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Kairos Community Church

& Spiritual Renewal Center

*KAIROS <Greek>:
“The appointed time in the purpose of God...”*

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*The following documents are a proposal for a church plant and intentional community development.
The proposal is a work in progress and subject to revision, modification, and detail clarification.*

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Preface

As I have worked to develop this vision for a church and community of believers, I have shared various revisions of this working document for input, impressions, and critique. Several persons have asked where the inspiration has come from and if the vision is my dream or something I have heard about. My answer is “yes.” I think it is a mixture of both, a dream born in my own heart and passion for living God’s kingdom in this present life inspired by the Story of God we have been handed down from the Bible.

A dear friend has been kind to share their time, thoughts, and prayers through this process with me and recently brought to my attention a profile of Ruth and Naomi from the *Life Application Bible*. My friend thought the outline sounded similar to the purpose I described for the Kairos Community. As I pulled out my copy of the *Life Application Bible* to read it for myself, I was pleasantly surprised at how wonderfully the words typified my heart’s desire for Kairos. I thought, with a minor rewrite, the profile could easily have been written for this community.

What follows is my rewrite, using the idea and words of the profile of Ruth and Naomi from the Life Application Bible I have attempted to share some of the origin and inspiration for this church community I am calling Kairos Community Church & Spiritual Renewal Center.

Jeff Borden

¹The Bible shares stories of people whose lives are so intricately woven together it as if they are almost inseparable. We know more about some of their relationships than we know about them as individuals. And in an age that exalts individualism, those stories become helpful models of good relationships serving as examples of the blending of lives for the glory of God. Different cultures, family backgrounds, ages, and ideals provide a seedbed of tension as well as opportunity for the fruit of grace to born through the relationships that are bound to each other. This is the hope for Kairos Community.

The people God has given to us as examples through his word shared deep sorrow, great affection for each other, and an overriding commitment to the God they worshiped. And yet as much as they depended on each other, they also gave each other freedom in their commitment to one another. The goal of Kairos is similar, through our commitment to one another and the freedom extended to each other, we hope to become a shining corporate reflection of the kingdom of God while simultaneously growing as individuals who manifest the image of God.

It will be the desire of the Kairos Community for God to be the center of our intimate communication, coming to know God more deeply and intimately through knowing each other. Through communal life we are able to share the joy and anguish of our relationship with God revealing the organic reality of union with God which brings depth and intimacy to relationships with others. This is the hope for Kairos Community.

¹ (Inspired by the *Life Application Bible* and a profile of the story of Ruth and Naomi) Thanks, Beth O.

Summary and Introduction

Kairos Community is an expression of my dream to live in community with people of God who are committed to a mission of introducing God's Kingdom wherever it is not and who are living with a belief that there is no separation between the sacred and secular. All things are sacred and God is always present.

The community would exist for discipleship, instruction, healing, and spiritual refreshment to those that seek the shelter and nurture of God; extending grace, nurture, and love to the needs found within and outside of the community. This would be the nature and mission of Kairos Community. How this is accomplished will be determined by the persons collectively drawn into the community, dependent upon our pooled resources and combined gifts. The Kairos Community would welcome Christ-seekers wherever they may be in their spiritual journey.

I believe that people (in general) and the Church (in particular) are lacking nothing for this mission and have been completely prepared for it (2 Peter 1:3).

The Kairos Community Church and Spiritual Renewal Center would be comprised of four interdependent streams.

- The Kairos Community would be built around the community worship center. The worship center would function as most Christian churches, holding regularly scheduled worship services and being open to all who would come.
- The Kairos Community will also include an intentional community of people. This group of people will be members of the Kairos Community who have answered a spiritual calling to live in shared community with other believers. The intentional community of believers will live on site or near the Kairos Community Church and Spiritual Renewal Center. I envision a group of people joining together, intentionally pooling their passion, skills, experience, and resources to redeem, reconcile, and restore God's Kingdom.
- The Kairos Community Spiritual Renewal Center would exist to provide a place of safe haven and rest. Spiritual direction would be available for persons seeking guidance and discernment. The spiritual renewal center would be a ministry extension of the Kairos Community.
- The fourth stream of the Kairos Community would involve community and missional activism. Partnerships with other bodies of believers will rank as a high priority with the Kairos Community as we seek to foster a relationship with others purposed to advance the kingdom of God.

