

SEVEN THUNDERS

newsletter

www.seventhunders.org

May 2022

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Many thanks to all who contributed their time and talents to this publication. Articles may not be reprinted without permission from the author.



GAZING AND WAITING

by Leonard Marcel

A famous man once said, "One of the fine things about silent prayer is that it shuts out the noise of the world." The speaker was Supreme Allied Commander and subsequent President, Dwight Eisenhower (1890-1969), who knew a thing or two about the noise of the world. His comment touches the question of the nature of silent prayer and, more particularly for our purposes, the nature of contemplative prayer. What is it? And why do it?

It is more than just technique – although technique is important. It is more than a psychological exercise which may bring a measure of peacefulness and a power of concentration to one's life. Most authentically, it is a deeply spiritual experience which can change the whole orientation toward life. It is a process of wordless, image-less, spacious attention in the present moment, which seeks an intuition of being that is beyond all duality, an integrating, prayerful process of uniting with the center of life.

The word contemplation comes from the Latin *contemplatio* by way of the Greek word *theoria*, both of which mean "looking at," "gazing into" or "being aware of." What is it that we are looking at, gazing into, being aware of? In various ways, all of our ancestors on this path, including St. Augus-

tine (354 – 430), St Bernard of Clairvaux (1090 – 1113), Hildegard of Bingen (1098 – 1179), St. Thomas Aquinas (1225 – 1274), Meister Eckhart (1260 – 1328), St. Teresa of Avila (1515 – 1582) and St. John of the Cross (1542 – 1591), among others, have told us that it is "a simple gazing on God and divine things" done with the inner eye of love. What about this gazing?

There is a story from the Orthodox tradition which captured the imagination of Leo Tolstoy

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SEVEN THUNDERS RETREATS & EVENTS

FIRST SATURDAY SITTINGS

Monthly "First Saturday" sittings have been transferred online until it is deemed safe to meet at the Trappist Abbey again. Up-to-date information and links to join the sitting can be found on the Seven Thunders website at seventhunders.org.

The format remains much the same, with formal group sitting beginning 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 Seven Thunders via the website are gratefully accepted. The schedule for the remainder of the year is:

- June 4, Ruben Habito, guest teacher.
- July 9, Sr. Kathleen Pruitt, guest teacher.
- August 6, Leonard Marcel
- September 10, Sr. Kathleen Pruitt, guest teacher.
- October 1, Sr. Kathleen Pruitt, guest teacher.
- November 5, Leonard Marcel
- December 3, Sr. Kathleen Pruitt, guest teacher.

SEVEN THUNDERS REGULAR SITTINGS

PORTLAND AREA SITTINGS

■ Monday evenings at Stones and Clouds Zendo, 7:00 to 8:30 p.m., zazen & dokusan. Hybrid events with limited in-zendo attendance and online via Zoom. Registration for following Monday opens at 9 a.m. on Tuesday. Contact StonesCloudsZendo@icloud.com to reserve a place. Check seventhunders.org for other details. ✨

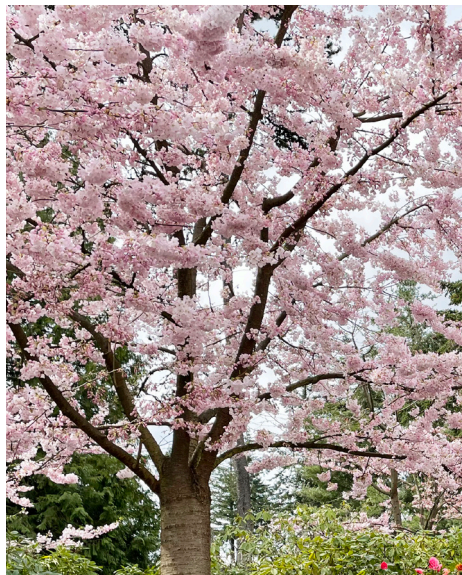
SALEM SITTINGS

■ For Salem Zen Center's online offerings, email for the Zoom links:

SalemZenCenter@gmail.com. Wednesday evening meditation & dharma talk from 7:00 to 8:00 p.m. and a Saturday morning meditation & poetry share from 7:30 to 8:30 a.m. ✨

RETREAT SCHEDULE

- June 24 & 25 – June CIR. led by Leonard Marcel. Registration information on page 8.
- July 12 - 17 – Summer Sesshin, led by Leonard Marcel. Registration information on page 9.
- December 2 - 7 – Rohatsu Sesshin, led by Leonard Marcel. Registration information in forthcoming newsletter.



