to the Team, just as He brings Participants to the Kairos Course. If God has brought people to this Team – don’t you wonder why? Why are you on this Team? What does God have in mind?
The Kairos Leader is asked to consider these questions when making Team assignments. God has provided each Team member with gifts and graces that are valuable to the Team. The Leader is encouraged to let these Team members participate in Team formation meetings. For example, who better to lead spiritual experiences during Team formation than Clergy members who have been gifted and called by God for such purposes?

5.7.2 INSIDE TEAM ASSIGNMENTS

The Leader must make many assignments using the Inside Team members. It is our human nature to make these assignments so everything will “run smoothly.” The Leader is encouraged to spend time in prayer prior to making assignments, and to avoid any spirit of pride in wanting “their” Kairos to be the “best run” one at the Institution.

5.7.2.1 Talk Assignments

Avoid the temptation to select polished speakers. Remember, these are God’s speakers! Look for a person who will be sincere and vulnerable. New Team members often give great talks.

Try to avoid assigning a talk to a person who has given it in the recent past, reminding each speaker to adhere to the outline with appropriate and fresh personal witness. Once the course is over, very little of what the speaker said will be remembered by the participants; however they will remember the sincerity, vulnerability and honesty of the speaker.

The talks are not be thought of as individual talks rather there is just “one” talk for the Kairos Course – about the love, grace and forgiveness offered in Christ, and the call to Christian action on behalf of Christ in the world. Each talk is just one piece of an interlocking puzzle that makes up “the” Kairos talk. Speakers must commit themselves to following the talk outline and the time allowed so that all parts of the story are told and no part is left out.

5.8 THE ROLE OF MUSIC IN KAIROS

5.8.1 Overview

Music is an integral part of our Christian life. It is the vehicle of integrity that binds us together as we sing with one voice, one message. Music has a unique spiritual quality that transcends our minds and brings us together in a spiritual bond.

In Kairos also, music and singing play integral roles in setting the spiritual tone of the course, moving the course from one activity to another and building community during both team formation and the Kairos short course itself.

There are a few things to keep in mind:

1. Many of the residents will not have experienced community singing and they will have missed out on the joy of singing together in family, school, church and community.

2. Literacy among many of our guests is often quite low. It is not an average selection of the community and therefore our choice of songs needs to be kept simple and tunes familiar.
3. We are all aware of how a song can get stuck in our head, it can either be annoying or it can form a prayer that the Holy Spirit can use to remind us again of God’s great love. It is the simple riffs that get in our head, not complicated meandering melodies.

5.8.2 Choosing a Music Leader

The qualities of your music leader must include a strong understanding of the flow and purpose of each segment of the Kairos course, the ability to direct and lead a group of musicians, and the skills necessary to facilitate the music by creating an environment that encourages group singing. While musicianship is important, it is probably more important to select an individual who has adequate skills to accomplish the above, rather than a polished professional who may provide a great listening experience through a talented performance.

A music leader is one who can create sacred space effectively. This comes about through having spiritual discernment - willingness to listen to the Holy Spirit. He or she must be constantly asking “what is the Holy Spirit doing right now in the context of this weekend. What song or music will be the best instrument for the Holy Spirit’s use?”

A music leader needs to understand the purpose and dynamics of the team formation time, the weekend or the short course so that appropriate songs can be selected to complement what is happening. There needs to be open communication with the leader so that the course is shaped by the vision of the leader, not the music team. The music leader ensures the entire team has been well prepared by the practising of the selected songs through the team formation process.

Even though there are team members who are designated as “the music team”, it is important to remember that the entire Kairos team plays a role in facilitating the use of music on the course. Music is also used to gather the community together at the end of breaks and transitions from one activity to another and it is essential that when the music team begins playing the entire team responds by joining in with singing. Throughout the short course, residents will be looking to team members to model what is expected of them during the course.

The members of the music team are not there to entertain. They are there to help form community by encouraging participation.

5.8.3 Choice of Music

When selecting music for the Kairos course, it is essential that the songs selected are easy to learn and are conducive to group singing. Difficult melodies and/or lyrics will hinder group participation. Don’t be afraid to repeat songs that are favourites of the residents - it is better to repeat favourites rather than overwhelm the residents with too many new songs.

Choose songs that also work with the basic foundational principles of Kairos remembering that God always comes to us. We open our hearts to Him and grow in awareness of Him. Choose songs about love and forgiveness which are our major themes and are inclusive rather than exclusive. The team leader will usually choose a theme song for the short course.
Music materials need to be organised so that items / overheads / pages can be accessed quickly. In this regard it is also important to ensure that sound checks for the setting of levels for microphones and instruments have been done to avoid delays or distractions which may affect the spiritual flow of the programme.

Consideration should be given to the ongoing effects of the music organisation being passed on so that the next music leader does not need to re-invent the wheel.

It is important to have music that is simple, familiar to team and guests and incorporates all cultures and denominations represented.

The technical quality is not nearly as important as participation. The Christian community plays, prays and sings together - it is praise for God.

The key to leading music lies in choosing the appropriate music which will facilitate and support the building of community. Music can be used to set the right tone for the next step in the formation, or by bringing the group into a more reflective frame of mind and heart.

There are times when silence is more appropriate than music. In most cases music is not played immediately following a meditation. People are not used to silence and it is a space where God can work too. A musician should not be afraid of silence, not all gaps need to be filled.

Music ideally should be sorted into groups to facilitate these needs and should be chosen for the guests not the team.

It is the policy of Kairos that resident workers NOT serve as part of the music team. Where a resident worker is invited to assist during a short course they must be a graduate of a previous short course and may only act as servants on the course.

Gifted music leaders are a valuable asset to the Kairos community. It is not uncommon to experience a shortage of volunteers able to fulfil this role. For this reason, some musicians may be called upon more frequently to serve on Kairos teams. Care must be taken to ensure that a music leader does not inherently develop ownership of the music ministry at any centre.

Care must likewise be taken to avoid burning out particular music leaders by overusing them - they can be encouraged to consider their availability in other team roles rather than utilising their skills or gifts solely in a musical capacity.

In summary, the music leader creates a sacred space for the Holy Spirit to build community by encouraging participation in worship
5.8.4  **Music and Copyright Reporting**

5.8.4.1  **Does Kairos Require A Performance Copyright Licence To Play Live Music Or CD's?**

No, Kairos Inside courses are deemed to be run in a "domestic" situation as the Correctional Centre is the residents "home". Kairos Outside as a general rule functions in function centres/conference facilities and it is the responsibility of the venue to hold the licences to be able to play CD's etc. The only time that this varies is if the function is being held in a "Public" place where any person can drop in without registration, at events where an admission fee is charged or if the function is on Kairos premises.

5.8.4.2  **How Does Kairos Meet Its Copyright Requirements?**

Kairos holds a Church Copyright Licence and a Photocopy licence with CCLI (Australia). This enables us to use and perform any piece that is covered under their blanket licence (up to 200,000 songs.) Each team/RC is required to report to National Office which songs they are using and how many times they have copied the piece as well as where they obtained the music.

The information should be submitted after each Course in the form illustrated below:

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COPYING ACTIVITY WRITE-INS

PLEASE PROVIDE AS MUCH INFORMATION AS POSSIBLE. We require at least title and author to make an accurate determination. For songs without copyright or author information, please enclose a copy of the words.

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<th>AUTHOR(S)</th>
<th>COPYRIGHT INFORMATION</th>
<th>OFFICE USE ONLY</th>
<th>A PROJECT</th>
<th>B PRINT</th>
<th>C RECORD</th>
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5.9  **Overview of Themes and Talks**

**Why Things Happen the Way They Do**

5.9.1 Overview of ThemesKairos has a theme for each day of the Course, and the talks for that day contribute to building on the realization of that day’s theme and to the overall concept that each talk is part of the whole (refer to section III of the red Program Manual for an overview of the talks):
**Day 1 - Encountering Kairos**

For the inmate, it is coming face-to-face with this unknown thing called Kairos and to remove themselves from the stresses of incarceration. For the team members, it is our opportunity to reduce the natural tendency of the inmates to be untrusting and/or anxious about the Kairos program.