I am convinced there are other disciples of Jesus Christ who believe similarly as I do, who are driven by a "Spirit-inspired urgency" to see God transform broken lives and restore those things that have been destroyed by sin. I desire to live in community with, and lead as God would direct, a group of these disciples.

WHY KAIROS?

Kairos (καιρός) is an ancient Greek word meaning the right or opportune moment (the supreme moment). The ancient Greeks had two words for time, chronos and kairos. While the former refers to chronological or sequential time, the latter signifies a time in between, a moment of undetermined period of time in which something special happens. What the special something is depends on who is using the word. While chronos is quantitative, kairos has a qualitative nature.²

*The term “kairos” is used in theology to describe the qualitative form of time. In rhetoric **kairos** is “a passing instant when an opening appears which must be driven through with force if success is to be achieved.” In the New Testament kairos means “**the appointed time in the purpose of God**”, the time when God acts (e.g. Mark 1.15, the kairos is fulfilled).³*

WHY THIS MODEL FOR A CHURCH MINISTRY AND COMMUNITY?

The question might be asked, **“Why a new or different model for ministry when there are already tested and functioning ministry models available?”**

I agree there are functioning ministry models that are working successfully to promote the gospel message and advance God’s Kingdom on earth. I also believe there are additional models that God wishes to incorporate and use to do the same. The Kairos model I propose is not “new” at its core; rather, it is a collaborative hybrid of several ministry models. The Kairos ministry model “borrows” best practices from current neo-monastic communities (modeled in large part after Benedictine monasticism), ancient Christian traditions dating to the first century, Methodist discipleship methods developed by John Wesley, Christian social-justice movements, and Protestant evangelical communities to name a few.

What this particular model offers is a venue and opportunity for people to fully embrace and live out their faith in a communal way. Additionally, this model presents a means to engage society and culture in tangible ways with hopeful intent of bringing them face-to-face with the gospel as it is lived out in a continuous fashion. The model also provides an environment for integrating prayer and meditation upon God’s word into an “always practicing” lifestyle as prayer and Scripture are intertwined with every element of life, work, and recreation. Lastly, this model offers an “always open” haven for those who have been swallowed by the relentless noise and urgency of the American way of life. The Kairos Community will be designed to promote rest and intimacy of relationship with the Triune God, which is not always easily found or entered into.

² Definition taken from Wikipedia site; <http://en.wikipedia.org/wiki/Kairos> as annotated here: [Mark Freier \(2006\) "Time Measured by Kairos and Kronos"](#)

³ E. C. White, *Kaironomia* p. 13

VISION STATEMENT FOR KAIROS COMMUNITY

I have a dream. I have a vision. I have passion...and it utterly consumes me. As I have followed the ways of Jesus and devoted my life (*albeit with some detours and disobedient distractions*) to becoming His disciple, I am convinced that Jesus is the author and sustainer of this vision and passion within me. The vision and passion for it is for the Church, the Living Bride of Christ, and the people of God. I yearn for community with people of God. I desire to be a participant in the **redeeming** force of His kingdom. I wish to facilitate, alongside others, as a **reconciler**, and I long to nurture and heal as one who **restores**. In short, I wish to honor the teachings and follow in the way of my God and Master, Jesus Christ.

“The restoration of the church will surely come only from a new type of monasticism which has nothing in common with the old but a complete lack of compromise in a life lived in accordance with the Sermon on the Mount in the discipleship of Christ. I think it is time to gather people together to do this” (Dietrich Bonhoeffer a letter to his brother Karl-Friedrick 14 Jan 1935 an extract)

Belief Statements

I believe in the Kingdom of God and I believe in the words of Jesus as he described that kingdom as being “in the midst” of his disciples (Luke 17:21). I do not believe the Bible is a complex code to be deciphered, nor is it a work of allegory and metaphor to be loosely interpreted according to the cultural dictates of a given society. I believe the Bible is a very real accounting of God’s dealing with the crown of His creation, man, and the design for mankind to partner with God through the reconciliatory work of His Savior Son, Jesus Christ, in the nurture, protection, and management of all the earth. This assumes employment of the commands and dictates established by Jesus and given to his followers to establish God’s will being done on earth as it is in heaven (Matthew 6:9-13).

