



Cultural Properties Council

VOLUME 2, ISSUE JULY 2017

FROM THE CHAIRPERSON

Chairman's Corner

by Robert A. Carotenuto, CPP, PCI, PSP



“The greatest good you can do for another is not just to share your riches, but to reveal to him his own. “ --Benjamin Disraeli

In Homer's *Odyssey*, Odysseus charges his old friend, Mentor, to teach his son Telemachus. The goddess Athena disguises herself as the old Mentor, and it is she who advises the young Telemachus on how to be a king. We take our modern English “mentor” from this. A mentor is often depicted in movies and literature as an older man who whispers sage advice into the ear of his young apprentice. These depictions of the mentor in literature and cinema show the mentor as someone who manipulates rather than trains, acts more as a Svengali than Obi Wan Kenobi.

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So, what makes a good mentor? My colleague Ricardo Sanz Marcos has told me that the main reason he is a member of our council is that he has the opportunity to learn from other members who are willing to share their knowledge. I agree that the willingness to share one's knowledge and experience is a key characteristic of a good mentor. Sharing, however, can take many forms, such as storytelling, what some might refer to as "war stories." Additionally, sharing might also take the form of a forum for open discussions on how to address organizational issues. Moreover, sharing might take on the more traditional role of an experienced professional advising young professional on how to navigate through their current industry niche. Lastly, sharing might involve writing articles, white papers, or even books that define business guidelines and best practices.

A mentor should also be an advocate. That means that a true mentor will seek to promote the best interest of those he mentors, champions the mentee's efforts, praises the mentee's accomplishments, and creates opportunities for the mentee to grow both personally and professionally. A mentor should also expect the mentee to assume her role, not only within the organization, but also as a future mentor to others. Being a mentor is a serious responsibility since it must involve establishing a moral compass by which to steer one's mentees.

As a mentee, your relationship with your mentor, or mentors, might be formal or informal. Some organizations do develop formal mentorship roles; however, many do not. An informal mentorship structure should not deter the young professional seeking guidance, and perhaps some wisdom. In organizations with more informal structures, the mentee needs to be on the lookout for those professionals with good standing in their organization who are open to sharing their time. Simply starting a conversation with a question such as, "How have you tried to solve this sort of problem?" will be rewarded with words of guidance, or at least a good "war story." As Dale Carnegie knew, many people like

talking about themselves, so all you have to do is show interest in them to start a conversation.

You might have more than one mentor at a time, and this is okay. Different people have different personalities and different skill sets, so you will have to learn which mentor's style best fits who you are. My advice to young professionals is to learn from as many different people as possible. Take in varying perspectives and observe what methods are most effective. Just as your mentor shares with you, be ready to reciprocate when you learn something that can be useful to your mentor. Sharing means learning and very often, those who share their knowledge are ever curious learners.

I look forward to sharing more of my thoughts on mentoring at the Young Professionals Council's Career Center session in Dallas on Thursday, September 28th from 10:15-11:15 on the Exhibition Floor.

<https://asis.confex.com/asis/ansem2017/webprogram/Session37304.html>

DO WE NEED MORE ELECTRONIC SURVEILLANCE OF PUBLIC PLACES?

by Douglas K. Beaver, CPP

If you watch the news on TV or read a newspaper hardly a day goes by without a photo or video being shown of some type of incident – a crime, a confrontation, an accident or numerous other activities where authorities are trying to understand exactly what happened. Often the images are shown along with a request for public assistance to identify the suspect{s} committing a crime, or as a call for anyone with additional information to come forward. Other times the photos and video may be used to determine a sequence of events. Photos and video are recreations of time and place that cannot be accurately duplicated by eye-witness reports.



