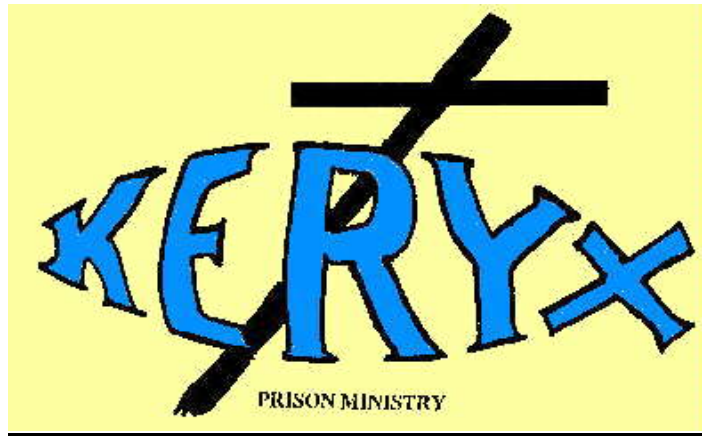


CHIPPEWA AREA KERYX PRISON MINISTRY  
TRAINING MANUAL



**Edited & Revised August 2011**

## **CHIPPEWA AREA KERYX**

### **STATEMENT ON CHRISTIAN CHARACTER**

**2 Timothy 2:15 says, “Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.”**

The man or woman of God is called to continually be transformed into the image of Christ in mind, heart and spirit. The call of every believer is to be in such an intimate relationship with the Lord that this transformation is a continual and ongoing process. Granted, we are all still in the process of being transformed into the likeness of Christ and we all wrestle with issues of sin, yet as Keryx volunteers, we are called to be living a lifestyle that is consistent with this spiritual process (Philippians 1:6).

In Paul’s letter to the Corinthians, he speaks to issues of moral sin – “Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God.” (1 Cor. 6:9-10)

Paul says that one who practices such sin is outside the kingdom of God. He goes on to say in the following verses that, “And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.”

Such were some of us, but in coming to Christ these sins were put under the blood and confessed as being contrary to the very heart and nature of God. Therefore by His grace and abiding presence we do not practice or walk in them anymore.

Because it is not our desire to put a stumbling block in the way of a brother (Romans 14:13), it is the position of Keryx that any volunteer who is not able to put these types of moral sins in the past tense as having been washed and covered by the blood and not longer walking in them should not serve on a team. It is the commitment of every team member to be able to say that they are living a life which is morally and biblically acceptable in the sight of man, but more importantly, in the eyes of God who is a discernor of the heart. Because there are issues of developing Godly character within the lives of inmates and we are positioning ourselves as role models and mentors, persons who are openly or secretly living or advocating the following lifestyles should not accept a position to serve on a Keryx team:

- Abusive spousal treatment (emotionally or physically)
- Adultery
- Drug abuse (including using medical marijuana)
- Alcohol abuse
- Any other illegal or morally or biblically unacceptable behavior
- Homosexuality (addressed specifically in another document)

As volunteers we are making a statement that it is our highest commitment to represent Jesus Christ in the flesh – consequently our behavioral example must be Jesus Himself. Our actions and lifestyles must reflect His teachings as presented in the Bible, which we accept as the true word of God.

**Other supporting Scripture:**

**Colossians 3:15** Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful.

**Ephesians 5:25-30** Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, because we are members of his body.

**2 Timothy 2:14-26** Remind them of these things, and charge them before God not to quarrel about words, which does no good, but only ruins the hearers. Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth. But avoid irreverent babble, for it will lead people into more and more ungodliness, and their talk will spread like gangrene. Among them are Hymenaeus and Philetus, who have swerved from the truth, saying that the resurrection has already happened. They are upsetting the faith of some. But God's firm foundation stands, bearing this seal: "The Lord knows those who are his," and, "Let everyone who names the name of the Lord depart from iniquity." Now in a great house there are not only vessels of gold and silver but also of wood and clay, some for honorable use, some for dishonorable. Therefore, if anyone cleanses himself from what is dishonorable, he will be a vessel for honorable use, set apart as holy, useful to the master of the house, ready for every good work. So flee youthful passions and pursue righteousness, faith, love, and peace, along with those who call on the Lord from a pure heart. Have nothing to do with foolish, ignorant controversies; you know that they breed quarrels. And the Lord's servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, correcting his opponents with gentleness. God may perhaps grant them repentance leading to knowledge of the truth, and they may escape from the snare of the devil, after being captured by him to do his will.