**Day 2 - Encountering Self**

For the inmate, it is coming to grips with themselves. For the team members, we follow talk outlines, meditations, and activities that encourage the inmates to face the choices they've made and the ones they will make; we help them to realize that they have a strong support group of which they have full membership, and to accept that membership.
**Day 3 - Encountering Christ**

Inmates learn that Jesus is alive and what a relationship with Christ means in terms of the forgiveness offered through that relationship. As before, team members follow the script to enhance and guide them through designated experiences.

**Day 4 - Encountering Others**

For the inmate, it is how to sustain their new community and become dependent on each other and not on team members. For the team member, the challenge is to be supportive of the inmates’ efforts, but be in a guiding, shepherding relationship with them.

**5.9.2 Group Dynamics**

All human relationships develop, regardless of the environment, in a series of predictable steps, or phases. We call them:

- Inclusion
- Power & Control
- Affection
- Continuing Community

**Stage 1 - Inclusion**

On day 1, the Participants show up with questions on their minds. We all feel the same way when we step into a new environment with new people. The spirit with which the Team approaches the Participants on day 1 has a big impact on how “included” the Participants feel.

It takes about 8 hours to work through each of the stages of Group Development. It takes the entire first day as the Participants get to know each other, and the Team.

The underlying question continues to be... What do I have to do to get accepted here?

Groups of people everywhere, without really knowing why, just naturally want to celebrate as they complete a stage.

So why is there not a celebration at the end of day 1? (Ans: not enough time)

So, on the morning of day 2, we are still in “inclusion” but the question has changed a little. “In”clusion means now that I’ve decided to stay, how do I get “in”? 
The discussions, posters and agape all build acceptance right into the program. The Kairos Inside program is ideally designed to accomplish this stage. It will take them all day to be assured of the Team’s acceptance.

After the first day together, after the Opening the Door talk, the Poster Party is the perfect way to let the celebration breakout!

**Stage 2 – Power and Control**

On the morning of day 3, there’s something new in the air! We’ve moved into the **Power and Control** stage. In effect, Power & Control mean the same thing. If you have power, then you can control something. And, if you can control something, then you have power.

People can express power in very constructive ways...

...like giving their opinion when they weren’t saying anything on Friday.

...or trying to change someone’s mind on something.

But Power & Control can also be played out destructively through disagreement and verbal conflict.

The key thing that the Team should do on day 3 is to **let them** exercise Power or Control in every way possible! Encourage THEM to design the poster, decide what THEY feel about a talk, etc.

The day 3 program is just wonderful for dealing with the disagreements and power struggles. The Chapel visits with the “we” focused prayers are just perfect. The unforgiveness lists allow them to write the names of people with whom they might be frustrated. The Forgiveness Meditation tells them what they should do about it.

What could be better?

With most people feeling like the Power & Control stage has been resolved, the natural urge is for a party! The day 3 poster party, to a lesser degree, but especially the Open Mike provides an opportunity for that celebration.

**Stage 3- Affection**

In the Affection stage, disagreements are gone! All of a sudden, you couldn’t MAKE them have a disagreement. The hugging, touching and deep sharing are everywhere.

The day 4 program is designed to encourage a growing closeness among the Participants.
It is critical that Team members encourage the Participant-to-Participant interaction more on day 4 and minimize their own involvement.

Even though the Community feels close and loving, there will be some who are terrified by the closeness... their palms are sweaty, their stomach is churning. Usually, these are the ones who don’t come back for the Instructional Reunion (or Journey Program if your institution does not have an Instructional Reunion). Look for those that are holding back and let them know that you have sometimes felt that way, too. Let them talk about their discomfort, noting that it’s perfectly OK for them to feel that way.

The celebration on day 4 is the Closing Ceremony – a Spiritual celebration. The room should feel like it is filled with Joy! But, don’t let it turn into a circus.

While in the “affection” stage, groups are never able to deal well with difficult issues. They are so taken with the closeness, they are out of touch with difficult realities, like living a Christian life in a prison.

The following week gives them time to process what has happened during the three days and most are ready to begin working together on their spiritual journey, which is known as **Stage 4- Continuing Community**
5.9.3 TALK REVIEWS

Each talk must be reviewed prior to the course to ensure that the speaker has adhered to the guidelines in the green manual. It is imperative that each speaker understands that their talk is one of 11 components and that they all fit together as there can be no missing pieces. It is also important that each speaker realises that there is a time limit to ensure that the program can be completed in the required time.

It is not important that the entire Team review every talk. Small groups can review talks at the same time. It is also important that talks be reviewed, where appropriate, by the same gender, as some speakers are extremely vulnerable when sharing some intimate aspects of their lives. We ask speakers to expose some of their worst moments, some of their greatest weaknesses and how Christ brought them out of these moments. Experience has shown that when the opposite gender is present those speakers do not always share their deepest most vulnerable moments; having the opposite gender present creates a barrier.

It is not important which meeting these reviews take place; the number of available rooms etc may influence this. The important issue is that they are all reviewed.

5.10 CHAPEL ASSIGNMENTS

Chapel times are so important in Kairos! Because there are so many Chapel activities (prayer, scripture, meditations, etc), this is an opportunity to involve as much of the Team as possible. Unless otherwise specified, chapel assignments are to be led by lay persons.

The Kairos Leader should be aware of certain specific Chapel requirements before making assignments.

5.11 LAY MEDITATIONS

There are four interconnected Lay Meditations on Forgiveness offered during the Kairos Course and should be assigned to the same lay Team Member. These are:

- Acceptance of Self
- Accepting God’s Forgiveness
- Forgiveness of Others part I
- Forgiveness of Others part II

This is a critical time for the Participants since the true spirit of forgiveness, nourished by the Holy Spirit, begins with the melting of hardened hearts. The person selected to present these meditations should be someone who has had a profound spiritual experience through forgiveness. A Team Member with a hardened heart may not be a good example for modeling a spirit of forgiveness. The Kairos Leader, during the team meetings, should discern the team member whom God is calling for this purpose.
5.11.1 THE WALL MEDITATION (LAY OR CLERGY)

This powerful meditation is scheduled right after the personal agape letters are received. It should be read, with inflection or “feeling” rather than a dry, boring recitation. It is important that the person who does The Wall meditation is gifted in story reading and can bring the significance of the meditation alive.

5.11.2 HOMILY ON ISAIAH 49

A Homily, which is a short message (targeted for 5 minutes) given by a Clergy Team Member, is scheduled on Day 1 during the Chapel Service at Noon. The topic, “I will never forget you” based on Isaiah 49:15-16a has no outline, but this is no excuse for a “sermon” as time is very limited.

5.11.3 FORGIVENESS SERVICE (FORGIVENESS WINDUP)

Day 3 evening ends with a Forgiveness Service in the chapel. The lists the Participants and Team have made of those they hold in unforgiveness, are burned or dissolved depending on Institution rules. The Chaplain of the Institution should be invited to lead this service. If unavailable, it should be done by an experienced clergy person, who understands the power of forgiveness and can help the Participants grasp the significance of this moment. Please do not let this become a logistical operation!

5.11.4 MEDITATION TO HEAL PAST MEMORIES (CLERGY)

This powerful meditation scheduled for the Day-4 chapel service can be a positive instrument in completing the central message of forgiveness that flows throughout the Short Course. This clergy speaker needs to read this prayer in a pastoral sense as it can touch on sensitive and painful subjects in the Participants’ lives.

5.11.5 THE STORY (LAY)
(To be told in the presenter’s own words)

This short, but poignant story needs to be told by an experienced lay person who can bring it to an emphatic conclusion as it follows the Healing Prayer without a break and closes the chapel service with a powerful and eternal message.

