

Presentation on Codes of Ethics & Professional Ethical Behavior, J. Block

A definition of ‘ethics’ from *The American Heritage Dictionary, 3rd edition*:
A set of principles of right conduct; a theory or system of moral values; the rules or standards governing the conduct of a person or the members of a profession

From Kylea Taylor’s *The Ethics of Caring*

Vulnerabilities to Unethical Behavior

- Disregard for the client
- Caregiver burnout
- Ignorance of the pitfalls
- Underestimation of the power of illness, consciousness, etc.
- Our own unexamined issues with money, sex & power
- Our unacknowledged longings for love, truth, insight, and spiritual connection

Keys to Professional Ethical Behavior

- Authentic caring
- Willingness to examine our own motivations
- Willingness to tell the truth
- Willingness to ask for help and to learn

ETHICS DECLARED BY PROFESSIONAL AND RELIGIOUS GROUPS

- A. Common Code of Ethics for Chaplains, Pastoral Counselors, Pastoral Educators and Students
- B. The Association of Professional Chaplains: *Code of Ethics* from
- C. International Conference of Chaplains: Canons of Ethics for Law Enforcement Chaplains
- D. American Correctional Chaplains Association : Code of Ethics
- E. Islamic Society of North America: Code of Ethics
- F. National Association of Jewish Chaplains: Code of Professional Ethics
- G. San Francisco Zen Center: Ethical Principles
- H. Spirit Rock Meditation Center: Teacher Code of Ethics

**Common Code of Ethics for
Chaplains, Pastoral Counselors, Pastoral Educators and Students
PART 1**

Preamble: Spiritual Care Professionals are grounded in communities of faith and informed by professional education and training.

They are called to nurture their personal health of mind, body and spirit and be responsible for their personal and professional conduct as they grow in their respect for all living beings and the natural environment.

When Spiritual Care Professionals behave in a manner congruent with the values of this code of ethics, they bring greater justice, compassion and healing to our world.

Spiritual Care Professionals:

- affirm the dignity and value of each individual;
- respect the right of each faith group to hold to its values and traditions;
- advocate for professional accountability that protects the public and advances the profession; and
- respect the cultural, ethnic, gender, racial, sexual-orientation, and religious diversity of other professionals and those served and strive to eliminate discrimination.

The Code of Ethics for Spiritual Care Professionals:

- gives expression to the basic values and standards of the profession;
- guides decision making and professional behavior;
- provides a mechanism for professional accountability; and
- informs the public as to what they should expect from Spiritual Care Professionals.

1.0

Ethical Principles in Relationships with Clients: Spiritual Care Professionals understand clients to be any counselees, patients, family members, students or staff to whom they provide spiritual care. In relationships with clients, Spiritual Care Professionals uphold the following standards of professional ethics.

2.0

Ethical Principles in Relationships Between Supervisors/Educators and Students: Spiritual Care Professionals respect the integrity of students using the power they have as supervisors/educators in responsible ways.

3.0

Ethical Principles in Relationships with One's Faith Community: Spiritual Care Professionals are accountable to their faith communities, one another and other organizations.

**Common Code of Ethics for
Chaplains, Pastoral Counselors, Pastoral Educators and Students
PART 2**

4.0

Ethical Principles in Relationships with Other Professionals and the Community:

Spiritual Care Professionals are accountable to the public, faith communities, employers and professionals in all professional relationships.

5.0

Ethical Principles in Relationships with Colleagues: Spiritual Care Professionals engage in collegial relationships with peers, other chaplains, local clergy and counselors, recognizing that perspective and judgment are maintained through consultative interactions rather than through isolation.

6.0

Ethical Principles in Advertising: Spiritual Care Professionals engage in appropriate informational activities that educate the public about their professional qualifications and individual scopes of practice.

7.0

Ethical Principles in Research: Spiritual Care Professionals engaging in research follow guidelines and applicable laws that strive to protect the dignity, privacy and well-being of all participants.

Code of Ethics from The Association of Professional Chaplains:
PART 1

General Principles and Values

- A. The individual person possesses dignity and worth
- B. The spiritual dimension of a person is an essential part of an individual's striving for health, wholeness and meaning in life.
- C. The spiritual care of person is a critical aspect of the total care offered in the delivery of care for public and private institutions and organizations.
- D. Inclusivity and diversity are foundational values in pastoral services offered to persons and are valued throughout the structures of the Association
- E. Public advocacy related to spiritual value and social justice concerns is promoted on behalf of persons in need.