I believe in the gifts of God’s Spirit. I believe the Holy Spirit will dwell in and transform the hearts of Christ’s disciples. The act of becoming imbued and indwelt by the Holy Spirit brings the believer-follower into unity with the Godhead as described by Jesus (John 17). The nature of this relationship dictates a change of nature in the disciple, who begins to decrease in order that the transformative nature of Christ (in him) increases. The translation of this transformation in the believer reveals itself with desire and hunger for the things of God (eg., justice, mercy, love, compassion, healing, purity, wholeness, etc., *see also Matthew 5-7 aka The Beatitudes and Sermon on the Mount*).

“In our era, the road to holiness necessarily passes through the world of action.”

Dag Hammarskjöld

These “belief statements” converge to a mission that involves and includes *holistic care*... and a belief that there is no separation between the sacred and secular; all things are sacred and God is always present. This begins with a unified and holistic approach to ministry and is dependent upon the pooled resources and combined skills, experiences, and gifts of the persons collectively drawn into the community. My definition of holistic care is understood as introducing God’s Kingdom wherever it is not. How this is accomplished will be determined by the content and charisma of the community.

I am sure that God is making His appeal through His people (the Church) to reconcile men back to Himself through Christ (2 Corinthians 5:17-21). Although my personal experience is limited, it has been my observation that the Church is not living up to the potential at which God has empowered it to function, nor does it have the capacity (in its current state) to complete the mission He has assigned it. This remark is not meant to be an indictment nor a criticism; rather, it is meant to be a statement of observation assessing the readiness and effectiveness of the church to actively engage in the redemptive, reconciliatory, and restorative work that God has called her to for the purposes of His Kingdom. I believe the Church is capable of much more than it has delivered over the past two millennia. I believe that people (in general) and the Church (in particular) are lacking nothing for this mission and have been completely prepared for it (2 Peter 1:3).

I am convinced there are other followers of Jesus Christ who believe as I do. I believe there are Christians who are driven by a “Spirit-inspired urgency” to see the marvelous works of God transform broken lives and restore those things that have been destroyed by sin. I desire to live in community with, and lead as God would direct, people who believe the Church is the vehicle of blessing to the nations and the frontline of the advancing force that is the Kingdom of God.

In this vision I see a community of disciples who are driven by a holy curiosity, desiring to learn more about their Creator-Savior God, and hungry to learn more about the mysteries of their faith. This community embraces history and ancient traditions, but does not idolize them. This community “stands on the shoulders” of the ancient church fathers and looks forward to the future with creative longing to incorporate new expressions of worship, as technology and culture advance alongside God’s Kingdom on Earth. This community lives to exemplify what it means to be Salt, Light, and Love to the people that Jesus Christ gave His life for; this community loves its neighbor and its neighborhood. This community thrives on partnerships and seeks to facilitate the role of redemption, reconciliation, and restoration through the loving elimination of dualism, because it does not believe there are two worlds, one secular and one sacred.

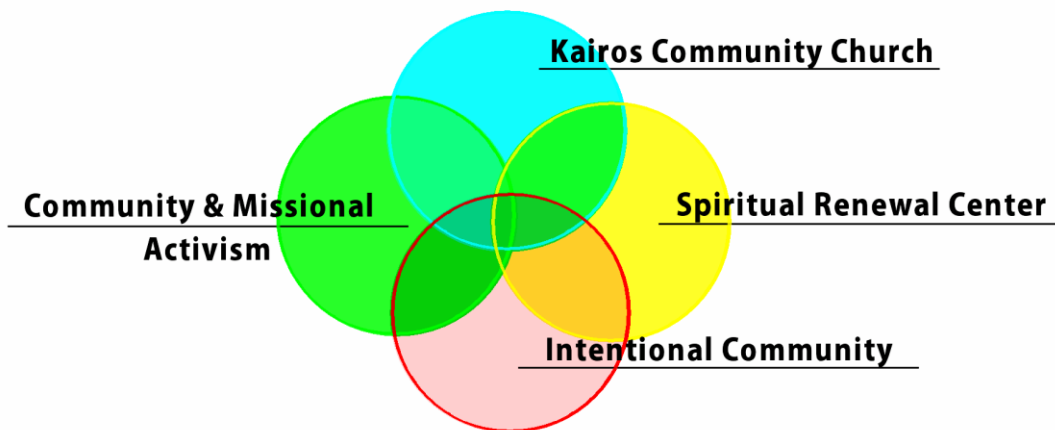
From Jerusalem: Acts 2:42 — To North America 21st Century