5.12 TEAM POSITION (JOB) ASSIGNMENTS

5.12.1 TEAM SIZE AND NUMBER OF FAMILIES

Once the Leader is comfortable with the number of Team members committed to serving on the Course, the number of tables used should be established. This is usually set by the institution. There should always be 2 more team members than participants.
The Preparation Checklist in Ezra reminds the Leader to work with the Chaplain to get the list of Participants (and alternatives) as soon as possible.

During Team Formation, the Team creates Christian community of great depth in which God creates a safe place into which to welcome the Participants when the Team enters the prison.

### 5.12.2 Course Host Assignments

The Institution environment is one in which the residents experience pain, fear, and rejection. Many are reluctant to attend a Kairos Course, for the same reasons. The Kairos Leader will assign each Participant an Inside Team member as their Course Host. This is designed specifically to:

- Provide a personal guide into Christian community
- Offer a comfortable introduction to the community
- Speed the seating process of the Participants
- Speed the Organization of the Community Room.

The role of the Course Host is very important, and the Leader wants to make sure Team Position responsibilities don’t prevent the Course Host from being effective. The following Team members with demanding assignments should not be assigned as a Weekend Host:

- Leader
- Observing Leader
- Inside Coordinator
- Head Servant

#### 5.12.2.1 Multiple Course Host Assignments

The Kairos Leader may find it necessary to assign Team members as a Course Guide to more than one Participant. It is NOT a good idea to assign multiple Participants to a first time Team Member, if possible. New Team Members may become overwhelmed in their first encounter with the Participants inside the Institution.

### 5.12.3 Support Team Assignments

The Kairos Method includes a mixed gender group of Team members, under the direction and supervision of the Kitchen Leader that serves outside the institution providing the logistical support needed during the Kairos Course.

Just as the Leader goes through a journey of preparation by serving in a variety of positions, many Regional committee’s find that Kitchen Leader with an experienced Advisory and an upcoming Kitchen Leader provides an excellent method for preparing the Kitchen Leader for the role and responsibilities of the task.
The make up of the Support Team will vary according to the needs of the Institution and the Course Team. In institutions where Kairos is allowed to provide food, the Support Team’s responsibility is significant. There is a lot of work to be done requiring careful planning and long hours of service. One of the key responsibilities of the Support Team is to bathe the Kairos Team and Participants in Prayer. Assigning the Support Team members specific Participants to pray for during the Course is an excellent way to focus on something special while carrying out their many tasks.

5.12.3.1 Support Team Job Assignments

It is important to remember the use of Support Team Positions will vary from state to state and institution to institution. Generally it is understood that the support team is just that, to support the work of the Team who are dealing directly with the residents and the institution. There is no right or wrong way in forming the team and assigning responsibilities. Agape Leaders sometimes work outside the Institution due to limited space in the institution, and some Kitchen Leader’s are allowed to prepare meals inside the Institution. In those Institutions where meals are not allowed, the Support Teams responsibilities are reduced significantly. However, prayer support is always a key element of the Support Team.

The Riverbank approach to planning a Course can be used effectively when each Course must be designed to fit a certain set of criteria. But, regardless of whether persons serve inside the prison, or outside the prison, they all have an important role to play, and each is important to the mission of the Team. Just as it takes time for herbs and spices of a good sauce to meld by absorbing flavour from and giving flavour to one another, it takes time for Christians, regardless of how deep their walk or what their assigned task is, to build community with one another. That is an important purpose of Team meetings.

5.12.4 Prayer Partners

Each Support Team member should be assigned the responsibility of being a Prayer Partner for Inside Team members and Participants. Throughout the Course the Inside Team member will find opportunities to pray about specific needs and issues for their assigned Prayer Partners. The Ezra software makes the logistics of these assignments easy.

5.12.5 Financial Stewardship

Each Kairos is expected to raise the funds necessary to support its costs and the related costs of the State Council and the National ministry. Some Teams divide the total costs by the number of Team members and Participants and establish a “per person” cost that must be raised. This can then be used to encourage Team giving and encouraging sponsoring of Team members and Participants by the wider Christian Community. Money donated to run a short course is 100% tax deductible in Australia.

5.12.6 Role of the Resident Kairos Graduate on the Course

The resident Kairos graduate is offered only specific opportunities on a course. Under the direction of the Head Servant the graduate may prepare and serve food to the course
Participants, bag biscuits and help with clean up. This is an excellent time to demonstrate a servant heart.

The graduates remain in the background when not serving food during meals or snacks. His/her willingness to participate strictly as a humble servant makes a powerful statement reflecting his/her walk with the Lord.

Typically the chaplain selects graduates from a list of those who are active in Prayer and Share Groups and worship services regularly.

Elevating one resident over another is not a good practice. Allowing a graduate resident to serve on team i.e., give a talk, meditation, or lead a prayer could be perceived as elevation of that person by other residents and, therefore, is NOT allowed by Kairos.
5.13 TEAM SPIRITUAL FORMATION

It is part of the Kairos method that Team meetings should be interesting, informative and spiritually enriching. This can be quite a challenge, especially when the Team is made up of brand new volunteers as well as experienced members. The challenge for the Kairos Leader is how to form the Team into a spiritually unified body that is prepared for their assigned jobs and talks in a way that both new and veteran Team members find interesting. Fortunately, Kairos provides excellent training and tools, including hints in Ezra, to assist and guide the Leader in this task.

The team formation process also deals with a totally different kind of preparation from logistical preparation. This is referred to as Spiritual Formation. The Kairos Leader is responsible for ensuring that the Team is transformed from a bunch of individual Christians into the spiritually unified Body of Christ. For many lay persons, the thought of guiding the spiritual formation of a rather large group of people may seem like a daunting task. But, Team members come with a desire to do the work of God, and they just need a guiding hand to give them spiritual direction in this task.

The Essential of Kairos Inside (EKI) training that the Leader attends, coupled with the software tools (EZRA) provided to the Leader and the leaders personal spiritual journey will provide the direction that is needed to create an environment during Team meetings that is conducive to spiritual formation.

5.13.1 USING THE TEAM’S GIFTS

Most Kairos Leaders come to a belief that God guides them to select their Team. If that is the case then the question could be asked: “I wonder how God wants them to contribute their God-given gifts to His purposes on this Team?” The clergy have been prepared by God for spiritual leadership and should therefore be used to encourage the Spiritual Development of the Team.

5.13.2 A FOUNDATION OF PRAYER

The spiritual formation begins with prayer. Logistical issues can consume the Leader and, if not careful, prayer is not the underpinning priority. It may be that you assign one of the clergy to give you a gentle reminder when you are distracted by the logistics. When the Leader is committed to the importance of prayer, not only in their personal lives, but also in the Team’s life, then spiritual formation is a real and vital part of the Kairos journey. Without the undergirding of prayer, spiritual formation is less than it is supposed to be.

5.13.3 PLAN FOR SPIRITUAL EXPERIENCES

The Ezra software provides a number of example “spiritual experiences” that the Leader could choose to incorporate into their Team meetings. Ezra provides video clips that will illustrate how the experience occurs and, if the Leader decides to incorporate that experience, Ezra provides printed guidelines that can be given to the person chosen to lead that particular
experience. Here are some examples of Spiritual experiences that could be used in Team meetings to assist in nurturing a spiritually formed Team. These are described in the EZRA software and include:

- **Building a rock altar** – Laying burdens where they belong, at the foot of the cross.
- **Foot Washing** – The Team washes each other’s feet as they prepare to be servants to the inmates.
- **Prayer Circle** – The Team forms a circle and prays for each other.
- **Prayer & Share Groups** – meet in small groups in a prayer and share environment focusing on the printed questions.
- **Team meeting prayer partners** (one on one). Assign prayer partners within the Team and encourage prayer at and between meetings.