Ethical Standards for Members

- A. Members shall treat all persons with dignity and respect. Which means:
 - a) Without discrimination regardless of religion, faith group, race, ethnicity, sexual orientation, gender, age or disability
 - b) With respect for the opinions, beliefs and professional endeavors of others
 - c) Affirming the religious and spiritual freedom of all persons and refraining from imposing doctrinal positions or spiritual practices on persons whom they encounter in their professional role as chaplain
 - d) Not condoning or supporting unlawful discrimination
 - e) Being accountable for maintaining the integrity of the pastoral relationship. They will not use their professional position with, or knowledge of, another for personal gain.
 - f) Refraining from emotional, financial, sexual or an other form of exploitation.
 - g) Not engaging in sexual misconduct. Sexual misconduct includes sexual abuse, sexual exploitation and harassment. Sexual misconduct includes, but is not limited to: sexual advances; requests for sexual favors; verbal, physical or visual conduct of a sexual nature; any pattern of behavior that would be perceived as sexual misconduct.

- B. Members shall respect the privacy of all persons. Which means:
 - a) Following the policies of their employing institution regarding patient confidentiality, or as required by law
 - b) Refraining from relating experiences that expose the vulnerabilities of those served of their families to derision or ridicule
 - c) Guarding the identities of those served in any consultations, presentation or publications
 - d) Respecting the private communications of colleagues unless to do so would violate the safety and well-being of another or be in conflict with the laws or policies of the state, an institution or the Association.

Code of Ethics from The Association of Professional Chaplains:
PART 2

- C. Members shall conduct themselves with integrity in all their professional relationships including those whom they serve, their colleagues and the Association. Which means:
- a) Accurately representing their professional qualifications and affiliations
 - b) Maintaining accurate and current patient records, financial accounts or other documents required in the course of their work.
 - c) Responding with honesty and timeliness to any commission or representative of the Association duly authorized to make inquiry into their work
 - d) Providing the Association immediate notice of any complaint of unethical conduct made against them – even if the event did not occur within the scope of the member’s professional role as a chaplain
- D. Members shall conform to the Association’s expectations of competency. Which means:
- a) Maintaining an active relationship and good standing within the faith communities in which they are ordained, or commissioned or endorsed.
 - b) Pursuing ongoing personal growth and professional development in theology, spirituality, pastoral skills, and other areas, which enhance their professional proficiency
 - c) Making referrals or obtaining consultations when in the best interest of those served and maintaining interdisciplinary and interprofessional relationships to foster these practices
 - d) Taking responsible action when they become aware that they themselves or another member is impaired or otherwise unable to maintain the Association’s Code of Ethics or Standards of professional competency.
- E. Members shall conform to the Association’s expectations of professional behavior. Which means:
- a) Endeavoring to enrich the mission and presence of the religious communities with which they work and are affiliated.
 - b) Not knowingly use or permit others to use the member’s services to secure unfair personal or professional advantage.
 - c) Establishing and maintaining interprofessional relationships to foster partnerships and interdisciplinary cooperation.

**International Conference of Chaplains
Canons of Ethics for Law Enforcement Chaplains
PART 1**

- The Law Enforcement Chaplain is foremost a member of the clergy and not an officer of the law. If a Chaplain does happen to be a sworn officer as well as a chaplain, he or she must make certain that everyone understands which role he or she is fulfilling at any given time, always conducting himself or herself in an ethical and professional manner. Departmental requirements for reporting matters up the chain of command and the necessity for confidentiality in communication with the chaplain make this imperative.
- The Law Enforcement Chaplain shall be, and continue in good standing to be, a member of his or her faith group clergy. Any change in such status must immediately be reported to Departmental authorities and to the International Conference of Police Chaplains.
- The Law Enforcement Chaplain serves in an ecumenical capacity. He or she is not to use the chaplaincy to proselytize or to preach in order to win adherents to his or her faith group. It shall be assumed that the Law Enforcement Chaplain shall be familiar with the beliefs and practices of the various faith groups represented in his or her Department. It shall further be assumed that the Law Enforcement Chaplain is familiar with the requirements of honesty, integrity, humility, compassion, decency, brotherhood, humanity and love that are overarching concepts among faith groups.
- The Law Enforcement Chaplain shall not hesitate to seek guidance either from Departmental authorities or clergy of other faith groups when such guidance becomes necessary to the proper discharge of chaplaincy duties.
- The Law Enforcement Chaplain may from time to time face situations involving members of his or her general community. The chaplain is to discharge his or her duties in such situations with due regard for any Departmental policies and procedures that may obtain in such circumstances. The chaplain is still a member of the clergy and as such may be of service to the entire community as long as he or she does not infringe upon the ministry of another member of the clergy and does not improperly involve his or her Department by such service.

