

# KAIROS OF COLORADO, INC

P. O. BOX 25004

COLORADO SPRINGS, CO 80936

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"I was in prison and you came to me."

Matthew 25:36



PRISON MINISTRY

## "GOD'S SPECIAL TIME"

Volume 10 #4 -- Christmas 1992

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### KAIROS COMES BACK

The following was said by an inmate at the men's Territorial #14 Closing:

*"Being in Kairos has meant more to me than I show. I don't show feelings easy. I've seen some who come into prison and say they'll come again and they don't. I know you will come back, and I praise God for that."*

Yes, Kairos is the ministry that comes back. But we need lots of **HELP FROM YOU** in order to meet the expenses of our program. Our team members already give generously of their time and talent. They simply cannot cover all of the costs themselves, nor should they be expected to.

We pray that all of you will let God bless you for being partners in this ministry with your prayers and your financial support. We have no paid staff, so every donation goes directly to ministry expenses. Remember that "God loves a cheerful giver", use the enclosed envelope, and

please help  
**KAIROS COME BACK**

### TERRITORIAL 14 CLOSING

We found God, no prejudice, love caring, a way to cry, to share, community, a family, truth, good food, no pressures.

These four days helped me see that I can be light for the Lord in this dark place. After the forgiveness ceremony last night, I called my ex-wife to ask forgiveness.

We're taking a life insurance policy we can put into effect whenever we're willing to pay the premium.

I listened to the talks, but not with my heart. Then, in our prayer group, when I got the cross in my hand, the Lord about blew me over. It was like I was at the end of a tunnel and everyone else was far away. It really humbled me, and I really heard the talks after that.

We're taking a set of keys to life. How we use 'em is up to us.

The Lord brought me to prison to open my eyes. He's got better things for me out there, and now I know it. I asked my parents to forgive me for backsliding. The Lord's the best friend anyone can have.

continued next page -----

**KAIROS NEEDS FINANCIAL SPONSORS**

We currently reach over 300 new inmates each at a cost of over \$100 per inmate. Please back our "front line" team members with your help. Please send this form and mark **TREASURER** on enclosed envelope.

AMOUNT ENCLOSED: \$ \_\_\_\_\_

NAME: \_\_\_\_\_ PH: ( ) \_\_\_\_\_

ADDRESS: \_\_\_\_\_

CITY: \_\_\_\_\_ ST: \_\_\_\_\_ ZIP: \_\_\_\_\_

We still have Kairos logo **LAPEL PINS** for sale -- gold on red or blue --beautiful for gift and/or witnessing. Write **PINS** on enclosed envelope.

Number of **blue** pins \_\_\_\_\_

Number of **red** pins \_\_\_\_\_

Total number of pins \_\_\_\_\_

times \$5 each = \_\_\_\_\_ (FULL PAYMENT ENCLOSED)

NAME: \_\_\_\_\_ PH: ( ) \_\_\_\_\_

ADDRESS: \_\_\_\_\_

CITY: \_\_\_\_\_ ST: \_\_\_\_\_ ZIP: \_\_\_\_\_

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**KAIROS** needs your **CORRECT ADDRESS**. Returned Bulk mail is **EXPENSIVE**. If you are moving, **PLEASE** send your **NEW ADDRESS** on this form --> and mark **NEWSLETTER** on enclosed envelope.

**PLEASE PRINT:**

NAME: \_\_\_\_\_  
ADDRESS: \_\_\_\_\_  
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*more from Territorial 14 Closing -----*

I always thought I had a heart of stone, but it ain't so stony now.

I was only 19 when I came here, and I'm 22 now. All I knew was drugs and violence. But when I get out, it's going to be a different story, 'cause the Lord's writing my story now.

My family was well off. I did the street life just for kicks, not out of necessity. I was just bored by life. I was raised in the church, but I was trying to lead the Holy Spirit, couldn't see the Lord in my life anymore. Now I'm going to let the Holy Spirit lead instead. I finally faced my responsibility and I forgave myself. I thank God for people like you to help us see the light.

I was first incarcerated when I was 18. I'm 31 now and was only free two years in that time. I never could cry. I met the Lord last night and I could finally cry.

This is really touching to me. I've been fighting a situation I had. I could finally talk about it with someone this weekend. When I went to prison, my fiancé had an abortion because she didn't want our child to know Dad was a convict. Fr. X helped me name my daughter I never knew. All these prayers -- I found a family here. Only through Christ could that happen. I never thought I'd find love here, but I did. I thank God for all you and this program.

I haven't had this many hugs in my entire life!

This morning I took down all those sick pictures off my bulletin board.

I've always known God as my savior, but never took the time to get to know him. I didn't know God could be here for us guys. I told the guys back there that God loves them, too, when I gave 'em cookies.

I brought an open mind and empty stomach to Kairos. I found no pressure. I carried a lot of hatred for 21 years. I was able to burn that last night. I'm grateful for the peace that brought me.

I came with a very closed mind, almost an atheist. But after 3½ days of love and prayers, I understand what God wants -- me to be me and Him to be Him. It was scary to see myself close up, but you and God helped me do that.