5.13.4 Agape Guidelines

Any discussion of Agape in Kairos must acknowledge that the letters, posters, etc., that we commonly refer to as ‘agape’ are, in fact only visible symbols of the agape love being offered. Actual “agape” is the love, prayer and sacrifice offered on behalf of others, often unknown, unconditionally, in accordance with the examples of Christ’s agape love for each of us. An expression of agape that is not backed up in fact by that love, prayer, or sacrifice is phony and hypocritical.

5.13.4.1 Personal Agape.

When a person agrees to join the Team which Christ is building for a Kairos Short Course, he/she also agrees to hand-write or type in cases of necessity (no photocopies allowed) a separate and unique note to each of the Residents who will become a part of the community during the Kairos Short Course.

The Inside Team and Support Team members start their letters with the Resident’s name eg. Dear Anne or Dear Richard. Since the outside community do not know the names of the Residents they may simply open with the salutation of “Dear Brother in Christ” or “Dear Sister in Christ” or something similar. These letters are distributed all at one time following the CHRISTIAN ACTION talk. All of the letters for a particular resident are placed in one bag and presented at this one time.

Anyone may be invited to offer prayers for the community of any Kairos Short Course and to write personal notes to all of the Residents. However, unlike the 4th Day communities, written expressions of Agape should not be requested from members of Residents’ families or friends. It would be virtually impossible to contact all family members and friends of each Resident on a given Short Course. Should a partial response to such a request be made, the additional rejection suffered by those Residents whose families did not respond, or respond positively, would be very high, and Team members who meant well would be responsible for increasing the pain of rejection under which many Residents always live. Many Residents have not heard from their families in years, some since incarceration.
Additionally, in Kairos, no “tracts” or other printed materials are to be used. No gifts of any kind are ever to be distributed during a Kairos Short Course. Team members do not have to buy the affection of the Participants, and neither do we want the Participants to think we are trying to buy their affection. Each Team member needs to remember that the greatest gift God gives to the Participant is God’s love, manifest in the Team member.

**Letters should not be copies** but original and unique messages written after prayer for guidance. The letter should indicate something about the prayerful concern which the writer has assumed for each individual Participant. The letters might include some sharing about the impact which the Team member’s own 4th-Day Weekend experience has had on his/her life.

Letters will be in unsealed envelopes with the Participant’s name on the outside so they can be scrutinized for inappropriate language or condemnation. Notes or hand-drawn pictures from children are particularly moving to those shut away in an adult environment. They should be signed with the first name and age only. No last names, addresses, schools, or other identifying information is permitted.

5.13.4.2 **General Agape.**

- General Agape consists of letters or posters from individuals or groups that are addressed to the entire group of participants on a specific Short course.
- The agape will be addressed to a specific course at a specific institution (eg “Parklea #4”)
- The agape will be signed by the signatures of the senders. No generic photo copies or unsigned emails: make it real and meaningful.
- No return addresses on the agape itself.
- No stickers of any type on any agape posters or letters.

5.13.4.3 **Concept.**

General Agape for Kairos comes from many sources. The primary source should be the Kairos community, particularly the resident Kairos community in the various institutions that have active Kairos programs around the world. Other sources include the 4th-Day communities, reunion groups, churches and individuals.

Typically, the requirements for agape in support of a Kairos course will be by posting the course on the Kairos Calendar on the Kairso website and in the Kairos newsletter.

5.13.4.4 **Fundamental Principle**

Although agape love is understood to mean love given with no expectation of anything in return, the fundamental principle at work in the Kairos agape system is, if you expect to receive agape for the conduct of your course, you must be prepared to give agape for other courses around the world.
5.13.4.5 Destroying of Agape.

All expression of general agape must be destroyed at the end of the course. The agape was sent and expressed specifically for that course.

Personal agape may be kept by the participants.

5.14 LOGISTICAL PREPARATIONS

Logistical preparations refer to those made by the Team that are not spiritual in nature and are discussed during Team meetings. This includes talk preparation, schedules, food supplies and other training.

5.14.1 MEETING ATTENDANCE:

A commitment to the Team and it’s formation is required in order develop a team approach to the people inside. Because each meeting involves formation of the team and communications it is vital that Team members make every effort to be at every meeting.

It is obvious that from time to time people are unable to attend because of illness etc. but the Leader should ensure that anyone who misses a meeting is given the information that they have missed, hence a list is kept of absences and it is possible that if a member misses a number of meetings that they are asked not to continue with this Team and perhaps be available for one in the future.

5.14.2 KAIROS “WISDOM” TRAINING:

The guidelines presented at Team formation meetings have been gained over many years of experience in the Kairos ministry. It needs to be acknowledged that ideas individuals might want to incorporate in the current situation have probably been tried before and, for reasons often unknown to the current Team, do not work. The wisdom (often presented as ‘rules’) gained is valuable and each Team needs to stick to this wisdom documented in the green manual to avoid problems within the correctional institution.

Ezra contains many examples and skits of the do’s and don’ts and can be a valuable learning tool, particularly for newer members of the Team. It is a much better learning environment to use discussions, skits, and a variety of experiences including experts invited to take part e.g. Chaplain, Correctional Officer, Indigenous Person.

5.14.3 DEPARTMENT OF CORRECTIONAL SERVICES REQUIREMENTS:

There are often requirements from Correctional Services for religious volunteers and it is vital that these requirements are adhered too. It is important to ensure the Team understands these requirements and appropriate actions are taken to fulfil the requirements.
5.14.4 AGAPE NEEDS AND ASSIGNMENTS

The Team is responsible for gathering and organising Agape (including funds) needed for the Kairos Course. This role is given to the Agape Leader (in consultation with the Leader) and they will need to provide the training required to the Team to give the wider Christian Community an opportunity to participate in the Kairos Ministry by writing letters, baking biscuits, making banners etc.

5.14.5 SLEEPING ARRANGEMENTS:

The Kairos Leader, under the guidance of The Regional Committee, is responsible for the Team’s accommodation during the short course and these arrangements will vary greatly from one region to another. However, it is important that the Leader is aware of how to contact individuals if needed, even during the night.

5.14.6 JOB ASSIGNMENT TRAINING

It is important that all members of the Team are familiar with their job. Each person must be given as much information as possible. New people on Team need to be given an experienced person to refer too. It is also important that each Team member has access to a green manual so that they can be aware of the overall plan for the course.

5.15 TEAM MEETING PLANNING AND DESIGN

5.15.1 NUMBER OF TEAM MEETINGS

The number of team meetings depends on local circumstances. This will depend on distances that the team needs to travel and availability; it may include an overnight retreat. It is not the number of meetings but the hours required to achieve a unified team that is ready for entry into the correctional centre. EZRA will assist in the planning of these meetings.

5.15.2 ACTIVITIES INCLUDED IN TEAM MEETINGS

The Kairos method provides Team meetings that are interesting, informative and spiritually enriching. The Leaders challenge is to form the team into a spiritually unified body prepared for their assigned positions and talks in a way that both new, as well as veteran Team members find interesting and EZRA has many suggestions for activities that will assist the leader with this.

5.15.2.1 Theme/Scripture Discussion

Every meeting has a theme and related scripture. A time of reflection using the theme and scripture, followed by discussion in a small group or by the full Team is an excellent way for Team members to begin the process of building Christian Community. This may end with a time of prayer and share.
5.15.2.2 **Introductions**

During the first meeting it is important for each member of the Team to introduce themselves using the prepared questions. Model this by starting this activity and ensure that only the prepared questions are answered, this could extend the time for this activity and reduce time for other activities if it gets out of hand.

5.15.2.3 **Spiritual Formation and Experiences**

The spiritual formation of the Team is critical and the Leader should plan spiritual experiences during Team meetings that create an environment conducive to accomplish this goal. Sometimes logistical issues and problems distract us from this goal and creating an environment that is different to the normal meeting room provides less distraction. A “spiritual experience” is an activity intended to move the Team into an attitude that is open and vulnerable to the movement of the Spirit.