Proponents of electronic monitoring of public areas believe that we should take advantage of the advances in video surveillance technology and reap the benefits that both law enforcement and the public enjoy. Law enforcement is becoming increasingly dependent on the availability of electronic surveillance to identify suspects in crimes and recreate events. Major cities such as Chicago, New York and Atlanta have developed integrated public and private sector surveillance systems which stream real time video into hubs called “Video Integration Centers” and in doing so have created a “force multiplier” for solving crimes. In the past law enforcement has had to rely heavily on non-official sources rather than official public surveillance recordings– the Boston Marathon bombing is a perfect example whereby the images of the suspects were captured by the private cameras at the Lord & Taylor department store, then handed over to police. Many jurisdictions have seen the benefits that electronic surveillance provides and have begun or expanded its use. London’s sophisticated “Ring of Steel” surveillance system has nearly a half million cameras monitoring the city. Set up in 1998, the system is one of the most advanced in the world and allows authorities to track anyone going into or out of central London. The extensive use of video in London demonstrated the value to law enforcement following the subway/bus bombings in 2005 and brought a surge in deployment of cameras in public places. Tony Porter, Britain’s surveillance camera commissioner stated that the number today could be 6 million. It was previously estimated that there was one camera for every 14 Britons living in London,

according to research conducted for the Center for Criminology and Criminal Justice at the University of Hull. Fortunately, industry has responded with many improvements to highlight suspicious activity, track movements of individuals from camera to camera, or enhance already recorded video to filter for poor lighting conditions, fog, etc. Object-detection technology allows NYPD to track vehicles and people moving through lower Manhattan and onboard camera analytics can even detect unattended packages right down to the shape, size and color of the object. Yet while government and police officials laud its success in cutting crime, civil rights groups want stiffer regulations to curb abuses.

Critics of electronic surveillance cameras argue that it is an intrusion on privacy, citing fourth amendment protections. However, the fourth amendment emphasizes people, not places, so clearly in public spaces citizens should not have an expectation of privacy protections. Others question the “return on investment.” But can one really put a value on the apprehension of the Boston Marathon bombers? The deterrent effect of this highly publicized manhunt, lockdown and shootout is priceless. Should we expect privacy in a public place? Why should surveillance of public activities be scrutinized? If you are doing nothing wrong you should have no reason to be concerned, but rather be content that “someone” is watching over you.

Public use of cameras will not directly stop a crime or other potentially dangerous activity, but it is a deterrent and will certainly assist law enforcement in investigating and arresting those responsible.

When you weigh the use of cameras against other security measures, they emerge as the least costly and most effective option. In the aftermath of 9/11, many public spaces have morphed into fortresses requiring invasive pat-downs, and searches prior to entry. When combined with competent law enforcement and security personnel, surveillance cameras are more effective, less intrusive and less psychologically

draining than any of these alternatives. I feel that we are all safer due to the electronic monitoring of public places.



THE POLICE IN CHURCH

By Alistair Calton

In an era of religious terrorism, crime prevention and “community engagement”, the police are more likely than ever to engage with churches. Is it time we started teaching the police about how the church works?

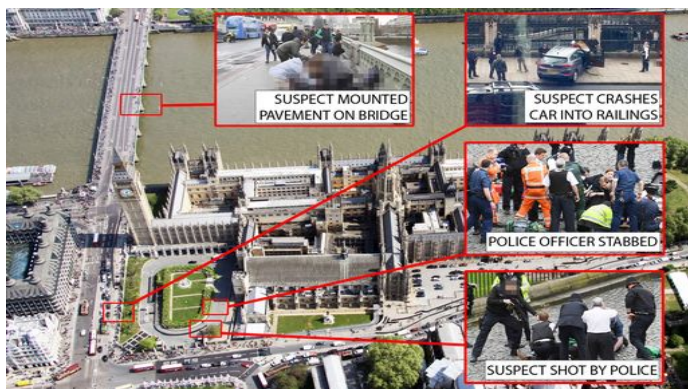
I am a former senior police officer and the current Head of Security at Westminster Cathedral in London, UK. It is the largest Catholic church in the UK, and the mother church of England and Wales. As the seat of the Cardinal Archbishop of Westminster it is a site of international importance. The job of securing the site for those who work, live and pray here is a massive undertaking, with challenges coming in many forms. Here, I ask the question about what we expect of the police when we need them, and is it down to us to help those who are helping us?