I envision a group of people joining together, pooling their passion, skills, experience, and resources to become an intentional community. Many of this group might choose to live in close proximity to one another and pattern their lives after the teachings of Jesus, living love, dispensing grace, and serving their neighbors among them and around them... the Kingdom of God being advanced within, among, and around the community. Other participants in this community would serve with similar passion, but may not be inspired to live communally due to their season of life or vocational circumstances. The Kairos Community would be an amalgamation of diversity that welcomes Christ-seekers wherever they may be in their spiritual journey. Ultimately, the community would exist for discipleship, instruction, healing, and spiritual refreshment to those that seek the shelter and nurture of God; extending grace, nurture, and love to the needs found within and outside of the community (defined as the village, town, city, or otherwise which the community resides in). This would be the nature and mission of Kairos Community.

STREAMS OF LIVING WATER

The Kairos Community Church and Spiritual Renewal Center would be comprised of *multiple streams* of interaction, participation, and membership. Each stream is equally valued in the existence, identity, and mission of Kairos. “Equally Valued” is not meant to infer operation in equal proportion at all times, nor is equal value meant to imply the community would cease to exist interdependently if one of the streams was not “flowing.” I understand that ministry, as life, is seasonal and cyclical. There may be ebbs and flows of the various streams at times when one ministry area may be more dynamic than another. The Kairos Community exists to follow the leading guidance of God’s timing and purpose. It is to those ends the streams will interact and exist within the context of the community as a whole. (See graphic below).

(Καιρός) ::: *Kairos* – “the appointed time in the purpose of God.”



KAIROS COMMUNITY CHURCH AND SPIRITUAL RENEWAL CENTER

Intentional Community	Community Church	Spiritual Renewal	Missional Activism
<ul style="list-style-type: none"> • Shared Living • Shared Resources • Sustainable Living • Benedictine Model 	<ul style="list-style-type: none"> • Redemptive • Restorative • Worship • Discipleship • Koinonia 	<ul style="list-style-type: none"> • Spiritual Direction • Guided Retreats • Sabbath Rest • Prayer Ministry • Catachesis • Healing 	<ul style="list-style-type: none"> • Reconciliatory • Restorative • Redemptive • Evangelistic

The above table lists the primary distinctives of the various streams that define the Kairos Community (not fully restricted to these definitions and there will most likely be overlap in some areas).

INDIVIDUAL AND COLLECTIVE STREAMS

Stream #1: Kairos Community Church aka Worship Center

The Kairos Community would be built around the community worship center. The worship center would function in prototypical fashion as most orthodox Christian churches, holding regularly scheduled worship services and being open to all that would come.

As mentioned previously, this community ‘stands on the shoulders’ of the ancient church fathers and looks forward to the future with creative longing to incorporate new expressions of worship, as technology and culture advance alongside God’s Kingdom on Earth. The worship style of the community would embrace traditions spanning the two-thousand year history of the Church while also embracing contemporary and emerging styles of worship. Observance of the church calendar (Liturgical Calendar) along with the seasons, celebrations, and historical rites of the church would be a part of the fiber of Kairos Community. Liturgy, multi-faceted styles of worship, and teaching would be integrated into most times of gathering as well as communal meals. Relationship building, encouragement, and godly lifestyles would also be an aspect of the community that would be highly invested in.

The Kairos Community would affirm the Apostolic and Nicene Creeds as foundational statements of faith and observe the primary historical sacraments of the church (eg., Baptism, Eucharist, Marriage). The worship center church community would be **open to all**, meaning it would not be necessary to enter into covenant membership with the church in order to attend, although membership would be encouraged.

Stream #2: Kairos Community Spiritual Renewal Center

The Kairos Community Spiritual Renewal Center would exist to provide a place of safe haven and rest. Spiritual direction would be available for persons seeking guidance and discernment in the ways of the “Christ-in-you” way of life. Guided and self-guided retreats would be conducted and available at regularly scheduled intervals. The renewal center would provide a place of catechesis and instruction in the ways of spiritual formation through the practice of spiritual disciplines as defined through the history of the church. Examples of the disciplines are many, but would include deep instruction in the ways of prayer, simplicity, solitude, silence, Sabbath rest, fasting, and more.