5.15.2.4 **Team Training Skits**

Skits are a way to have interesting, informative and memorable Team formation activities and can be helpful to newer Team members. Skits need to be short, exaggerated, funny expressions of what not to do. Veterans can have a great time exaggerating roles they have seen people play and it provides a nice break from the seriousness of what is being communicated.

5.15.2.5 **Team Job Assignment Training**

The meetings should provide training for every Team Job assignment on the Kairos Course. All Team members are likely to be less anxious if they understand their role. Ezra will assist with these activities.

5.15.2.6 **Kairos Guideline Training**

All guidelines related to Kairos Policies, Spiritual requirements and Institutional regulations need to be covered in Kairos Team Formation. The Kairos leader will ensure every team member receives a copy of the Guidelines, and understands their importance to the ministry and to themselves.

5.15.2.7 **Institutional Training**

Increasingly Institutions require Kairos Volunteers and other religious volunteers to participate in a mandatory training provided by Department of Corrections Staff. Team members should be informed of this requirement when they agree to be on team.

5.15.2.8 **Agape**

The Agape Coordinator should discuss the importance of Agape on the Kairos Course at the Team meetings. The commitment to encourage the community to pray during the Short Course (covering all days and during the night) should be emphasized early in the Team formation.
meetings to ensure all hours are covered. Guidelines for General and Personal Agape should also be discussed to allow the maximum time for Team members to collect it.

5.15.2.9 Music

Every meeting must include music as it is used for teaching the songs to be used on the Course. It also lifts the hearts of the Team as they praise God.

The music leader must complete the CCLI usage form and return it to the National Office after the Course.

5.15.2.10 Footprints in the Sand

A key element of Team Formation is guiding the team into a spirit of vulnerability. The Leader can accomplish this by sharing their Footprints in the Sand story with the Team, then asking the Team members to share theirs in the intimacy of a one-on-one environment. If the Team consists on both sexes it may be wise to consider stating a preference for the Team to share their story with a member of the same sex and deeper sharing.

5.15.2.11 Talk Preview

Every talk must be previewed in its complete form before the course to determine that the talk outline has been adhered too and that the personal testimony is appropriate. These can be reviewed at one time by ensuring that there are enough experienced people together with newer people to review all of the talks at the same time. This can also be divided over a number of meetings if required.

5.15.2.12 Meditation and Homily Rehearsal

These should be rehearsed during Team meetings to ensure that there are no surprises during the course. It is not a time for critiquing but the Leader should privately discuss any issues that arise from this rehearsal.

5.15.3 Team Meeting Agenda and Planning Chart

This can be tailored on Ezra, which will address the individual needs of your planned Team formation sessions.

5.16 Closing Preparations

The Closing Ceremony is a special moment in the Course, but it takes preparation during the Team Formation period to build the proper framework for the Ceremony.

5.16.1 Inviting the Community

Inviting the free-world Christian community to the Closing, where witnessing the work of God’s hand is so powerful, is also very important to the ministry. The method of registering guest applications for the Closing may vary. The Leader is responsible for this process and
providing a list of approved guests to the Institutions staff. Publicizing the information early is important so plans can be made to attend and applications received allowing time for approval.

5.16.2 The Closing Environment

It is a natural tendency for Team members and Guests to bring their own experiences of 4th Day Movement Closings to the Kairos Closing. It is critical to realize that what is going on with the Kairos Participants is entirely different than with a 4th Day Movement weekend.

On a 4th Day Movement weekend, Participants come as committed Christians from a loving and supported Christian Community. Nothing could be further from that environment for the Kairos Participants. In Kairos, very few Participants come as committed Christians or have a loving and supporting community to return home to.

The Team and Guests must understand how fragile the Kairos Participants are in the Closing environment. The Kairos Closing represents a holy moment – a moment of great conflict within. A newly found spirit calls out to them to stand and express publicly their hope in Christ. Yet, their flesh calls out to not make such a public statement.

The more Holy the Closing, the more the Participants are encouraged to stand in the arms of the Spirit. The more “carnival-like” the Closing, the more the Participants respond superficially. Kairos is not interested in the superficial response, but in encouraging a Spirit-led response.

Closing is intended to be a spiritually joyful, prayer soaked event. It is not to be filled with superficial, silly activities that create laughter, that actually divert the Participant’s heart from moving to a deeper point of conviction. Remember these key elements:

- Closing is not a performance or show. It is a sign of support for some fragile people. We don’t expect or permit anyone, even the Participants to take this lightly.

- The Team and Guests should be prayerfully attentive.

- While we inform the Participants to give their name and family, it is inappropriate to interrupt them, yelling out “Name and Family.” This is distracting and frightening to Participants who have never been given the opportunity to speak before a large group of people.

- Affirmation is good and necessary, but do not go “wild” with excitement. This is not a football game rally.

- Closing is not intended to be open to the inside Kairos Community. However, if the inside Community is present, they should be instructed on Closing manners – no cat calls – no name and Family yelling – no interaction with the Participants.

- Music is allowed, and should be lively, but not a performance. Musicians may not use their instruments to interact with or punctuate the Participant’s comments.
• The dress of the opposite gender Support Team and Closing Guests is very important. Dress should be conservative and non-revealing. Excessive make-up, perfume or cologne should be avoided. Opposite gender guests must realize it is human nature to be objects of sexual distraction for the Participants. You are asked, in the spirit of the apostle Paul’s guidance, to lay down anything that would be a distraction to a “babe” in the faith.

• In the same spirit, do not create an environment of physical interaction of opposite gender guests and the Participants, the Support Team and Guests. Placing an inmate in physical contact with someone of the opposite gender, even in the environment of a Closing, creates a great distraction for the Participant. Their fleshly desires rise to the surface and they are distracted from what they want to feel and experience in the Spirit.

• Along the same lines, do not create an environment where opposite gender guests are thrust into an unexpected situation of being literally in the midst of a group of maximum security “residents”. Some guests come to the Closing as their first attempt to overcome, in Christian love, a horrible past as a victim of crime, and may be highly intimidated. When they are “forced” into a situation of direct, and uncontrolled contact with a large group of “residents,” their spirit may not be where you or they want it to be.
6 WORKSHOP SESSION: INTRODUCTION TO EZRA

6.1 APPROACH TO KAIROS

In our Kairos Foundations we are reminded that we are to be servants on the Kairos journey. Most of us are willing to be “in service”. But, when we are “in service”, we are still in control! We decide when and where we can fit serving into our agenda.

But to a servant, his/her master’s agenda is all that matters. So, we are asked to sacrifice our self-focus so that we can truly be Christ’s servant on this Kairos.

Slowly, over the journey of our Christian lives, we begin to understand that life is not about us, but about living in obedience to the will of God.

Obedience plays a major part of the spiritual journey of Kairos, too. Kairos is not a ministry of anything goes! Kairos is a ministry that has been built on prayerful obedience to the movement of the Spirit, and it seeks to keep the ministry working within the guidelines of the ministry. As a team member, we are asked to live in the Kairos experience with a spirit of obedience. As a Kairos Leader we are asked to lead in that same spirit of obedience.

6.2 APPROACH TO EZRA

It is very helpful to approach Ezra with that same attitude of obedience, so that you can not only make maximum use of what Ezra has to offer, but also to help serve the Kairos ministry and any team we might lead in the prayerful and spiritual way within the essence of the ministry.

So there are two possible ways of using Ezra. (1) Use it only as a resource for those aspects of our organisation that we think it might be helpful for (if at all), or (2) let Ezra lead us through our whole task as Kairos leaders.

This workshop is designed to help you see how to get the most out of the program.

6.3 USE OF EZRA IN THE AUSTRALIAN CONTEXT

Despite being prepared under the oversight of Kairos Prison Ministry International, within the American context, the language of Ezra is generally universal and the principles and applications of Ezra are wholly universal.