OTHER PACIFIC NORTHWEST DIAMOND SANGHA GROUPS

PORTLAND SITTINGS

■ Ring of Moss Sangha. Zazen: Wednesday evenings, 7:00-8:30 and Sunday mornings, 7:30-8:30; virtually on Tuesday mornings, 6:00-7:00. Contact: teacher Andrew Mason at andrewmasonpdx@gmail.com. ✨

OLYMPIA SITTINGS

■ Contemplative Community at St. Michael's. 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. Contact: Mary Solberg, 360.250.6362 or msolberg2@gmail.com ✨

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 Jenny Brausch at livinggreen@comcast.net. 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. Please send membership dues to: Jenny Brausch, PO Box 3119, Albany, OR 97321. ✨

ZAZENKAI

Held at the Stones and Clouds (*Rai'un*) Zendo in Lake Oswego, led by Leonard Marcel. These will take place online until further notice. More details on page 4.

- September 17
- October 22 ✨

PORT ANGELES SITTINGS

■ NO Sangha. 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. ✨

SEATTLE SITTINGS

■ Three Treasures Sangha. 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/> ✨



PRESIDENT'S COLUMN: COVID & PATIENCE

by Ed Glad

My cousin who lives in Seattle was one of the early COVID patients. She, her husband, and pre-teen son sheltered in place for the length of time it took before they were allowed to go back to their normal routine, only to find that nothing was the same because of the shutdown of the economy. What is worse for her is that she is now a long hauler, losing so much of her life's pleasures, taste, smell, and large clumps of hair. Knowing several people in the same distorted condition, I was taken aback when I saw images on the news of travelers ripping off their masks and whooping and hollering about their newfound "freedom" after being told they were no longer required to wear them. I could only imagine a cloud of aero-

sols projected around the plane destined to clog the HEPA filters and lungs of the vulnerable.

Despite those who equate masklessness with some long-lost freedom, it is evident this pandemic is still in our midst. Personally, I long to be able to sit in the same room on First Saturdays to share that "intimacy of being" that has become an anchor in my life. As co-president of Seven Thunders, from time to time I can smell the anticipation of these intimacies only to be reminded that they remain illusions.

In the meantime, I have endeavored to lay a cable to extend the Abbey's Wi-Fi to Betha-

ny House for the day we are able to return and link our in-person meditators with those who wish to join us virtually. I hope we will have that chance, maybe by the end of the summer. When that opportunity does arise, we will probably have to limit the number sitting in the meditation hall, possibly spreading out to the lower room and asking attendees to let us know they plan to join us, trusting that everyone will be "vaxed and boosted" without having to show vaccination cards.

I hope to see everyone soon. Stay safe and hold down the whooping and hollering - just a little bit longer. ⚡



GENERAL MEETING ON SATURDAY, JULY 17

by Greg Smith

The 2022 Seven Thunders Annual Meeting is tentatively planned as a hybrid event on Saturday, July 17, following the end of summer sesshin. Further details, as well as Zoom invitations to join the meeting will be sent the week before to all Seven Thunders members.

Although we will be missing out on Mike Seely's annual contribution of plank-cooked salmon yet again, there is much on the agenda – including changes in board membership.

We hope that the opportunity to both see and socialize with our fellow members from

far and wide will be enough to tempt you to set aside an hour that day. Please do join us. We want to hear from you. ⚡



UPCOMING ZAZENKAI

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.

Zazenkai for the remainder of the year will be as follows:

- September 17
- October 22.

These will be hybrid events with both in-zendo attendance and online via Zoom, unless Covid circumstances dictate otherwise.

Zazenkai 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 contact Teresa Marcel at tdmarcel@mac.com or 503.636.9009 **to reserve a place for Zazenkai.** She will confirm your reservation and send you a Zoom link as well as Zazenkai guidelines a few days before the event.

While there is no set fee for zazenkai, a **donation of \$20** is requested and much appreciated to help cover costs. To offer a donation, please send a check to Seven Thunders Treasurer:

Jenny Brausch
PO Box 3119
Albany, OR 97321

Checks should be made out
to
"Seven Thunders."

