

SEVEN THUNDERS

newsletter

www.seventhunders.org

May 2017



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AT THE HOUR OF OUR DEATH

by Leonard Marcel

For the past 950 years or so, the prayer known as the *Hail, Mary* has been an integral and important part of Catholic Christian liturgy. Most of us have likely recited it thousands of times. Yet, how mindfully do we do so? And with what consciousness do we recite its one and only petition?

Pray for us now and at the hour of our death.

Now...and at the hour of our death. Is there a connection between the two? This petition to Mary contains a profound wisdom; namely, that this moment, this 'now' in which we exist, is deeply and inextricably linked to the final hour, the final moment, of our death. This makes it possible to develop a meaningful, transformative response to the experience of death and dying.

At the Ash Wednesday start of each Lenten season we are reminded of our mortality. With the receiving of the ashes we are told "...unto dust thou shalt return." Do we absorb this? How much thought do we give to the reality of our own death?

Normally we are in denial about our own mortality. Certainly each of us knows intellectually that death is inevitable, but most often we do not let that awareness penetrate our interior life, our spiritual life, our very being. The prospect of death is too uncomfortable, so instead we put thoughts

of death aside and live as though we shall live forever. This is true not only in our own time but throughout history.

Yet, Scripture reminds us of this uncomfortable reality in many places. To cite just two –

Psalm 103:16 says:

...As for man, his days are like grass. As a flower of the field, so he flourishes. When the wind has passed over it, it is no more, and its place acknowledges it no longer.

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SEVEN THUNDERS RETREATS & EVENTS

FIRST SATURDAY SITTINGS

Monthly "First Saturday" sittings continue in Bethany House at the Trappist Abbey just north of Lafayette, OR. Orientation is offered at 8:15 a.m. and formal group sitting begins at 9:00 a.m. A talk by the teacher begins at 10:00 a.m., which is followed by opportunities for private interviews with the teacher. Formal sitting ends at noon. There is no charge, but donations for teacher support and for the Trappist Abbey are gratefully accepted. Here is the schedule for the remainder of 2017:

- June 3, Brother Mark Filut
 - *July 8, Sister Joan Saalfeld
 - August 5, Leonard Marcel
 - *September 9, Leonard Marcel
 - October 7, Sister Joan Saalfeld
 - November 4, Leonard Marcel
 - December 2, Brother Mark Filut
- * Indicates 2nd Saturday of month.

RETREAT SCHEDULE 2017

- June 22 - 25 – CIR at Our Lady of Guadalupe Abbey with Sister Joan Saalfeld. Registration information on page 10.
- July 11 - 15 – Zen sesshin at Stones and Clouds led by Leonard Marcel. Registration information on page 11.
- September 29 - October 1 – Zen kosesshin at Stones and Clouds co-led by Leonard Marcel. and Lee Ann Nail. Registration information on page 12.
- December 3 - 8 – Zen Rohatsu sesshin at Stones and Clouds led by Leonard Marcel. Registration information in a future issue.

ZAZENKAI

Held at the Stones and Clouds (*Rai'un*) Zendo in Lake Oswego, led by Leonard Marcel. Details on page 3.

- October 28 ✨

NEWSLETTER SUBSCRIPTIONS

Published three times a year, our newsletter is a benefit of Seven Thunders membership. Prospective members who would like to receive the newsletter can be added to the mailing list by contacting Nancy Roberts at nroberts@peak.org. Complimentary copies will be sent for up to one year or until January dues requests are mailed. After that, if membership dues (full membership currently \$30 per year) are not received by March, you will be sent an announcements-only version of the newsletter. ✨

SEVEN THUNDERS LOCAL SITTINGS

PORTLAND AREA SITTINGS

■ Monday evenings at Stones and Clouds (*Rai'un*) Zendo, 7:00 to 8:30 p.m., zazen & dokusan. Contact: Leonard Marcel at 503.636.9009 or marcellj@hotmail.com.

SALEM SITTINGS

■ Wednesdays at the Salem Zen Center: 'On the Way Home' zazen from 5:30 to 6:30 p.m. and an evening program (chanting, zazen, silent tea and Dharma talk) from 7:00 to 9:00 p.m. 504.949.3188. SalemZenCenter.com

CORVALLIS SITTINGS

■ Monday evenings, 7:00 to 8:30 p.m. (except Labor Day) at CMLC, 128 SW 9th St, Corvallis. Contacts: Jane Huyer, 541.752.6597, ahuyer@comcast.net, or Glenna Pittock, 541.752.6139, gpittock@yahoo.com

OLYMPIA SITTINGS

■ Monday evenings, 6:00 to 8:00 p.m., and every Saturday morning from 6:00 to 8:00 a.m. in the Chapel at St. Michael Church, 1021 Boundary St. SE, Olympia, WA 98501. Three rounds of sittings (from 6:00 to 7:30) are followed by a reading from contemplative writers and a questions and comments period. Contact: Pat Harvey, 360.357.8401 patri-ciamharvey@comcast.net

REDMOND SITTINGS

■ Monday evenings, 6:30 to 7:30 p.m. at 529 NW 19th, Redmond, OR 97756. Contact: Richard Lance or Leanne Latterell at 541.923.7607. ✨

OTHER PACIFIC NORTHWEST DIAMOND SANGHA GROUPS

NO SANGHA, PORT ANGELES

■ Teacher: Kristen Larson. Zazen: Saturday mornings, 8:00 to 9:30 a.m. For more information, please contact Kristen Larson at 360.452.5534 or NOSangha@aol.com.