<p style="text-align: center;">International Conference of Chaplains Canons of Ethics for Law Enforcement Chaplains PART 2</p>

- It cannot be stressed too strongly that the Law Enforcement Chaplain shall maintain the confidentiality of those who seek his or her guidance and counsel as a chaplain. The Law Enforcement Chaplain shall become familiar with the laws governing confidentiality that obtain in his or her state, province, territory or nation.
- The Law Enforcement Chaplain shall be aware of Departmental regulations concerning favors, gifts and gratuities and follow them rigorously. He or she shall not give or receive any favor, gift or gratuity that has, or has the appearance of having, a basis in special consideration. He or she shall always conduct himself or herself in an ethical and professional manner.
- The Law Enforcement Chaplain shall not lend his or her presence to any political or social movement in any manner that may suggest departmental endorsement of such a movement. Any such endorsement or advocacy must be undertaken only as a civilian member of the clergy. Political and social movements are clearly distinguishable from civic office. As citizens, Law Enforcement Chaplains may and do hold public office either by election or appointment. At all times, however, the role of public servant must be held distinct from the role of clergy.
- The Law Enforcement Chaplain shall maintain timely and accurate records of any resources put at his or her disposal for the exercise of the chaplaincy ministry and be ready at all times to render an account of such resources to the appropriate authority or authorities.

<p style="text-align:center">AMERICAN CORRECTIONAL CHAPLAINS ASSOCIATION CODE OF ETHICS PART 1</p>

Members of the American Correctional Chaplains Association are available for ministry to all prisoners and staff in jails, prisons, and other institutions in which they serve. Such ministry and outreach will be extended to all regardless of race, cause of confinement, sexual identity, creed, or religious belief.

The following are areas in which members are available to assist:

- Identify and utilization of the person's spiritual resources
- Clarification of their ethical standards and guidance for behavior in harmony with their spiritual values.
- Guidance in deepening their sense of personal worth
- Enhancement of their relationship to their deity, to their family, and to society.

PRINCIPLE I PERSONAL CONDUCT AND ETHICS

All members are spiritual leaders, other than inmates, who participate in ministry to the incarcerated. All Association members, volunteer or employed by the institution, uphold the highest personal conduct. Unethical conduct that clearly violates the explicit agreement to abide by the acts of discipline described in this Code shall be grounds for disassociation by the members of this Association.

PRINCIPLE II PROFESSIONAL PRACTICES

All members practice their ministry task as pastoral care providers through various religious activities. Chaplains function as religious professionals within the correctional setting and do not undertake roles that are contrary to that of pastoral care provider. They are empowered by their religious judicatory to administer ordinances and/or sacraments, to counsel, and to provide worship and religious services for youth or adults in detention and correctional settings. All members make use of their skill and training to maintain the integrity and enhance the image of religious ministry in a correctional setting.

PRINCIPLE III CONFIDENTIALITY

Confidentiality is respected by all members, Oral and written communication is received with the expectation that such remains confidential and not divulged to others. An exception may be made where the content of such communication reveals danger to staff or prisoners and the prisoner is informed of the need for disclosure.

Religious faiths hold that confidentiality by their clergy or those with parallel designation is a sacred trust. The Seal of the Sacrament of Confession and parallel requirements by all faith groups in matters of confidentiality are recognized and respected.

PRINCIPLE IV PROFESSIONAL DEVELOPMENT

Members continue professional development in personal growth, education, spirituality and understanding of correctional issues. This development includes participation in meetings and training opportunities provided by this Association.

