

A STATEMENT OF POLICIES OF THE SOUTH CAROLINA CHAPTER OF THE KAIROS PRISON MINISTRY

These policies were adopted by the State Committee of South Carolina at a meeting on April 11, 1992 and amended at a meeting on June 2, 2000.

The ecumenical nature of the Kairos Prison Ministry offers real spiritual and practical advantages, but also imposes some important limitations. Each denomination offers a dimension of spiritual insight that enriches the Kairos community. But ministering with an ecumenical group requires sacrifices as team members learn to respect the denominational disciplines and personal spiritual practices of their brothers and sisters in Christ. Furthermore, we must always remember that we are guests of the chaplain at the institution and are there to enhance the chaplain's ministry, not to replace it with our own.

The Kairos organization recognizes all of the gifts of the Spirit, and that many of these gifts are an integral part of the devotional life and ministry of many team members. The Kairos talks and worship format neither encourage nor deny spiritual gifts. However, exercising the more controversial gifts during Kairos activities can be disruptive and could lead to the termination of the Kairos ministry in an institution, especially if they are not done within the confines of our agreement with the South Carolina Department of Corrections. The ecumenical nature of the Kairos ministry requires us to present basic elements of faith that all denominations agree on, and to downplay areas of controversy. Accordingly, South Carolina District of Kairos, Inc. has adopted these positions on three areas of potential controversy.

CHARISMATIC EXPRESSION:

Some denominations encourage unrestricted charismatic expression by "publicly speaking in tongues" or "being slain in the spirit". In other denominations, the term "spirit-filled" and "charismatic" are real sources of controversy. There is simply not enough time to do the teaching that would allow constructive expression of controversial spiritual gifts at a Kairos gathering. Public exercise of these gifts must be avoided by team members during Kairos activities.

EXORCISM:

Several denominations recognize the validity of demon possession and the need for forms of exorcism (casting out demons). The practice of exorcism is restricted to experienced individuals that are recognized (and usually licensed) by denominational authorities. Experienced practitioners acknowledge exorcism as both a disturbing and potentially dangerous ministry. Because of danger to individuals involved and the potential for disruption, exorcism must not be attempted as part of any Kairos activities.

CORPORATE COMMUNION:

The sacrament of Holy Communion (Lord's Supper, Eucharist) is central to the spirituality of most Christians. However, Holy Communion is not a direct part of any Kairos activities because of different denominational policies on communicant status. Although the Kairos manual issued by the international board states that separate communion services by each denomination can be held on Saturday evening of a short course weekend, the South Carolina District has adopted a position of "no communion services" within the context of Kairos activities, to avoid a possible source of division of the South Carolina Kairos community.

BAPTISM:

The sacrament of Baptism is an important part of the Christian Life. However, Baptism is not part of the Kairos Weekend. It is referred to during talks, but Kairos Volunteers are not to encourage Baptism or any specific method of Baptism. If an inmate desires Baptism as a result of the Kairos experience, please refer him/her to the Chaplain of the institution in which you are serving.

ANOINTING WITH OIL:

While this practice is accepted in several denominations, it is not to be used for any reason during a Kairos function within the institution.

The following is taken from the 1998 Kairos Inc. Organizational Manual:

Many practices dear to all of us are avoided on Kairos Weekends. Those who proselytize team or resident participants, those who succumb to their desires to practice healing services, altar calls, deliverances, slaying in the spirit or speaking in tongues should be cautioned and, if they can not control these inclinations, be separated from the ministry.

POLICY STATEMENT
SOUTH CAROLINA CHAPTER OF KAIROS PRISON MINISTRY

This is a restatement of existing policies of Kairos of South Carolina. They date from the first Kairos function held in South Carolina, Manning Kairos weekend number 1, in August, 1983. They are part of the agreement with each correctional institution of the South Carolina Department of Corrections in which Kairos functions. They **MUST** be followed by all Kairos volunteers who minister inside those institutions. They were reaffirmed in a meeting of the State Committee of South Carolina Chapter at a meeting of the Committee in June, 1991.