When I was a kid, my parents always took me to church on a Sunday. I used to love helping before the service by ringing the bells, lighting the candles, and exploring the old and seemingly undiscovered parts of the medieval village church. I didn't realise it at the time, but I was beginning to understand how Christianity, the Church, and the people within it work.

I left home at 20 to join the police. I headed to London from the village I grew up in and discovered a whole new world of people. I met people of every religion and none. I met the most extreme personalities and saw the strangest things, and that was often before I left the police stating at the start of a shift! Occasionally as a cop, my work would bring me back into contact with the church. It didn't happen often but when it did, I felt comfortable in church and had something of an understanding of the way it

worked. While I was never an expert in the working of the church, I had understood what went where in a church and who the various people were there. I never really thought about it much as, at the time, I took it for granted that people knew this sort of thing. The police in the early 2000's was very keen to understand the wider community. We spent a great deal of time helping cops to learn about Islam, Judaism and multicultural Britain. It is fair to say however that this was necessary as the police in the UK was a different organisation to what it is now, and I am of the view that training and learning is the greatest opportunity any police officer can have to become better at their job. The police were taking much needed time to see the bigger picture. That picture never seemed to involve a drive to understand Christianity though. There seemed to be a private and unspoken view that Christianity was a white, British thing, and we didn't need to understand it better. It almost felt that the police were uncomfortable with the Church. We would often see pictures of police leaders in various religious buildings and attending events, keen to evidence their commitment to “diversity” but rarely did we see the same photos of cops in churches. Now I have left the police, and having gone full circle. I spend my time exploring old churches and asking questions all the time. This time though I am getting paid to do it! As part of my work I liaise with the police on a regular basis as a host to large events, a witness to crime, and in the wider field of crime prevention. It never used to be that way though. The police didn't really get involved in talking to churches unless they were reporting crime.

Recently, Westminster was once again the scene of a terrorist attack. A police officer and several members of the public tragically lost their lives and dozens were injured in what was a cowardly and



despicable attack. But London moved on as all cities do. The police response moved from immediate actions to follow up engagement and we were visited at the cathedral by a couple of cops who were providing “reassurance” visits. This is a strange management phenomenon where a senior manager sends a couple of constables out to the community in order to offer reassurance. They come in, make small talk, and then embarrassingly admit that with stretched resources and an increasingly demanding schedule they can’t really do a lot more than that. It is designed to help me feel that the police understand me and are there for me if I need them. But, and there is always a but, it doesn’t work that way. The two cops who came were in their early twenties I think. They were polite, professional, and having spent fifteen years getting the measure of cops, I could tell they were quite good at what they did. However, they didn’t have a clue about how the church works. I explained the fears and concerns of the church and the concept of desecration to them. This was a new field. We talked about a situation of a burglary or a hostile trespass in the church. I explained about the altar, the tabernacle and the most sacred parts of the cathedral. I explained that the *act* of theft from a church is less important the *manner* of the theft. That the theft of money would be mourned less than the loss of innocence. Part of the advice was that the security officers should exclude the people who looked like they posed a risk. The homeless, the substance abusers, the guy suffering a mental health crisis who is shouting incoherently. They agreed with me when I said that overall, they meant the most vulnerable in society. They looked uncomfortable when I countered

that the most vulnerable are the very people we seek to bring into a cathedral. In essence, we bring in those who will likely cause us the most harm. I accepted that it was contrary to every aspect of crime prevention but this is a church, not a shopping centre. We offer refuge from society without judgement or assumption. This is the great paradox of security in a church. The two young cops listened attentively but I could tell that this was well beyond what they had come here to do. They left having been given a 101 in the church. I am not sure they particularly wanted to learn, but I helped them nonetheless!