**AMERICAN CORRECTIONAL CHAPLAINS ASSOCIATION
CODE OF ETHICS
PART 2**

PRINCIPLE V FAITH GROUP RELATIONSHIPS

Members meet and maintain requirements set by their particular faith groups. Members maintain ties with their religious faith groups for purposes of support, vocational identity, accountability, evaluation, and fellowship.

Chaplains are those members who are ordained or have parallel designation, or otherwise vocationally identified, for correctional chaplaincy by their religious judicatory or its designated endorsing body representing the faith group. Chaplains are thus authorized for religious ministry within jails or prisons as designated representatives the faith group.

Volunteers, lay and ordained or who have parallel designation, have approval from their religious judicatory or appropriate religious superior in the faith group to serve as a volunteer representing the faith group in a jail or prison.

Members participate in a network or adherents to other faith groups for purposes of common concerns of correctional chaplaincy, sharing of training opportunities, informing the community of needs and objectives of correctional chaplaincy, and fellowship.

PRINCIPLE VI INTERDISCIPLINARY RELATIONSHIPS

Members relate to and cooperate with persons from other professional disciplines in their work environment and community. The welfare of an individual may be enriched and enhanced by consultations and referrals by members to professionals from other disciplines.

PRINCIPLE VII COMPETENCY

Members are responsible for effective ministry within the institution they serve, whether responsibility is for the overall program or for one part of it.

Members exercise their ministry without influencing prisoners or staff to change their religious preference or faith. Members conduct their ministry without communicating derogative attitudes toward other faiths.

Chaplains process all prisoner requests promptly, in order of urgency and without bias.

Chaplains balance administrative duties with direct ministry through individual or group activities, which include religious services, spiritual activities, and pastoral counseling.

PRINCIPLE VIII RESPONSIBILITY

Members are primarily involved in matters directly related to the religious portion of the prisoners' institutional life and rehabilitation.

Members maintain the highest ethical standard of behavior and avoid any social, personal, financial, or political situation that might discredit their ministry.

Chaplains are responsible for planning, coordinating, and supervising all religious activities and services. They are responsible for ministry to prisoners regardless of religious beliefs or affiliation, using outside sources for assistance when needed.

Chaplains are responsible for preventing and correcting institutional policies and actions which distort, misuses, or suppress religious tenets and principles of all faith group adherents.

**Islamic Society of North America
CODE OF ETHICS
PART 1**

The Covenant and the Code of Ethics

I, as a Muslim chaplain, pledge to serve God in accordance with sound Islamic principles: compassion, service to humanity, sincere advice, equity, respect for human dignity, and justice; I will obey the Islamic teachings, love the Compassionate God with all my heart and soul, and serve the people who seek my help, counsel, and advice with compassion, sincerity, and integrity. To affirm this commitment, I will abide by the ISNA Code Of Ethics for Chaplains by faithfully supporting its principles and purposes. As further affirmation of my commitment, I pledge to hold myself and my fellow Muslim Chaplains accountable for all public actions set forth in this Code of Ethics

Competency and Learning

- a. I recognize that I have a responsibility to read, understand, and follow the Standards and Code of Ethics established by ISNA Chaplaincy Board.
- b. I look to the Qur'an, the Prophetic model, authentic traditions, and established scholarly opinions to promote spirituality, goodness, compassion and justice. I will do my best to relate Islamic values and teaching to daily events.
- c. I am committed to continue my Islamic and professional education to be better equipped to serve people and perform my duties. I will maintain high standards of educational and professional competence, and will actively strive to develop my knowledge and skills as a Muslim chaplain.
- d. I recognize the boundaries of my competence, and will refer questions and matters that fall outside my religious and professional competency to others. I will seek the advice of the ISNA Chaplaincy Board in matters that have implications to the larger Muslim American Community

Personal Integrity, Development, and Trust

- I will actively pursue my Islamic faith development and enrichment. I will seek not only personal integrity but also an integration of faith, work, and lifestyle.
- I will maintain self-discipline as a Muslim in such ways as establishing regular prayer and required worship obligations, endeavoring to maintain wholesome family relationships, and engaging in educational and recreational activities that promote professional and personal development. I will seek to maintain good health habits.
- I will hold in trust Islamic traditions and practices, and pledge to not exploit my authority and position to advance my own interest at others' expense.
- I will show personal love for, and fear of, God in my life and work, as I strive together with my colleagues to preserve the dignity, maintain the discipline, and promote the integrity of the profession to which we have been called.
- I recognize the special power afforded me as an endorsed chaplain. I will never use that power in ways that violate the personhood of another human being, religiously, emotionally or sexually. I will use my office only for that which is best for the persons in my care..