However there are some terms that are used that are not common to Australian usage. The following list helps to explain these terms and lists the more common equivalent Australian terms.

Leaders may wish to edit those documents that are supplied to team members, to reflect these Australian terms or simply hand out a copy of “translations” such as the list below. In most cases this is probably not necessary as most people these days are used to American terminology.
Most of Ezra, however, is for the Leader’s use only and so does not become a problem for other team members.

Please note that Ezra includes the following facilities:

- All letters, talks, meditations, scripts etc are available in easily edited MS Word format.
- All job names can be translated into locally understood names by using the “local common title” feature in the list of standard job titles.
- Once the International/Australian option is chosen when first setting up Ezra for your Kairos event, dates are expressed in the usual Australian format.

<table>
<thead>
<tr>
<th>KPMI (Ezra) terminology</th>
<th>Australian equivalents</th>
</tr>
</thead>
<tbody>
<tr>
<td>3-day weekend (or just “weekend“)</td>
<td>Short Course</td>
</tr>
<tr>
<td>“3½ days” program time</td>
<td>May run over 4 or 5 calendar days</td>
</tr>
<tr>
<td>Advanced Kairos Training (AKT)</td>
<td>Essentials of Kairos Inside (EKI)</td>
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<tr>
<td>Advisory Council</td>
<td>Regional Committee</td>
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<tr>
<td>Cell phone</td>
<td>Mobile phone</td>
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<tr>
<td>Cookies</td>
<td>Biscuits</td>
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<tr>
<td>Denominational groups</td>
<td>May need to add (e.g. Uniting Church) or</td>
</tr>
<tr>
<td></td>
<td>reinterpret title</td>
</tr>
<tr>
<td>Monthly Reunion and 2-day Residents’ Retreat</td>
<td>May be referred to under the generic term</td>
</tr>
<tr>
<td></td>
<td>“Journey Programme”</td>
</tr>
<tr>
<td>Participants, Candidates</td>
<td>Sometimes referred to as “Guests”</td>
</tr>
<tr>
<td>Racial groupings</td>
<td>May be reinterpreted to reflect common Australian groupings</td>
</tr>
<tr>
<td>Rector (appears in some older printouts)</td>
<td>Leader</td>
</tr>
<tr>
<td>Residents</td>
<td>Sometimes referred to as “Inmates”</td>
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<tr>
<td>State Chapter</td>
<td>State Council</td>
</tr>
<tr>
<td>Veterans</td>
<td>Experienced Team Members (at least 1 other course)</td>
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<tr>
<td>Warden</td>
<td>Prison Manager</td>
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<tr>
<td>Zip Code</td>
<td>Post Code</td>
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</tbody>
</table>

6.4 THE COMPONENTS OF EZRA

In order to get an overview of the software, you should start by working through each component of Ezra comprehensively and in order.

6.4.1 Preliminaries:

- Each time the program is loaded, a window with a Leader’s Meditation appears and a song starts playing (if we have the sound on). Use these resources for a short time of meditation and prayer to begin each work session. A full list of meditations can be printed by clicking on the “Leader’s Meditation” button.

- The first time you use a new copy of Ezra, you will be invited to listen to a spoken message about each section, numbered 1 to 10. Take time to listen to it.
• Glossary of Terms: Ezra is essentially still presented in its original American format (although the latest version 6 has increased flexibility for international use). In the meantime please note the following:
  o Dates are sometimes recorded with the month first and day second (11/14/2009 means the 14th November 2009), although you can enter dates in our form (day first).
  o Rector (short for Director) means Leader.
  o Kairos Weekend means Short Course (usually not run over a weekend in Australia).
  o Veteran means an experienced team member (having been on at least one previous team).
  o Zip code means postcode.
  o Cookies means biscuits.
  o Advisory Council means Regional Committee
  o State Chapter means State Council

You may find other American terms to be “translated” that you can add to this list.

6.4.2 HOME PAGE
• The “Tell Me About Ezra” button leads to an explanation of why the program is called Ezra.
• Note the “SetUp” and “Copy/Load files from previous Leader” buttons (and the importance of loading the short course schedule at this stage)
• There are also the buttons to backup and restore your data.
• The “Email Info” button gives information about creating PDF files for emailing printouts.
• Access to the Riverbanks and a facility to print them appears here (available in other sections also).
• An index (Table of Contents) of many of the Ezra features is accessible from here. Use for later reference if necessary after working through all steps of Ezra first.
• An FAQ (frequently asked questions) button is available for the first time. Check these questions and the given answers. FAQ buttons appear in most sections of Ezra.
• The “Contact Ezra” button gives the email address of the writer of Ezra, Mike Springer. Mike is extremely efficient and helpful.

A feature in new editions of Ezra is “COPY EZRA CD”. This allows you to use all your Ezra data on an additional computer that can be used by other team
MEMBERS
(E.G. OBSERVING LEADER) 6.4.3 SECTION 1: AN OVERVIEW

THIS SECTION INCLUDES TWO USEFUL VIDEO PRESENTATIONS. YOU ARE ENCOURAGED TO SHOW THEM DURING TEAM FORMATION. 6.4.4 SECTION 2: THE LEADER

Use this section to reflect on the quality and spiritual nature of the Kairos leadership and to gain an overview of the leadership role including the need to be prepared and well organised. Make use of the FAQ feature.

6.4.5 SECTION 3: PREPARATION TIMELINE

- Note that this section introduces the “Training Reminders” step. First time through, click on and read it (and any other time you need a reminder).
- This section can be used to demonstrate the changing of data lists. Click on the “Review/Update Timeline” button and check the use of the “Insert”, “Change” and “Delete” buttons.
- Note the print functions. This format of giving a Report Preview first is common to all printouts in Ezra. Check what each button at the top of the page does. If you have downloaded the software for creating PDF files you must choose the “Print whole document” option (LHS button). You can limit the number of pages to save using the Mark/Unmark button (v).
- Note also the “<?> Need HelpMaking a Decision” button for more help.
- The “Tutorial” button reintroduces the spoken message for this section.

6.4.6 SECTION 4: TEAM RECRUITING

- This Training Reminder also has an FAQ (frequently asked questions) section.
- More help is given by clicking the     >     buttons.
- Data for potential team members has probably been downloaded from the previous leader’s PassOnFiles.Ezra file.
- The “List/Update Team Recruiting Database” section gives access to the Potential Team database. Note the Wisdom of Kairos list, the <?> Need Help button and further FAQs.
- Check how to add/change/delete data from this list. Note the importance of the “Selected for Team” box.
- The mail merge, set letters/forms and Mail labels facilities are first introduced.
- There is also a choice of documents to be printed to help with recruitment.
6.4.7 SECTION 5: TEAM ASSIGNMENTS

- Note “Training Reminder”, “Tutorial”, “<> Need help” buttons.
- The “Enter/Update Team Members” section only works with the “Selected for Team” people. You can add a new Team Member direct or go back to Section 4 and add a potential member.
- Mail button (this gives the option of mail merging etc)
- Assign talks – note green dot info and access to printing Talk Outline and Guidelines.
- Note the facility to access Talk Outlines in MS Word format.
- Assign jobs – note the Listing of Standard Jobs (be wary of adding to this list). You can enter “Local Community Titles” (they will appear on all printouts) by using the change button. Note “Wisdom of Kairos” and “Tell me more”. Check with your Regional Committee about your responsibilities for Financial Reporting.
- Chapel assignments– note red warning about the schedule (Schedule should have been entered and checked with FSCOPY transfer from previous leader.)
- The Sleeping Arrangements (double click on each name to assign data) and Coordinator’s Supply List may be useful and adaptable.
- Check the various printout options.