THREE TREASURES SANGHA, SEATTLE

■ Teacher: Jack Duffy. Zazen at *Dharma Gate* (1910 – 24th Ave S.) on Wednesday evenings 6:30-8:30 p.m. and Friday mornings 6:30-7:30 a.m., followed by breakfast. For more information, please contact Larry Keil at 206.322.8759 or go to their website at: <http://three-treasures-sangha.org/> ✨





GENERAL MEETING JULY 15 AT STONES & CLOUDS

The Seven Thunders annual meeting will be held on Saturday, July 15, following the summer sesshin at Leonard and Teresa's home at 1333 Skyland Drive in Lake Oswego. The meeting is preceded by a potluck lunch which starts at noon. We invite our members, especially those from regional groups in Salem, Corvallis, Redmond, Olympia, and Port Angeles to attend. It would be wonderful to gather with friends from our extended community. Please RSVP to Teresa at tdmarcel@mac.com if you are planning to attend.

ZAZENKAI & STUDY GROUP AT STONES & CLOUDS

Zazenkai are an opportunity for intense practice with the Sangha in a shorter time-frame than either a Kosesshin or a Sesshin, as they are limited to one day only.

On Saturday, October 28, there will be one more Zazenkai in 2017 at the Stones and Clouds (*Rai'un*) Zendo in Lake Oswego, led by Leonard Marcel.

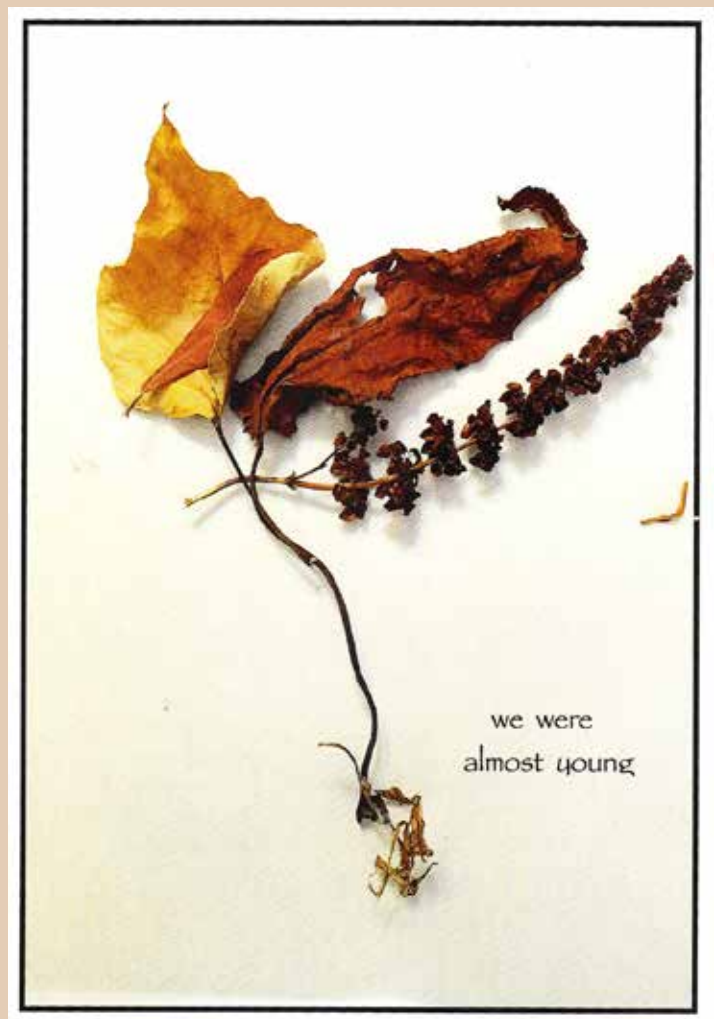
It will take place from 9 a.m. to 3:30 p.m. In addition to formal zazen, the day includes a sutra service, teisho, and dokusan. Please bring a brown bag lunch, to be eaten in silence. Teas and water will be provided. You are asked to wear plain conservative clothing of dark or subdued color – no shorts or sleeveless tops, please. Zabutons, zafus, low and high benches will be provided, but if you have a favorite zafu or bench (no chairs) please feel free to bring it.

While there is no set fee for zazenkai, a **donation of \$20** is much appreciated to help cover costs.

Zazenkai is followed by a study group, to which all are invited. Study group lasts approximately one hour, and is centered on a reading agreed upon at the end of the previous study group.

Please contact Teresa Marcel at tdmarcel@mac.com or 503.636.9009 to reserve a place for Zazenkai, and for more information. ⚡

FROM BROTHER MARK





OFF THE CUSHION: ZEN AND THE ART OF PROTEST

by Paul Birkeland



“We live in the time between the death and the birth of the gods.”

