

SEVEN THUNDERS

newsletter

www.seventhunders.org



Autumn 2014

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LIFE AS LOVE

by Leonard Marcel

Socrates (470-399 BC) said that the unexamined life is not worth living. Sooner or later, deep within ourselves, we ask, "What is the meaning of life? Why am I here?" These are important and sometimes painful questions, and they often mark the beginning of what the late United Nations General Secretary, Dag Hammarskjöld (1905 – 1961) once called, "the longest journey, the journey inward." It is the journey to the center of our being, where answers are not memorized, but lived. This journey is not easy, and most people are fearful of embarking. The Swiss psychiatrist, Carl Jung (1875 – 1961) wrote:

Whenever there is a reaching down to innermost experience...most people are overcome by fright and many run away... The risk of inner experience, the adventure of the spirit, is in any case alien to most human beings.

Yet, for those who have heard and responded to the call to the contemplative life and have embarked on the path of contemplative prayer, this "adventure of the spirit" has already begun. The inner life of the spirit is the Divine eternal life al-

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ready present in each of us. What is the essence of this life, and how can it best be experienced and expressed?

In the Old Testament, God is revealed as a God of unconditional love. This gift is completely undeserved and unmerited. The Hebrew word to describe this kind of unconditional love is *hesed*. It can be translated as "loving kindness" but *hesed* clearly implies as well that this love is an unmerited gift and irrevocable. The prophet Jeremiah (fl. 600

BC) writes of God's love this way: "With an eternal love I have loved you. Therefore in loving kindness (*hesed*) I draw you to myself." (Jer. 31:3)

In the New Testament, the parable of the Prodigal Son is the archetypal story of unconditional love, and Jesus (*Yeshua*) on the cross is the portrait of such love. Love, forgiveness and comfort is always held out to us: "Shalom.

Be at peace. I understand. You

Continued on page 6





SEVEN THUNDERS LOCAL SITTINGS, 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 the year and 2015:

- November 1, Leonard Marcel
 - December 6, Brother Mark Filut
 - January 3, 2015, Brother Mark Filut
 - February 7, Leonard Marcel
 - March 7, Leonard Marcel
 - April 11*, Brother Mark Filut
 - May 2, Leonard Marcel
 - June 13*, Brother Mark Filut
 - July 11*, Brother Mark Filut
 - August 1, Leonard Marcel
 - September 12*, Leonard Marcel
 - October 3, Brother Mark Filut
 - November 7, Leonard Marcel
 - December 5, Brother Mark Filut
- (* indicates second Saturday of month)

ZAZENKAI

Held at the Stones and Clouds (*Rai'un*) Zendo in Lake Oswego, led by Leonard Marcel:

- February 21, 2015
- March 21, 2015
- May 9, 2015

Zazenkaï, followed by a study group, take place on Saturdays, 9 a.m. to 3:30 p.m. In addition to formal zazen, there will be sutra service, teisho, and dokusan. Bring a brown bag lunch (eaten in silence). Teas and water



will be provided. Please contact Leonard Marcel at 503.636.9009 or marcellj@hotmail.com if you are planning to attend and for more information about zazenkaï and the study group. There is no fee for zazenkaï, but a donation of \$20 will help cover costs.

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.

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 patriciamharvey@comcast.net

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 & Bill 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, and for a schedule of zazenkaï and retreats, please contact Larry Keil at 206.322.8759 or go to their website at <http://three-treasures-sangha.org/> ⚡

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 Doug Speers at ddspeers.38@gmail.com. Complimentary copies will be sent for up to one year or until January dues requests are mailed. Regrettably, if membership dues (full membership currently \$30 per year, associate membership \$15 per year) are not received within the two months following dues requests, your complimentary newsletter copies will be discontinued. ⚡

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.