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 meeting. *~*

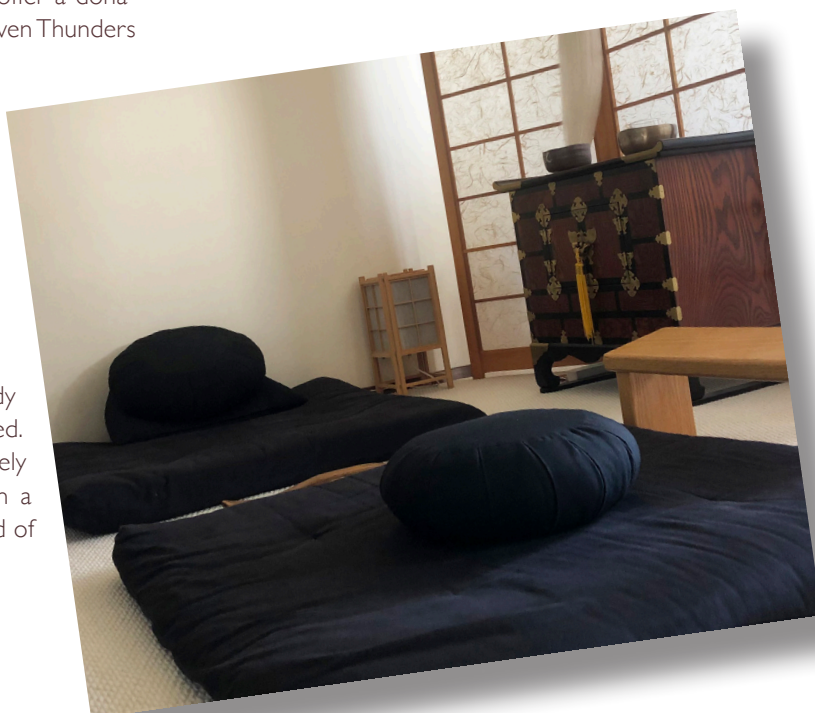
BEND SPRING 2022: FINDING A CENTER

by Joe Barrett

For the 13th year Leonard Marcel Roshi hosted a semi-annual meditation retreat held over Zoom and put on by Bend Zen. As if by design, thirteen hearty souls participated in this event despite the technological challenge of a failed initial Zoom link and a reconvening in orderly manner thanks to the diligent efforts of Tom Wykes, the timekeeper, with support from Rom Roberts.

The day was glorious in Bend, providing a stellar backdrop to the wondrous, and at times arduous, task of maintaining stillness regardless of the tumult that spins the human mind and its ever-expanding narrative. Leonard's Christian talk on waiting helped settle the morning, while in the afternoon he gave us a sense of what it means to put out a fire one thousand miles away.

As always, I commend everyone's sacred efforts to slow down, congregate, and support each other's practice. *~*





PALM SUNDAY CIR

by Mike Seely

The pandemic over the last two years has provided unique and new ways to conduct and experience our community in silence in the context of virtual retreats. Over time these gatherings have grown in participation, and have become quite rich in nature. The Palm Sunday CIR on April 9th and 10th certainly embodied this richness. Though the number of participants was slightly diminished due to some last-minute unavoidable changes, a very committed group gathered from around the country with open hearts and deep contemplative practices. We were fortunate to be led by our teacher Leonard Marcel.

We started the retreat by grounding ourselves in the rhythm of Morning Prayer and launched into a steady schedule of seated and walking meditation. Leonard provided a talk on both days where he gently wove various themes of the Paschal Mystery expressed in the backdrop of Lent, the significance of Palm Sunday, and the pending events of Holy Week that take us from the Last Supper, to the crucifixion followed by deep silence to the glory of resurrection. Leonard shared that as contemplatives we must embrace the juxtaposition of darkness and

radiant light, a chiaroscuro creating a tonal contrast. Just as light arises from darkness, life arises from death within each of us as within all of nature. He presented a full fabric of teachings from scripture, the works of George Herbert, Thomas Merton, St. John of the Cross, and others that all emphasize that the life of Jesus is the path to the true self. His death on the cross is the ultimate death of the false self and the opportunity to awaken to our true identity in union with the Father.

