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1. THE EKI 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.

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 a 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.

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.

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].

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.

Description of the Ministry

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.

The Purpose of Kairos INSIDE

The purpose of Kairos Inside 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.

The Essence of Kairos INSIDE

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.
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 and in some cases 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.

Kairos Outside

Kairos Outside For Women

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.

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.

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

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.

Kairos Outside for Men

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.
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.

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.

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.

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.

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 website [www.throughcarejigsawgroup.org.au](http://www.throughcarejigsawgroup.org.au) describes 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.
3. 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.

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.

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:

- God is.
- God loves each and every one of us.
- Jesus is the Son of God.
- Because of Jesus’ death, our sins are forgiven, if we accept that gift.
- 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.
4. KAIROS SYMBOLS

What is the basis of the Kairos logo?

Kairos is an Interdenominational and Ecumenical Ministry.

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.
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.

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 piscis 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 piscis. If you are Anglican, your diocesan symbol is encased in a vesica piscis. 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.

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.
5. 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 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:

<table>
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<tr>
<th>Differences in “Participants”:</th>
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<tr>
<td><strong>4th Day Movement</strong></td>
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<tr>
<td>Target potential spiritual leaders</td>
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<tr>
<td>They regularly attend church</td>
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<tr>
<td>Comfortable with their church practices</td>
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<tr>
<td>For most part trusting of each other</td>
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<td>Loving, giving, with servants hearts</td>
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<th>Differences in “Purposes”:</th>
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<tr>
<td><strong>4th Day Movement</strong></td>
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<tr>
<td>Develop/encourage “spiritual leaders”</td>
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<tr>
<td>Extend loving “family” and support system</td>
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<tr>
<td>Put action to their forgiveness by God</td>
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<tr>
<td>Greater involvement in “community”</td>
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<tr>
<td>Enhance the “Christian Community”</td>
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<th>Differences in “Program”</th>
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<tr>
<td><strong>4th Day Movement</strong></td>
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<tr>
<td>Communion is permissible</td>
</tr>
<tr>
<td>Goal setting in their lives</td>
</tr>
<tr>
<td>Encouragement of “discipleship”</td>
</tr>
<tr>
<td>Sponsorship is very workable in free world</td>
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<tr>
<td>Designed for return loving environment</td>
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<tr>
<td>Palanca/Agape is not limited</td>
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<td>Different talks &amp; meditations. For example: Ideals</td>
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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
6. ORGANISATION OF THE MINISTRY IN AUSTRALIA

National Operations

Kairos is active in most States in Australia. 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]

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, i.e. 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. i.e. “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.

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.

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.

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.

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?

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.

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.

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.

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.

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.

Engagement Of The Opposite Gender On Ki Teams

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

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

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.

Intellectual Property

Copyright law applies to all KPMA and KPMI Intellectual Property.

This session law 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.
KPMA OCCUPATIONAL HEALTH AND SAFETY POLICY

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 its 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.

(DRAFT) CRITICAL INCIDENT MANAGEMENT POLICY

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

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.

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

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...

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.

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.

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.

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.

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.

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.

Food disposal

Food that has been recalled or returned or that may not be safe or suitable must be labelled 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.

Food recall

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

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.

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.

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.

Animals and pests

Premises must be kept free of animals and pests.

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.
7. **KAIROS VALUES**

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.

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 wellbeing 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.

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.
8. 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.

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 intelligence is shared by all.
Our strengths are shared by all. Our rest is shared by all.
Our liabilities are shared by all. Our work is shared by all.
Our talents are shared by all. Our failures are shared by all.
Our inabilities are shared by all. Our successes are shared by all.
Our skills are shared by all. What we lack is shared by all.
Our sinfulness is shared by all. What we have become is shared by all.
Our holiness is shared by all. Our individuality is shared by all.
Our ignorance 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."
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.
Foot Washing Commissioning Service (in Team Formation)

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 become 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.”