## HOMOSEXUALITY POSITION STATEMENT

There are many issues that have created debate and controversy within the Christian community over the several past years, none so emotionally charged as the debate over homosexuality. Because Keryx brings together many parts of the body of Christ to share in united ministry there are times when individuals serving on a team may have differing views on some social issues. Some of those issues may be issues where those involved agree to disagree, such as smoking, social drinking, etc. These are not issues that are clearly defined in scripture, nor are they usually a part of teaching, and do not affect the overall ministry and witness of the team. Yet, there are other issues where the perspective and teaching of an individual may affect the ministry of the team and of Keryx.

Recognizing there may be differing perspectives; Keryx sets forth this policy as its position statement. It is not our intent to be neither divisive nor condemning – we feel we need to present what God's word teaches on the subject and we desire to do so by **“speaking the truth in love”** (Ephesians 4:15). We desire to be mindful of the Apostle Paul's admonition when it comes to sharing God's word with those whom we may differ.

**“And the Lord's servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, correcting his opponents with gentleness. God may perhaps grant them repentance leading to a knowledge of the truth, and they may escape from the snare of the devil, after being captured by him to do his will.” (2 Tim 2:24-26)**

In presenting this statement we seek to have unity in our purpose of sharing the gospel, and recognizing that the support and practice of homosexuality in the prison can be life threatening to an inmate. Consequently, we ask all who are involved with a Keryx weekend to serve in agreement with the

following statement, agreeing to support the Keryx position in all teaching, counseling and personal conversation while serving on a Keryx weekend or its other functions. Keryx accepts the Bible to be the word of God, and as such the final authority on issues it discusses.

The practice of homosexuality is a sexual sin by two people of the same sex. The Bible considers any sexual relationship outside of the bounds of marriage as sin (1 Corinthians 6:9, 7:8-9). When the Bible speaks of marriage, all references defining a married couple are in the context of male and female.

In the days of the patriarchs, homosexual conduct was a “grievous sin”. In Genesis chapters 18 and 19, the destruction of the cities of Sodom and Gomorrah is described. Along with not regarding the poor and caring for their needs, Sodom and Gomorrah were destroyed because of homosexual sin....”**And they called to Lot, "Where are the men who came to you tonight? Bring them out to us, that we may know them." ”** (Gen. 19:5)

Although we are no longer under the law of Moses, with its harsh punishments (though under the New Covenant the punishment of unrepent sin is simply delayed until the Day of Judgment) – Hebrews 10:26-31: **“For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a fearful expectation of judgment, and a fury of fire that will consume the adversaries. Anyone who has set aside the Law of Moses dies without mercy on the evidence of two or three witnesses. How much worse punishment, do you think, will be deserved by the one who has spurned the Son of God, and has profaned the blood of the covenant by which he was sanctified, and has outraged the Spirit of grace? For we know him who said, "Vengeance is mine; I will repay." And again, "The Lord will judge his people." It is a fearful thing to fall into the hands of the living God.”**

The New Testament continues to speak to the sin of homosexuality. **“For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.”** (Romans 1:26-27)

The Bible clearly considers the practice of homosexuality behavior a sin and whether it is stated three times or 3,000 is beside the point. The Bible knows it to be wrong.

It is not the desire of Keryx to speak the words of condemnation to those who struggle with homosexuality but to speak the Word in truth and love. None of us pretend to understand the complexity of what causes or leads one to have a homosexual orientation, yet that struggle does not change the word of God and His call for righteousness and holiness. In ministry it is our heart to be mindful of the words of Paul in his instructions to the Galatians:

**“Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted. Bear one another's burdens, and so fulfill the law of Christ.”** (Gal. 6:1-2)

If there is one passage of Scripture which summarizes God’s view of homosexuality, then it is that found in Paul’s letter to a church which was in a city famous for its sexual immorality:

**“Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of**

**God. And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.” (1 Corinthians 6:9-11)**

In this passage we find both condemnation and hope. Homosexuality and sodomy are condemned as sin (as are fornication, idolatry, adultery, etc.), but hope is seen in that those who engaged in such can find forgiveness and the ability to change through Jesus Christ and the Holy Spirit.

As children of God, and disciples of Christ, we seek not to renege on our responsibility to speak to those issues that are sin while proclaiming the power of God’s life changing grace. It is our position to:

- Teach the truth in love.
- Expose homosexuality for the sin that it is.
- Lovingly accept and assist those who come to Jesus in an effort to overcome the sin practice of homosexuality.

May God give us the grace to do so, in a spirit becoming of the gospel of Jesus Christ!