That was John Updike. And it does seem like the times are filled with darkness and chaos, a primordial horror, each convulsion worse than the last. Retching as a way of life.

We cannot control the forces rampant here. Outrage and frustration are constant companions. Paralysis and resignation hover nearby. Anger everywhere.

ABOUT “OFF THE CUSHION”

Off the Cushion is a regular feature of our newsletter. We invite you to submit articles about what your practice means to you, of activities off the cushion which feel like an extension of your practice. Please e-mail your submissions to newsletter editor Greg Smith at gasmith@clark.edu. ✍

But this world, even this dark world between the death and the birth of the gods, is pregnant with potential, swollen with light. It is our responsibility to not ever forget that, and, further, to make that potential manifest. If this sounds like your practice, welcome.

Here are two places I exercise my practice in this void between the death and the birth of the gods.

Never have the halls of power been more needful of resolute voices for justice. Never has it been more important for the voice of compassion to be heard. And you and I, my friends, by dint of the practice we have chosen, are that voice.

This isn't easy. We need to endlessly repeat ourselves to a world that seems not to listen. The effort can seem futile, the world unresponsive. It can seem like shouting down a well, or ... um ... staring at a wall.

I call my Congressional representatives twice a week. I even call the White House occasionally. Nice people answering the phones

there. I do this without any expectation of changing anyone's mind or driving any decision. In fact, in some ways it is not even me doing the calling. It is my practice. It is compassion and responsibility borne of stiffened knees, aching back, and endless breaths. I do this because in dark times it is the human thing to do, and I become more fully human by expressing this compassion.

Here's the thing about making this my practice: It frees me to just call. I no longer wrestle with whether this issue is big enough to call about. I no longer worry about which issue do I need to support, which one might fail without me calling on its behalf. My practice is to just call, and this has set me free from indecision and paralysis.

The topic itself is unimportant. I choose a topic that I feel strongly about. Or just call about something in the headlines. It does not matter. It is the call itself that matters, the expression of the compassion that I am privy to in my practice. What matters is that I allow the Buddha to express itself through me and not get in the way of it entering this primordial darkness (where, okay, it already exists. But I bring it there just the same.)

Here's another way that I exercise my practice – talking to people.

My father is a Trump supporter. (Yikes!) And I travel to places like Oklahoma and Georgia for business. What to say to these people? Given my practice, given the exigencies of compassion, silence is not an option.

Here's the thing: Political opinions are tribal. People do not want to wander too far outside their tribe. (And, yes, that applies to the blue bubble in the Northwest.) Most people do not hold uncompassionate opinions because they are uncompassionate.

Continued on page 7



ZEN AND THE ART OF PROTEST, *continued from page 6*

Most people hold them because they hear these opinions around them and don't want to find themselves outside the tribe, outside the story that gives everyone around them meaning.

As Andres Rodon put it in the Caracas Chronicles, "The [populist] recipe is universal. Find a wound common to many, someone to blame for it, and a good story to tell. Mix it all together. Tell the wounded you know how they feel. That you found the bad guys. Label them: the minorities, the politicians, the businessmen. Cartoon them. As vermin, evil masterminds, flavourless hipsters, you name it. Then paint yourself as the saviour. Capture their imagination. Forget about policies and plans, just enrapture them with a good story. One that starts in anger and ends in vengeance, vengeance they can participate in."

Rational discussion does not work here. (Just like my practice!) And I am the cartoon – sipping my fair trade tea, sitting on my cushion, going on about fascism and racism and half a dozen other isms. As sincere as this may be, I am only reinforcing the cartoon.

So I try to talk to people on the other side whenever I can. But I try to talk with genuine compassion, i.e. listen.

When I do speak, I don't speak to make my abstract point. I speak to destroy the caricature I have been painted into. I speak to make clear that I am as American as anyone else. I talk to values that we almost all share.

When the topic turns political with my father or conservative acquaintances, I always lead with a value that I am pretty sure we share. I appeal to their compassion, their sense of fairness. "I think we should have a food supply that we can trust to not to make people sick. I think we need more food inspections, not fewer." "I think that compassion is the greatest gift we can give each other in this world. So giving refuge to people who are only looking to escape death and violence in their own country is exactly what we are called to do." "I really believe that common workers should be on an equal footing with companies when they negotiate things. And I think we need stronger unions to do that."

This is not easy! I'm tempted all the time to make my powerful and irrefutable arguments in isms and world history!

But in the end, that is not a compassionate response. In the end, I can explain things all I want to my father. But that does not

address his sense of injury or slight, his sense that the world has changed around him and no longer values what he values.

It is compassion that speaks to his values and shows where we have more in common than in contrast. It is compassion that foregoes the intellectual argument. It is compassion that makes clear that WE are a tribe with common values and hopes.

Is this always effective? No. But it is the compassionate response, and, hence, the only one with the potential to make a difference.