General Attitude and Relationships

- I understand as a Muslim chaplain in a multi-religious society that I must work along side chaplains of other faith traditions, promoting a fair and pluralistic environment.
- I will personally respond to persons of other faith traditions who seek my service and counsel with the same respect and attention I give to members of my own faith tradition. I will seek to ensure equity of treatment and the well-being of those entrusted to my care.
- I will promote dialogue rather than monologue in my teaching and counsel, understanding that the nature of counsel and advice is interactive, done with people

rather than to people. I will invite engagement with others in my care, rather than passive receptivity, by asking for and listening to feedback

- I will strive to understand and recognize the diverse cultural backgrounds of the people soliciting or receiving my counsel and advice. I will not condone or engage in discrimination based on age, color, culture, disability, ethnic group, gender, race, religion, marital, or socio-economic status.
- I recognize my Islamic obligation to refrain from any sexual relationship outside the institution of marriage, and will not engage in sexual intimacies with persons seeking my counsel and assistance. I will avoid situations that might lead to a sexual relationship or result in sexual harassment.

<p>Islamic Society of North America CODE OF ETHICS PART 2</p>
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Professional Relationships

- I will work collegially with chaplains of other faiths, and will respect the beliefs and traditions of my colleagues and those to whom I counsel and serve. When conducting services of worship that include persons of other than my religious body I will attempt to draw upon those beliefs, principles, and practices that we have in common.
- As a supervisor I will respect the practices and beliefs of each chaplain under my supervision. In recognition of their right to believe and practice their religion I will and exercise care not to require of them any service or practice in violation of their faith tradition.
- I will seek to support all colleagues in ministry by building constructive relationships wherever I serve, both with the staff where I work and with colleagues throughout the military environment.
- I will defend my colleagues against unfair discrimination on the basis of gender, race, religion, or national origin.

Confidentiality and Privileged Information

- I will hold in confidence any privileged communication received by me during the conduct of my services. I will not disclose confidential communications in private or in public.
- I will obtain permission from persons to whom I provide counsel before taking notes or electronically recording confidential information. I understand that I am responsible for securing the safety and confidentiality of any records I create, maintain, transfer, or destroy whether the records are written, taped, computerized, or stored in any other medium.

Accountability and Handling of Complaints

- I will carefully adhere to all directives conveyed to me by my Islamic Endorser in order to maintain endorsement.
- I will maintain contact with the Islamic Endorsing at all times, by current telephone and/or email information, or through conference calls, or any other communication channels as determined by my endorser.
- I will avoid any and all activities that would harm the reputation and interests of the Muslim American community, my endorser, or my colleagues.
- I will report any corrupt or unethical behaviors that I personally witness to both my Islamic Endorser, and to the appropriate institutional authorities. I further understand that following the Qur'anic injunctions, my Endorser will not entertain an accusation or a complaint against a chaplain on the basis of hearsay. All formal complaints must be supported by a testimony or written evidence.
- I understand that in the event a formal complaint supported by a written or verbal evidence is filed with my Islamic Endorser, a task force will be appointed to verify the information, interview the chaplain against whom the complaint is made, and report its finding to ISNA Chaplaincy Board.
- I will not make a public criticism of my colleagues, my endorser, or the agency I work for outside of the formal complaint process.
- I recognize that any violation of the principles of this code of ethics needs to be handled beginning with the local level as applicable through the due process procedures available to the person or persons in question.
- I realize and agree that my Endorser has the right to withhold membership and revoke certification from a person who has violated this code of ethics.

National Association of Jewish Chaplains
CODE OF PROFESSIONAL ETHICS
PART 1

Members of the National Association of Jewish Chaplains (NAJC) are expected to act in an ethical manner consistent with the highest principles of Judaism and to affirm and respect the dignity and worth of every human being created in the divine image (tzelem Elohim), This is particularly our responsibility towards our clients, co-workers, and colleagues.

