

Communications Committee Report 2/19/2017 Tiska Blankenship

New electronic pad relieves much effort for the updating of the paper calendar.

Bulletin Board new organization of materials remains stable

Much being announced in details on Chat List, Flyers, dharma talk evenings and/or ABQ Sangha:

Information on Guiding Teacher, Erin Treat and her visits

Memorandum of Understanding in detail

Fundraising Letter announcing and requesting

Announcements created for Dharma Talk nights

4th Thursday nights change to shorter sit and followed w/ membership meeting & tea

Movie nights and their ending

Moving of website to new login: ABQInsight.org

Cost: \$540 by Maxcreative LLC

New design w/ original painted graphic and new name - cost included

Sarah Schwartz intends to resign as Webmaster as of June 2017 and a new webmaster is going to be sought through all above methods, unless we find someone by good fortune.

Tapes and magazines boxed up and sent to a Colorado Prison who welcomed them - 2 boxes = about \$50 postage.

Matt had a vacation for 2 weeks and Dena ran the newsletter - no name change for now.

Bonnie continues efficiently w/ Chat List monitoring - no name change for now.

Volunteers sought. Maybe someone who would be chair for this committee?

Dharma Leadership Council 2/29/17

Fred Herman

1- Met with Erin.

2-Worked out coverage for Thurs and Sun nights

3-Discussed possible other DLC members to teach beginning meditation/mindfulness class to replace Steve K and Kathryn.

4-Valerie Roth and Erin are possible mentors to work with teachers of meditation/mindfulness class.

5-Will meet again 3-12.

HOO REPORT, 2/19/17 Alison Owens

1. Coordinated and received donation of furniture from Robert Harrison: Walnut Sideboard, Japanese Cabinet, and Six Danish Dining Chairs. One large Chinese rug was delivered in November, another will be coming the end of February (for the east room).
2. A new altar was created using the black lacquer Japanese cabinet and our gold Buddha statue.
3. Two of the dining chair cushions were refurbished (new foam) at a cost of \$15 each.
4. In January, Tam and Alison met with Mae and Amy to discuss several sangha concerns. They are agreeable to installing a bike rack, we just need to get them more specifics on the cost. Also discussed problems with kitchen door handle; it appears they want to fix rather than replace it, as we had requested. They did replace our refrigerator.
5. The sign which was on order was put on hold after we decided to change our name. The sign with our new name was finally delivered on 2/3 after numerous calls and requests. Cost was \$180 plus tax. Sign Art had agreed to install it as part of the cost, but did not come through so we paid Dave \$20 to do it. We also received a self-sticking sign to go on the window by the kitchen door, but have not yet had a chance to install it.

Projects Pending:

Photograph all our assets

Reorganize Library

Stain the teacher's platform

Purchase a shoe rack to go near kitchen entrance

Purchase a new dana bowl if/when we decide to change our way of receiving dana.

Care Committee - Dianne Moody

- One new greeting volunteer and committee member recruited (Debbie Benton)
- Greeters assigned through April 6
- Care services to member in rehab (calls from various members, visit to rehab facility, chicken soup delivered to home, offer of rides to sangha when member is able)
- Card signed by sangha members delivered to ill member

Next meeting March 2 to consider committee activities

Retreat & Residency Committee

Anne Arkin

Retreat and Residency Report to Board meeting Feb. 2017

In light of AIMC agreement with Erin Treat, our committee plans to stop soliciting out of area teachers to come for residency—the exception will be if we find that a teacher will already be in the area, we will contact them to see if they would like to connect with our sangha (for dharma talk and/or daylong).

We are also going to experiment with weekend residential retreat for visiting teachers at Bodhi Manda Zen Center (since it is close, easy and inexpensive), as a contrast with Erin's visits.

The calendar for 2017 (which has been set since mid 2016)

May 4-16 Donald Rothberg (shared residency with SFVS)
will include 2 thursday night talks, 1 discussion group; weekend residential retreat May 5-7

late July Thursday-weekend visit with DaeJa during her residency with SFVS

August 6-13 Susie Harrington Residential retreat (with SFVS & Taos) @ Pecos Monastery

October 5-8 Marcia Rose

We still have a tentative agreement for shared residency with Eugene Cash and Pamela Weiss May 2018. I don't know if we should be reconsidering this.