Contemplative practice provides a continual invitation to acknowledge the divine life as it is expressed within us. It is not an imitation, rather a *conformation*. As Merton reminds us, we each have a calling to become our own unique version of Christ within ourselves, a redemptive process of our own kenosis. We just need to get out of our own way and "make our own the mind of Christ Jesus."



Finally, we were fortunate to have ample opportunities each day for interviews with Leonard which, as always, are enriching and helpful. I believe the very broad smiles of each participant in the screen shot reveal their deep gratefulness for this Palm Sunday CIR. Many thanks to both Leonard and Teresa for hosting this great event. ✨



From L to R, top row: Teresa Marcel, Leonard Marcel, Mike Seely, Pam Evans. Second row: Nancy Roberts, Lisa Rosser, Jenny Brausch. Third row: Katy Bain. Photos by Mike Seely.

**GAZING AND WAITING,** *continued from page 1*

(1828-1910) who fashioned it into a short story. A briefer version is this:

There was a bishop who had been newly appointed to his diocese and he decided that he would meet personally each of the members of his congregation. And so, he set out on horseback, by carriage and by boat. One day as he was being rowed on a river, he saw an island in the distance. He asked, "Who lives there?" The boatman said, "Oh, there are only three old hermits there. It is not worth stopping." The bishop, however, insisted and so he was rowed to the island. The three old hermits saw the boat coming and came to the shore to greet it. They were overawed that such a high church figure would come to visit them. The bishop asked about their prayer life. They replied, "We come together once a day. We sit down and say, 'We are three. You are three. Lord, have mercy.' And then we sit together in silence and without moving for a long time."

The bishop then asked whether they knew any liturgical prayers, particularly the Lord's Prayer, and was surprised when the hermits admitted that they did not. So, the bishop set about teaching them the Lord's Prayer. He spent all day doing so, and as it began to grow dark he took his leave, satisfied that his work had been accomplished. The boat was rowed away, but after it had gone some distance from the island, the bishop looked back and saw a light on the shore. As he continued to look, he noticed the light becoming brighter and moving closer to him. He was perplexed as to what it could be until he could see that it was the three hermits running towards him on the water. When they reached the boat, they said, "Your Excellency, we have tried and tried to remember the words you taught us, but we just cannot do so. Please, teach us again." The bishop was astonished and amazed. After a few moments, he managed to collect himself and said, "Return to your island and do as you have always done. Today it is you who have taught me."

We are three. You are three. Lord, have mercy. A simple gazing – with the inner eye of love.

When we first learn to pray, we kneel down or sit down and offer our thoughts and words to God. We make our petitions. Eventually, we may be able to move beyond prayers of petition and beyond beating on heaven's door with words to just listening. I have spoken previously about the importance of listening in silence to the still small voice in the heart. Just listening is a most important practice on this path.

Yet, there is more. Such notions and forms of prayer are limited by an anthropomorphic sense of God – that is, creating in our minds a God who acts and thinks as humans do. The limitation is that prayer is not merely a human activity. It is important to remember that the contemplative life is a calling and a gift. Contemplation is the response to a call, a call from One who has no voice, and yet who speaks in everything that is, and who, above all, speaks in the depths of our own being. We ourselves are God's "words." The capacity to pray is also a gift. Real prayer would not be

possible without the movement of grace, the life of the Spirit in us. In the Bible, we are enjoined to "pray always" (Luke 18:1) and to "pray without ceasing" (1 Thes 5:17). This would be impossible if prayer were merely a human activity. Rather than being a merely human activity, prayer is the Holy Spirit of God praying in us. We need only to have interior stillness and be open and receptive to the perpetual action of the Divine praying in us. It is the most fervent desire of the contemplative to pray always, so as to be ever more deeply united with that ground of being we call God. Rather than engaging in any strained human effort to pray constantly, contemplatives over time and with continual practice learn to let God be the beginning and end, the Alpha and Omega, of prayer.

As contemplative practice ripens, the soul begins to value and long increasingly for intimacy with God. Yet, the contemplative must wait. Consolations are few and periods of dryness are long. And so, we wait. Contemplatives pray by keeping watch. Our wordless, image-less prayer is a





GAZING AND WAITING,

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vigil, ever alive and vigilant to the presence of God. Wherever we find ourselves, contemplatives are always in prayer, because we are vigilant souls, constantly keeping watch, continually maintaining and keeping alive communion with the Divine. This is the great contribution of the contemplative life. It is not the consolations on this path which speak to us of God; rather, it is the waiting. In the very act of keeping vigil, we awaken to God's presence.