## **POLICY ON SPIRITUAL GIFTS**

One of the great privileges of Keryx is the ability to bring together many parts of Christ to share in united ministry. Keryx is intentionally evangelistic in order to bring inmates into a personal relationship with Jesus Christ, to walk out that relationship through personal discipleship and the building of Christian community, and to win the compound for Christ. It is a tremendous witness to the inmates that the team can come from many different parts of the body of Christ and yet still be united in purpose and in spirit. In order for the purpose and goals of a weekend to be accomplished, as a team we submit to the Rector and one another in love. We join our hearts to share the purity of the gospel message. It is the challenge of every team member to put aside expressions of relationship with the Lord that are not essential to the sharing of the gospel, and focus on the purpose of the Keryx weekend. Therefore, though various expressions may be very valid experiences for some in their faith journey, it is the position of Keryx that the use and teaching of spiritual gifting that may be personal in expression but not essential to salvation not be a part of the Keryx weekend. This relates specifically to the use of tongues, healing or being slain in the Spirit. It is not the intent of this policy to debate whether these expressions are right or wrong, it is simply to say that we would serve in agreement and focus on the purpose of the weekend and not confuse the inmates with teachings that have some varying interpretations and are not essential to the sharing of the gospel.

## **SMOKING POLICY**

As of February 1, 2009 all tobacco products are contraband and may not be brought on MDOC property.

***If you have any tobacco products you must leave them at the sleeping quarters.***

Failure to comply with this rule could result in dismissal from the team and or criminal prosecution by the MDOC.

## **CONTACT WITH INMATES**

Chippewa Area Keryx is in obedience to the Michigan Department of Corrections with regard to the level of contact that volunteers are allowed to have with inmates. Chippewa Area Keryx has formulated its

own position on this matter, and has incorporated within its position the MDOC Policy Directive, number 03.02.105, under Section III, Volunteer Orientation.

All of these statements apply to a volunteer's status at any of the facilities served by Chippewa Area Keryx.

1. Chippewa Area Keryx will not use volunteers who provide or assist inmates (while incarcerated) at any MDOC facility with arrangements for post-prison living or work settings.
2. Chippewa Area Keryx will not use volunteers who occupy the same dwelling/dwelling site as MDOC parolees, or who provide housing for parolees either by way of gift or through a landlord/tenant relationship.
3. Volunteers are not permitted to give or receive gifts of money or property to or from an offender at the facility at which the services are being provided.
4. Volunteers are not permitted to visit, correspond with, or accept telephone calls from offenders at the facility at which they provide volunteer services. Any information a volunteer needs to provide to, or receive from, an offender as part of his/her volunteer services shall be processed through the volunteer program coordinator.

Items 3 & 4 are MDOC policy, quoted verbatim.

“Property” can take many forms, and we need to be aware of these forms. “Property” includes the offer of a place for an inmate to live upon their release from prison. It includes Bibles, devotionals, tracts, etc. This applies to inmates who are being paroled, and to those who have completed their maximum sentence.

The only contact you may have with inmates in a facility where you have an ID card, or are LEIN cleared for Ultreya/Serenade/Closing attendance is at Keryx functions. This is MDOC policy. Once an inmate leaves a facility where you volunteer and is a resident elsewhere, you may correspond with him subject to the above guidelines.

Volunteers who do not comply with MDOC policy will have their volunteer status revoked by the Department of Corrections. Any such revocation applies statewide, **to all MDOC facilities**.

## **PRIOR INMATE RELATIONSHIPS**

***NOTE: If you are a victim of a crime you must disclose this information to your Rector. If the perpetrator is still serving his sentence in a MDOC facility, you CAN NOT serve on a team nor enter that facility while he is there serving his sentence. When you enter a facility and recognize any inmate that you know in any capacity, you should report it immediately to the Rector and he will inform the Chaplain as to the person and your relationship to that inmate. The prison staff will determine if you will be allowed to continue serving on the team.***

## **GUIDELINES FOR KERYX VOLUNTEERS ENTERING A CORRECTIONAL INSTITUTION**

1. No one will enter a correctional institution for any Keryx function that has not made a Cursillo type 3-Day Short Course in Christianity.