The spiritual renewal center would ultimately be a ministry extension of the Kairos Community and modeled after Benedictine monastic spirituality. Observance of the hours of prayer would be a permanent fixture of the community. Regularly scheduled fasting days and Sabbath observances would be included in the rhythm of the community as well. These activities would be mandatory for those members of Kairos who choose to live communally within the larger community.

Stream #3: Kairos Community—the Intentional Community

The Kairos Community will also support, nurture, and encourage an intentional community of people. This group of people will be members of the Kairos Community who have answered a spiritual calling to live in shared community with other believers, a tangible “city on a hill.”⁴

This intentional community of believers will live on site or near the Kairos Community Church and Spiritual Renewal Center. The living arrangements may include single-family dwellings or multi-family dwellings. This community will be modeled after Benedictine monasticism in their agreement to live with shared material and financial resources. They will practice creation care, sustainable-renewable living, and shared meals. Where possible, and as practical, the intentional community will endeavor to be self-sustaining through incorporation of income generating business streams (these will be dependent upon the experience and life skills of the community members).

I have a strong belief that disciples of Christ are best formed in close community, living transparently and honestly with one another. The *intentional* communal living stream of the Kairos Community allows for this level of formation. Living in close community does not happen without significant challenges, but I believe it is an aspect of the Christian faith that should be provided for those sensing the call to this deep formation and shared living.

Stream #4: Kairos Community—Missional and “at large” Community Activism

The Kairos Community will incorporate with equal share a responsibility to the “community at large.” The community at large is defined as anyone and anything that exists outside of the Kairos Community proper. Partnerships with other churches and bodies of believers will rank as a high priority with the Kairos Community as we seek to foster a missional ecumenical relationship with others purposed to advance the kingdom of God. Denominational boundaries will not exist from the Kairos perspective; while differences in doctrinal belief may be real, we will seek to encourage common ground and work toward unity of mission wherever and whenever possible.

The Kairos Community will also purpose partnership with civic groups, organizations, and institutions to assist in restorative efforts that may include areas and issues as follow: environmental, sociological, educational, marriage & family, and more.

Forming partnerships with groups outside the Christian community can be challenging. It will be the goal of the Kairos community to maintain the integrity of our foundational beliefs and Biblical principals without compromise while still allowing space to work with those who may not embrace our convictions. It is my belief that Christ’s atoning work is complete and capable of redeeming all things. In as much as this held belief is true, I desire to find ways of working alongside those who hold different positions than my own with hopes of being an agent of

⁴ Matthew 5:13-16

redemption, reconciliation, and restoration for the good of and advancement of God's Kingdom. Therefore, with exception of compromise to our core values, these partnerships will be formed without condition and aimed at bringing health, healing, and restoration wherever it may be possible. Examples might include relationships with schools, social services, and local governmental municipalities.

Missional Community Activism is a stream that aims to fulfill the redemptive, reconciliatory, and restorative ministry handed down from Jesus Christ to his followers. Where there is brokenness, the church of his people are called to bring nurture and healing; "Our Father, may your kingdom come on earth, as it is in heaven." Missional Activism will endeavor to live faith as "doers of the word" as exhorted by James the brother of Jesus in his letter (James 1:22-25), and maintain an attitude as described by Jesus in his parable of the good Samaritan (Luke 10:25-37) and as a collective stream with the Renewal Center, practice activism in the spirit of Jesus' words from Matthew 25:34-36.

"Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'"

DEVELOPING THE DREAM THROUGH INTENTIONAL COMMUNITY

What is a new monastic community?

Values

Most new monastic communities emphasize the following:

- Thoughtful, prayerful, and contemplative lives
- Communal life (expressed in a variety of ways depending on the community)
- A focus on hospitality
- Practical engagement with the poor and disenfranchised

The "Twelve Marks" of New Monasticism⁵

The Twelve Marks of New Monasticism express the common thread of many new monastic communities. These "marks" are:

1. Relocation to the "abandoned places of Empire" [at the margins of society]
2. Sharing economic resources with fellow community members and the needy among us
3. Hospitality to the stranger
4. Lament for racial divisions within the church and our communities combined with the active pursuit of a just reconciliation
5. Humble submission to Christ's body, the Church
6. Intentional formation in the way of Christ and the rule of the community along the lines of the old novitiate
7. Nurturing common life among members of an intentional community
8. Support for celibate singles alongside monogamous married couples and their children
9. Geographical proximity to community members who share a common rule of life
10. Care for the plot of God's earth given to us along with support of our local economies
11. Peacemaking in the midst of violence and conflict resolution within communities along the lines of Matthew 18, 25
12. Commitment to a disciplined contemplative life