Compassion is cultivated on my cushion, but best used in the hallways and kitchens, on the sidewalks and in the streets. In this dark time between the death and the birth of the gods, is there any more effective and human response? ⚡





A LETTER FROM THE PRESIDENT: ENTERING THE MARKETPLACE IN 2017

by Gregory Smith

Paul Birkeland's "Off the Cushion" column in this issue of the Seven Thunders newsletter reminds me of a part of our tradition that is only occasionally discussed. Aitken Roshi, Leonard's grandfather in the dharma, was himself a long-time peace activist, something perhaps inspired by his experience of being a prisoner of war in Kobe, Japan in the 1940s. From the 1950s on, he regularly joined efforts to raise public awareness about the consequences of militarism and other forms of economic injustice. In his later years, he worked in Hawaii for prison reform and decarceration.

His connection to Seven Thunders is directly related to this aspect of his life and practice. In 1977, he participated in demonstrations and a teach-in regarding nuclear armaments located at the Trident submarine base on the Kitsap peninsula in Washington State. Monks from our Lady of Guadalupe Abbey were also in attendance, and they and members of the Seattle Catholic Worker organization invited Aitken to lead an annual Zen sesshin for people in the Pacific Northwest interested in Buddhist contemplative practices.

Aitken subsequently made it a point to include this gathering in his trips to North America from Hawaii. In 1982, he suggested that the group invite Fr. Willigis Jaeger, another student of his teacher, Yamada Roshi, to lead these events. Jaeger in time passed the torch to Pat Hawk Roshi, another Catholic priest who had been Aitken Roshi's student. Pat then became Leonard's teacher, and the rest is history.

In 1978, Aitken Roshi took steps to extend his commitment to what has come to be known as en-

gaged Buddhism through the creation of the Buddhist Peace Fellowship. Along with Nelson Foster, the Diamond Sangha teacher at our sister Ring of Bone Zendo in California, they sought the support of the Fellowship of Reconciliation and began to bring a Buddhist perspective to the peace and social justice movements. When I first met Nelson in the mid-1980s, he was the director of the Honolulu office of the American Friends Service Committee, an organization that Aitken Roshi had also helped form. In that capacity, Foster (now Foster Roshi) played a significant role in the movement that led to the establishment of the Nuclear-Weapons-Free-Zone in the South Pacific.

Given this kind of lineage, the Buddhist Peace Fellowship (BPF) quickly gained the support of other notable Buddhist teachers including Gary Snyder, Joanna Macy, Jack Kornfield, and Al Bloom. One of the most persistent outcomes of this effort was the creation of *Turning Wheel*, the BPF journal. For over 30 years, *Turning Wheel* has been publishing articles that speak to exactly the challenges Paul brings up in his article.

Recent titles include "Embody Fierce Compassion: Buddhist Mes-

sages at the People's Climate Match," "U Mad: Wisdom for Rageful Times," "White Buddhists Talk Race," and "The Heart of Mindfulness: A Response to the New York Times." At the organization's website, www.buddhistpeacefellowship.org, it is possible to view keynote addresses at a recent BPF conference by Joanna Macy and Thai social justice activist Sulak Sivaraksa. Video and audio reports from Standing Rock are also available. The Buddhist Peace Fellowship provides support that could deepen our individual practice and offer additional guidance about how to bring what we experience on our cushions into the world at large.

Many Seven Thunders members are already engaged in compassionate action as part of their professional and volunteer lives. We are teachers, counselors and therapists, youth workers, lawyers, and leaders of organizations that provide valuable services for the broader public. I know that for myself, I rarely link these efforts to my Buddhist practice in an explicit way, but I find myself wondering whether we could collectively make our practice and insights more visible during this period of remarkable instability and un-

certainty. Might we, for example, participate together in public demonstrations that address concerns we share? Or would it make sense to include a place in our newsletter to recount examples of actions taken by our membership to advance peace and social justice within the spheres of our own influence?

Paul has opened a space for conversation, and I hope we are able to find ways to pursue these challenging issues with

one another. ⚡





SPRING RETREAT IN BEND

With our retreat of April 7-8, 2017, we inaugurated our ninth year of semi-annual sits with Leonard Marcel in Bend. This year thirteen people of various traditions attended. Friday evening there was a general introduction and an hour and a half of meditation, and Saturday we enjoyed a full day of

meditation punctuated by two of Leonard's talks, interviews, a short work period, and, as usual, a delicious potluck lunch. Clearly there is demand for Leonard here; we keep bringing him back! ✎



Leonard Marcel in the foreground, with retreatants, left to right: Andrew Goldstein, Denise Fainberg, Jamie Conklin, Arlene Watkins, Mary Oppenheimer, Rom Roberts, Donna D'Orio, Tom Wykes, Richard Lance, Joe Barrett, and Shirlee Evans—and Leanne Latterell, who took the photo.



AT THE HOUR OF OUR DEATH, *continued from page 1*

And in the book of Job (7:10):

He will not return again to his house,
and his place will know him no more.

When we are gone, life will go on, and the places we filled with our living will close over and know us no more.