2014 & 2015 EVENTS & RETREAT SCHEDULE

- November 14 - 16 – Zen kosesshin at Stones & Clouds with Leonard Marcel. & Lee Ann Nail. Full.
- December 1 - 8 – Rohatsu in Tucson with Leonard Marcel. To register, contact: Carmen Patterson at 520.744.3400 x 7111, or e-mail her at Office@desertrenewal.org
- January 29 - Feb. 1 – CIR at Our Lady of Guadalupe Abbey with Brother Mark. Registration information on page 10.
- April 12 - 16 – Zen sesshin at McKenzie Bridge with Leonard Marcel. Registration information on Page 8.
- June 25 - 28 – CIR at Our Lady of Guadalupe Abbey with Sr. Joan Saalfeld. Registration information in upcoming newsletter.
- July 14 - 18 – Zen sesshin at Stones & Clouds with Leonard Marcel. Registration information in upcoming newsletter. ⚡



A LETTER FROM THE PRESIDENT: SEVEN THUNDERS NEW WEBSITE


I recently was visiting with a friend and our conversation became animated as we considered the contributions of the world wide web or internet to nearly everything one does today in the world. We recalled the years when technology had not quite matched the reality of the net and all that it represents in the world today. The progression of web related technology exploded over time at an ever accelerating rate. It truly is marvelous in many ways, a parallel universe of human culture in all of its reality both good and not so good. We are dependent on it and assume it would not fail us.

Well, recently, in a small way, it failed Seven Thunders when our website crashed in a major way in late August. The beauty of this crash is the reminder that the assumed "perfect" is in fact refreshingly "imperfect."

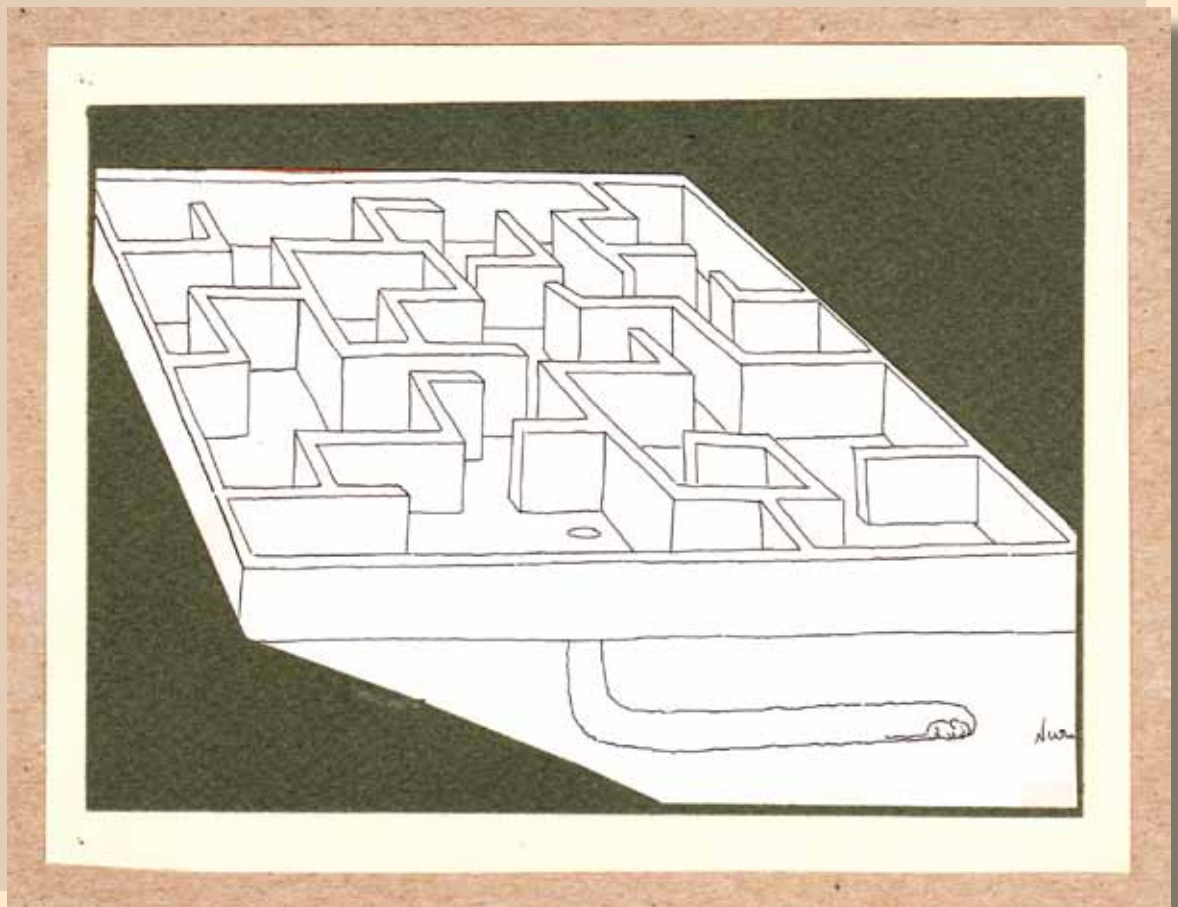
Though troublesome and a challenge to repair, it was refreshing to me as a reminder of impermanence. It also, in the same breath, pointed out the fact that our website is an important link to members and others in the world.