1. The maintenance of high standards of professional competence and moral and ethical conduct is a responsibility shared by all NAJC members in the interest of the Jewish community, the general public and the profession. When accepted for NAJC membership (or when renewing membership following the adoption of this code) the NAJC member is bound to accept the judgment of colleagues as to standards of professional ethics. NAJC members are accountable to one another to maintain the ethical and professional criteria established by the NAJC. The NAJC member shall take collegial and responsible action when professional practice has been compromised.
2. Consistent with these expectations, we set forth principles and procedures to guide our members and their institutions and agencies and their clients who might confront ethical issues within the scope of this code. (Further procedural guidance is given in the section, “Procedures for Addressing Alleged Breaches of Professional Ethics”)
3. Members of the NAJC are expected to conduct themselves in ways consistent with the principles of Judaism and this Code, and in accordance with the codes of ethics of other professional organizations with which they may be affiliated.
4. These ethical principles guide members in (1) upholding respect for the chaplain’s role and authority, and guarding against abuse or the appearance of abuse of the chaplain’s role, authority or influence; (2) preserving the integrity of the chaplain-client relationship; and (3) maintaining high ethical standards at all times, in their personal lives as well as in their professional roles.
5. Preservation of chaplain-client relationship. The chaplain-client relationship depends upon a mutual expectation that the relationship will remain primarily professional and pastoral. Effective chaplaincy work of necessity involves conveying empathy, connection, and warmth to clients, which can sometime blur chaplain-client boundaries. We recognize the humanity of chaplains and clients, and the existence of unavoidable and difficult dilemmas in negotiating these relations. Nonetheless, a chaplain is primarily responsible for establishing and preserving appropriate boundaries to ensure the integrity of the chaplain-client relationship.
6. Abuse of chaplain’s authority. By virtue of their title and position, chaplains are vested with authority that entails a concomitant responsibility to avoid using such authority for personal gain, financial or otherwise. A chaplain’s primary consideration at all times must be the interest of the client, agency, or institution engaging his/her services. The exploitation of professional authority or influence for self-interested ends constitutes a breach of the trust implied in chaplain-client relations.

**National Association of Jewish Chaplains
CODE OF PROFESSIONAL ETHICS
PART 2**

SEXUAL ETHICS AND MISCONDUCT

1. Professional Boundaries. A chaplain's behavior toward clients, which is intended to communicate caring, can on occasion be misinterpreted by clients as inappropriate blurring of chaplain-client boundaries. Chaplains are obliged to be especially sensitive to the danger of such misperception and to avoid behaviors that could reasonably be misconstrued by a client. In particular, the chaplain should be sensitive to appropriate locations, hours, physical touch, and presence.
2. In the event that a client misinterprets a chaplain's concern as a romantic or sexual interest, it is the chaplain's responsibility to state unequivocally that such a relationship is not possible. In such a situation, the chaplain is strongly urged to seek advice from colleagues and/or other professionals.
3. Sexual harassment. It is unethical to engage in sexual or other harassment of a client, staff member, student, colleague or other person with whom a chaplain deals professionally. Sexual harassment is defined as, but not limited to, deliberate or repeated seductive speech, sexual comments, gestures, or physical contacts. It may include unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature.
4. Unethical sexual activity. It is unethical to engage in, or attempt to engage in, sexual activity with a minor, an unwilling adult, a married or partnered client, any person whom a chaplain is providing spiritual care, counseling, supervision, or aiding in life cycle events, conversion, or other pastoral situations. Such sexual relationships are unethical even if suggested or welcomed by the client. It is the responsibility of the chaplain to maintain appropriate boundaries. Sexual activity may include intimate or unwanted physical contact as well as intercourse.
5. It is unethical to engage in sexual activity with an adult to whom a chaplain provided spiritual care, counseling, supervision, or aided in life cycle events, conversion, or other pastoral situations within one year of the termination of the pastoral or other professional clerical relationship. This does not mean that any relationship after one year is automatically ethical, but that it will be assessed on a case-by-case basis. Some states and professional organizations prohibit relationships for longer periods following the termination of a professional relationship.
6. Single chaplains and clients. Any sexual or romantic relationship between a single chaplain and a single client is fraught with risks for both parties and is illegal in some states. These risks include ambiguities about the perceived power of the chaplain, the chaplain's ability to provide future pastoral care for the client, and the future of both parties in the institution. A sexual relationship ends the chaplain-client relationship between the parties, and the chaplain is responsible in assisting the client in obtaining spiritual support elsewhere. A sexual relationship between a single chaplain and a single client is potentially an ethical violation, and to be avoided where possible. Chaplains are strongly urged to seek guidance from colleagues or other professionals before beginning such a relationship.
7. Single colleagues or co-workers working in the same organization. Any sexual or romantic relationship between colleagues or co-workers is fraught with risks for both parties. These risks include ambiguity about roles, effects on relationships with lay leaders and other staff members, and the future of both parties in the organization. Ethical and professional risks are greatly magnified if one colleague is the supervisor or perceived superior of another. Chaplains are strongly urged to seek guidance from colleagues or other professionals before beginning a relationship with a colleague or co-worker.