A. GIFTS FOR RESIDENTS:

No gifts of any kind are allowed, with the single exception of religious articles such as Bibles. However, the gift **MUST** pass through the hands of the Chaplain to the resident. Under no circumstance may a religious gift go directly to a resident. And, under no circumstance is any special religious gift given to a resident during the course of a short course other than normal agape. Some reasons for this policy:

1. We are there to share Jesus, not to give them things. Gifts can detract from this purpose and may send the wrong signal. We do want participants to come to Kairos events to "get things".
2. When we give a gift to one, we are, at the same time, not giving a gift to another. This can create division and tear down the Body of Christ within the fences. Our actions should help it grow.
3. Many of the apparently good causes that we find are properly handled by the chaplain. He is in a better position than we are to determine what is legitimate and appropriate and what is not. For the Kairos volunteer, there is a real freedom in "just saying no" to requests for gifts. By nature, we are loving people and particularly so when in the Kairos environment. We feel guilty if we are unable to respond positively to a request. We also feel uncomfortable if we find ourselves wondering if we are being conned. By simply saying, "it is against institution and Kairos policy, so I can't do that.", we can move these issues aside and get on with the real reason that we are there

B. CONTRABAND:

A Kairos volunteer may not take anything **INTO** or **OUT** of an institution for a resident - not anything at all - not even a message. For example, one could be arrested for attempting to take money or a message home to a resident's wife or mother.

C. VISITATION WITH INDIVIDUAL RESIDENTS:

A "program" visitor represents and/or enters with some organized group such as Kairos. An "individual" visitor is on the personal visiting list of an individual resident and is allowed to visit that person during normal visiting hours. It is general Department of Corrections's policy that a person may not be on both lists in the SAME institution. To understand the reason for this policy one must understand that visits are treasured events for inmates. If an inmate can see any one visitor both on an individual basis and on a program basis, this will be seen as unfair. It will then become a problem for that institutional administration and a source of division within the Body. This is not our purpose.

If a Kairos Volunteer is on an "individual" list in an institution where Kairos functions are held, that volunteer may not enter the institution for ANY Kairos event (weekend, closing service, reunion or other). That volunteer may participate outside of it in a capacity such as on a kitchen team or as an inside team member at another institution where he/she is not on an "individual" list.

Use of Residents on a Kairos Weekend

Residents, who have completed the Kairos Weekend, **MAY** serve as assistants to the Head Coordinator, the Resident Coordinator, and the Music Coordinator, provided the Chaplain of the Institution approves them. These residents will serve under the leadership and supervision of the Kairos Team.

Residents **MAY NOT** be used in the Community Room as Family Servants. Institutions using The Journey Program allow a Resident Facilitator to sit as part of the Table Family. These residents should be carefully selected, attend the required training, and be approved by the Chaplain.

The SC Department of Corrections does not allow approved volunteer programs to elevate residents to a special position, therefore Residents, who assist **MAY NOT** sit in the community room at any time during the Kairos Weekend and must maintain a low profile at all times.

(Adopted by the SC State Committee August 3, 2002) (Revised and approved by SCDC November 14, 2002)

Kairos of South Carolina Team Attendance Policy

Team formation is for the purpose of building Christian Community, therefore, Kairos team members, including clergy, are required to attend a minimum of three entire team formation meetings. One of these must be the retreat on Wednesday night and Thursday preceding the weekend. Failure to meet these requirements is considered a resignation from the team.

Kairos volunteers who have previously said no to serving on the upcoming Kairos Weekend may not be allowed to "fill in" for the purpose of taking the place of those members who have dropped off of the team.

Volunteers who are required to attend other Kairos related meetings will not be considered absent from team meetings.

The Kairos of SC State Chairperson may make exceptions to this policy on an individual basis.

Adopted by the Kairos of SC State Committee, June 6, 1998.
Revised September 21, 2002.

MINIMUM TEAM SIZE FOR KAIROS OF SC WEEKENDS

Several factors that are important in setting the team size are:

1. Give the residents who attend the best possible weekend we can.
2. Give a positive impression of Kairos to both staff and other residents.
3. Maintain a volunteer base capable of supporting the continuing ministry.

The number of tables will be set when the Leader reports team size to the Chairman of Kairos of SC, which should occur a minimum of 4 weeks prior to the weekend. The number of tables will be based on the number of inside team volunteers as follows (factors 1 and 3):

7 Tables	-	44 Inside Volunteers
6 Tables	-	38 Inside Volunteers
5 Tables	-	32 Inside Volunteers
4 Tables	-	26 Inside Volunteers

A suggested team assignment could be:

Tables	4	5	6	7
Leaders	3	3	3	3
Table Leader	4	5	6	7
Table Clergy	4	5	6	7
Table Assistant	4	5	6	7
Table Servant	4	5	6	7
Head Table Servant	1	1	1	1
Assistant Servants		1	2	3
Head Music	1	1	1	1
Music Team	1	2	2	3
Head Coordinator	1	1	1	1
Observing Head Coor	1	1	1	1
Chapel Coordinator	1	1	1	1
Resident Coordinator	1	1	1	1
Assistant Coor			1	1
Totals	26	32	38	44

Once the number of tables are set, the Chaplain of the institution should be notified and the selection process begun. When the process of selecting the Residents to attend the weekend has been completed and those selected have been notified, every effort should be made to allow all selected to attend (factor 2).