Our little group is other barebones at this moment (Fred and I!), we'll be asking our helpers at large for help staffing upcoming events, and be looking for new members.

Treasurer's Board Report
Feb 2017

Cynthia Dettman: Recommendations/Questions for the Board:

1. The 4th quarter report from Gary shows that we are in good financial shape. Not only do we maintain and grow our longstanding reserves, but every year we make a small "profit" that can be added to the reserves or used for unusual expenses. This year we "made" enough to almost cover Erin's costs next year. Other options include a) undertake a small drive to increase the number of monthly donors b) have a special fundraiser event, like a concert or c) tap some money from our savings or d) start charging for all retreats, a low sliding scale, to help cover our teacher expenses or e) all of the above. (Suggest not paying CDLs while we are working on Erin support.)
2. For those who have worried about whether we can sustain Erin's position, a review of our finances since 2012 shows that we are in the same stable position that we have been in for all those years. This year, we made almost \$4000 "profit". Instead of placing that in our savings, we could use it to cover or help cover Erin this year. We are not at all likely to have a deficit, as some have worried, as we will have fewer out of town teachers.
3. Beyond that, we do need a strategic income-building plan since Erin's cost will increase. We could consider this a major sangha transition that justifies using some of our long-standing savings, using it as "seed money" to launch a long term sustainable strategy to keep her with us for many years. Those long term strategies may include: increasing our membership and donor base; encouraging monthly contributors or 'sustaining' members. We could use a combination of savings and new funds to keep her with us over several years, decreasing the savings amount each year, while we watch to see whether the membership does grow and donations expand to support Erin long-term.
4. We've noted that our big money market savings account is producing very low interest. Let's discuss putting \$10K into a certificate of deposit: current Nusenda rates are 1.5% for a 3 year, \$10,000 CD, compared to our current interest rate of .1%. Are we OK with tying up that amount of money for 3 years? We have no history of spending it!
5. We are working to simplify the Treasurer position and the financial process with Gary's help; set up a system that better tracks the info we really care about; and want to put together a small team of volunteers who do annual jobs to help with required and optional thank you letters, and maintaining of an up to date contact list. We have been maintaining records and back up documentation for many years as if we were a large nonprofit. Need to decide what minimum docs we want to keep and shred the rest. Goal: Minimize volunteer burnout!

Note from Cynthia: I'm going to be clear to the Board that one of my major goals for my new position is to simplify things and avoid burnout. That hopefully will include a little more volunteer support. So you may hear me say no at times in the future, but you can trust that I will collaborate to help determine if the task is essential, and if so, who else might be able help. Since I'll be gone Dec-March 2018 to India, I could also "mildly" train someone to replace me while I'm gone. This could be one of those volunteers?

***We have secured correct signatures for Nusenda and old officers have been removed. We have 2 Debit Cards in Tiska and Cynthia's name to use if needed.

Renewed Lease for 2017. Notify Mae and Amy next December of our intention for the next year. Sign in January. Lease rental for 2018 will go up 3%. Next Insurance Policy payment due in May 2017 – notified of new name.