I want to extend a deep bow and sincere appreciation to Doug Speers who has quietly managed our website for many years. He quickly consulted with an expert and provided to the Board of Directors a strategy and plan to rebuild the site. The Board approved the hire of Doug's recommended web developer and as of this writing we are back online with much better software and platform which will provide more stability. Thank you Doug!

Another Board activity and action important to share with the membership is the review and adoption of an ethics statement with regard to the organization and its teachers. There had never been a strong call for one as Seven Thunders is a small organization with a clear mission around contemplative and Zen practices. Our teacher, Leonard Marcel Roshi, invited the Board to consider the development and adoption of one. He thoughtfully researched the statements adopted by similar groups and offered a draft that the Board reviewed, edited, and adopted at the August 4, 2014 Board meeting. In addition a grievance policy and procedure was adopted. It is right and timely, I invite you to visit the Seven Thunders' ethics statement on our website, www.SevenThunders.org.

Faithfully,
Mike Seely 

FROM BROTHER MARK





SUMMER SESSHIN AT STONES & CLOUDS

Seven Thunders' Summer sesshin was held again this year at Stones and Clouds Zendo, from July 15 to 19. A seasoned group of participants filled the zendo from dawn until darkness each day with strong sitting and diligent maintenance of both personal practice and the sesshin container. Participants hailed from local areas, other parts of the country and even as far as Korea. Sunshine, blue skies and delicious vegetarian food were supplied each day and appreciated by all.



At the end of sesshin, a ceremony was held for Lee Ann Nail, guiding teacher of the Salem Zen Center. Lee Ann has thirty years of Zen experience, first and for many years with the late John Daido Looi Roshi, and in more recent years with Jan Chozen Bays and Ruben Habito. She has continued her training with Leonard Marcel for the past several years and has been a pillar of sangha life during that time. In recognition of her clear Dharma eye, upright character and talent for guiding others on the Way, she was appointed during this ceremony as an apprentice teacher in the Diamond Sangha lineage. ⚡





SEVEN THUNDERS GENERAL MEETING AT STONES & CLOUDS

by Joshua Lipps



Newly elected board member Tom Davies and Brother Mark. Photograph by Mike Seely.

An annual meeting of the members of Seven Thunders was held on July 19, 2014. The meeting was led by President Michael Seely. After approving the minutes from last year's meeting, the members reviewed a Treasurer's Report prepared by Doug Speers reflecting the organization's upward financial trend. Michael Seely, Greg Smith, and Doug Speers, were re-elected as directors of the board and Tom Davies was newly elected for his first term serving on the board.

The members discussed plans to update the organization's bylaws to facilitate and support more members serving as directors

and officers of Seven Thunders. Leonard Marcel Roshi announced the development of an ethics statement and grievance procedure for Seven Thunders.