6.4.8 SECTION 6: MEETING PREPARATION

- This is the section you will probably spend most time on.
- Don’t forget the “Training Reminder” and “<> Need help” buttons.
- The “Team Meeting Preparation” button leads to all agenda and resource information for Team Formation meetings
- “Access the various....” button gives a full collection of printable resources to be used during Team Formation. Many of these resources are also accessible in the next option under “Agenda Central”.
- Meeting agenda can be produced using steps 1 & 2 (do this only once). Ezra does all the scheduling and prioritising. Be creative with this to suit your situation (e.g. think in terms of sessions rather than whole meetings or days, particularly if using a whole weekend).
- “Everything You Need” button gives an overview.
- Building Your Plan data can be transferred from the previous leader or started from scratch using steps 1 & 2 (do this only once). Ezra does all the scheduling and prioritising.
- Agenda Central is the all important database – note the ability to change data, view video examples and instructions, print agenda & handouts. Check the “What You Should Know” section and the “Leaders Notes”.

EKI Manual Ver 05/13   Page 83 of 93
• Double click on an agenda item to explore and change, if necessary, description information. The “Change Item” button also accesses this screen.
• You again have access to Mail Merging facilities.
• The Meeting Attendance roll book may be useful.
• Note the variety of printout options, including whole Workbooks.

6.4.9 SECTION 7: PARTICIPANTS AND HOSTS
• Check “Training Reminder”.
• The “Enter/Update Participants” button gives access to the database of guests (use insert/change/delete options)
• The “Load Participants from Excel” feature requires a specific setup – instructions are given.
• The Prayer Partners included in the “Assign Hosts & Prayer Partners” option refers to support team members who will specifically pray for that guest.
• The assignment worksheets may be helpful in prayerfully considering Guest’s background before assignment to a family.
• The actual assignment is done (“Assign Participant to Family” button) by dragging names onto a table.
• Note fourth day speaker guidelines
• Note Inside Servant assignments
• Check the various printouts

6.4.10 SECTION 8: SHORT COURSE SCHEDULE
• Note the importance of loading the schedule before making any chapel assignments.
• If you have loaded the schedule from the last leader (FSCOPY file), this is now labelled “Standard Kairos Schedule”.
• Do not reload a schedule.
• Schedules can be revised by the normal insert/change/delete functions.
• <?> need help and FAQ may be useful.
• There are three versions of printouts with various other options. I have found that some Ezra printouts are quite extravagant in their layout. You may have the facility to adjust this with your printer functions. Otherwise produce electronic versions and edit. MS Word versions are stored in the FreeSpirit file on your C drive.
6.4.11 **SECTION 9: FINAL PREPARATIONS ("LAST MINUTE STUFF")**

This is a list of various printouts that may or may not be useful. Such lists are also included in other sections of Ezra and in the Table of Contents on the home page.

6.4.12 **SECTION 10: INSTRUCTIONAL REUNION**

The Instructional Reunion is just as much the responsibility of the leader as is the Short Course. There may be delegation of responsibilities during presentation because of unavailability at the time, but planning and team training should be done along with the Short Course planning.

Full resources (in similar format to Short Course) are available: talk & job assignments, talk outlines, schedule etc).

Although the given schedule assumes a full day event, the Instructional Reunion could be conducted over a number of weeks during the Journey Program sessions and, in fact, is a desirable starting point for the six months of Journey after a short course.
7 WHAT TO DO IF.........

Every Kairos Leader is faced with a situation that is not completely covered in the manuals or by a specific Kairos policy. Understanding the background and the reasons behind what happens on a Kairos course enables a Leader to discern what is best and respond rather than react to unforeseen circumstances. In a perfect world there would be no surprises, no disruptions, no problems. The fact that we are doing prison ministry is a pretty strong indication, however, that this is not a perfect world.

It is impossible to anticipate all the situations that could come up. New problems occur with each course. We know right from the start that we are engaged is some very serious spiritual warfare, and Satan can be very creative with his destructive activities. However, as Christians we know where the real power lies -who is really in control-we can be confident of the final outcome. Nonetheless, we should be familiar with as much knowledge and understanding of what the Kairos ministry is all about so that we will be able to respond to each situation in a way that is consistent with our mission and objectives. This is one of the primary reasons that you are attending this EKI.

Where can you go to get help if an unanticipated situation arises? There are several resources available to you as a Leader:

The Kairos Course Manual and Continuing Ministry Manual. You might be surprised with the amount of information contained in these manuals. Read them carefully, and understand just where in the manuals various topics are covered. The Kairos Operations Manual.

As a Leader, you should have a copy of the Operations Manual. It contains a specific listing of the essentials of Kairos and detailed guidance on organizational matters. However, because this manual is only published about every 5 years, there might be some new or changed policies that are not contained in the manual. Changes are usually published as necessary through the National Office, and can be highlighted during EKI. Local leaders can very experienced and wise individuals, who probably have encountered the situation you are dealing with, or one very similar, sometime in their past experience. The Kairos National Office is available to help you address any issue.

Following are some of the situations that have come up in the past. They are listed in the sequence of ministry activities. This list is by no means exhaustive, but perhaps you can relate your particular circumstance to one of those listed.

7.1 PRE-MINISTRY, OR "INSTITUTIONAL AGREEMENT" PHASE

Negotiations to begin a new course are never conducted by a Team Leader in isolation. All of this Pre Ministry section should be undertaken by the Regional Committee, in conjunction with the State Council at least.

Circumstance: The prison you are talking with about beginning a Kairos course wants to have the ministry but wants you to do the course in just 3 days.
Response: Negotiations to begin a new ministry should only be conducted in conjunction with the State Council. Kairos Short Courses can be conducted in shorter timeframes, but not without the approval of the State Council and Executive Director.

Circumstance: The prison administration desires that you present the Kairos program, but the chaplain insists that the residents who are participating and the team attend his chapel service as part of the weekend.

Response: Kairos works alongside Chaplaincy programs. The chaplain's service is not a part of the Kairos program, and therefore cannot be attended during the course. However, Residents are more likely to attend chapel services after the Short Course than if it were not conducted. Encourage the chaplain to take part in the Forgiveness Service and the Closing, and to attend as much of the course as he/she is able, but explain to him that you cannot attend his service. If he/she insists, as a condition of presenting Kairos at the institution, it is not Kairos time at that institution. The general rule is that the program cannot be altered by adding or subtracting elements of the program, or by changing the sequence of the elements.

Circumstance: The prison is willing to have you present the Kairos program, but wants you to present it on days other than Tuesday to Friday.

Response: If your outside community is willing and able to do so, go for it! There is nothing sacred about any particular schedule.

Circumstance: The prison desires that you conduct Kairos courses, but will not allow you to return for an Instructional Reunion, Monthly Reunions, or 2-Day Retreats Or Journey.

Response: The Kairos course is just the introduction to the total Kairos continuing ministry program. By not permitting you to present the entire program they have indicated that it is not yet Kairos time at that institution. Note that this is an issue of content, not format. If they will permit you to conduct a continuing ministry, but in a format that is not exactly as described in the manuals, you may consider going forward with the program if your outside community can support it. Note also that there may be extraordinary circumstances, and decisions of this nature should always be made in concert with the Regional Committee and State Council.

Circumstance: The prison will allow you to present the entire program, but will not allow you to bring any food, including cookies, into the prison.

Response: Go forward with the ministry. Food brought in is nice, but not essential to the ministry. Look for other solutions, such as eating in the dining facility with the prisoners. (A great witness for Kairos!) Lobby hard for home made biscuits, but even they are not a deal-buster. A similar situation may arise concerning sealed letters for personal agape. It is the content of the individual letters that count the most, not whether or not they are in sealed envelopes. Work with the administration on these issues.
7.2 TEAM FORMATION PHASE

Circumstance: You plan on having 5 table families on the course, but can only recruit enough volunteers to have 2 team members per table family.

Response: As the experienced Team Members to assist with recruiting from amongst those in their Churches who have hearts for Ministry. If you are unable to get more volunteers, reduce the number of table families on the course until you can support a table family structure of 3 team and 6 residents per family. This design is intentional and important.