Team Members go and select at random one participant each and wash their feet. Then they retire to the rear of the sanctuary. Those who have had their feet washed then invite another participant 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, great leaders had a flag around which the followers rallied.

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?
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.

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 un-prayed 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.
9. RESEARCH QUESTIONS BASED ON THE RED PROGRAM MANUAL

The sets of questions listed below, under each heading, are intended to guide small groups through key information, found in the Red Program Manual, about various aspects of preparing for and presenting the Kairos Inside Course. It is suggested that when groups have found answers they share their findings with all other participants on the EKI Training Weekend.

TEAM FORMATION (RED MANUAL SECTION III)

1. What is Team Formation, particularly as it applies to the Kairos Inside (KI) ministry? (III-1)
2. What is the purpose of the Riverbanks concept? (III-2)
3. Where within the KI ministry are the “Riverbanks” the most narrow? (III-3 - III-11)
4. Where within the KI ministry are the “Riverbanks” the widest? (III-3 - III-11)
5. What are the criteria for choosing a Leader for a KI course? (III-14,15)
6. What is the Leader’s role in Team Formation? (III-15)
7. How can the Leader best recruit team members? (III-17,18)
8. What are the criteria for a volunteer to become a team member? (III-18)
9. What is the main criteria for assigning jobs, talks and meditations to team members? (III-19,20)
10. Why should all talks (and some meditations) be previewed? (III-20,21)
11. The Kairos Short Course progresses through four encounters: Kairos, Self, Christ, Others. Which talks belong to each encounter? (I-7, III-21, 22)
12. What is the importance of Meditations and other chapel assignments? (III-23,24)
13. Is there a set number of team members required for a Short Course? (III-27,28)
14. What are the essential team positions for a Short Course? What can be optional (or varied) if there is either a small number of guests or a limited number of team members available? (III-24,25,26)
15. Why are hosts assigned to each guest and what is the role of the host? (III-28 – III-30)
16. Support Team requirements are very much dependent on what is permitted by the institution. Discuss the particular restrictions and hence Support Team requirements for your Short Courses.
17. What is the role of Prayer Partners? (III-32)
18. What is the purpose of Agape in the KI ministry? What restrictions apply (particularly with the letters)? (III-32 – III-35)
19. How should the KI program be funded? (III-35,36)
20. What part does music play in the KI ministry and hence what is the role of the Music Leader? (III-36 – III-39)
21. What is the role of and what restrictions apply for a Resident Servant during the Short Course? (III-39)
22. What are the main purposes of Team Formation meetings? (III-39 – III-41)
23. What is the main resource for the planning and presentation of Team Formation sessions? (III-13, III-41,42, III-46)
24. What is “Anonymous Servanthood” and where does it apply in the KI ministry? (III-43 – III-45)
25. What preparations are needed for a successful Closing Ceremony? (III-50 – III-52)
26. What restrictions apply during a Closing Ceremony? (III-51,52)
THE SHORT COURSE (RED MANUAL SECTION IV)

1. Managing the Schedule. Can you share any experiences you have had in making timing adjustments? After reviewing the manual pages IV-1, 2 do you have any suggestions?
2. Which of the items to avoid are likely to be a temptation to your team members? (VI-2,3)
3. What do you think is the purpose of the Poster party? (IV-28,29)
4. Read through the Day I Evening Team meeting (IV-28, 29). Are there any points of discussion from these, especially points 9 or 10?
5. Read the process for Personal Agape (IV-78, 79). Is this how you team does it? What arrangements do you make to read/check personal agape, especially letters from team members? (III-34,35)
6. Forgiveness Windup (IV-108 – IV-112). How is this done in your institution and what adaptations have you had to make? Are you allowed to distribute special biscuits?
7. Meditation to Heal Past Memories (no longer optional) and The Rooster Story are more recent additions. How are they handled with you teams? (IV-115, IV-118 - IV-121)
8. Within the Never Give Up talk (note the title change) the Prayer & Share Breakout format is introduced (see IV-138). Comment on your experiences with this.
9. Family Prayer Circle (IV-140,141). Comment on your experiences with this.
10. Closing ceremony. (IV-146,147). Any difficulties with set up and running of this?
11. How do you handle the destroying of posters etc.? (IV-147)
12. Do you have any further comments/questions of the running of the Short Course?

