

The Guiding Questions are based on the main ingredients that have arisen from CAAW members, the Day Group, Residents, and the Sangha. Some of these require action by CAAW, others are meant to inform our work.

Collective Wisdom and Awakening: what is the broad framework?

- How do we define the broad framework of this transition?
- Is this an organic yet focused deepening of the movement of Shared Stewardship?
- How is this current transition process a deepening of collective awakening and wisdom?
- What is the relationship of MHAE to the collective process?
- What are the underlying principles of collective wisdom and awakening?
- How do we articulate these principles to the Sangha?
- What is the interface of "spiritual authority (teachers)" and "Sangha/community empowerment"? of vertical and horizontal?
- Are there elements that apply only to the sabbatical transition?
- Other?

The Abbot's Seat: what is a Seat Holder?

- What is a Seat Holder, specifically the Abbot Seat Holder?
- What is the relationship of the Abbot Seat Holder to the rite of Ascending the Mountain?
- What is the broad view of the Abbot Seat Holder? When is it specific and hands on?
- What are the primary realms of responsibility that Roshi holds?
- How will the Abbot Seat Holder position be filled during 2011?
 - What are the Abbot Seat Holder responsibilities?

- How will the Abbot Seat Holder relate to the Board, the TC? Day Group? Residents?
- What will be Abbot Seat Holder relationship to the WPA? to SotoShu? to other?
- How will the administrative and operational roles that Roshi has filled be handled? Can these be separated out from the Abbot Seat Holder position?
- What is the plan for the implementation of filling the Abbot Seat Holder position for 2011? Is there a ceremonial installation?
- What elements speak to a broader restructuring of the Abbot's position?
 - What about the longer-term sustainability of the Abbot's workload?
 - What is the impact of others taking on some of the roles the Abbot has fulfilled?
 - How does restructuring impact how other functions are carried out by the senior students and sangha members?
- Who will be the Head Teacher during 2011?
- Who will be the Head Priest and in charge of Priest training during 2011?
- Who will Steward the MHAE-CAAW?
- What will be the use of the Pine House and who will oversee its care?
- What are the implications of this 2011 transition for 2012 when Roshi returns?
- Other?

MHAE-CAAW Circle: what is the upaya of Many Hands and Eyes?

- How well does MHAE-CAAW serve as
 - a surfacer and gatherer of ingredients of the whole?
 - a disseminator of information to the whole?
 - a digester of ingredients for the whole?

- What will be the functioning of the CAAW Circle
 - during the transition prior to 2011?
 - during Sabbatical year 2011?
 - in 2012 and moving forward?
- Where does CAAW sit in the ZCLA Mandala?
- How will CAAW relate to the Mandala and Circles during 2011?
- Who are the members of CAAW with strong organizational skills?
- How well do CAAW members understand the functioning of the Zen Center and areas of responsibility?
- Who will Steward CAAW?
- Other?

Teaching and Programs: How will the teaching of Dharma be sustained in 2011?

- Will the TC step into leadership and teaching and be a strong presence?
 - How will TC pro-actively connect with the students?
 - How aware is the TC of the needs of the students?
 - How accessible is the TC? Are they perceived as people the Sangha can go to with their practice concerns and questions?
- What, if anything, needs to be in place for the TC to share FTF teaching?
- How will we address the Sangha's concerns about programs and curriculum?
 - How will the needs of koan students be met?
 - Who can members go to for help with sensitive and difficult issues?
 - What programs will be ongoing and sustaining?
 - Who will oversee and lead in determining the Zen Center calendar and programs?

- How will we maintain the current FTF schedule: Wed eve, Friday dawn, Saturday and Sunday mornings?
- Will workshops and classes continue to be offered?
- Are the needs of our members being met?
- Who will carry and maintain the forms that Roshi has so consistently? How will these be maintained?
- Who will carry Manjusri's sword and have the courage to make the tough decisions? Collective swordsmanship?
- Other?

Structural or Administrative changes. What changes are needed regardless of the sabbatical year?

- A Vice-Abbot? or An Administrative Steward? or an Administrative Seat Holder?
- A Resident Steward? (30 residents) or a Resident Seat Holder?
- Who will oversee the Day Group? ongoing staff oversight?
- A facilities/operations person? Any other staffing positions?
- What is CAAW's role in relation to these changes?
- Other?

Operational Flow Considerations: what are the specific areas and concerns that need clarifying? How do we clarify and specify the flow for decision making and responsibilities. Specific areas of concern include:

- Day Group (Staff) concerns:
 - Are the Day Group responsibilities clearly defined and doable?

- How do we ensure smooth and harmonious functioning of Day Group?
- Who will oversee the Day Group?
- How do we clarify the linking between Circles in the ZCLA Mandala?
- How are we handling and how well are we addressing Residential matters?
 - new residents, such as orientation and integration into the community?
 - resident problems?
 - other?
- How is Guest residency handled? Review of procedures and issues?
- How do we handle things that arise in the course of daily operations and happenings?
- How do we make clear the areas of Circle responsibility for the Board, EC, TC, Day Group, BHC, etc. to each other and to the Sangha?
- How will communications be handled (transparency core value)?
 - What needs to be communicated to the Sangha?
 - What are the effective forms of communication?
 - Are all Circles proactive in taking responsibility for the flow of information?
 - Are Sangha members proactive in information flow?
 - Are members clear about expressing their concerns? and to whom?
- Other?