2. Familiarize yourself with the regulations governing visitors and volunteers to the institution, which you are entering. Obey all regulations implicitly.
3. Pray individually and as a community before entering the institution.
4. **DO NOT** take money, pocketknives, mints, medicine or food into an institution. Do not wear a hat into the institution. Snacks brought for a Keryx event should be given to the Chaplain at the gate. If you must take medicine during the period of your visit, give it to the Chaplain before entering the institution and arrangements will be made to see that you have access to it when needed.
5. **DO NOT** take anything into an institution to give to a resident. If you have a book etc. that you would like a resident to have, first clear it with the Chaplain, then give it to the Chaplain to take in. The receipt of packages is usually carefully restricted and Keryx policy does not encourage this practice.
6. **DO NOT** ask a resident how long their sentence is or what their offense was.
7. **DO NOT** promise to do anything for a resident that has not been cleared through the Chaplain and that you fully intend to do. The integrity of all Keryx volunteers is at stake when you make a promise.
8. **DO NOT** promise to send money, gifts or provide any item that a resident may request. This is NOT what Keryx is in the institution for. The official board policy of Keryx Prison Ministry Inc. forbids any Keryx volunteer giving money to residents.
9. **DO NOT** accept gifts or favors from residents.
10. **DO NOT** go anywhere outside of the chapel or community room alone, or only in the company of a resident. Always have at least one team member with you.
11. It is against Keryx policy for a volunteer to give their address to a resident. If you wish to maintain contact with a resident after the weekend then attend the monthly meeting, that's what it's for.
12. Be as courteous and loving to all correctional officers and institutional administrative personnel as you would to anyone in your own part of the Christian community ... they are a part of the environment that you are attempting to Christianize.
13. When a person raises a problem for discussion, always pray about it with the resident then and there.
14. **DO NOT** engage in defense of or promotion of denominational concepts peculiar to just one or two denominations. **DO NOT** proselytize!
15. **DO NOT** agree to take any messages out of the prison to any person for a resident.
16. **DO NOT** agree to contact a resident's family for them.

17. **NEVER** send a letter to a resident.
18. **DO NOT** purchase Arts and Crafts from a resident or agree to sell their wares to someone else on the outside. The institution may have a visitors' shop where Arts and Crafts may be purchased. It is perfectly acceptable to purchase items there. It is against Keryx policy to purchase or accept as a gift any item from a resident.
19. **DO NOT** send gift packages to a resident for holidays or birthdays, simply say, "It is against Keryx policy." Chaplains will usually accept money donations to the Chapel Fund at Christmas time for discretionary use.
20. The occupational disease of those incarcerated against their will is paranoia. The only medicine you have for that is the healing love of Jesus Christ. Apply it liberally!
21. When you leave an institution, thank God for using you and ask His protection for the residents you leave behind ... both physical and spiritual protection ... and pray for that Christian community.
22. **LISTEN, LISTEN, LOVE, LOVE!!!**

**These policies are rules and not suggestions; failure to strictly adhere to these policies will result in forfeiture of your right to serve as a Keryx Volunteer!**

### **State of Michigan Disclosure Policy**

**Laymen must** inform the proper authority if they are made aware of a felony that has been committed other than the one that the candidate has been convicted of. Laymen are not legally protected by disclosure laws. If in a time of repentance one of the candidates wants to unload their burden, it is the responsibility of the layman to get them to a member of the clergy team.

**Designated Clergy** are protected by disclosure laws and cannot reveal anything told to them in confidence. However there are certain conditions where the clergy are required to report information to law enforcement. Any questions about such information should be addressed to the chaplain for clarification. Clergy should follow these guidelines:

1. Clergy **DO NOT** have immunity if an inmate discloses a **FUTURE** crime that they have planned, or a plan to harm himself or others. Clergy are required by law to report any such activity.
2. Clergy **DO NOT** have immunity if an inmate confesses a incident of **CHILD MOLESTION**. Clergy are required by law to report such activity.
3. Clergy **DO NOT** have immunity if an inmate confesses a crime and they have **ALSO TOLD** another person about this incident. Clergy are required by law to report such activity.

### **ATTIRE:**

The facilities have placed some restrictions on what volunteers are allowed to wear that are not specifically published in the Volunteer Guidelines issued by the prisons and signed by the Wardens. We have received differing interpretations from the facilities as to these guidelines, and we, as Keryx, have taken the position that if we abide by the most conservative of these guidelines we will be in compliance at all three facilities.



**SHIRTS:** Inmates are assigned blue shirts by the MDOC as their official attire. They may wear plain white T-shirts when outside, but when inside a building, they must have their state blue shirt on and buttoned. Over time, these shirts take upon many shades of blue through use and laundering. In order for the staff to be able to differentiate between inmates and volunteers, *we have been asked not to wear blue shirts. We will not debate the shade of blue to be worn – volunteers will not wear blue shirts of any sort inside a prison.* This also applies to denim shirts that may be worn as coats or as a “sweater”. Blue coats are acceptable, but anything that will be worn throughout the day inside a building may not be blue. In a time of emergency, you do not want to “look” like you are an inmate. An officer has only seconds to identify a potential target!

**SANDALS:** Guidelines as to what constitutes an acceptable sandal are somewhat open to interpretation, but in order to avoid any issues with staff, Keryx volunteers will not wear sandals of any type inside a prison. This would also apply to open-heeled clogs. A primary issue as to whether or not the “shoe” is acceptable appears to be whether or not there is something securing the shoe on at the heel. Even though a clog appears to meet other guidelines set for shoes, the open-heeled nature would seem to cause a possible problem, so we will avoid that issue by not wearing clogs.