The continuing ministry (Red Manual Sections V & VI)

SECTION V - Instructional Reunion

1. What is the importance of Prayer and Share fellowship within the prison? (V-1, VI-1)
2. Who are the most important people a Kairos graduate should be looking to for support? (V-1)
3. What forms can Prayer and Share groups take? (V-2)
4. What is the purpose of the Instructional Reunion? (V-3)
5. What forms can the Instructional Reunion take? (V-4)
6. How many Team Members should be part of each “family group” during the Instructional Reunion? (V-6)
7. What is the importance of Talk #1 during the Instructional Reunion? (V-17)
8. What are the topics for Talks #2-6 based on? (V-7, V-16, VI-3)
SECTION VI – The Continuing Ministry of Kairos

1. What is the purpose of the Continuing Ministry of Kairos in its various forms? (VI-1)
2. Where in the Red Program Manual can I find explanations of the headings on the Grouping Card?
3. What are the essential aspects of the Journey Program? (VI-16)
4. What are the four conditions that form the basis of the Journey Program? (VI-17)
5. In theory, who should prepare and lead the Journey Program? (VI-16)
6. In practice, who prepares and leads the Journey Program in your institution?
7. What role should Team Members play during the Journey Program activities? (VI-16, VI-19, VI-20)
8. What are the three basic needs, which when satisfied, will help a Kairos graduate to grow the experiences introduced in the Short Course? (VI-19)
9. How realistic is the schedule on page VI-23 for the Journey Program in your institution?
10. Many institutions do not allow a Two-Day Retreat. However, how can the resources on pages VI-30 – VI-38 be used during the Journey Program in your institution?

DO’S and do NOT’S (Pages III-53, 54)

1. From the list of DO’S choose the “TOP TEN” that you think are the most important and explain why.
2. Which of the DO’S have you found the hardest to follow? (You can choose more than one.) Explain why and how you could overcome the problem.
3. From the list of DO NOT’S choose the “TOP TEN” that you think are the most important and explain why.
4. Which of the DO NOT’S have you found the hardest to follow? (You can choose more than one.) Explain why and how you could overcome the problem.
10. RESOURCES TO HELP THE LEADER

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.

The Regional Committee will have a role to play in what resources are available for the next Short Course Leader, these can be some of the following:

- EZRA including EZRA Support Group
- Local knowledge and documents to assist the Leader to make certain decisions
- Kairos EZRA Support website
- VMS Coordinator for that Region
- Advising Leader and their information / knowledge from previous Short Course

10.1 EZRA including EZRA Support Group

Before you are able to use EZRA, a new EZRA disc will need to be purchased through your Regional Committee from KSO. Once the Regional Committee have received the disc and registered the EZRA disc to a particular Short Course, you will be able to load EZRA onto the computer.

Usually there will be a person on the Regional Committee who will be able to support you through this process or do some sort of hand over from previous Leader. If the Regional Committee is not able to help you with the start and registration of EZRA you can contact the EZRA Support Group to support you with the process.

Bear in mind that the Observing Leader is now able to use a copy of the EZRA disc to learn and follow the Leader as they go through the planning stage.

The EZRA Support group is a group of EZRA competent people across Australian and at present there is at least person in each state that can help you. If you need help with an EZRA related problem or some support to register your EZRA, send an email to ezrasupport@kairos.org.au and you will be contacted by the relevant person.
When sending information through to the EZRA Support email address, try and give as much information as possible to help the person receiving the email to work out how best and who to support you.

If you feel you have enough knowledge about EZRA and would like to join the EZRA Support group, send an email to same address as above.