All you people here (for this closing) just about blew me away!

I'm a fisherman, and I've told a lot of whoppers. But this is one fish (the Kairos fish) that will never get away from me.

*"I was in prison and you came to me."*

# THE WOMAN AT THE WELL

from a teaching by the Rev. Myrna Bevens

To understand this encounter, we need to know that the Samaritans no longer held completely to Jewish tradition, and the orthodox Jews deliberately avoided them.

So when John says that Jesus "had to go through Samaria", he's saying that Jesus knew, 'I have to go there because I know there is a need there, and I'm the one who meets needs.'

At Jacob's well in the heat of the day, they find a lone woman drawing water. This immediately tells us that she's an outcast, a woman of ill repute, shunned by the other women who come out early in the day.

Jesus sends all of the disciples away, because he doesn't want to confront this woman publicly. He's very sensitive and doesn't want to offend. Then he says to her, "Give me a drink." He's not giving macho orders here. Rather, he's putting himself on her level, showing his acceptance of her. Let's look at the meanings behind the words quoted. He's saying, 'I'm not better than you. I'm your equal. I need a drink and you've got the cup. Can I drink from your cup?'

Obviously she's taken aback, maybe thinking, 'You're an orthodox Jew. To you I'm less than — I don't count. You know I'm not a reputable woman, so what's your hidden agenda?'

He expands a bit, 'If you will share with me what you have, and you have the cup, I will share with you what I have, and I have living water. You can drink all of this water you want, but in the end you die, not only naturally but spiritually. The water I offer is eternal. It will nourish you spiritually, so that in essence you will never die. You will quench that thirst on the inside, and won't thirst for "Who am I?", "Where is my God?", "Am I lovable?"' She catches on — 'If you've got something that will satisfy the longing within, I want this water.'

Then Jesus says, "Go call your husband." When she answers, "I have no husband.", he affirms her, conveying, "Thank you for speaking truth. I'm a stranger, you could have told me anything. Thank you. I understand your situation. I know where you are, where you hurt, where your struggles are. And I have eternal life to give, but you have something to give me. You see, you have the cup. If you're not willing to share with me, then I can't share in return. I'm not asking to share your holiness and your godliness and your devoutness. I'm

asking to share in the midst of your brokenness, and for you to accept me even as I accept you. I want you to give me what you have, even if what you have is marred and broken.'

She gets a little skittish here, like 'Let's not pursue this subject, because you're probably going to end up telling me how I am worthless, helpless, and hopeless, and I need to get my act together and become a better person.' So she gets theological about worshipping God on this mountain versus in Jerusalem. But he zeros in on true spiritual worship — 'Worship in the truth of what God says, not what man says. Worship in spirit, worship from the heart — the externals aren't important. It doesn't matter whether you are Samaritan or Jew or Gentile — or Roman Catholic or Anglican or Baptist or Nazarene or Disciples of Christ. What's important is, do you worship God from your heart?'

Then she shifts again with, "I know that Messiah is coming." Here she could be saying, 'Even though we're not orthodox Jews, we're looking for the Messiah. We recognize we need help, that we need a savior. We need God to come down and do something for us, so we're looking for the Messiah.' And he responds, 'I am he; I am the Christ; I am the one you're looking for.'

You see, he doesn't pronounce this in the synagogue — in the church, but to someone who is broken, hurting, not of the true faith. Someone who is not in right relationship with God, not only because of lifestyle, but who can't be simply because she's a Samaritan. She's very aware of her brokenness, and Jesus comes alongside and says, 'I'm your healer. I don't condemn you, I understand your pain. I know what your life's like, you don't have to hide from me. Thank you for being honest, thank you for sharing your brokenness. Thank you for sharing your cup. And by the way, I'm the Messiah. I am the one who can give you living water.'

'But you see, as Messiah, I didn't come to judge you, I didn't come to condemn. I came to ask if I can drink from your cup, so that you can drink from my cup. And if that's a cup of brokenness and sinfulness, filled with anguish and heartaches and loss and separation, I'm still willing to drink from your cup, not because of what you do, but because of who you are. I'm willing to enter in and share your cup of suffering, in order to pour out my life

and my cup of suffering in your behalf, and to give you living water that refreshes and strengthens and heals.'

So in this story we have a perfect picture of how God meets people where they are, looks for ways to affirm them and touch their humanity. This woman is broken within herself, rejected by her community. And this same woman, having been touched by a man called Jesus, goes back into town with head held high, saying, 'Come see a man!' And somehow that's different than it might have been a day before — 'Sure, whose husband do you have now? Who's your latest?'

In Jesus' touch her separation from God and community has been healed inside. Her head is held high because she has been loved and accepted. Her life is changed and it shows! 'Come see a man! He knows who I am, he knows my weakness, my fault, my sin. But even knowing all that, he asked to drink from my cup. Is this not the Christ? He can see my sinfulness and brokenness, and enter into that and love me in the midst of that. He didn't affirm my sin, but he affirmed me. He loved me, he accepted me, he shared with me, and he didn't condemn.'