If volunteers are lost after the invitations to the residents have been issued, the weekends will be allowed to go forward with the set number of tables unless the number of inside volunteers falls below the minimum number required listed below.

Tables	4	5	6	7
Leaders	3	3	3	3
Table Leader	4	5	6	7
Table Clergy	4	5	6	7
Table Assistant	4	5	6	7
Table Servant	4	5	6	7
Head Table Servant	Table Servant used as Head			
Head Music	1	1	1	1
Head Coordinator	1	1	1	1
Chapel Coordinator	1	1	1	1
Resident Coordinator	1	1	1	1
Minimum Size	23	27	31	35

Failure of an Advisory Council to comply with the team size requirements may result in the Chair of Kairos of SC, with the approval of the majority of the State Committee, reducing the number of tables for all subsequent weekends until proof is shown that the volunteer base has increased sufficiently to support additional table families and the continuing ministry.

Adopted by the Kairos of South Carolina State Committee on March 27, 2010.

EXTRA TABLE

One means of qualifying specific individuals for Kairos service is the Extra Table program. This program is for individuals who can bring a special element to a Kairos community but who normally would not have the opportunity to participate in one of the 4th day movements.

Procedure:

- a. Obtain Advisory Council approval of the candidate.
- b. Conduct a detailed orientation (approximately 4 hours) for the candidate, outlining the Kairos team meetings, the weekend, expectations, and requirements for team service. The orientation should be conducted by the State Chair, or his/her representative, and the candidate's mentor for the weekend. (See below) Give the candidate a Kairos manual for study and reference.
- c. Assign the candidate a "mentor" from the team for the weekend and the continuing ministry.
- d. Have the candidate join the mentor's local share and prayer group, e. Have the candidate attend all team meetings for the upcoming weekend, f. During the weekend have the candidate share a room (or other living space) with the mentor, so that the mentor can answer any questions, g. Present the candidate with a (surprise) bag of letters when personal agape is distributed.
- h. At closing, have the candidate sit as part of the team.
- i. Insure that the candidate rides with the mentor, or other team member, to all reunions following the weekend.

The candidate is then prepared and ready to serve as a team member for subsequent weekends. Continue to encourage and help the candidate go on a 4* Day movement weekend for their personal growth and nurture.

The Extra Table program should be considered an exception, and should be used only when absolutely necessary. The 4th Day movement communities remain as the primary and most important source of volunteers. It is still the responsibility of the leader, supported by the Advisory Council and under the guidance of Jesus Christ, to select and form the team. But it is also the responsibility of each volunteer in Kairos to actively recruit volunteers for the ministry. This does not mean "raid" the 4th Day movement of its people; it means include, by specific personal face-to-face invitation, more qualified volunteers in Kairos activities as well as their 4th Day movement activities. Working in the Kairos ministry is not an "either/or" option to working in a 4th Day ministry. This will increase the volunteer base and help prevent stagnation, both in the ministries and in the individual.

Adopted by the SC State Committee 12/01/01
Revised by the SC State Committee 6/01/02

POLICIES for KAIROS CLERGY in SOUTH CAROLINA

A. Clergy in Kairos.

Kairos is primarily a Christian lay organization. Nevertheless, Clergy play an extremely important role in the ministry. Clergy serve as specially trained spiritual advisors to their Team and to the inmates. They also can be called upon to engage in private discussions with inmates which may involve the confession of past sins as an act of repentance, and these matters may involve matters which should be conducted under the protection of priest/penitent privilege. Therefore it is of critical importance to the Kairos Prison Ministry that all persons approved to be Kairos clergy be spiritually mature and that any who conduct private discussions with inmates do so in accordance with the applicable laws of this State.