10.2 Local knowledge

This includes documents to assist the Leader to make certain decisions

Most Regional Committees have built up information over a period of time regarding the specifics of the jail your Short Course is going to run in, you may be aware of some of these but not all of them.

As the next Observing Leader, Short Course Leader and Advising Leader you are able to sit in on the Regional Committee meeting as an ex-officio member and take part in the meeting. This is the best way to find out what is going on in the region but most of all those little pieces of information you have not heard.

Ask the Regional Committee if there is a specific source where all the local information is kept. If this is not available, why not start to keep all this information yourself and have it ready for the next leader when you finish leading.

10.3 Kairos EZRA Support website

http://www.kairosezra.com

Mike Springer the author of EZRA has put a lot of time into EZRA over many years and has now setup a website where you can obtain more information, tutorials and videos on how to do various things in EZRA.

The website, although using American terms is very useful and should be the first stop for any EZRA questions you may. Please do not email Mike Springer and ask him for support, you need to use the ezrasupport@kairos.org.au email address

Please note the following when using this website and as Christians we need to be obedient:

All Ezra tutorial videos are copyright (c) 2013 by MISSIONeering, Inc. All rights reserved.
You may not post links to these videos on any web site
However, you may post a link to www.kairosezra.org

Other useful websites for Kairos Resources include:

www.mykairos.org    Kairos Prison Ministry International’s website
www.kairos.org.au    Kairos Prison Ministry Australia’s website
10.4 VMS Coordinator for that Region

If you have been attending the Regional Committee meetings you will no doubt be aware that KPMA have a Volunteer Management System (VMS). This is a database of all the volunteers, chaplains, companies that have dealt with Kairos in any way.

Each Regional Committee has a person who keeps the VMS up to date, this person will be able to give you a fresh copy of the database to load into EZRA, as they would have been keeping it up to date during the period when a Short Course may not have been active.

They will also be able to help print you any reports you may need with information you could use for calling team. You will also need to provide them with information on any new team or other persons that are interested in Kairos.

This can be done in many ways but is best done using the KPMA Team Selection forms. For KPMA to keep a person’s information in the VMS, we need that person’s permission and the forms covers this best in that. The VMS Coordinator is also able to track the Department of Corrections clearances using the VMS. Below is a copy of the Team Selection form you will need all team members to complete, please do not use these forms for the team, your Regional Committee will have these for you.
Team Member Information, Agreement & Privacy Policy

This Form is usually completed before or at the first team formation training. A team member completes and signs this form in agreement to have their details recorded in the KPMA Database.

KPMA Privacy Policy:
Kairos Prison Ministry Australia will comply with the requirements of the Privacy Laws. The information provided by you will be held in a secure database under the control of Kairos Prison Ministry Australia (KPMA). This information will be used for the primary purpose of informing you of programs organised by KPMA and associated administrative functions. It will also be used to inform you of activities, events and general information about KPMA. Except as required by law, your information will not be disclosed to any other person or organisation. Further information is available on the Kairos Website (http://kairos.org.au/privacy-policy/) or by contacting the Kairos Support Office (02 9987 2016) and requesting a copy of the Privacy policy.

Please Note:
The purpose of this form is to record relevant details to assist in team selection and to prepare for the Kairos short course. At no time will personal details be passed on to anyone else other than those directly involved through attending a Kairos event or Kairos leaders organising the event.