FINANCIAL MISCONDUCT AND OTHER BREACHES OF TRUST

1. It is unethical to use funds of an organization for personal financial gain without the knowledge and consent of that organization. It is unethical to exploit a chaplaincy relationship with a client, staff member, or colleagues for personal financial gain.
2. It is unethical to misrepresent one's professional education, experience, or credentials.
3. There can be other types of conduct not enumerated in this code that constitute breaches of professional trust.

**San Francisco Zen Center
ETHICAL PRINCIPLES**

The community life of Zen Center is an integral part of our practice and is based on the sixteen bodhisattva precepts. In order to help create a supportive, harmonious and safe environment within our sangha for everyone's practice, we have outlined the significant ways in which these precepts guide and inform our community life.

The sixteen Buddhist precepts are so intimate a part of Zen practice that they have traditionally been called the "blood vein" of the ancestral lineage. The precepts can be understood and interpreted at many levels. They can be understood as supports for the practice of awakening, as the arena of that practice, and as the expression of awakening itself. While Mahayana precepts are sometimes understood from relative and sometimes from absolute points of view (for example, that the precepts are never fully accomplished or that they are always fulfilled), no Zen practice can exist without basing one's actions on the sixteen bodhisattva precepts.

The Three Refuges

1. We take refuge in Buddha
2. We take refuge in Dharma
3. We take refuge in Sangha

The Three Pure Precepts

1. To do no evil
2. To do good
3. To save all beings

The Ten Essential Precepts

1. A disciple of Buddha does not kill but rather cultivates and encourages life.
2. A disciple of Buddha does not take what is not given but rather cultivates and encourages generosity.
3. A disciple of Buddha does not misuse sexuality but rather cultivates and encourages open and honest relationships.
4. A disciple of Buddha does not lie but rather cultivates and encourages truthful communication.
5. A disciple of Buddha does not intoxicate self or others but rather cultivates and encourages clarity.
6. A disciple of Buddha does not slander others but rather cultivates and encourages respectful speech.
7. A disciple of Buddha does not praise self at the expense of others but rather cultivates and encourages self and others to abide in their awakened nature.
8. A disciple of Buddha is not possessive of anything but rather cultivates and encourages mutual support.

9. A disciple of Buddha does not harbor ill-will but rather cultivates and encourages lovingkindness and understanding.
10. A disciple of Buddha does not abuse the Three Treasures but rather cultivates and encourages awakening, the path and teaching of awakening and the community that takes refuge in awakening.

We note, however; four caveats that will aid in understanding the intended scope of this statement. First, these principles have been developed in response to specific historical problems and concerns which have arisen in the sangha. As our community changes and evolves, it may be necessary to modify or add to these principles. Second, this statement does not attempt to cover questions of personal conduct that do not have a direct bearing on the community. Third, these principles are not intended to limit our understanding or to be a definitive reading of the precepts. Fourth, these principles do not supersede specific practice center guidelines; rather they are intended to complement and support them.