The meeting ended after a discussion about how to celebrate Seven Thunder's 30th anniversary of first-Saturday sittings at Bethany House at the Trappist Abbey next August 2015. ✎



Above, left to right: Greg Smith, Jane Huyer, Eric Roost, Bob Smith (standing), Dan and Naheed Brown.

Left: The sangha in deep discussion. Visible, facing the camera, from left to right: Mike Seely, Tom Davies, Brother Mark, Joshua Lipps, Scott Bellows, Lee Ann Nail, Dan Dickinson, Lisa Rosser. Photographs by Teresa Marcel



LIFE AS LOVE, *continued from page 1*

are forgiven" Sometimes we may feel like Peter, and say in our hearts, "Depart from me for I am a sinful person." Of course, unconditional love does not ever depart, but only asks, "Do you love me?" In other words, God does not enquire about our weaknesses, but only about our love. In Luke's Gospel, Jesus says of the woman who anointed him: "... her sins, which are many, are forgiven, for she has loved much." (Lk. 7:47)

God's love for each of us today is just as unmerited and unconditional as it has always been throughout history. God wants to communicate to us in the silence of each sacred moment goodness, joy and love and to love us into the fullness of life. This is a free gift, freely given, not earned or deserved – a grace-filled gift. All we have to do to receive this pearl of great price is to open ourselves and say "Yes!" in response. This will transform us and will transform every sacred moment

of our lives. To do this, we must be open and receptive, and this is where our contemplative practice helps us, because it is on this path and with this practice that we learn to let go of our clinging, our attachments, our closed defensiveness. It takes courage to be on this path and to do this work. It takes courage to sit down every day and to straighten the back, to follow our breath and sacred word and to let go. It takes courage to look at oneself, to take the inner journey, to take inventory – courage and trust and faith.

Saying "Yes!" to God is not a simple matter, because making our lives into lives of love is not an easy thing to do. It means that our basic orientation and attitude must first take into account what the loving way to be or thing to do or say is. Our consistent response to each of life's events, to each person who enters or touches our lives, to each demand

on our time and nerves and heart must somehow be transformed into a response of love.

The mystery of love is this: that without times of silence and solitude, our relations with others can easily become needy and greedy, sticky and clinging, dependent and sentimental, exploitative and parasitic, because without times of solitude and silence, we cannot experience others as different, yet also as the same, as ourselves. Instead, they will be experienced only as people who can be used for the fulfillment of our own, often hidden, needs.

To love in this way is difficult. Human love is most often possessive. We seldom leave the beloved free to be what she or he is, and

we usually try to force the other, wittingly or unwittingly, into the restrictive pattern of our own needs. Instead of enriching the others, we too often draw them into the narrow circle of our own lives. In his book, *The Works of Love*, the Danish philosopher and theologian Soren Kierkegaard (1813 – 1855) presents sober advice for loving on the contemplative path when he comments that to love the other is to do so precisely because God has placed that other on my path. This is one of the most distinctive and admirable qualities of the contemplative life; namely, the capacity to embrace all creatures in the one act of divine love. The contemplative's love is based on the awareness of the divine life in each creature's finite individuality, ungodly imperfection and fragile vulnerability.

The mystery of love is also that it respects and protects the aloneness of the other and creates the free space for the other. Love strengthens by mutual respect, by careful consideration of each other's individuality, by a respectful distance from the other's privacy and by a reverent understanding of the sacredness of the human heart. Silence and stillness are the foundation of understanding, insight and love. Love encourages one another to enter into the silence of innermost being and to discover there the voice that invites beyond the limits of human togetherness to a new togetherness, a new communion. In silence and solitude, we become aware of the presence of the Divine One who embraces friends and lovers and all creation and offers us the freedom to love each because we have first been divinely loved. (1 John 1:9)

We are called to love. The voice whispers softly, "You are my beloved. On you my favor rests." It is not easy to hear that voice in a world filled with voices which shout that you are defective, worthless, inadequate. Such negative voices are so loud and persistent in our culture that it becomes over time difficult not to believe them. That is the trap of self-rejection.