⁵ values and "Twelve Marks" cited from the New Monasticism website (<http://www.newmonasticism.org/12marks.php>)

ADVANCING GOD’S KINGDOM THROUGH REDEMPTION, RECONCILIATION, AND RESTORATION

The goal of the community is to work toward complete maturity in the image and person of Christ as individuals and as a corporate entity (Ephesians 4:13). This will be accomplished by living according to the values and “12 Marks” as mentioned in the previous section of the statement; however, in addition to living according to those tenets, tangible acts of grace and focused ministry activities will be part of the community’s purpose.

POTENTIAL MINISTRY OPPORTUNITIES

(Some of these ministries may provide income to sustain/support the community)

- Spiritual Retreat Center – providing guided retreats, poustinia⁶ experiences, and/or private hermitages
 - Nature trails
 - Prayer Labyrinths
 - Cabins - Cottages
- Spiritual Direction
- Pastoral Training
- Marriage and Family Counseling
- Operating a recycling and resale center (used goods and reclaimable goods)
- Craft Store
- Fresh Vegetable Sales
- Sandwich and Coffee shop
- Community Garden
- Animal Husbandry
- Vocational Training (Discipleship and Mentoring Apprenticeships)
- Life Recovery (Addictive Behavior Rehabilitation and Transformation)
- Carpentry, Masonry, Plumbing, and Landscaping (small home repair jobs)
- Early childhood development and domestic skills classes to single mothers
- Bed and Breakfast (would be developed later as facilities grow)
- RV and Camping hookups (would be developed later as facilities grow)
- Conference Center

⁶ A small sparsely furnished cabin or room where one goes to pray and fast alone in the presence of God. The word *poustinia* has its origin in the Russian word for desert.

LOGISTICAL NEEDS:

- **Land**—twenty acres minimum of land (ideally 100 acres or the provision to expand to more acreage; adjoining property that may be purchased as financially feasible)
- **Seed Capitol**—available cash resources or donated land. If habitable structures are not on the land, there will be a need for residence for core members and place for worship at minimum
- **Core Team** (intentional community)—a group of committed, spiritually gifted, mature, and unencumbered believers willing to devote their lives to the advancement of God’s kingdom. This commitment is not unlike that of the call to foreign missions. It might be considered similar in calling to a domestic missional lifestyle. The need for funding/support might be similar as well.
- **Partnerships and Accountability Covering**—the community would seek to develop a partnership with an overseeing group. This might be a denominational partnership or a fellowship of churches; it could also consist of an outside board of directors. The need for this oversight is to provide primary accountability for organization, theological integrity, and fiduciary prudence.
- **Fiduciary Oversight**—the need for a central accounting service is paramount. Ideally, the community would secure the services of a CPA and/or accounting firm that could provide payroll services or living stipends disbursements for the intentional community. An elected or appointed Board of Directors representing the collective community would act as a treasury and oversight for budgetary and financial reporting. This provides necessary barriers between direct handling of funds:
Kairos Community ≥ Leadership ≥ Board of Administration ≥ Outside Accounting Firm
- **Tax Status and 501.c3**—Application to federal and local governments for non-profit status.

ORGANIZATIONAL AND PRACTICAL CHALLENGES:

- **Leadership Structure**—there are several leadership models that may be pursued for the Kairos Community. A common characteristic of the potential models would include outside oversight of the community by a denominational group or Board of Directors. Internal leadership commonalities would include a deacon or elder board to assist the Pastor and/or Senior Director of the Community ministries. Members of the community would provide consensus input (some form of vote) for major decisions affecting the ministry and existence of the community.
- **Communication**—a paramount concern. The community will be open and transparent with all undertakings: financial records, recording of minutes from meetings, society-community votes, and the like. Regular “town hall” style meetings will be held to provide all members a voice in the community. Regular communiqués will be available in written and electronic form to keep the community informed.
- **Membership**—membership will be strongly encouraged, but not mandatory. Membership in the Kairos Church will not necessarily equate to membership in the intentional community. Membership in the intentional community will be conducted through a novitiate-probate trial period.