Then I saw it. They had grown up in a very different world to me. One of them, by his own admission, had never been in a church before except once when his sister got married. He had no frame of reference about the church or any of her parts. Nor could he be expected to. I don’t think he is different from a great number of other people who have grown up in the UK in the last twenty years. The police don’t learn about religion, they learn about cultures. And this got me thinking- Do the police need to learn about religion, or at least about Christianity? Can they really understand the impact of crime in a church if they don’t understand the victim? I would imagine that every cop in the country would understand the impact of an attack on a mosque or a synagogue, and be very quick to put a hate crime label on it if it happened. There would be reassurance patrols, community engagement, and awkward cops would be sent to local groups to make small talk. Would the same be done if a church was desecrated? Would the cops who arrived on scene understand the impact and what to do? I don’t think they would. If we accept that they probably don’t know a great deal about the church, do we think that they necessarily should *know* about it? Surely, we are no more important than any other institution such as a hospital or a school? And whilst that might be true, the point here is about exposure to those institutions. Everyone knows about hospitals and schools because we have all been in one at some time or other. But we haven’t all been in a church. I am not saying they should have, and not saying that

we are more important than anyone else. That is my point. We are the same as everyone else and therefore we deserve to be understood the same as everyone else. As long as cops are being taught the rules of a mosque in their basic training, they should be taught the rules of a church. As long as cops know how to behave in a library or a school, they should know how to behave in a cathedral. I think that the time has come to develop a simple training and familiarity exercise for cops. They could ask the obvious and awkward questions so that when the time comes, and increasingly it is coming, they will have the confidence and the training to properly understand the church. They can stop giving crime prevention advice which is inappropriate or impractical. If the police want to reassure me, then *that* would give me reassurance.

CHURCH ARSON: TWO WORDS THAT SHOULD NEVER BE LINKED TOGETHER

By Paula L. Ratliff

The U.S. Fire Administration, the U.S. Department of Homeland Security Center for Faith Based and Neighborhood Partnerships and the U.S. Department of Justice have joined together to promote Arson Awareness for Houses of Worship and so designated May 7-13, 2017 as National Arson Awareness Week.

One must wonder, “Arson in Houses of Worship?” “Who would set fire to a place of worship?” and “Why?” My research has answered some of these questions, but often times, there is no explanation, except the propensity to commit evil.

Some arsonists suffer from pyromania, an irresistible urge to set fires. Pyromaniacs receive sexual satisfaction from watching the fire, fanning the fire, flames, and smoke. They may light books, curtains, altars, carpets and other flammables.

Some perpetrators enjoy the excitement of emergency responses, lights, sirens, and the frenetic activity of fire response teams. Sometimes homeless individuals set fires in the winter to keep warm, while others set fires accidentally as a result of smoking cigarettes. Additionally, individuals may commit arson in an attempt to cover another crime, thinking a fire will destroy the evidence.

Other spiritually confused arsonists have confessed to trying to fulfill scripture by “destroying the earth with fire.” Some are angry with religious or denominational leaders or members of the church, for one reason or another. Some churches are targeted because of what they represent.

It is a well-known fact that people set fires to collect on insurance. If your home or church is destroyed and you have insurance, you can rebuild a new one. Additionally, people can benefit from the community’s generosity. Regardless of the reasons, most individuals that set fires are neurotic and in many cases psychopathic.

Churches and religious organizations are particularly vulnerable to arson because they have predictable schedules and the buildings are often vacant and doors are unlocked. The best way to prevent arson is to have good locks, good lighting, cameras and alarms, fences, and access control.

Church buildings should be well-lit at night and parking lots should be fenced and gated to prohibit anyone from entering the parking lot and parking behind the building. Good lighting sheds “light” on the subjects, increasing the probability of being seen at the scene. Additionally, it is important to keep your facility well-manicured to eliminate places for individuals to hide. Keep overgrown brush, shrubbery and trees trimmed away from the buildings so they do not block the visibility of windows and doors. Combine that with effective lighting and you are well on your way to preventing the crime of arson.

Strong locks on the doors and windows can prohibit someone from entering the building or at least delay their arrival inside. One fact is true, if they cannot get

in, they cannot set a fire inside. Windows should be protected with a wire mesh to keep individuals from throwing a burning item through the windows.