Key Principles: What are the key principles that we need to identify and articulate?

- Linking: how are we fostering connectedness and collaboration?

- What is the relationship of linking and achieving our purpose?
- What is the interface of individual practice and collective practice?
- Crucial things to watch for in 2011:
 - Is the budget on target?
 - Are the Abbot Seat Holder and Teacher Circle aware of relationship of offerings and budget?
 - Are the teaching and program needs being served?
 - What's in the "air"?
 - What are underlying themes that are emerging at the Zen Center?
 - How accurately are we "reading the field"?
 - Who is "in trouble" and in need of specific attention?
- Other?

Training Needs: What kind of training would be useful to implement during this transition year, 2010?

- Council training for all Stewards, Board, and Residents
 - How will this be implemented?
- Workshop on the Student/Teacher Relationship?
- Workshop on Ethics Statement?
- Other?

Essential Tasks: What are additional essential tasks for us to complete this year?

- Review of the Statement of Right Conduct with focus on Conflict Dissolution (rather than Resolution)?
- Ethics Statement for Teachers?

- Ingredient-surfacing meetings with essential groups: Day, Board, Residents, Sangha, other?
- CAAW-Board meeting?
- Reconfigure Shared Stewardship e-group?
- Other?

Finances: what are the financial ramifications of the Abbot's sabbatical?

- How and when will these be addressed?
- What financial support will Roshi receive during her sabbatical?
- How will the Abbot Seat Holder be financially supported?
- Are there other positions that need financial support?
- What is the overall financial health of the Zen Center?
- Other?

Sangha Concerns: have we addressed the main concerns of the Sangha around this transition?

- Specific groups:
 - the Staff?
 - the Residents?
 - the Day Group?
 - serious Dharma students?
 - Koan students?
 - priests in training?
 - the Sangha at large?
- Specific issues:
 - concerns about lack of attendance when Roshi is away?

- concerns about taking personal responsibility for one's own practice? Anxiety issues?
- concerns about taking personal responsibility for the Sangha and Zen Center?
- concerns about people losing sight of the support inherent in the transition process?
- concerns about people losing sight of the Zen Center's strong infrastructure and Mandala?
- Other?

The ZCLA Mandala: how clear is the Mandala and structure?

- How well do we understand the ZCLA Mandala?
- What are the primary circles, stewards, and the circle responsibilities?
- What will be the role of MHAE-CAAW to these Circles?
- Where does CAAW sit in the Mandala?
- Where should the TC sit in the Mandala? Currently in Buddha Sphere: should TC take its seat in the Study Sphere?
- Who will hold the ZCLA Mission, Vision, Core Values, and Core Practices?
 - How will these be kept front and center?
- What groups need more linking with each other?
 - EC and Day Group?
 - TC and Resident Circle?
 - Board and CAAW?
- Other?

Essential ZCLA Documents: what are the important documents of the Zen Center and who is responsible for them?

- Annual Appeal?
- Annual Budget?
- Annual Dana Booklet?
- Annual Financial Report to the Sangha?
- Statement of Right Conduct?
- Ethics Statement?
- Mission, Vision, Core Values, Core Practices?
- ZCLA Organizational Mandala?
- Shared Stewardship Roster?
- Membership Roster and Reports?
- Resident Roster?
- Other?

Roshi: what specific questions does the Sangha have for Roshi?

- Will Roshi be available to Sangha members in 2011?
- Will Roshi be returning in 2012? When?
- What are the events for which Roshi might return from her sabbatical: earthquakes or major disaster? death of Sangha members?
- Other?

Issues Independent of Sabbatical: What issues have arisen that are independent of the Abbot's sabbatical, i.e. happening now?

- Day Group issues?
- Questions about how the needs of members, especially new members, are being met?

- Questions about transparency?
- Concern about attendance?
- Questions about taking responsibility and about how people view their practice? For the teacher? For the Sangha?
- Questions about how members can learn what tasks are needing to be done so that they can volunteer?
- Other?

Encouraging Ingredients Voiced:

- ★ We have a strong structure and practice developed over the years.
- ★ We have excellent members who are capable and are stepping forward.
- ★ We each need to take responsibility for the Zen Center.
- ★ We each need to take responsibility for our own practice and that of the Sangha.
- ★ We need to give our teachers a chance to strengthen and grow and for us to grow together.
- ★ We recognize this as an opportunity for mature students and all of us to become more leaderful.
- ★ We see the opportunity for the Abbot and the Zen Center to renew and rejuvenate.
- ★ We see an important shift in the Abbot's position from administrative to more emphasis and time for teaching.