B. KAIROS NATIONAL POLICIES REGARDING CLERGY.

1. The Kairos Board of Directors has established the following qualifications for clergy to serve on Kairos weekends (Organizational Manual 2003 and repeated in Organizational Manual 2005):
 - a. Should have received formal training by their respective denominations.
 - b. Be officially ordained or licensed.
 - c. Be recognized as clergy in good standing of religious orders.
 - d. Be actively engaged in, or retired from, full or part-time ministry in the church.
 - e. Be able to work in an ecumenical setting.
2. Because clergy on Kairos teams are often involved in discussions with inmates that should only be conducted under the protection of “pastor/parishioner confidentiality” privilege, Kairos volunteers are urged to understand the limits of this privilege in the state or institution where they are working (Org. Manual 2005).
3. 3. Ultimately, the decision as to whether a clergy person is suited to work in Kairos is left to the good judgment of the State Chapter Committee (Org. Manuals 2003 and 2005).
4. A minimum of 3 qualified clergy must be recruited for the weekend (Org. Man. 2005).
5. If there are insufficient clergy for each table, persons who meet specified requirements, including being spiritually mature, may serve in their place (preferred option). Another option is to have a “Clergy Table” to minister to and provide spiritual counseling and direction for the team formation and participants during the weekend. In this latter case, there should still be three volunteers assigned to each table (Org Man. 2005).

C. South Carolina Laws that may Impact on Kairos Clergy.

1. There is one South Carolina statute affecting Priest-Penitent privilege, SC ST SEC 19-11-90: “In any legal or quasi-legal trial, hearing or proceeding before any court, commission, or committee no regular or duly ordained minister, priest, or rabbi shall be required, in giving testimony, to disclose any confidential communication properly entrusted South Carolina Kairos Clergy Policy Page 2 to him in his professional capacity and necessary and proper to enable him to discharge the functions of his office according to the usual course of practice or discipline of his church or religious body. This prohibition shall not apply in cases where the party in whose favor it is made waives the rights conferred.”

2. This statute has never been challenged in a South Carolina court, and accordingly there is no case law associated with it. However, it appears that only ordained and not licensed clergy are entitled to confidentiality privileges in this State. Additionally, it is the clergy, and not the penitent (or inmate, in our case) who can waive the privilege and testify about the discussions, even if the penitent (or inmate) objects. Kairos clergy need to be fully aware of this statute and its application to them as Kairos volunteers.

D. Background and Discussion.

1. Since the beginning of the Kairos Prison Ministry, there have been requirements which needed to be met in order to become an approved Kairos volunteer, with additional requirements for those designated as clergy. In the early years of Kairos, there were signed clergy agreements with five specific denominations, all of which require considerable formal training before a person can be ordained and a hierarchical organization that supervises and monitors their clergy. Each of those denominations also practices some form of sacramental confession to a priest/minister leading to spiritual absolution.
2. As Kairos has grown and broadened its ecumenical nature, however, clergy from a wide variety of Christian denominations have been brought into the organization. Having clergy who come from different denominations is especially important to the Kairos Prison Ministry since the inmates to whom we minister also come from a variety of denominations. The ecumenical nature of Kairos is one of its greatest strengths and it is indisputable that inmates sometimes can better relate to ministers who come from a denomination with which they are familiar and are therefore more comfortable. However, the ordination process for some of these denominations is significantly different from the “original five” and their church organization also can be much less structured. This makes it more difficult to determine the qualifications and spiritual beliefs of clergy from some of these denominations.
3. The State organization has not recently updated the clergy requirements to correspond to the broadened nature of the Ministry. Perhaps partly as a result, persons in South Carolina have been assigned as Kairos clergy who do not meet the Kairos International and/or South Carolina State requirements and some of whom would not meet the State legal definition of someone entitled to the priest/penitent confidentiality privilege. This could result in severe ramifications to the ministry if left uncorrected.

E. South Carolina Kairos Clergy Policies.

The following policies and procedures were approved in March 2006 and supersede all previous South Carolina clergy policies:

1. All licensed and ordained priests, pastors, and ministers are eligible to become approved Kairos clergy, if they are at least 25 years of age and meet the requirements specified by Kairos International (See Section B, above). This also includes those persons who have taken religious vows of poverty, obedience, or service within their denomination, such as monks and nuns.
2. Those Kairos clergy who additionally meet the requirements of South Carolina statutes (and possible future case law as applicable) will be specifically approved to hold private discussions with inmates that may need to be conducted under the legal provisions of priest/penitent confidentiality (hereinafter referred to as “confidentiality discussions”).
3. A subcommittee of not less than three currently active Kairos volunteers, at least one of whom must be a clergyman or clergy woman, will be appointed by the Chairman of the State Committee, with the approval of the Committee, to review all applications for those wishing to be Kairos clergy volunteers, and will determine by majority vote which of those applicants are approved. A special form will be developed and made available to all prospective clergy to submit to the subcommittee to assist in their deliberations and decisions.
4. The subcommittee shall also review the applications to decide which ones are approved to hold confidentiality discussions during Kairos sponsored events. Only those clergy who have been unanimously

approved by the State subcommittee, acting for the State Committee, will be permitted to hold such discussions.