Once inside, the building should have motion active cameras, alarms, and heat detector sensors. Additionally, the building should be free from any accelerants. It is recommended that you store all flammables, paint, gasoline, mowers, etc. outside in a locked storage area away from your main building. Should an arsonist gain entry, if these items aren't available, it will deter some activity.

Each church leader is encouraged to walk-thru their facility, checking fire alarms, fire extinguishers and exit signs. Make certain that they are in working order and that your members know where they are located.

Additionally, if your facility includes a kitchen, make certain that all cooking equipment is in working order. Research indicates that accidental fires are generally caused by cooking, heating or electrical equipment, and unattended candles.

Focus closely on the kitchen and inspect ovens and any appliances used for cooking. Make sure the items are free from dust or anything combustible. Make sure the kitchen is open for ventilation and that there is a fire extinguisher. Many times, churches will have volunteers cooking in the kitchen and they may not know the correct way to use the equipment, causing fires. Also, many fires are started with cooking materials such as flammable or combustible liquid or cooking oil. Carelessness and lack of knowledge can quickly result in a fire. Additionally, if the kitchen does not have a sprinkler system, it is recommended that you have one installed, or at a minimum, include the kitchen area.

Furnaces and heating devices are the second leading cause of accidental fires. Have the furnaces cleaned and inspected by an HVAC professional at the beginning of the season. Replace filters on a regular basis to ensure good air flow. If using heaters, they should be replaced every few years as the technology is constantly changing and they are becoming more

efficient with automatic timers, etc. Do not leave a heater unattended and never use an extension cord.

Faulty wiring is a common cause of fires. Many facilities are old and historic, and in some instances, may even predate the use of electricity. Consequently, the wiring may not be adequate to handle the electrical demands of air conditioning, P.A. systems, organs, and other appliances and equipment found in worship centers today. If your building is more than 30 years old, you should probably have the wiring inspected by a qualified electrical contractor.

Most importantly, make sure that you have adequate insurance in the event of a fire. You will also need documentation of everything in your building, should it be destroyed. Every year you should make a video or photos of everything in your facility, keeping list of assets, purchase prices, date purchased, serial numbers, etc. should the unthinkable happen and you need to replace everything in your facility.

Following these recommendations will reduce the trauma associated with this crime or with accidental fire. For additional information, please visit https://www.usfa.fema.gov/prevention/outreach/arson_prevention_houses_of_worship. Keep your facility safe.

(Paula is the author of "Crime Prevention for Houses of Worship" published by ASIS International, 2015.)

CHURCH SECURITY, ASIS, AND THE SECURITY RISK SURVEY FROM THE START

By Paul Thaxton, a local church Elder and ASIS member of the Savannah Low Country Chapter

Starting a security program for a house of worship can be a challenging & difficult task. After all, the security team could be responsible for the safety of hundreds of people. Difficult decisions may have to be made by this team that would potentially affect

their lives as well as the house of worship. The alternative is to do nothing and hope everything will be ok. To me, that is not an option.

My wife and I moved to the Beaufort County area of South Carolina from Ohio in 2012. We had vacationed in this area for years. We also started attending a great church on Hilton Head Island in 2007.

When we retired in 2012 we moved to this area and became more involved with our church on Hilton Head. My wife works in the Children's Ministry and I have done various types of volunteer work. Then I became an Elder. I had noticed a general lack of security at our church. This was a "ahah" moment for me.

I have never been a security professional. However, I have always been security conscious. This attitude started early on in my life because of the schools I attended and later in my sales and business career. I called on all areas of large metro cities all over the eastern half of the US. I learned the streets the best I could and completed personal protection training.

About three years ago I presented a security program to the Elders of our church. I expected a certain degree of push-back due to the nature of security and the audience that I was presenting to which was our church leadership. After presentations and discussion with the church leadership, we started a security program taking baby steps at first.

Mission

Our mission is to provide security for our church body. Security is especially important considering the 5-9-minute response time before first responders arrive on the scene.

Team

Our team is currently made up of seven men which consists of civilians, ex-law enforcement and ex-military personnel. We also have many volunteers such as greeters, ushers, Elders, counters, etc. They play a secondary, but just as important security role,

and are looked at as part of our team. All these great folks are volunteers.