**HOODED JACKETS:** The prisons have stated their objections to jackets/coats/sweatshirts with hoods; therefore we ask that you not wear such garments. Again, it is all about easy identification of a volunteer verse inmate in an emergency situation.

Volunteers who have a CCW (carry concealed weapon) permit are not allowed to have their weapon in their possession or in their vehicle anywhere on State of Michigan property. The MDOC LEIN clearance performed on all volunteers shows that have a CCW, and we will abide by their request.

## **VOLUNTEER SPIRITUAL SELF EXAMINATION**

Keryx volunteers are expected to be living a life style that is both morally and socially acceptable in the sight of man, but more importantly, in the eyes of the God that we represent. Persons who are **openly living**, or **advocating** the following life styles should not be considered for service on a Keryx team:

- A. Abusive Spousal treatment
- B. Alcoholism.
- C. Adultery
- D. Drug Abuse (including the use of medical marijuana)
- E. Homosexuality.
- F. Any other illegal or biblically unacceptable behavior.

As volunteers on a Keryx team we represent Jesus in the flesh so our behavioral benchmark must be Jesus Himself. Our actions and life styles must reflect His teachings, not what might be politically correct at the moment.

## **GENERAL TRAINING ISSUES**

Keryx is evangelistic, unlike many weekends held on the outside, which assume that a candidate is already a believer before they come on the weekend. The number of candidates is limited to 24 at Kinross, 24 at URF-EAST and 36 at URF-WEST. Candidates may come with a strong Christian

background, with no background at all, or may be from a different faith.

Keryx is interdenominational. Team members are not to encourage candidates or other team members to change denominational preferences within the Christian faith.

**Keryx is an ecumenical ministry. There is to be no proselytizing on a Keryx weekend.**

- A. No Communion.
- B. No Baptism.
- C. No Speaking in Tongues.
- D. No Healing.
- E. No Altar calls.

These rules are not meant to offend any team member, but we have to remember whom we are ministering to. The weekend is for the candidates not for the team to showcase their spiritual maturity.

Keryx does not have a communion service, an altar call, or a healing service.

There are 14 talks at Keryx, and they are very structured – the outlines will be followed. Each speaker needs to bring two copies of his talk to the weekend. Each talk will be previewed at a team meeting prior to the weekend. If the team member assigned a talk is unable to have the talk ready for preview **in its entirety** by the last team meeting, the talk will be reassigned to a team member who has given the talk on a prior weekend. The talk given during the weekend will not vary greatly from the talk as previewed. If the speaker neglects to cover the main subject matter of the talk during the weekend, the Co-Rector has the duty of stopping the talk and ensuring that the main points of the outline are given to the candidates.

A Keryx weekend is very structured, due to the nature of life in a prison. Prisoner count is taken twice daily during the weekends, and the facility has the right to count the volunteers also. The Timekeeper has the job of keeping the weekend on schedule. The Timekeeper and Co-Rector have to work around the prison's schedule, and that schedule can change several times during the day.

Any medication that needs to go inside the prison needs to be preceded by a prescription or letter from your physician more than two weeks in advance of the weekend. This also applies to braces, metal pins, prostheses, or anything else that may arouse suspicion at a prison. The documentation from your physician should be given to the Co-Rector so he can get it to the Chaplain of the facility. This needs to be done each weekend, at each facility, no matter how many times a team member has been in that facility.

The Co-Rector is responsible for physically bringing everything into the prison that we will use on the weekend. The only thing any other team member should have on their person or in their pockets when they approach the shakedown should be their state volunteer ID card and any medication cleared through the process mentioned above. **Do not try to bring vitamins, gum, cough drops, breath mints, antacid, etc. into the prison. No over the counter medicine is allowed into the prison.** Do not attempt to bring any money (currency or coin) into the prison. The Co-Rector will distribute those items you need once we are all inside the prison.

While waiting from processing in and out of the prison: *Line up in alphabetical order and remain silent!* This allows the processing to be carried out in an orderly fashion. Joking, laughing and other loud behavior in the lobby disrupts the processing and is not a good Christian example to the Correction Officers and other visitors in the waiting area. This is especially true on Thursday afternoon when the lobby is open for regular business activities.

Follow the orders of the officer on duty during the shakedown before entry to the facility. Every officer has their own way of doing this, and we are to obey without question. Do not say, “Yesterday we did it this way...” What happened yesterday does not matter.