5. With the single exception of private confidentiality discussions, all approved Kairos clergy are to be considered equal in all respects and can be assigned by the weekend leader to any other role appropriate for Team clergy as specified in Kairos Manuals.
6. The clergy subcommittee will publish a list periodically, and at least twice yearly, of all persons who have been approved as Kairos clergy and which of those can be assigned to confidentiality discussions. Weekend leaders and Council Chairmen shall ensure that no person is assigned as Kairos clergy who has not been approved by the State, and that no clergy is allowed to have private confidentiality discussions unless that clergy has been specifically approved for that role by the State.
7. After each Kairos weekend, the weekend leader and Council Chairman/Chairwoman will send a brief report to the State Committee Chair listing the following information: (a) names of all clergy used on the team during the weekend, (b) names of those weekend clergy who were approved for confidentiality discussions (whether or not they engaged in such discussions), and (c) any comments desired.
8. In accordance with Kairos International policy, at least three approved clergy must be assigned for each weekend. In South Carolina, at least one of those clergy must also be approved for confidentiality discussions.
9. If an inmate asks to have discussion with a clergyman or clergy woman who is not State approved for confidential discussions, the weekend leader or advising leader must explain to the inmate that that particular clergyman/woman does not have confidentiality privileges under South Carolina law, but that a private discussion can still occur with that clergy if desired, or that another clergy who does have confidentiality privilege can be assigned if preferred. If the inmate indicates a preference for the first clergy mentioned, the weekend leader or advising leader should arrange the meeting. However, the clergyman/woman involved should again verify that the inmate recognizes that that he/she does not have confidentiality privileges under South Carolina law before commencing any discussions with the inmate.

F. Implementation.

1. It is intended that this policy be implemented as soon as practicable, and that weekend leaders and Council Chairmen/women do the best they can to follow the spirit of this policy until the procedures can be put fully in place.
2. As soon as the clergy qualification form has been approved, it will be provided to each Council Chairman/woman. At that time, they should transmit one copy to each clergy who wishes to volunteer at their institution, with the request that completed forms be returned in a sealed envelope within 45 days. The sealed envelopes will then be transmitted to the designated Chairperson of the Clergy Sub-committee not later than 60 days after initial receipt by the Council.
3. As soon as the Clergy Subcommittee has reviewed these applications, they will publish the (first) list of those clergy who have been approved as Kairos clergy volunteers, and this list must be used by all weekend leaders and Council Chairs beginning 60 days after the list is promulgated. Thereafter, applications for additional clergy can be forwarded to the Clergy Subcommittee Chairperson at any time, but should be available to the Subcommittee at least 60 days before the first weekend that it is planned to utilize that person as a Kairos clergyman/woman.

South Carolina Kairos Clergy Application

I hereby apply to become a Clergy volunteer in the State of South Carolina.

I have been given a copy of the current policy letter regarding Kairos clergy in the State and certify as to the following (circle the correct answers and fill in the blanks as appropriate):

1. I was (ordained) (licensed) on _____ (month)_____ (day)_____ (year) and will produce a copy of my (ordination paper) (license) if requested by the Kairos State subcommittee for clergy.
2. My denomination is _____ and I am a clergy in good standing in that denomination.
3. To become (ordained) (licensed) I was required to successfully complete formal training in that denomination (yes) (no).
4. I am (actively engaged in) (retired from) full or part time ministry in the Church.
5. I can work effectively in an ecumenical setting with lay persons and clergy from a large number of different Christian denominations.
- 6 (A). Based upon current South Carolina Statue SC ST SEC 19-11-90, I consider that I am fully qualified to conduct privileged discussions entrusted to me in my professional capacity as a clergyman/clergywoman (yes) (no).
- 6(B). I further understand that, under South Carolina law, clergy can legally waive the confidentiality privilege even over the objections of the person who entrusted that information to them (yes) (no).

I hereby certify also that I am 25 years of age or older.