F A Q ' S — FREQUENTLY ASKED QUESTIONS

Does this community or church already exist?

No, the Kairos Community does not exist; yet. There are intentional communities that operate in a similar fashion to what is being proposed for Kairos, but this community has not been started.

Where did the idea for Kairos Community come from?

The idea for Kairos has come to me (Jeff Borden) over the course of many years. I believe through reading, praying, and conversations with other Christians, the idea for this community was “seeded” in my mind and in my heart. Over time, the details and vision have clarified, and a greater urgency has been impressed upon me to be the initiator and leader of Kairos.

Where will the capital come from to start the Kairos Community?

This is an unknown at the present moment, but I am confident that with God’s continued direction the capital needs will be met. The community could be launched at several levels each requiring different degrees of capital investment.

How will the community support and sustain itself?

The expectation is for the intentional community to participate in resource sharing as well as income generating endeavors. Additionally, one of the primary ministries of the Kairos Community Church will be active and ongoing investment in the Kairos Community and Spiritual Renewal Center. Other streams of financial support may come from outside donations. The expectation of the Kairos Community is not so unlike that of a Christian worker called to foreign missions.

Isn’t there a risk of the intentional community becoming “in-grown?”

There is danger in any Christian community of becoming ingrown and the Kairos Community is not exempt. I believe the nature and organization of the community will help to diffuse the possibility of becoming self-centered. The Kairos Community Church and the Missional Community Activism streams of Kairos will hopefully serve to keep the community in the “field” of God’s Kingdom.

Where will you plant the Kairos Community?

This has not been determined at this juncture. There are a number of variables that can influence the decision of where the community will be planted; land location, members, organizational or denominational support, and demographical need are all details relative to determining where the Kairos Community will be located. This, I believe, will be realized through continued prayer and planning.

Where can I direct other questions?

You can send your questions to jeffborden@gmail.com

F A Q ' S — FREQUENTLY ASKED QUESTIONS

What does “introducing God’s Kingdom” look like?

Introducing God’s Kingdom means our living the embodiment of Jesus’ teaching and mission in every aspect and facet of life. This can be gleaned from the proclamations made by Jesus in Luke 4:18-20, Matthew 5:1-7:29, Mark 12:28-31, and John 20:21. Wherever these mandates are not in action, the community exists to introduce them.

How would living in this community be different from the way you live now?

Living in community creates an “always on” environment. Proverbs teaches, “As iron sharpens iron, so one person sharpens another” (Proverbs 27:17). The demand of our contemporary society has put strains on the amount of time we are able to interact with one another in ways that are able to effectively “sharpen” one another into the likeness and image of Christ. The Kairos proposal makes intentional living an option for people who feel led to grow more deeply in the ways of Christ-like formation.

What life changes would someone have to be willing to make to become part of this community?

If you are asking about the intentional community stream of Kairos, selflessness and willingness to serve others would be among the major changes. Shared resources, meaning material and financial, would also be a significant life change. There are a number of other changes that be involved, but there are plans in place to allow persons interested in joining the community to visit for short or extended times for evaluation if it might be a fit for them and to test if God might be calling them to this style of living.

Would those persons living on the premises be the only ones allowed in active leadership roles?

No, the Kairos Community will have several layers of leadership and it will be spread across all the various streams of the community. Additionally, it is the goal of Kairos to have outside oversight and leadership as a strategic measure for accountability. Certainly the members living onsite will have different responsibility, but leadership will not be restricted to them.

What do you mean by “no separation between the sacred and the secular” within this community?

This assumes God is supreme over all things and there is no place that God is not. It describes an idea of viewing all people and all activities as equally valuable. We should not perceive someone or some activity as an activity or job to “tick” off our task list so we can move on to the really important things like praying or studying God’s Word. Everything we do and everyone we encounter is sacred, holy, meant to be used by God to form us more into the image of His Son. When we separate the sacred from the secular, we tend to minimize the importance of some people or activities, viewing them as distractions or interruptions. When we do that, we miss what God is trying to do in that moment. No separation between the sacred and the secular believes in a truth that everything bears the witness and fingerprint of God... some things just need to be cleaned up and reoriented, so they reflect their Creator’s glory (Colossians 1:15-20).

F A Q ' S — FREQUENTLY ASKED QUESTIONS

Is discipleship and/or instruction only accomplished through the immersion experience of sharing lives together or will there be a more structured format?