Albuquerque Vipassana Sangha
2016 Q4 Balance Sheet
As of December 31, 2016

	Dec 31, 16	Dec 31, 15
ASSETS		
Current Assets		
Checking/Savings		
1000 · CASH		
1010 · Operating - NMEFCU	11,946.90	7,460.67
1020 · Savings - NMEFCU	780.65	740.03
1030 · Money market - NMEFCU	18,069.97	20,050.90
1040 · PayPal	858.24	48.60
Total 1000 · CASH	31,655.76	28,300.20
Total Checking/Savings	31,655.76	28,300.20
Total Current Assets	31,655.76	28,300.20
Other Assets		
1900 · Other Assests		
1910 · HOOO Security Deposit	1,000.00	1,000.00
Total 1900 · Other Assests	1,000.00	1,000.00
Total Other Assets	1,000.00	1,000.00
TOTAL ASSETS	32,655.76	29,300.20
LIABILITIES & EQUITY		
Liabilities		
Current Liabilities		
Other Current Liabilities		
2200 · OTHER CURRENT LIABILITIES		
2265 · Deferred Revenue - CDL Support	1.90	1.90
Total 2200 · OTHER CURRENT LIABILITIES	1.90	1.90
Total Other Current Liabilities	1.90	1.90
Total Current Liabilities	1.90	1.90
Total Liabilities	1.90	1.90
Equity		
3000 · Opening Bal Equity	9,218.88	9,218.88
3900 · Retained Earnings	20,079.42	19,079.39
Net Income	3,355.56	1,000.03
Total Equity	32,653.86	29,298.30
TOTAL LIABILITIES & EQUITY	32,655.76	29,300.20

R&R/Finance/DLC discussion group on new models of Dana
11/30/16

In attendance: Anne, Sarah, Fred, MJ, Steve Katona, Mark, Tam, Tiska, Siva

—“Teachings given freely” needs to be replaced with terms like “mutual generosity” and “institutional generosity”—education must be done to help develop broader concepts of generosity/dana in the minds of sangha members

This comes from the reality of combining sustainability w/the practice—explain what it means in the context of practice, relation to karma, skillful means and action. That there won’t be a place to receive the teachings if you don’t give, that’s the reality.

—CDLs are spending \$ learning and doing prep work, so should have compensation
Concept of CLD doing pastoral service, what is the sustainability for a CDL to do these services in the context of no income. Jack Kornfield presented a CDL day on rituals for dying, etc; 40% of Durango’s income goes to CDLs to support them doing this work for the community.

—Can we guarantee a minimum for teachers? Would it be the same for new teachers as for “experienced” teachers?

What about the inherent value for new teachers in sangha giving them opportunity/venue in which to practice/refine teaching. There is a reciprocal value of sharing that doesn’t have a \$ amount....

Yes/And it would represent AVS appreciation for their efforts.

People fly from Burma to Nepal to give lots of money in order to build up more merit....

— We can hang on and reach, but eventually we have got let go. Goenka didn’t let his teachers take any money: If you are good enough to teach you should be good enough to organize your life so that it works.

Monks don’t have anything that needs to be sustained, but this model doesn’t work for us.

Zen sanghas have a membership fee (although no one is turned away for lack of funds), and all retreats/daylongs have a fee, that is just how it is, no one assumes these things are magically taken care of.

—Benefactors are needed.

—Discussion of service and dana in our culture

—Benefit of having a guiding teacher—that leadership can light a fire for practitioners in a way that other teachers can’t

—Importance of transparency re: the financial realities of what we do, this will bring more honesty and opaqueness to the process, and that we will support those who don’t have the financial means.

Suggested monthly donation from each member with transparency for this as infrastructure support—if this is of value to you, then you contribute. AND being sensitive to this not being a transaction.

Informational Teacher Code of Ethics:

□ (History - *Background as to why/how this developed:* The AVS board wanted to address the concerns stated in the introductions to the Ethics and Reconciliation and Teacher Code of Ethics docs. Basically, it's about safety. That's one way to put it. There was no issue or controversy that spurred it, rather a belief of the board that it's important to have policies and procedures in place in the event of a need for dispute resolution among sangha members, and in light of unfortunate (and worse) incidents in the past involving some teachers in other locations.

The board appointed an ad hoc committee, I'm pretty sure. I was on it and did most of the drafting of the documents. I think I had left the board by the time they were finally approved. They originally were in a single document, but the board wanted them separated into two. Ken Munoz may have knowledge of why that was. The docs state they were adopted by the board on April 20, 2014, so there probably are references to the process in board minutes in say, 2013 and 2014.

Was it intended to be handled w/in the Ethics and Reconciliation Committee that Bill serves on w/ Bonnie? The minutes may shed light on this, but to my knowledge, the Teachers Code of Ethics was not in the purview of the Ethics and Reconciliation Council (ERC). The ERC's sole function was to be available as a resource for community members experiencing conflicts or having grievances, as stated in the ERC document.