Yet, despite dying and death being inevitable, our Western culture regrettably does not well prepare us for the experience. Modern medicine can delay the event sometimes, for better or worse, and it can alleviate the physical pain, but the process—the suffering, perhaps—of dying involves much more. It includes the pain of unfinished business, the letting go of attachments to people and places, as well as to the separate self we have nurtured and defended for so long, and to life itself.

Dying is a process, a normal and natural process, but far from easy or painless. For most people, dying, even dying well, entails suffering. Yet that suffering can also be transformative. As Martin Buber (1878-1965) noted: “All suffering prepares the soul for vision.”

A most important part of spiritual practice is to prepare for “the hour of our death,” to prepare for vision. How can we prepare to meet that moment? Will we have the inner

resources to live our dying fully, to face our suffering in the light of a greater reality that gives it meaning?

We are embodied beings, and our consciousness and spirit exist in relation to that reality. Our contemplative practice of attention and emptying, of presence and letting go, are states of the body as well as of the spirit. Through the body spiritual states can be learned and the transcendent experienced.

There are practices that can help. In the Rule of St. Benedict we find the *memento mori*; that is, the exhortation “to remind yourself day by day that you are going to die.” Speaking to this, the Benedictine monk, David Steindl-Rast, has written:

When I first encountered the Benedictine Rule, the *memento mori* was one of the sentences which impressed and attracted me very much. It challenged me to incorporate the awareness of death into my daily living, for that is what it amounts to. It is not primarily a practice of considering one’s last hour or of death as a physical phenomenon; rather, it is seeing every moment of life against the horizon of death,

and it thereby becomes a challenge to incorporate that awareness of dying into every moment so as to become more fully alive.

Becoming more fully alive is not the stuff of Hallmark cards or feel-good chain e-mails. It is a practice of unifying the whole – body, mind and spirit – and staying aware of the fullness – and the impermanence – of life in the present moment.

“Now” and “at the hour of our death” are deeply and inextricably connected.

This may seem paradoxical: that only by becoming more fully alive can we prepare for dying, that only through a deeper being-in-the-world can we prepare to leave it. The practice of preparing for death is not meant to be comfortable, not a means by which we can feel better about our mortality. Yet it is a practice that trains our whole being to an awareness of a greater reality.

Death brings the whole meaning of life into focus. Day by day we are most often occupied with purposeful activities, getting tasks accomplished, projects completed. And then over the horizon and advancing toward us there come dying and death. Death shows us that purpose and meaning are not the same. When we come close to death and all purpose slips beyond us, when we can no longer manipulate and control things to attain certain goals, can life continue to be meaningful? This distinction between purpose and meaning is not to separate the two but to unite them. The challenge is to let meaning flow into our purposeful activities by fusing activity and passivity into genuine responsiveness.

Because most of us are so decidedly oriented toward activity in life, we think of death as decidedly passive. Certainly dying is the most passive thing that happens to us, the ultimate passivity. We shall all be killed in one way or another, whether by disease or old age or accident. We know this but often do not realize

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AT THE HOUR OF OUR DEATH, *continued from page 8*

that death is also ultimate activity. Unless our dying becomes our full and final response to life, activity and passivity will clash "at the hour of our death."

The English language seems aware of this. There is no passive form of the verb "to die." We can *be killed* but we have *to die*. Dying is something we *do*. So activity and passivity come together. In dying we have to do something and to suffer something. This give and take, which constitutes our responsiveness, is brought into focus by our confrontation with death, but it also characterizes life in all its aspects. This is not a matter of giving *or* taking; it is a matter of giving *and* taking. The two are always present. The taking corresponds to our activity in life, our purposeful efforts, whilst the giving is the giving of ourselves to our experiences, the gesture by which meaning flows into our lives. Even breathing, the most intimate physical (and spiritual) thing we do, contains both. Breathing in, we *take* a breath; breathing out, we let go and give it away – a little death.

If there is more taking than giving, we are prevented from living a balanced life and more than likely will be prevented from experiencing a peaceful dying and death. We cannot "take" death. It takes us. Yet in learning to give ourselves, we learn both to live and to die – to die not only our final physical death but also those many little deaths of daily living by which we become more alive.

And this is a most important point of the spiritual life: whenever we give ourselves to whatever the moment presents to us and requires of us, if instead of grasping it and clinging to it, we let go and do not arrest the flow of reality, then we and everything around us become more fully alive.

The story is told of a young woman whose mother was dying. She asked her mother, "Are you afraid of dying?" Her mother replied, "I am not afraid, but I don't know

how to do it." The daughter went off by herself and gave some thought to how she herself would do it and later returned to her mother with an answer. "Mother," she said, "I think you have to give yourself to it." The mother made no reply but then later said, "Please fix me a cup of tea and make it just the way I like it, with lots of cream and sugar, because it will be my last cup of tea. I know now how to die."