"American Precepts have two sides. One is the negative, prohibitory side, and the other is generating our spirit - something good or positive. The positive side is called shuzen bugyo - to do something good - and the negative side is shoaku makusa. Shoaku makusa is to do no evil. There are these two sides. I think we will naturally need some way of life as a group. It may be difficult to set up all at once, but if we try hard, we will find our precepts which include both sides. This is a very important point in practice, for our practice to help others and to help others to help themselves.

"Having our own way of life will encourage people to have a more spiritual and more adequate way of life for themselves. We must study our way not only for ourselves, but for all people. It is something which we must create or establish starting from our own situation as it is, because our rules are actually for ourselves, as human beings. As a Chinese, Hyakujo established monastic rules called Hyakujo Shingi, and as Americans, I feel, we must establish an American shingi. I'm not saying this jokingly. I'm pretty serious, but I don't want to be too serious. If you become too serious you will lose your way. On the other hand, if we're playing games with it, we will lose our way. So little by little, with patience and endurance, we must find our way for ourselves." ~ Suzuki Roshi, 1969

<p>Spirit Rock Meditation Center TEACHER CODE OF ETHICS</p>
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The Spirit Rock teachers recognize that the foundation of spiritual life rests upon our mindful and caring relationship to the life around us. We acknowledge that without the support of monastic vows and Asian customs, we have a need for clear Western guidelines. In keeping with this understanding, and for the long-term benefit of ourselves and the community at large, we, as lay teachers, agree to uphold the five lay training precepts. Furthermore, we have specifically expanded the scope of these five precepts to make them explicitly appropriate to our role as teachers of the Dharma in our specific cultural setting. The Spirit Rock teachers have thus agreed to the following guidelines:

- 1) We undertake the precept of refraining from killing.
 In undertaking this precept we acknowledge the interconnection of all beings and our respect for all life. We agree to refine our understanding of not killing and nonharming in all our actions. We seek to understand the implication of this precept in such difficult areas as abortion, euthanasia, and the killing of pets. While some of us recommend vegetarianism, and others do not, we all commit ourselves to fulfilling this precept in the spirit of reverence for life.

2) We undertake the precept of refraining from stealing.

We agree to not take that which does not belong to us and to respect the property of others. We agree to bring consciousness to the use of all of the earth's resources in a respectful and ecological way. We agree to be honest in our dealing with money and not to misappropriate money committed to Dharma projects. We agree to offer teachings without favoritism in regard to student's financial circumstances.

3) We undertake the precept of refraining from false speech.

We agree to speak that which is true and useful and to refrain from gossip in our community. We agree to hold in confidence what is explicitly told to us in confidence. We agree to cultivate conscious and clear communication, and to cultivate the quality of loving-kindness and honesty as the basis of our speech.

4) We undertake the precept of refraining from sexual misconduct.

We agree to avoid creating harm through sexuality and to avoid sexual exploitation or relationships of a sexual manner that are outside of the bounds of the relationship commitments we have made to another or that involve another who has made vows to another. Teachers with vows of celibacy will live according to their vows. Teachers in committed relationships will honor their vows and refrain from adultery. All teachers agree not to use their teaching role to exploit their authority and position in order to assume a sexual relationship with a student.

Because several single teachers in our community have developed partnerships and marriages with former students, we acknowledge that such a healthy relationship can be possible, but that great care and sensitivity are needed. We agree that in this case the following guidelines are crucial.

a) A sexual relationship is never appropriate between teachers and students.

b) During retreats or formal teaching, any intimation of future student-teacher romantic or sexual relationship is inappropriate.

c) If interest in a genuine and committed relationship develops over time between a single teacher and a student, the student-teacher relationship must clearly and consciously have ended before any further development toward a romantic relationship. Such a relationship must be approached with restraint and sensitivity - in no case should it occur immediately after retreat. A minimum time period of three months or longer from the last formal teaching between them, and a clear understanding from both parties that the student-teacher relationship has ended must be coupled with a conscious commitment to enter into a relationship that brings no harm to either party.

5) We undertake the precept of refraining from intoxicants that cause heedlessness or loss of awareness.

It is clear that substance abuse is the cause of tremendous suffering. We agree that there should be no use of intoxicants during retreats or while on retreat premises. We agree not to abuse or misuse intoxicants at any time. We agree that if any teacher has a drug or alcohol addiction problem, it should be immediately addressed by the community.