While immersion is believed to be the best tool for comprehensive discipleship (it is the model used by Jesus), Kairos will use structured (programmed) learning in addition to observance of the spiritual disciplines to assist the process of spiritual formation.

What are the major differences between the Kairos Community and the way the contemporary Christian church operates now?

The most significant difference is likely to be an “always on—always open” philosophy. The ability to have multiple persons/families living on premises provides the luxury of many “priests” available at all times. Ministry at the Kairos Community will be a 24/7 endeavor; wherever there might be a need, Kairos exists to minister in whatever capacity it is able. It is the goal to have every adult onsite trained in the discipline of spiritual direction able to offer a listening ear and attentive heart to anyone and everyone responding to God’s movement in their life.

Does the spiritual renewal center operate like a retreat center where people come for a weekend or longer? If so, how is it different from a retreat center someone may have encountered before?

This depends on the description of others have “encountered before.” The spiritual renewal center will have as a goal to offer spiritual renewal and refreshment. This is defined primarily as a time to “be quiet and listen for God.” Statistics and surveys have revealed that contemporary western society suffers from a host of issues related to living too fast and furious. The spiritual renewal center will be available to provide a reprieve from that lifestyle and offer space for rest, recuperation, and healing. The times of stay will be open to whatever the needs of the retreatant may dictate. The center will be available for conference retreats, leadership getaways (for the purpose of spiritual renewal), and pastoral sabbaticals.

What are the qualifications of membership for Kairos?

Membership will be multi-level. Qualifications for membership to the church will be different than membership criteria to enter into the intentional community. Although membership requirements will be different, there will be no exclusivity or preferential status granted to one member group over the other. Specific membership requirements will be communicated in a separate document; however, a sincere desire to grow to complete Christ-like maturity will be a prerequisite for any membership with Kairos.

What will it take to start this community?

Kairos needs a home. A home is defined as land with room to expand. Initially, Laurie and I will need some type of financial support and a place to live. All of this assumes continues prayer, and sensitivity to God’s direction. Ultimately, the Kairos Community needs committed people and resources (financial and material). Ideally, it would be a great affirmation to be supported and backed in some measure by a group, but that is not required to get started.

**** SUGGESTED READING, BIBLIOGRAPHY, AND INFORMATIONAL RESOURCES:**

<i>Life Together</i>	Dietrich Bonhoeffer
<i>A Community Called Atonement</i>	Scot McKnight
<i>The Sermon on the Mount</i>	Jesus Christ – The Gospel of Matthew
<i>Studies in the Sermon on the Mount</i>	D. Martyn Lloyd-Jones
<i>Studies in the Sermon on the Mount</i>	Oswald Chambers
<i>A Model for Making Disciples: John Wesley's Class Meeting</i>	D. Michael Henderson
<i>The Celebration of the Disciplines</i>	Richard Foster
<i>The Spirit of the Disciplines</i>	Dallas Willard
<i>Your Church is Too Small</i>	John Armstrong
<i>The Rule of Benedict</i>	St. Benedict of Nursia
<i>The Liturgical Year</i>	Joan Chittister
<i>Ancient-Future Time</i>	Robert Webber
<i>The Didache: Text, Translation, Analysis</i>	Aaron Milavec
<i>Evangelism in the Early Church</i>	Michael Green
<i>The Apostolic Fathers in English</i>	Michael W. Holmes
<i>New Monasticism</i>	Jonathan Wilson-Hartgrove
<i>Becoming a True Spiritual Community</i>	Larry Crabb
<i>Renovation of the Church</i>	Kent Carlson & Mike Lueken
<i>Experiencing the Trinity</i>	Darrell W. Johnson
<i>The New Conspirators</i>	Tom Sine
<i>When the Church Was a Family</i>	Joseph H. Hellerman
<i>Finding Organic Church</i>	Frank Viola
<i>Whole Life Transformation</i>	Keith Meyer
<i>Neo-Monasticism (12 Marks)</i>	http://www.newmonasticism.org/
<i>Examples of Intentional Communities</i>	http://rpf.mennonite.net/Home
	http://www.plowcreek.org/index.htm

*** The above list is in no particular order, nor does it represent in its entirety all that has been influential in the ongoing development of this community proposal. Additional entries will be added as necessary.