As a part of the entry process you will be patted down and will probably be asked to remove your shoes and socks. Often you will be asked to open your mouth so the officer can determine that it is empty. Then you will pass through the metal detector so please remove your belt, watch, glasses, and all other objects containing metal.

If you wear a cross around your neck, keep it inside your clothing – MDOC policy states that the inmates cannot wear items such as crosses outside their shirts, and we should not, either. The prison may request that we not wear our crosses inside – if so, we will do so in quiet obedience.

Do not try to smuggle anything small inside by keeping it inside a clenched fist during the shakedown.

You may be asked to wear a Personal Protection Device (PPD), which has a belt loop on it, so make sure you wear a belt to the prison. The PPD is a silent alarm about the size of two decks of playing cards, and do not test it – it works.

We enter the prisons before the lobby actually opens, so the officers are going out of their way to process us. Please remember this and respect them and the time they are taking to process us.

They are Corrections Officers, not “guards”, and we will refer to them as such.

You may be acquainted with staff members through church, family, professional or other relationships. The nature of these relationships needs to be kept confidential along with any personal information you may know concerning those staff members (place of residence, family information, marital status, etc). Prisoners do not need to know this information.

Our purpose is to bring the Good News of Jesus Christ to the inmates. We are not there to try to get them out, to try to get a message to their family, or to plead their case because they have been unjustly convicted. When talking to an inmate, he needs to be aware of this also. The former Chaplain at Kinross describes what we do as being a “Spiritual SWAT Team”. We go in, present the Word, show these men the love of Jesus, and leave.

Inmates can spot a con job a mile away, so true sincerity in what we do and say is very important. The inmates may try to con us – with regard to spiritual and other matters. It’s not our position to judge whether or not someone is conning us – God will deal with them individually, as He will deal with each one of us.

There are little things that we need to try and remember, such as sitting on tables or wearing our crosses outside our shirts. Inmates can get a ticket for that behavior, so we should try to set a good example and not do things that can get inmates in trouble.

Volunteers do not go anywhere alone with an inmate, except for spiritual counseling, which is cleared through the Co-Rector. If you happen to become ill, please notify another the Co-Rector or Assistant Co-Rector, and someone will go with you.

All requests for spiritual counseling go through the Co-Rector. No one should be approaching him and

requesting that a session be set up except for the table leaders or a candidate's sponsor. If you are serving at a table and a candidate wants counseling, notify the table leader, who will then pass it on. Once your request has been made, leave it alone. The Co-Rector will schedule it as soon as is practical. Do not try to orchestrate or solicit counseling – the candidate will know when the Holy Spirit has prompted him to request it.

Leave your Bible at our sleeping quarters. The Rector tells the candidates Thursday evening to leave their Bibles and any other books back in their unit. This covers the matter of men from other faiths bringing their own particular book of faith with them to the weekend. There will be no Bibles provided on the tables during the weekend. If a Bible were on a table, candidates might spend too much time during a talk looking up a Scripture reference made by the speaker instead of listening to the talk itself.

The candidates come first when it comes to all meals, and with regard to seconds at all meals. A continental breakfast is served in the Community Room on Friday, Saturday and Sunday at Kinross and Chippewa East, along with lunch on Friday and Saturday. At URF-W (Straits), the inmates eat breakfast in the chow hall before we start each day, and we eat at our sleeping quarters before we go to the prison. Friday and Saturday everyone goes to the prison chow hall for supper around 3:00 pm at all three prisons. Thursday night at 9:00 pm we eat at the sleeping quarters, and food will be provided by Keryx – the same arrangement happens on Saturday night. Friday night no meal is provided – you will need to make your own arrangements.

If you are assigned to a table you will be assigned the candidate on each side of you to sponsor. Your initial duty as a sponsor is to get to know your candidate during the fellowship time Thursday night. Friday, Saturday and Sunday, your first responsibility upon arrival in the prison is to greet your candidate with his nametag and prayer book. Seeing a candidate standing alone in the hallway with no one there to give him his nametag and prayer book is something that should never happen. During the breaks we should try to spend time with our candidate

Sleeping quarters are provided outside the prison at the Northern Light Assembly of God church. Air mattresses and mats are available for our use from Keryx. There are limited numbers so if you have your own cot, air mattress or something to bring it would be a good idea. *Lights go out at 10:30 pm in the common sleeping area.* At that time, talking and discussions need to occur only in non-sleeping areas and be respectful of your brothers on the team who are trying to sleep and get their required rest because the wake-up calls come at an early hour.

Team members are also reminded to limit the volume of your discussions as well as the matters that are discussed. This is not a time for vigorous theological debates. Remember to discuss topics that unite us as a team of brothers. Stay away from topics that divide us and stir up “discord among the brothers.”