She understood his saying, 'It really doesn't matter what you've done — I love who you are. It really doesn't matter what church you go to. I don't care if you worship on a hillside or in a cathedral, in Jerusalem or Samaria, in Denver or *in prison*. I look beyond all that and I look in your heart.'

She understood, 'Is this not the Christ? Even we Samaritans recognize our sinfulness, our struggle, and we're waiting for a savior, someone who will save us from ourselves healing us in love. In my brokenness, I need love. I looked for love in all those relationships. That didn't heal my woundedness — it made it worse.'

'He understood, he didn't take advantage of me but gave me genuine love. Is this not the Christ? If he can do this for me, can't he look into your heart and see what is broken in you, that pain in you, and why that pain is there? Can't he minister to that? Come see a man! Come see a man! Come see Messiah! Come see savior! Come see the one who loves!

***Come see a man called Jesus!***

"I was in prison and you came to me."

Matthew 25:36

**KAIROS PRISON MINISTRY**

# CALENDARS and CONTACTS

## KAIROS WEEKENDS

NOW is time to look at your Spring calendars and plan to volunteer for a Kairos TEAM and/or sign up to attend CLOSINGS.

Team meetings start two months before each Short Course, so team formation starts about four months ahead. In addition to oldtimers, teams always need new people who have participated in similar outside weekends (see next column).

Closings require that signups start at least six weeks ahead of time so the Department of Corrections can check on everyone before approving them for admission to a specific facility. Please pray about your part in this ministry -- team, closing guest, and/or donor.

The contacts below are the Kairos prison Coordinators. Dates are those of next Kairos in that prison.

Fremont (men)	March 11-14
Eric Goldy	719-784-3340
Women	April 15-18
Gerry Lam	719-390-8732
Delta (men)	April 29-May 2
Andrew Kaminski	303-752-4184
Territorial (men)	May 13-16
Gene Wilkowski	303-939-8171

## OUTSIDE WEEKENDS

The Kairos prison ministry is not affiliated with any outside Short Courses; however, we strongly recommend this unique "Encounter with Christ" for all Christians. Such a spiritual experience is required for Kairos team members.

If you've already been blessed by this experience, sponsor a friend. If you haven't, then find someone to sponsor you. You won't regret it!

These Short Courses are offered at various times and locations -- and they fill up fast! Here are contact persons and some 1993 dates:

Walk to Emmaus (Ecumenical):

Men: April 1-4; Women: April 15-18  
Sharon Matthew, Littleton, 799-3658  
Betty Clifford, Rifle, 625-0636

Episcopal Cursillo (Coed):

Gary Rose, Parker, 841-7865  
Kathy Noland, Grnd Jctn, 434-1910  
Catholic Cursillo, Denver:

Sue/Frank Martinez, Den, 693-3726  
Catholic Cursillo, Colo Spgs:

Cath Diocese, Colo Spgs, 636-2345

Koinonia (2-day, Coed, Ecumenical):

Al Lowrie, Littleton, 764-7308  
Sallie Youngman, Ft. Clns, 484-6329

## LAST FRIDAY REUNIONS

- o 6:30 PM, last Friday of every month (If five Fridays, then it's the fifth Friday.)
- o Bonds of Love Church, 9th and Acoma, Denver
- o Family potluck supper
- o Prayer, fellowship, sharing, praising God

These "last Friday" Reunions are a real blessing to many, including some who made their Weekend while in prison. Members of the Denver-area Kairos community are currently holding the reunions at the above location. These reunions bring old and new friends together for an evening filled with love and the presence of the Lord.

We encourage all of you to become a part of this. Bring along former inmates you know of, especially those just recently released. We especially invite anyone interested in this ministry -- prospective team members, prayer and donor supporters -- to come and see. For information contact:

Bob St. Clair, 278-0032

## HELP! OUR TREASURY IS BLEEDING!

THIS ITEM IS FOR KAIROS TEAM MEMBERS -- AND ANYBODY ELSE WHO WOULD LIKE TO HELP.

Over the last six three-day Kairos weekends our expenses have exceeded all types of donations by more than \$5000. Only one weekend (T-13) came out ahead, thanks to some unusually large gifts designated expressly for that weekend. There are two general reasons for the shortfall: (1) not enough team members are making their team donation or arranging for someone to sponsor them, and (2) the meals and (for the men's weekends) softdrinks are costing more than the food donations -- sometimes much more.

The Board has adopted the following policy: "For each team, the Rector, together with the Coordinator and Kitchen Rector, will ensure that all weekend expenses (including motel, meals, soft drinks, and incidentals) are covered by donations for that team. It is each team member's responsibility to either take care of his/her team donation or tell the Rector/a so that other arrangements can be made."

It has been a longstanding policy that if a team member cannot make the team donation or raise sponsorship from other sources, then he/she really must tell the rector/a early in team formation so other arrangements can be made. For the three-day Kairos weekends, we need to average \$60 per team member, including clergy. For the two-day retreats, it's \$40.

If you have been on a team and have not made or arranged your team donation, please have the courtesy to take care of it -- soon. Have the check sent directly to our Treasurer, Jim Saunders, P.O.Box 25004, Colorado Springs, CO 80936, payable to "Kairos of Colorado".