Your personal details will not be revealed or made public, unless you have provided your direct consent. Your information may be used by selected Kairos Members only to:

- Inform you of events, updates and relevant information
- Passed on to the leader for consideration to be on a Kairos team
- Overall analysis of Kairos participation

Kairos Information (to be completed by the leader prior to distributing the forms)

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<tr>
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<td>Kairos Leader Name</td>
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<td>Kairos Postal Address</td>
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Contact Information (recorded in the database - team member to complete)

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<th>PREFERRED NAME</th>
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Is this your permanent Address

YES | NO | I am at this Address Until | DATE: | STATE |

EMAIL (preferred)

EMAIL (secondary)

TELEPHONE (day) ( ) | TELEPHONE (evening) ( )

OCCUPATION (optional)

Language other than English

I consent to: (please circle relevant choice)

1. My details on this form to be held in the secure KPMA Database

I understand that my details can be removed from the database at any time on request. Details will only be used as stipulated above and as per the Kairos Privacy Policy

AGREE | NOT Agree

2. My details to be provided for team selection or relevant involvement in Kairos

AGREE | NOT Agree

3. To receive Kairos notifications regarding local events and relevant information

NOTE: Correspondence is usually sent via Email. Please indicate which you prefer

AGREE Post / Email | NOT Agree

4. To receive general Kairos information from the Kairos Support Office / Kairos Prison Ministry Australia

AGREE Post / Email | NOT Agree

Print Name | Signature | Date:

NOTE: if emailing a digital form, please type in your name in both the ‘Print Name’ and ‘Signature’ boxes.
This Form is usually completed before or at the first team formation training
A team member completes and signs this form in agreement to abide by the Kairos Rules

**Personal Information** (recorded in the database - for team selection purposes) Add an additional page if you wish to provide more information

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<th>Kairos Outside</th>
<th>Preparation for Kairos (PfK)</th>
<th>Kairos Torch</th>
<th>Emmaus</th>
<th>Cursillo</th>
<th>Other</th>
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<th>Please list your special gifts &amp; talents</th>
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**Special Needs** (NOT recorded in the KPMA Database)

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**Prison Relationship** (NOT recorded in the KPMA Database) Complete if relevant for the institution OR discuss this with the Kairos Leader

<table>
<thead>
<tr>
<th>Are you an Ex-Offender?</th>
<th>YES</th>
<th>NO</th>
</tr>
</thead>
<tbody>
<tr>
<td>Are you on a visitation list for any inmates in prison?</td>
<td>YES</td>
<td>NO</td>
</tr>
<tr>
<td>At which correctional facility?</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| Security checks (only clearance currency is recorded in the KPMA Database) |
|-----------------------------|----------------|---------|----------------|---------|---------|---------|---------|---------|---------|
| Driver’s licence / Passport number | Clearance Form: | Current | Expired | Being processed |
| Completed the Dept. of Corrections training | YES | NO | Month / Year trained | Clearance Form | Expiry date: |

It is a requirement to complete this form in order to be considered as a prospective Team member. Filling out an Application does not guarantee a position on the Team.

A mandatory Team Formation period is required in preparation for each Karios Course. Its primary purpose is to unify the Team in the Spirit of Christ. This Team Formation period is highly structured with a well-defined agenda. The Team learns about the prison environment and current rules of the prison. Specific tasks pertaining to the program are defined, explained, and assigned during the Team Formation. Team service also includes the participation in Karios’ continuing ministry - such as monthly meetings at the prison.

I agree to:
- attend the Team Formation meetings
- participate in the continuing ministry of Karios
- abide by the rules and policies of Karios and the prison
- support, in good faith, the Karios activities, as well as the theological and scriptural content of the talks as outlined in the Karios Inside Australian Manual
- Abide by the rules of confidentiality
- Pay the voluntary team contribution of $_______ as indicated in the team leader’s letter. (If I am not financially able to do so, I can discuss the matter with the team leader. Finances are not a barrier to being on team).

I acknowledge that I have read and agree to abide by the Statement of Faith, Purpose of Karios and the Karios Prison Ministry Australia (KPMA) Code of Conduct.

<table>
<thead>
<tr>
<th>Print Name</th>
<th>Signature</th>
<th>Date:</th>
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NOTE: if emailing a digital form, please type in your name in both the ‘Print Name’ and ‘Signature’ boxes.
11. 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, and 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 be 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.

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 homemade 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.

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.
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.

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 make 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!]

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.
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.

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.