First tasks tackled

1. All unnecessary doors are locked during any church event.
2. An electronic inventory system for children was installed. Parents and children are issued one off identity stickers during child check in. When a child is picked up, the parents have to have a matching sticker to the child to be able to remove that child from the premises. We are aware that if a child were to go missing under our care it would be catastrophic to the church.
3. We hardened an area where the offering funds are counted and all funds are only handled by a minimum of 2 or more trusted and known people at our church. All funds are escorted by members of the primary security team to the hardened area.
4. Our building and grounds manager is an ex-police officer and a member of our security team. He is a great man and has a big job taking care of our 30,000-sq. ft. building. He has cut back shrubbery, added security lighting, addressed safety issues with the building and continues on a daily basis to make the property more secure and safe.
5. 2 years ago, we invested in 2 way radios. Since our building is very large and spread out we found it necessary for a quick response. Some of us use earpieces so we can hear in the sanctuary without disturbing others. Seconds count.
6. We are developing a medical team which has already been used a few months ago. Everyone involved did their job and the patient was safely transported to the hospital and back at church the following week. It isn't IF it happens, it is WHEN.
7. We are now installing CCTV cameras. This is another step to make our church more secure.
8. We are also developing an emergency exit

awareness program that will help those in the body know where to exit the building in case of emergency.

9. Our pastors recently provided an electronic defense against cyber-attacks.
10. Training is one of the most important pieces of the puzzle. It involves all members of our team and many members of our church. Examples of which include greeter and usher training in regard to a suspicious person, CPR training, AED training, radio proficiency training, evacuation training and yes although rare, active shooter training. Our goal is to train more in the future.

About 2 years ago I read about an upcoming seminar in regard to house of worship security. I attended along with representatives from about 40 other local churches. The seminar was excellent and put on by Jim McGuffey of ASIS and hosted by the Bluffton, SC Police Dept. ASIS is one of the largest security organizations in the world. Jim is a member of the Cultural Properties Council, and is the Houses of Worship Chair.

At the seminar that I attended Jim gave us a copy of a Security Risk Survey that he developed with houses of worship in mind. It is a great guideline for a security team and covers many areas for evaluation that may be overlooked. It takes a while to complete, but believe me, it is worth the investment of time to do so.

I have since joined ASIS and am extremely pleased with the access to information available and the professionalism of this organization.

We have a local chapter that has monthly meetings that Jim chairs. Each month there is a guest speaker on all aspects of security. It is a great source of information.

In summary

We are on the right path but we feel we have a long way to go. Our team's primary goal is church safety but also as greeters, helpers, friends, and God loving

people. We pray we will never have a worse-case-scenario but if it happens we pray that we will be able to address it the best way we can and save lives.

From feedback, we have found that the church body really likes our ministry. They like the feeling of being safe at church. The church leadership has been great and in a huge way the driving force behind this ministry.

If you don't have some sort of church security, you might want to consider it. As church leaders, we have the responsibility to keep the body safe as possible.

Suggestions

- If you don't have a security team, seek out someone in your church body to volunteer.
- Join ASIS and attend your local chapter meetings.
- Do the ASIS Security Risk Survey
- Read the book *Keeping Your Church Safe*, by Ron Aguiar

MEMBER / COUNCIL UPDATE

Paula Ratliff has been appointed to the Kentucky Juvenile Justice Advisory Board by Governor Matt Bevin. She will serve for a term expiring in September, 2020.

Great podcast featuring HOW Committee Chair **James McGuffey**, CPP, CPI, PSP. Hope you all caught Jim's webinar on June 12th. If not, consider purchasing the webinar subscription, which is a steal at \$99. Congratulations and thanks to Jim for all his efforts on behalf of our council and on behalf of houses of worship globally.

<https://soundcloud.com/security-management/security-trends-protecting-houses-of-worship>

<https://www.asisonline.org/Education-Events/Education-Programs/Webinars/Pages/default.aspx>