LIFE AS LOVE, *continued from page 6*

At the same time, we want to be loved and blessed. Everyone does. No one is brought to the fullness of life through accusations, blaming, curses or gossip, which only call forth darkness and death. On the other hand, loving and blessing can flow naturally from a heart that is open and generous. The voice that calls us "beloved" and blesses us also enables us to love and bless others.

In a lovely little book entitled *Magnificat*, an English Carmelite nun writes:

In our relationships we need to exercise our heart muscles which, alas, are all too often stiff from lack of use. St. Therese de Lisieux, that community-minded saint, within her cloistered world hit upon love as the center of relational life. We are not merely to love those who please us, but also those who are defective, uncongenial, unsympathetic.... Then, as with a mother, the warmth of given love brings forth a response of love... opening the way for real growth.... We should not be satisfied with loving everyone at a level which is really the lowest common denominator, (but rather) we must always be striving to love at our greatest capacity....

Mention of *Magnificat* calls to mind, of course, the Blessed Virgin Mary and her song of praise (Lk 1:46-55). We have no finer example of saying "Yes!" to God than her fiat ("let it be done") in the story which comes to us as the Annunciation. We have no finer example of loving to one's greatest capacity, with faith and with courage, than the life of Miriam of Nazareth.

God not only calls us "beloved", but also asks "Do you love me?" And God offers us countless chances to say "Yes!" That is the spiritual life – the chance to say "Yes!" to our inner truth and life circumstances. That assent to life, to inner truth, changes everything. Being born and growing up, leaving home and making a career, being praised and being rejected, walking and resting, playing and praying, becoming ill and being healed – and dying when it is time – all become expressions of that Divine question: "Do you love me?" At every point on the long inward journey, there is the choice to say "Yes!" and the choice to say "No." The choice is ours. When joy and suffering are both opportunities to say "Yes!" to the divine life within, then they become more alike than different.



The great Jesuit paleontologist and contemplative Pierre Teilhard de Chardin (1881 – 1955) wrote in a late essay: "Some day, after we have mastered the winds, the waves, the tides and gravity, we shall harness for God the energies of love, and then for the second time in the history of the world, man will have discovered fire."

Love is given to us in every moment. Grace is given to us in every moment. All we have to do is say "Yes!" and the flame will be lit. ✨

HAIKU

by Joshua Lipps

Deep in the forest:
empty beer bottle label
faded to white

Mountain trails
worn into sagebrush
by wandering deer

Autumn scroll
hanging here all year
now in season ✨

WEBSITE TRAVAILS

On August 28th our website, www.SevenThunders.org, crashed. This was not a contemplative moment for web master Doug Speers! After consulting with a couple of experts it was

decided that we would rebuild the site from scratch rather than trying to repair the problem, and the Board approved our hiring of a consultant to make that happen. Despite a second crash along the way, the new website is now online and functioning (well, almost functioning).

Log on and take a peek. It is a work in progress and your comments are always welcomed. Please send them directly to Doug at ddspeers.38@gmail.com. ✨



SPRING ZEN SESSHIN AT ST. BENEDICT LODGE, MCKENZIE BRIDGE, OREGON, APRIL 12 - 16, 2015

The Seven Thunders Spring Zen Sesshin will be held April 12 - 16, 2015 at McKenzie Bridge, Oregon. It will be led by Leonard Marcel Roshi and will be conducted according to the standard Diamond Sangha format described in Robert Aitken Roshi's book *Encouraging Words*. The sesshin will take place at St. Benedict Lodge, McKenzie Bridge.