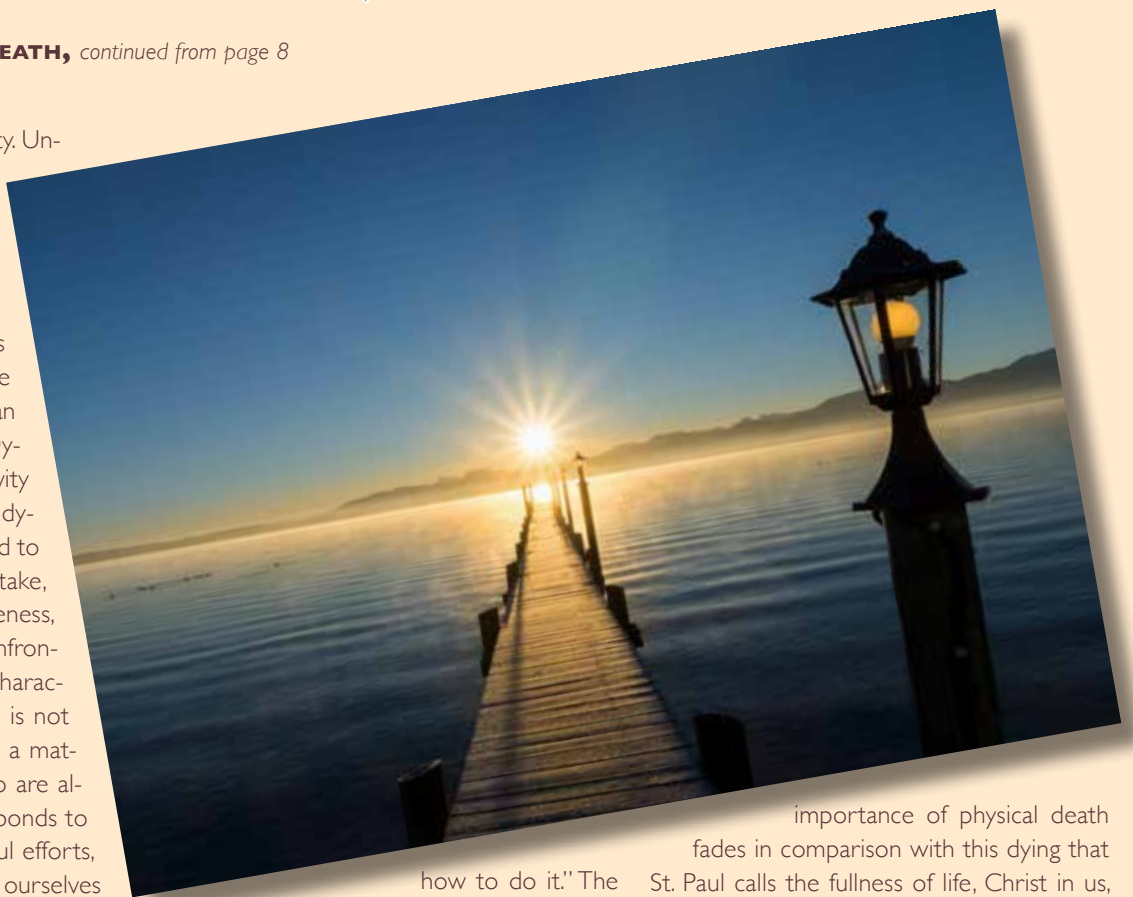
This inner gesture of giving oneself to it, of letting go from moment to moment, is so difficult for us, but it is also where this contemplative practice helps us again and again. Letting go, emptying out. The letting go is a real dying, a real death. "It is the price," says Brother David, "which life extracts from us over and over again for being truly alive." It seems to be one of the basic laws of life that we have only what we relinquish. This practice teaches us to let go again and again to that which takes us and then, when our last hour comes, if we are still alert to it, we can let go still further and die well.

And the moment we let go, the moment we die to self day after day is the moment we open to the joy of interdependence. The

importance of physical death fades in comparison with this dying that St. Paul calls the fullness of life, Christ in us, our Christ-spirit. "Now, not I live, but Christ lives in me." (Gal 2:20) This is not a private statement about Paul himself but a statement of reality for each one of us. This statement is not separate from Jesus of Nazareth but it is also not narrowly confined to him. The spirit of the Anointed One abides in each of us as the everlasting reality.

The turning point of the spiritual life is the passage when time running out is turned into time being fulfilled. It rests with each of us whether death will be a fizzling out or a passage from the fullness of time to the now of eternity.

So now during these last days of Lent and with the new life of Easter approaching, let us remember the book of Deuteronomy (30:19) wherein Yahweh says: "I have placed before you today life and death. Choose life." Choose life. In every great spiritual tradition, life is not something automatically received. It is something that must be chosen. And what makes us choose life is the challenge on the horizon of death – learning to be fully alive and to die – now and at the hour of our death. ✎





CONTEMPLATIVE INTENSIVE RETREAT (CIR) JUNE 22 - 25, 2017

The retreat will be held at Our Lady of Guadalupe Trappist Abbey, Lafayette, Oregon. It will begin with supper at 6:00 p.m., Thursday, June 22 continue all day Friday and Saturday, and end after lunch on Sunday (about 1:30 p.m.), June 25. Please arrive well before 6:00 p.m. Thursday, check in, and get your room assignment at the Porter's Lodge.