## **A TANGIBLE WAY TO MINISTRY TO CANDIDATES DURING WEEKEND**

**AGAPE:** Agape gifts are limited by MDOC policy to paper products only. Cards, bookmarks, placemats, etc are acceptable. WWJD bracelets are not acceptable. The quantities needed are different for each facility:

KCF Kinross: 24 Candidates, 15 Inside team

URF-E Chippewa East: 24 Candidates, 15 Inside team

URF-W Chippewa West: 36 Candidates, 15 Inside team

You may want a couple extra in case there is chaplain math involved in the counting of candidates.

Allow each team member to do his own job, and make sure you do your own job. We need to be disciplined in not trying to do someone else's job for them, and in doing so, neglect our own duties.

Be patient in dealing with the candidates. It might seem to us that things aren't moving as quickly in their lives as we would like to see, but we need to trust that God will handle things in His own time.

## **VOLUNTEER INFORMATION FOR ULTREYAS, SERENADE AND CLOSING**

Everyone who intends to enter the prison for ANY Keryx function must have their information to the Community Leader at least 2 weeks prior to the date of the desired function (4 weeks for Serenade/Closing). This must be done each time you plan on attending. **DO NOT ASSUME THAT YOU, YOUR SPOUSE, OR ANYONE YOU KNOW IS ON THE LIST BECAUSE OF ATTENDANCE AT A PRIOR FUNCTION.**

**CHIPPEWA-WEST ULTREYA ONLY:** All volunteers who have a valid ID at Straits are allowed to attend Ultreyas, as are those who have been LEIN-cleared for the most recent Serenade.

When entering the Prison Lobby pay attention to what the officers are asking – this is not the time for visiting. Always make sure you keep the noise down so we don't cause confusion for the officers. Sign the Volunteer book, present your driver's license, have your hand marked, and put all items not allowed into the prison into the locker that is provided for that purpose.

All volunteers need to be prepared to wear a Personal Protection Device (PPD). Volunteers, male and female should **always** wear a belt, and women should always wear pants/slacks instead of a skirt or dress. A PPD is a silent alarm about the size of two decks of playing cards that has either a button or a string to pull if an emergency occurs. Examples would be a fight, a medical problem, or any situation where an immediate response from an officer is needed.

All volunteers must pass through metal detectors. All jewelry must be removed before this procedure, so the less jewelry that is worn, the quicker the procedure will be. Female volunteers should limit the jewelry worn to a wedding ring and one set of earrings. Earrings, bracelets, metal hair clips, etc. will all have to be removed before clearing the metal detector. Under wire bras should not be worn – they will set off the metal detector and the officer has the right to make the volunteer remove the bra and pass through the metal detector without wearing the garment. If a volunteer has a special medical condition or prosthesis, such as a metal brace, metal pin, artificial leg, or uses a wheelchair, a doctor's slip proving medical necessity must be forwarded to the Community servant two weeks in advance of the event.

The signup sheet for the Serenade and Closing is made available at each team meeting, and you can put people on the list at that time. You will need the following information to submit names for the list:

1. The person's full, legal name as it appears on their driver's license
2. Their date of birth
3. Their social security number
4. Their race
5. Their gender

You will need to submit this information for each Serenade and each Closing that the person wants to attend. Just because you put a person on the list for one facility **does not** mean they are on the list for the other facility – there are three separate, distinct lists. Do not just put a name down without the other information – the person handling the lists does not have the time to be calling people tracking down dates of birth and social security numbers. It is your responsibility to get that information for the people

you want to put on the list. The facility will then enter that information into the Law Enforcement Information Network and then make a decision as to whether or not a person is cleared to enter the facility.

We will make the final list submitted to each prison for the Serenades available at the last team meeting. It is your responsibility to check the list and make sure that those you have signed up appear on the list. No last minute additions will be permitted.

All MDOC and Keryx rules, policies and guidelines apply to those entering a facility for an Ultreya, Serenade or Closing.

Those coming to an Ultreya, Serenade or Closing need to have their driver's license or State of Michigan Photo ID with them when they appear at the facility. Without it, entry will be denied. The ID used needs to be current and valid at the date of appearance.

Each prison and its staff have their own opinions on how to operate their facility, and these opinions change from day to day. Volunteers need to understand that, and need to realize that a procedure or requirement may be done one way today, and done 180 degrees different tomorrow. If an officer or staff member appears to be out of line, do what they say and it will be taken up with the Chaplain later on. Never challenge an officer's authority.

It is our intention to be a witness for Christ to the prison staff and officers, and we do this by the example of how we conduct ourselves in their presence while in their prison. Do not forget that we as volunteers do not see prison life in the resident units – we tend to see inmates when they are on their best behavior. The staff has a prison to operate and volunteers need to keep that in mind.