DATE TELEPHONE NUMBER NAME (printed) SIGNATURE

For Use by the South Carolina Kairos Clergy Subcommittee:

Approved as Kairos clergy with confidentiality privileges _____

Approved as Kairos clergy without full confidentiality privileges _____

Not approved as Kairos Clergy _____

Subcommittee:

1. _____

2. _____

3. _____

4. _____

Guidelines for Disciplinary Action

Any ministry that has been active for a very long time will eventually face conflict between volunteers, or activity on the part of one or more volunteers that may be inappropriate or in violation of a Kairos or SC Department of Corrections (SCDC) Policy. Kairos has a plan that applies to situations rather than leaving it up to the pressures of the moment.

The only disciplinary action that can be applied to Kairos volunteers who are in rebellion is to prohibit their participation in ministry activities. Consistent with Kairos operational policies, the responsibility and authority for discipline of volunteers is delegated to the State Committee.

On occasion it may become necessary to remove a volunteer immediately from an event. If this occurs on the Kairos Weekend or during a Two-day Retreat, the Rector or Retreat Leader has the authority to remove the volunteer from the weekend. As soon as possible, they should communicate with the Advisory Council stating in writing why the volunteer was removed from the institution. The Advisory Council should attempt to resolve the problem in consultation with the volunteer, then if necessary refer the matter to the State Committee.

In the case of a Monthly Reunion or The Journey Program, any complaint should go to the Advisory Council Chairperson. The Council should seek to resolve the problem in consultation with the volunteer. If resolution is not possible, the council should refer the complaint to the State Committee Chairperson. The complaint should be described in writing giving a synopsis of efforts taken by the Council to resolve the problem and the Council's recommendations, if any. The State Committee chairperson will invite a response from the volunteer, which must be in writing.

Depending on the seriousness of the complaint the State Chairperson may:

1. Forward copies of all communications to the committee members, and after a reasonable length of time may poll the committee for recommendations.
2. Present the complaint at the next State Committee Meeting for resolution and recommendations.

Disciplinary Action:

The State Committee will discuss the recommendation and may decide any of the following:

1. Find no inappropriate behavior
2. A reprimand with the assurance from the volunteer that the inappropriate conduct will not happen again.
3. Suspension of the volunteer for a definite period of time.
4. Suspension until further notice.
5. Termination

Based on the recommendation of the State Committee, the volunteer will receive a letter from the State Chairman as to the action taken, and a copy will be sent to the Advisory Council Chairperson. If suspension or termination is recommended, the SCDC will also receive a letter. The State Committee's decision is final. All documentation will become part of the committee's confidential records.

The SCDC may:

1. Choose to accept the recommendation of the Kairos State Committee.
2. They may choose to terminate the volunteer if found to be in violation of a policy or procedure.

The SCDC has the authority to remove a volunteer immediately from any Kairos event if this person is found to be in violation of an SCDC Policy. This may result in termination as a Registered Volunteer for the SCDC.

Launching a Ministry in a New Institution

After a ministry is established in the initial institution of a state, subsequent institutions may be initiated by having the State Kairos Committee take the role of Kairos International Office for the advisory council formed for the new institution.

The State Kairos Committee will:

- **Authorize the advisory council to be formed.
- **Provide a workshop for their volunteers.
- **Provide three advisors for their first weekend.

(Organizational Manual, Page 47)

Criteria to be met by the Advisory Council prior to the 3-Day Weekend:

- **Obtain a signed Institutional Agreement from the Warden of the Institution.
- **Elect a rector for #1 and #2 Weekend. Rector #1 must observe a weekend in another institution prior to the beginning of team formation.
- ** Submit genuine applications for at least 40 inside team members, composed of the following: Rector, Observing Rector, Advising Rector, 5 Table Leaders, 5 Table Professors, 5 Clergy, 5 Table Servants, Head Coordinator, Observing Head Coordinator, Resident Coordinator, Observing Resident Coordinator, and 2 Musicians. This is a total of 29 but experience has taught us that you will have team members who will drop off prior to the weekend. The outside team is composed of: Agape Head, Kitchen Head, Minimum of 5 Kitchen Workers, and 2 Runners.
- **These requirements must be met and presented to the State Committee at the state committee retreat prior to the planned weekend for final approval. If this is not accomplished by this date, the weekend will be cancelled and a new date set allowing an additional six months to build a team.
- **Plan 4 full day team meetings for team formation.
- **In addition to the four (4) team formation meetings, have a MANDATORY training for all new team members prior to attending the first team formation meeting. The purpose of this meeting will be to explain the Kairos Organizational Structure, Kairos and South Carolina Department of Corrections Policies and Guidelines. All new team members who attend a reunion prior to the mandatory training must have an experienced team member with them.

(Adopted by the SC State Committee 6/01/02)