Sr. Joan Saalfeld, SNJM, will lead our retreat, sit with us, present talks and offer interviews. Sr Joan is a member of the Sisters of the Holy Names of Jesus and Mary currently living and working in Portland, Oregon. She has studied and practiced Zen and Contemplation for 35 years, first with Robert Aitken, then with Fr. Willigis Jaeger, OSB, and most recently with Fr. Pat Hawk, C.Ss.R., who encouraged her to teach in CIRs.

The retreat differs somewhat from our standard CIR in that it integrates most of the monastic liturgies into our schedule — from Lauds and Mass (6:30 a.m.), through the Day Hour (12:30 p.m.), Vespers (5:30 p.m.), and Compline (7:30 p.m.). Vigils (4:15 a.m.) is optional. Our normal sitting schedule will begin at 6:00 a.m. and conclude at 9:00 p.m. This is a short and intense CIR retreat. All retreatants must commit to participating fully in the entire schedule of group sittings.

The Abbey's guest facilities limit overnight

attendance to 9 people. Each retreatant will have one of the two private rooms in a guest unit, the two sharing a toilet and shower. Meals are prepared by the monks; the fare is vegetarian, simple, and balanced.

We will sit together in the meditation hall in Bethany House, which is big enough to seat about 20 of us, as well as the few monks who will sometimes join us. This means we can accommodate 10-12 additional retreatants who wish to attend part of a day as commuters or who have a place to sleep outside the monastery and who will provide their own (brown bag) meals.

While there is plentiful sitting equipment on hand at Bethany House, you may wish to bring your own to be sure you have what you need or prefer. Dark, layered clothing is right for this occasion. Distracting jewelry and perfumes are not. Bed and bath linens are provided.

The total fee for the 9 overnights is \$310. The fee is \$280 for Seven Thunders members. Partial scholarships are available to Seven Thunders members. The deposit to hold your place is \$75, with the remaining balance due on arrival at the Abbey. All but \$25 will be refunded for cancellation requests received by Nancy Roberts on or

before June 1; after that date, all but \$50 will be refunded. Registrations will be made in the order of postmark dates, alphabetically by last name within each date.

When the 9 overnights places have been filled, all but three of the remaining registration requests and fee payments will be returned. The three requests will be notified of their status and, if desired, held on the waiting list. A similar process applies to those who choose to register as commuters. Commuter fees: \$75, two whole days or more; \$40 one whole day; \$25 half day. No deposit, pay on site. Please contact retreat coordinator Nancy Roberts at nroberts@peak.org with any questions and for details on where to return this completed form with your check. Alternatively, you may e-mail your registration to the registrar and pay the deposit/fee online at SevenThunders.org (Click on the 'Contribute' tab and follow the donation process, leaving a note in the last window saying that this is your CIR fee payment.)

Please note: since the rooms will be available, the Abbey invites any 9 of us to stay on another night (Sunday night) and leave the next morning by 10 a.m.; Sunday supper and Monday breakfast included for \$35 total. This opportunity is available to retreat commuters as well as overnights. ⚡

REGISTRATION FORM

CONTEMPLATIVE INTENSIVE RETREAT (CIR) JUNE 22 - 25, 2017

I wish to register as a full-time overnight guest of the Abbey (deposit required)

I wish to register as a day-to-day commuter (no deposit required)

Name: _____

Address: _____

Phone: _____ Email: _____

Special needs _____

I commit to participating fully in the entire schedule of formal group contemplation.



Full payment of \$310 enclosed

\$280 for Seven Thunders members

Deposit of \$75 enclosed

Donation for Scholarships \$ _____

Request a Scholarship of \$ _____

I wish to reserve a room for Sunday night, June 25, and will pay then.



SUMMER SESSHIN AT STONES AND CLOUDS ZENDO JULY 11 – 15, 2017



The 2017 Seven Thunders Zen Summer Sesshin will be held at the Stones and Clouds Zendo in Lake Oswego, OR, from Tuesday, July 11, at 5 p.m. until Saturday morning July 15, at 10 a.m.. Sesshin will be led by Leonard Marcel. Registration deadline is June 21. Registrations will be accepted on a first come basis. As this sesshin is usually well subscribed, early registration and payment is encouraged. Part-time attendance will be possible.

Space is limited to a maximum of 16. Additional applicants will be wait-listed in case of cancellations. Sesshin fee is \$210 (member rate \$180) and includes all meals (vegetarian). A member rate is available to regular members at all sesshins and retreats throughout the membership-year. Non-members may choose to join Seven Thunders (dues are \$30). They then qualify for the member rate at this and other Seven Thunders regular retreats and sesshin through the remainder of that calendar year. A deposit of \$80 is required with your registration; payment in full is appreciated. Any balance is due by June 21. Should you need to cancel, all but \$25 is refundable until June 21; after that date all but \$80 is refundable. You will receive a confirmation from the registrar.

If for any reason you find the full fee a barrier to attending, please check the box on the registration form requesting a "scholarship" or contact the registrar. Full or partial scholarships are almost always available for

Seven Thunders members. Affordability need not be a deterrent to attendance. Donations for such scholarships are both appreciated and tax-deductible.