Please plan to arrive between 2:00 p.m. and 4:00 p.m. on Sunday, April 12, for registration. Sesshin will begin with supper at 5:00 p.m. followed by orientation and zazen at 7:00 p.m. It will end on Thursday, April 16, after cleanup around 1:00 p.m. The daily schedule includes about nine hours of zazen with breaks for daily work assignments and rest. Total silence will be observed for the entire sesshin. All attending must participate fully in the daily cycle and in helping to restore the facility after the retreat.

St. Benedict Lodge is 50 miles east of Eugene, Oregon. The center has 70 acres of wooded grounds, bounded by the McKenzie River on one side and Willamette National Forest on the other. For more information see www.sblodge.org.

Things to bring: your own sitting cushion or bench and zabuton (include a zabuton or mat even if you will sit on a chair from the lodge because the zendo has a cold cement floor). Plain conservative clothing of dark or subdued color to wear for sitting. No shorts, sleeveless tops, or unnecessary jewelry, please. You may want to bring socks with grid bottoms as the smooth zendo floor can be slippery. Bring hat, coat, and shoes suitable for walking outdoors (the days can be frosty, warm and sunny, rainy and stormy). Bring all your own bedding and linens (towels, pillow, sheets, and blankets or sleeping bag). St. Benedict Lodge does not provide these. Also bring all your own toiletries.

The cost for this sesshin, including lodging, meals and tuition, is \$350. The cost for Seven Thunders full members is \$320. A member rate is now 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 sesshins. A deposit of \$100 is required with your registration (or \$130 if also paying member dues), with the balance due by March 12 unless other arrangements



are made. All but \$25 is refundable until March 12. If you cancel after that date, all but \$80 is refundable.

If the sesshin fee is a barrier to your attending, please check the box requesting a "scholarship" or contact the registrar. Although we need to balance our financial books, we also need and deeply appreciate your presence. Donations are also appreciated and they are tax-deductible.

To register for the retreat, complete the form below and send it, with your check payable to **Seven Thunders**, to registrar **Greg Smith, 2140 Volpp Street, West Linn OR 97068**. You will receive a confirmation message. Questions? Reach the registrar at 503.657.3926 or gasmith@clark.edu.

REGISTRATION FORM

ZEN SESSHIN, MCKENZIE BRIDGE, APRIL 12 - 16, 2015

Please make checks payable to Seven Thunders.

Name: _____

Address: _____

Phone: _____ Email: _____

- First retreat with us? _____
- I will bring my sleeping bag or bedding, towels and toiletries.
- If needed, I can bring an extra set of bedding and linens to lend to someone else.
- I will bring my own pad (zabuton) and cushion (zafu) or bench.
- I might be able to give someone a ride from Portland _____ or Eugene _____
- I need to borrow: _____
- Other needs (rides, food, etc) _____

I request a scholarship of \$ _____

Current Seven Thunders members:

- I enclose full payment of \$320 (the member rate).
- I enclose a \$100 deposit (balance of member rate due by March 12).

Not a current Seven Thunders member:

- I enclose \$350, please apply \$30 to Seven Thunders member dues.
- I enclose a \$100 deposit (balance of **non-member** rate due by March 12).
- I enclose \$130, deposit & member dues (balance of **member rate** due by March 12).
- I also enclose a donation of \$ _____



OFF THE CUSHION: MEDI(T)ATION

by Scott Bellows

Twelve years ago, when I closed my litigation practice to become a mediator, I quickly observed that arm-twisting disputants into agreements was about as successful as patting water to still the waves. Instead, I discovered that the level of conflict in the mediation room could be manipulated, as directly and precisely as turning a dial on a machine, by adjusting the intensity of my own focus. When I let my attention wander, tempers rose; when I brought my attention back, discussions resumed. My presence, independent of my actions, affected the entire ecosystem of conflict. Why? So I started reading. Thich Nhat Hanh's *The Miracle of Mindfulness* and Pema Chodron's writings on anger helped me understand what I was observing, and how to cultivate a peacemaking presence within myself.

But actually practicing Zen is deepening my mediation practice in ways reading never could. For instance, I am beginning to really understand that in those moments when I am fully present, I'm not merely paying attention; I actually become the parties, their problem and its solution. Of course that changes things!