## **ULTREYA**

The Ultreya occurs on the second Saturday of each month. These are the monthly gatherings between those inside men who have made a weekend, and volunteers, male and female, who have made a weekend of their own. Ultreya is a Spanish word that means “onward”. The Ultreya is run by an inside Rector, and an inside Co-Rector. The format works like this: there is a time of praise and worship, then some opening remarks from the Rector, and then Scripture verses are read that lead into a Bible study on those verses. After that, there is a fellowship time, then some testimonies, a closing song and closing prayer.

Here are the times:

Chippewa-East Correctional Facility (URF-E)

Arrive at facility at 8:00 am for processing  
Enter for Ultreya at 8:30 am -- ends at 10:30 am

Kinross Correctional Facility (KCF)

Arrive at facility at 12:20 pm for processing  
Enter for Ultreya at 1:00 pm -- ends at 3:00 pm

Chippewa-West Correctional Facility (URF-W)

Arrive at facility at 8:00 am for processing  
Enter for Ultreya at 8:30 m -- ends at 10:30 pm

Do not arrive for processing before the times shown, or you may be asked to leave. The prisons do not want people to arrive early and sit around waiting. If you arrive late, do not attempt to get in. Once the

desk officer has taken the volunteer count of who is to enter, no more volunteers will be allowed in.

You should come with your Bible and your driver's license. The Bible will be used for the Bible study, and no one will be allowed to enter without his or her driver's license (or State of Michigan ID card for those without a driver's license). Make sure that your Bible is cleaned out, so that no loose papers, church bulletins, etc. are inside. Otherwise the officer at the shakedown may remove the papers or otherwise slow the process down. Male volunteers are expected to facilitate the discussion during the bible study.

Those bringing guitars and other musical instruments/accessories should make sure only those items absolutely necessary are in their instrument cases.

Females attending the Ultreya without a spouse should pair up with a male volunteer. Female volunteers should not be left alone with inmates during the Ultreya – a male volunteer should always be nearby.

Try not to spend your time at the Ultreya with only one inmate, and try to avoid spending all your time with the same inmate each time you attend. Try to engage in fellowship with the inmates during the time set aside for fellowship – if you don't, it may give the wrong impression to them.

All MDOC and Keryx rules, policies and guidelines apply to volunteers attending an Ultreya.

### **GROUPING/BIBLE STUDY**

1. Keryx grouping is done at Kinross Correctional Facility and Chippewa-East Correctional Facility each Thursday night at 6:30pm.
2. Chippewa-West Correctional Facility grouping occurs on Sunday between 6:30 am 7:30 pm. Keryx volunteers with valid State of Michigan Volunteer IDs for that particular facility are welcome to attend. Volunteers can only attend grouping in a facility where they have a valid volunteer ID.
3. To enter a facility you should be at the facility about 10 min. prior to start time. . You should have your driver's license, grouping card, Bible.

All MDOC and Keryx rules, policies and guidelines apply to volunteers attending the grouping and Keryx Bible study. MDOC rules and policies apply to volunteers who attend any function inside a prison.

### **SERMON ON THE AMOUNT**

God has always provided the financial needs for the Keryx ministry. We know that God is never too early, never too late, always on time, and always on budget! Funding for each weekend is supplied through gifts from various churches, but mostly from individuals. We ask our volunteers to make donations as the Lord leads them to. We suggest a \$35 donation from each team member to help underwrite the cost of the weekends. Some are not able to give any gift and that is okay. Others are able to make a larger donation and we appreciate whatever gift is given. God loves a cheerful giver!

## **SUGGESTED KERYX VOLUNTEER CHECK LIST**

- I have completed a 3-day Cursillo-type, short course in Christianity.
- I have examined my own spiritual condition as outlined in the Statement on Christian Character.
- I am grouping with like-minded believers on a regular basis and am able to describe this experience to the candidates.
- I am actively worshipping in my local church community.
- I am committed to attend Ultreyas at the prison where I serve as often as possible.
- I am committed to pray for the Keryx weekends, the candidates, and the inside and outside team members.
- I have read the training materials and have asked questions when I do not understand the policies and procedures.
- I agree to abide by the Keryx policies and procedures to the best of my ability.
- I agree to abide by the MDOC policies and procedures in a Christ-like way as an example to the prison community.
- I agree to attend all 8 training sessions (2 sessions usually held on 4 dates) and if I am unable to attend, I will inform the rector as to the reason for my absence.
- I agree that if I miss more than 1 training day (or 2 sessions) that I will speak to the rector and offer to step down from the team.
- I understand that any first-time team members must attend all training sessions without any absences.