This is a non-residential retreat. For non-commuter participants, information about local accommodations is available. Limited accommodations in members' homes may also be available. Information about local accommodations and carpooling will be sent to out-of-town registrants upon receiving your registration and deposit.

As always, total silence will be observed for the entire sesshin. All attending are required to participate fully in the daily sitting and work schedule, including cleanup at the end

of the retreat. You are asked to wear plain conservative clothing of dark or subdued color during sesshin. No shorts or sleeveless tops, please. Zabutons, zafus, low and high benches will be provided, but if you have a favorite zafu or bench (no chairs) please feel free to bring it.

To register for the retreat, complete this form and send it with your deposit to retreat organizer and registrar: **Teresa Marcel, 1333 Skyland Drive. Lake Oswego, OR 97034.** Please make checks payable to **Seven Thunders.** Alternatively, you may e-mail your registration to the registrar and pay the deposit/fee online at SevenThunders.org (Click on the 'Contribute' tab and follow the donation process, leaving a note in the last window saying that this is your Summer sesshin fee payment.) Questions? Please contact Teresa Marcel at 503.636.9009 or tdmarcel@mac.com ✈

**REGISTRATION FORM
STONES & CLOUDS SUMMER SESSHIN, JULY 11 – 15, 2017**

Name: _____

Address: _____

Phone: _____ Email: _____

I will be able to provide accommodation for ____ people.

Special dietary requirements: _____

I will bring my own zafu or bench. This is my first Seven Thunders Retreat.

I request a scholarship of \$ _____ I enclose a donation of \$ _____

Current Seven Thunders members:

Not a current Seven Thunders member:

I enclose full payment of \$180
(the member rate).

I enclose \$210, please apply \$30 to
Seven Thunders member dues.

I enclose a \$80 deposit
(\$100 balance due by June 21)

I enclose a \$80 deposit
(\$130 balance due by June 21).

I enclose \$110, deposit & member dues
(\$100 balance due by June 21).

Please make checks payable to Seven Thunders.



Once again, kosesshin will be offered this autumn at Stones & Clouds. This weekend sesshin will begin Friday, September 29, 7 p.m. to 9 p.m., continue Saturday, September 30, 6 a.m. to 9 p.m., and conclude Sunday, October 1, 6 a.m. to 10 a.m.

As in previous years, kosesshin will be co-led by Leonard Marcel and guest teacher Lee Ann Nail, Diamond Sangha apprentice teacher and teacher in the Maria Kannon zen tradition.

RETREAT FEE:

Kosesshin: \$75 members, \$95 non-members. Includes all meals (vegetarian) on Saturday and Sunday breakfast.

A deposit of half the retreat fee is required with your registration; payment in full is appreciated. Any balance is due no later than two weeks before retreat begins. Should you need to cancel, all but \$25 is refundable until that time; after two weeks prior to the retreat, \$35 is refundable.

You will receive a confirmation from the registrar. If for any reason you find the full fee a barrier to attending, please contact the registrar requesting a scholarship. Affordability need not be a deterrent to

**FALL KOSESSHIN AT STONES AND CLOUDS ZENDO
SEPTEMBER 29 - OCTOBER 1, 2017**

attendance. Full or partial scholarships are almost always available for Seven Thunders members. Donations for such scholarships are both appreciated and tax-deductible.

RETREAT REGISTRATION:

To register for the retreat, please either pay your fee or deposit online at www.SevenThunders.org or send a check (payable to **Seven Thunders**) to retreat organizer and registrar **Teresa Marcel, 1333 Skyland Drive, Lake Oswego, OR 97034**. Questions? Please contact Teresa Marcel at 503.636.9009 or tdmarcel@mac.com

RETREAT DETAILS:

Space is limited to a maximum of 16. Additional applicants will be wait-listed in case of cancellations.

This is a non-residential retreat. For non-commuter participants, limited accommodations in members' homes may be available. Information about local accommodations and carpooling will be sent to out-of-town registrants upon request after receiving your registration and deposit.

As always, total silence will be observed for the entire sesshin. All attending are required to participate fully in the daily sitting and work schedule, including cleanup at the end of the retreat.

You are asked to wear plain conservative clothing of dark or subdued color during sesshin. No shorts or sleeveless tops, please. Zabutons, zafus, low and high benches will be provided, but if you have a favorite zafu or bench (no chairs) please feel free to bring it. ✨

REGISTRATION FORM

STONES & CLOUDS FALL KOSESSHIN, SEPTEMBER 29 - OCTOBER 1

Name: _____

Address: _____

Phone: _____ Email: _____

I will be able to provide accommodation for _____ people.

Special dietary requirements: _____

I will bring my own zafu or bench.

This is my first Seven Thunders Retreat.

I request a scholarship of \$ _____

I enclose a donation of \$ _____

Current Seven Thunders members:

I enclose full payment of \$75 (the member rate).

I enclose a \$35 deposit (\$30 balance due by September 15)

Not a current Seven Thunders member:

I enclose \$95.

I enclose a \$50 deposit (\$45 balance due by September 15)

Please make checks payable to Seven Thunders.