Embracing cognitive dissonance; accepting unsatisfactory situations with the faith that things will change; disassembling people's actions and positions to reveal the causes and conditions that give rise to them -- Zen helps me understand and accept these truths, and communicate them to others.

My Zen practice is changing the ways I mediate. For example, much as I love collaboration and creativity and Bigging The Pie instead of dividing it, some cases really do require zero-sum compromise. I'm learning to embrace reality when it does present itself as Two, not One. Form Is Form.

Similarly, "facilitative" mediators like me are wary of bullying people by being too "evaluative." But sometimes, I can see that a party is simply wrong about something: a fact, the

other person's motivations, their likelihood of winning at trial. Sometimes my job, like Roshi's in dokusan, is to burn down someone's house -- to free them from attachment to a delusion by smashing it. Zen frees me to choose sometimes to oppose or contradict or startle or disrupt, instead of always maintaining a "Zenlike" (i.e., passive) demeanor.

When I first hear one party's story, I often feel sympathy -- and then worry that I should suppress those feelings in order to remain "objective." Now I understand that this is exactly backwards. My role is precisely to feel sympathy with that party at that moment. And then with the other party when I meet with them. And then with both parties when we're all together. My offering to my clients isn't objectivity, but fluid, engaged, unattached subjectivity. Form Is Emptiness: I can sit with my sympathies, watching them rise and fall and become compassion that permeates the mediation room and those in it; and then I can lead simply by moving forward, compassionately, with the appropriate next step.

Most importantly, Zen is helping me understand that conflict and resolution are exactly one. When I chase a resolution (which, of course, is "my" goal and source of pride!), the process falters; but when I accept that in this moment the parties truly are in different places and the sought-after resolution is not there, that's exactly when progress occurs! The resolution is there, right there, in each moment of conflict, but we need to see and accept and honor the conflict -- the duality -- in order to manifest the unity that lies, openly hidden, beneath it.

ABOUT 'OFF THE CUSHION'

Off the Cushion is a new feature in our newsletter, in which 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, Joshua Lipps, at joshualipps@gmail.com. ✍

Ultimately, Zen is teaching me how to accept myself and others exactly as they are, in each moment. Almost magically, that acceptance (not my bag of tricks) is what brings peace. Conflict is a koan; Zen helps me to help my clients to find paths that are not obvious to the thinking mind. And, along the way, my time on the cushion also is helping heal the wounds I myself bear from fifteen previous years working as a trial-law warrior in a Manichaeian world where everyone wins or loses and a "good settlement" is measured in fractions of failure. ✍





CONTEMPLATIVE INTENSIVE RETREAT (CIR) JANUARY 29 - FEBRUARY 1, 2015

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, January 29 continue all day Friday and Saturday, and end after lunch on Sunday (about 1:30 p.m.), February 1. Please arrive well before 6:00 p.m. Thursday, check in, and get your room assignment at the Porter's Lodge. Brother Mark Filut, OCSO, will be the retreat teacher, sitting with us, presenting talks, and offering interviews.

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 concludes 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 \$230. The fee is \$200 for Seven Thunders full members with current account balances. 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 Doug Speers on or before Jan. 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 return this completed form with your check (if required) by snail-mail to:

Doug Speers
7111 SW 14th Ave
Portland, OR 97219

Questions? Contact Tom Davies (Retreat Coordinator) at tom_davies@comcast.net, or 503.312.4545.

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 of course available to retreat commuters as well as overnights. ⚡

**REGISTRATION FORM
CONTEMPLATIVE INTENSIVE RETREAT (CIR)
JANUARY 29 - FEBRUARY 1, 2015**

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 \$230 enclosed

\$200 for full members

Deposit of \$75 enclosed

Donation for Scholarships \$ _____

Request a Scholarship of \$ _____

I wish to reserve a room for Sunday night, February 1, and will pay then.