Did the Board intend that notice be given to each teacher before they come or arrive or during time here? Were they to sign off on it? I don't know. Board minutes may have an answer. It seems now that my opinion at the time was that the document should be put up on the web site (it provides useful info to students) and teachers advised of its existence. That could be done by whomever has authority to engage a teacher for a sangha activity, or by, say, sending it occasionally to teachers who appear frequently. Having teachers sign off seems reasonable to me, too.

Albuquerque Vipassana Sangha (AVS)

Teachers Code of Ethics

Approved by AVS Board of Directors on April 20, 2014

Introduction

In 1990, teachers from Spirit Rock, Insight Meditation Society, and Gaia House agreed to an ethics and reconciliation procedure and a Teacher Code of Ethics to foster an environment of responsibility and integrity in the community. The following document utilizes that document as inspiration, as well as similar policies adopted by other Vipassana sanghas and insight meditation centers.

In response to continued growth of the Sangha and with the intention to encourage mutual respect and reconciliation within the Sangha community, the AVS Board of Directors now establishes a Teachers Code of Ethics.

This document will apply to any teachers invited to teach at Albuquerque Vipassana Sangha (AVS) in activities such as giving dharma talks, conducting interviews, presenting classes, and leading retreats.

AVS recognizes that the foundation of spiritual life rests upon mindful and caring relationship to the life around us. In keeping with this understanding and for the long-term benefit of teachers and the community at large, we ask teachers to agree to uphold the five lay training precepts. In addition, AVS has specifically expanded the scope of these five precepts to make them appropriate to the role of teachers of the Dharma in our specific cultural setting. AVS asks teachers to agree as follows:

1) We undertake the precept of refraining from killing.

We acknowledge the interconnection of all beings and our respect for all life. We will refine our understanding of not killing and nonharming. We seek to understand the implication of this precept in such difficult areas as abortion and euthanasia. While some of us recommend vegetarianism, and others do not, we commit ourselves to fulfilling this precept in the spirit of reverence for life.

2) We undertake the precept of refraining from stealing.

We will not take that which does not belong to us and will respect the property of others. We will bring consciousness to the use of all of the earth's resources in a respectful and ecological way. We will be honest in our dealing with money and not misappropriate money committed to Dharma projects. We will offer without suggesting any sense of obligation on the part of the student to give. **3) We undertake the precept of refraining from sexual misconduct.**

We will avoid creating harm through sexual misconduct and will refrain from all forms of sexual exploitation. Teachers with vows of celibacy will live according to their vows. Teachers in committed relationships or marriages will refrain from sexual involvement outside their relationships or marriages. Teachers will not use their teaching role to exploit their authority and position to assume a sexual relationship with a student. Specifically, with respect to relationships between a teacher and a student, we will abide by the following guidelines:

1. a) A sexual relationship is never appropriate between teachers and their students.
2. b) During retreats, formal teaching occasions, or interviews, any speech or actions indicating interest in a student-teacher romantic or sexual relationship is inappropriate.
This applies to anyone in a teaching role, including senior students.
3. c) If interest in a genuine and a committed relationship develops over time between a teacher and a student, the student-teacher relationship must clearly and consciously end before a romantic relationship begins. A

2

minimum period of three months should elapse from the time when they mutually agree that their formal teacher-student relationship has ended. This understanding must be coupled with a conscious commitment to enter into a relationship that brings no harm to either party.

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

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

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

Substance abuse is the cause of tremendous suffering. There should be no use of intoxicants during retreats, or while on retreat premises. We will not abuse or misuse intoxicants at any time.

				2013	2014	2015	2016
			Feb	20,011	26,425	30,041	29,438
			Apr	18,275	26,328	29,551	29,347
			Jun	17,061	26,368	27,366	27,835
	Aug-12	18,394	Aug	16,162	27,414	27,478	28,245
	Oct-12	13,379	Oct	16,166	27,013	26,027	29,161
	Dec-12	11,963	Dec	18,130	23,439	25,062	28,956

