

Proposed Definitions of Temple Officers

Abbot

Executive & Spiritual Director; administrative head of the entire temple.

The Abbot must be ordained and transmitted as a Soto Zen Priest. The Abbot is an employee of the temple and is therefore subject to an annual performance and salary review by the Board of Directors. According to the Bylaws the Abbot is the spiritual director of the organization and determines matters of liturgy and teaching, and gives direction to the membership on these matters. The Abbot has no term limit.

The Abbot 1) appoints and supervises the Godo, Kanin and any assistants to these positions, and may fill one or more of the positions him or herself (appointments are subject to ratification by the Dharma Council); 2) may sit on the Dharma Council and Dharma Council decisions are subject to ratification by the Abbot; 3) appoints the temple Shuso(s).

Kanin

Director of Operations; administrative head of the Operations side of the Mandala Model.

The Kanin must be a disciple and have practiced at DRZC for at least seven years; exceptions to this rule must be approved by the Elders' Council.

The Kanin has Ratification Authority over the major decisions in the Yellow and Green families and supervisory authority over the regular function of these families. The Kanin refers ratification of decisions to the Board of Directors where 1) policy is being made, 2) precedents are being set, 3) when the decision involves expenditures over specified amounts of money (set by the Board), and 4) when an issues falls within one of the Board's areas of Stewardship. The Kanin is a voting member of the Board of Directors.

Godo

Director of Teaching; administrative head of the Teaching side of the Mandala Model.

The Godo must be a disciple and have practiced at DRZC for at least seven years; exceptions to this rule must be approved by the Elders' Council.

The Godo has Ratification Authority over the major decisions in the Red and Blue families and supervisory authority over the regular function of these families. The Godo refers ratification of decisions to the Dharma Council where 1) policy is being made, 2) precedents are being set, and 3) when an issues falls within one of the Dharma Council's areas of Stewardship. The Godo refers ratification of decisions to the Board of Directors when the decision involves expenditures over specified amounts of money (set by the Board).

The Godo heads the Dharma Council and Dharma Council decisions are subject to Ratification by the Godo. The Godo appoints the Tanto and has no term limit.

Tanto

Head of Form; responsible for maintaining standards of temple forms and monitoring the tone and spirit of the training hall.

The Tanto must be a disciple and have practiced at DRZC for at least seven years; exceptions to this rule must be approved by the Elders' Council.

The Tanto is appointed by and serves under the authority of the Godo, and has no term limit. When there is any lack of clarity about standard temple form or a new form needs to be established, the Tanto addresses these concerns through consultation with the Godo.

The Tanto 1) monitors forms in the temple, including dress and behavior in the zendo and Sacristy, Precenting, Jisha and Doshi forms; 2) communicates about standards through the Shuso in the case of the behavior and dress of temple participants, and through the heads of the Sacristy, Precenting and Jisha departments regarding their respective areas; 3) after consultation with the Godo, may respectfully request changes or corrections through the Shuso and Department Heads; 4) is encouraged to sit on the Dharma Council.

Shuso

Chief Junior.

Suggested: The Shuso must be a disciple and have practiced at DRZC for at least three years; exceptions to this rule must be approved by the Elders' Council.

The Shuso models the forms and practice of a senior student, serves as a visible “go-to” person for anyone participating at the temple, and takes the point on ensuring that zendo events and retreats run smoothly. The Shuso is appointed by the Abbot and serves a term of up to one year.

The Shuso 1) understands the temple organizational structure and refers people as necessary; 2) politely corrects mistakes in zendo form made by participants at the temple (in consultation with the Tanto when questions arise); 3) is the “voice” in the zendo, making most of the announcements; 4) is present at all regular zendo events and retreats, or arranges for someone to serve in their place, arriving early and monitoring staffing (including doshi, opening, closing, precenting, jisha, guest master), and filling in if necessary; 5) sits on the Mandala Council.