Circumstance: You have recruited a team large enough to fully staff 5 table families with 3 team per table family, but you only have 4 clergy.

Response: Try to recruit harder. If you are unsuccessful, and if the clergy you have recruited are ecumenically balanced, pick an experienced, spiritually mature member of your team and assign them as clergy for the final table family. Make sure that the individual you pick, the team, and the residents know that he/she is not a clergy, and is not available for spiritual counselling for the course. This should be done only as an exception, and limited to one table family.

Circumstance: When you approach a specific individual to ask them to be on the team, they tell you that they want to and are willing to meet all the obligations except one team meeting, where they have to attend their daughter’s wedding on the date of the team meeting.

Response: [Team Formation is more important than the training element, and each member must be able to attend at least 75% of the team preparations if formation is to be effective. Team formation is your most important job as Leader, and attendance at team meetings is critical to the formation of a team representing the Body of Christ.] Thank them for being up front with you on this matter. Ask whether they would be willing for you to update them on the content of the formation on a different day. If this is possible, then include them on the team, but be careful about which role you assign them to. If they indicate that they cannot be available to catch up, do not select them to be on the team. Ask them to pray for the team and the course, and to be sure to apply to be on the next team. There is no point in asking people to serve on a team when you know they cannot meet the minimum obligations.

Circumstance: Even though you have clearly outlined the obligations of being a team member, and all of those you have selected have agreed to meet those obligations, a team member misses a team meeting to attend a family reunion.

Response: Offer to bring them up to date once. If they are willing to do this, they may remain on the team. If not, remove them from the team. Ask them to pray for the team and the course, and to be sure to apply to be on the next team if they can meet all the obligations.

Circumstance: Even though you have clearly outlined the obligations of being a team member, and all of those you have selected have agreed to meet those obligations, a team member misses a team meeting because of personal illness or illness in the family.
Response: Pray for them at the meeting. Be sure you contact them personally after the meeting, tell them you missed them, and provide them with all the information that was disseminated at the meeting. Make sure they are aware of all the details about the next meeting.

Circumstance: The day before your final team meeting, a faithful team member calls and advises you that for unforeseen job related reasons they have to drop off the team and will be unable to attend the weekend.

Response: Thank them for calling you, and ask them to be sure and apply to be on the next team they are able. Reassign their job and/or talk assignments to other team members. Do not replace them with a new team member unless they had a unique skill or position on the team, such as your only Musician. By the way, this is a good reason to recruit a few more team members than you actually need. This situation seems to occur on nearly every course.

Circumstance: You have completed team formation, and the week before the course the prison has an incident and the chaplain advises you that the course cannot go on as scheduled.

Response: If a new date in the near future for the course can be established, set up another team meeting shortly before that date to refresh and renew the team before conducting the course. If no new date can be established, disband the team and start over if and when a new date can be established.

7.3 COURSE PHASE

Circumstance: Something interrupts the course (counts, incidents, weather,) that causes you to fall significantly behind. How do you make up lost time?

Response: You are given the authority and the responsibility by your Regional Committee to run the course according to the Kairos Manual. That is your job. In the prison environment, all manner of delays can and do happen-frequently! When delays happen, it becomes your job to make the best of what you have. There is some "fluff" time in the schedule to made the course relaxed. Try to keep it that way.

Never cut:

- Meditations and Chapel Visits - their call to be spiritual
- Breaks - nothing is learned if people are uncomfortable
- Discussion time - forming family, learning to be heard

May trim or combine:

- Poster time - one poster for two talks, perhaps either/or
- Some talks
May cut:

- Some talks if necessary. All of last day's talks may be picked up in the Instructional Reunion and Monthly Reunions or Journey programs
- Some song sessions

**Circumstance:** Significant time lost on day 2. **Response:** Push day 2's talks to day 3.

**Circumstance:** Significant time lost on day 3. **Response:** Eliminate last two talks on the day. They may be presented at the Journey Program if needed. If at all possible, keep the Forgiveness Windup as the last activity on day 3.

**Circumstance:** Lose all of day 3 (it has happened!) **Response:** Do day 3's schedule on day 4. Closing will become Open Mike. Day 4's talks may be presented on journey program.

**KEEP IT RELAXED.** THE RESIDENTS WILL NEVER KNOW IF SOMETHING IS MISSED.

**Circumstance:** A resident advises you on day 2 morning that they have a visitor coming to see them on day 3. **Response:** Give them the option of cancelling the visit or dropping out of this course and perhaps attending a future course. If they choose to receive their visitor, do not let them return to the course. You may replace dropouts with alternates right up to the "Choices" talk; once that talk has begun there will be no more replacements.

**Circumstance:** A resident advises you on day 4 morning that they have a visitor coming to see them. **Response:** Explain to them that if they choose to go to their visitation they will not be allowed to return to this course. Relate it to the "Choices" talk they heard on Friday. They will be eligible to attend future courses. Understand that it might be more important to the individual to go to the visitation than to remain at the course.

**Circumstance:** A resident advises you that they have a doctor's appointment or must go pick up their medications at some point during the course. **Response:** Live with it. This is part of prison life. Encourage them to return to the course as soon as they can.

**Circumstance:** Residents drop out of the course at any time after the "Choices" talk. **Response:** Do not replace them. Do not re-shuffle table families. Go with what you have.

**Circumstance:** Several of the residents attending the course are professing members of other faiths, e.g., Muslim or Jewish. **Response:** Welcome them with love and respect. Spread them out among the table families. Be sensitive to how they react to specific activities on the course, such as prayer, singing, and the Cross Ceremony. They must attend the entire course, just like everyone else.
**Circumstance:** A resident becomes disruptive or causes other problems during the course.

**Response:** Turn this problem over to the chaplain. Work with the chaplain to resolve the problem. Do not confront the resident with your authority - you have no authority over him/her.

**Circumstance:** A team member giving a talk goes 20 minutes over the allotted time for the talk, ignoring the signals from the Observing Leader to stop talking.

**Response:** Do not make a scene or issue in front of the residents. [Observing Leader: Make a note of this character for when it comes time to select your team!]

### 7.4 POST-COURSE ACTIVITIES.

**Circumstance:** You are only allowed a half day for the Instructional Reunion.

**Response:** Shorten or combine the talks. Reduce the "practice time." Try to organize the residents into functioning groups, if possible.

**Circumstance:** Attendance at Monthly Reunions by team members is poor.

**Response:** Personally call each team member to remind them of the Monthly Reunions and their commitment to attend them. Speak to them personally; do not just write or email them. You, as the Leader, are still responsible for the team.

### 7.5 DISCIPLINE

Unfortunately, some Kairos volunteers occasionally become undisciplined or disobedient, and cause problems to the local ministry. When this happens, every effort should be made by the local leadership to confront them in a loving and caring way to convince them to stop their disruptive activities. In most cases, to do so will resolve the problem. However, in some cases disciplinary action is required. The only action that can be taken to discipline a Kairos volunteer is to remove them from participating in the ministry.

The Operations Manual offers several suggestions as to formal disciplinary actions that can be taken at the Regional committee and State Council level. These are usually also very painful to everyone involved.

By far the most efficient and least painful means of discipline is to use the absolute power of selection and non-selection vested in the course Leader and Regional committee and State Councils. The course Leader is required to choose who will serve on the team, and Regional committees and State Councils select and approve who will serve as course Leaders. If a Leader has a volunteer known to be a disciplinary problem on his/her team, they have only themselves to blame. It is a wise policy to have the Leader run their prospective team list by the Regional committee before invitations to serve are made to help prevent disciplinary problems.
7.6 SUMMARY

Kairos leadership must be completely familiar with Kairos manuals, programs, policies, and procedures. They must know not only "what", but "why". Armed with that level of knowledge, mature judgment, extensive experience, organizational support, Christian love, and covered with prayer, they are prepared and expected to confront any situation and resolve it to the glory of God.
Refer to Section V and Section VI of the red Program Manual for more details.