And God is present, the I AM present. The more we are alert and attentive in the present moment, the more alive we are to that presence, to the life of God in us, and the more united to God in real communion. As Brother Lawrence (1610 -1691) said: "The soul is always engaged in staying in this divine presence." And so, contemplative practice keeps us more often and for longer intervals conscious of the presence of God. And yet, we still must wait. In doing so, we gradually learn to realize that the love of God seeks us in every situation and seeks our good. God's inscrutable love seeks our awakening. In keeping vigil, we increasingly awaken to the radiance of God's presence in each moment and in each particle of creation and feel joy in that radiant presence. Each sacred moment the divine light is shining through creation. Radiance is on the loose. Pay attention and be careful not to miss the great show.

This radiance is the light to which no names are given, the light by which God reveals to us, not only through the medium of created things but also immediately through God's own simplicity. The union of the radiant light of God with the simple light of our own spirit is contemplation. The two are one – and not even one. They form as it were, an emptiness in which there is no addition but rather the falling away of all names, forms, content and identity.

And so, we sit down with back straight in silence and stillness. We follow our breath, repeat our sacred word and bring ourselves into the present moment. We let go of past and future and rest in the I AM present.



We set the stage for a steadfast com-union. Whether we are happy and joyful, in pain and suffering, sad or angry, this steadfast union endures. And, as it endures, moodiness, anger and irritability become less intense and of shorter duration. Anxieties lessen and an abiding sense of peacefulness and quiet joy grows imperceptibly. As a bonus, we also learn to take ourselves less seriously. We learn to live increasingly in the present moment. St. Gianna Beretta Molla (1922 – 1962) said: "The secret of happiness is to live moment by moment and to thank God for all that is sent to us from God's goodness day after day."

Thomas Merton (1915 – 1968) wrote: "What is serious to men is often very trivial in the sight of God. (And) what in God might appear to us as "play" is perhaps what (God) takes most seriously... and if we could let go of our own obsession with what we think is the meaning of it all, we might be able to hear (God's) call and follow... the mysterious, cosmic dance. We do not have to go very far to catch the echoes... of that dancing. When we are alone on a starlit night; when by chance we see the migrating birds in autumn...; when we see children in a moment when they are really children; when we know love in our own hearts – at such times the awakening..., the 'newness,' the emptiness and the purity of vision that make themselves evident, provide a glimpse of the cosmic dance."

Some years ago, there was a farmer in France, who attended Mass daily. After

Mass, he would sit by himself motionless for a long time in his pew. There was a woman vacationing in the area who noticed this habit of his day after day. Finally, one day as he was leaving, she said to him, "I am impressed with what seems to be your rich prayer life. Please tell me what you say during the long time that you are in church." The farmer looked at her somewhat puzzled and said, "I don't say anything. I just sit quietly and look at God, and God looks at me. It is enough."

I look at God. God looks at me. It is enough. Simple gazing and waiting – with the eye of love. The radiant cosmos dancing.

What a blessing he received. What a blessing the three hermits received. What a blessing we receive. What a joyful unfolding gift from God! The essence of contemplative practice is this silent gazing and receiving from that One the gifts which God delights in giving. We bring ourselves into stillness and silence and gaze upon God, and God in turn delights to gaze upon us. We bask in God's presence and delight. This is the root meaning of grace.

So, forget yourself. Wait and keep vigil. Be still and at peace, abiding always in the sacred present moment, abiding in the life of the I AM God, present and radiant in the center of every moment, in the center of the cosmic dance. The three hermits knew this, as did the French farmer. Know it for yourself as well. ✎



WORDS FROM HAKUIN

by Greg Smith



A page or two at a time, I've been making my way through Hakuin Zenji's *Poison Blossoms from a Thicket of Thorn* (translated by Normal Waddell) for the past few months as my bedtime reading. The volume is a collection of generally short pieces Hakuin wrote throughout his career, including letters, talks, poems associated with his paintings, and celebratory comments for some benefactor's birthday or memorial statements for fellow monks or accomplished lay students. Many of these informally written poems and essays reveal Hakuin to be funny, direct, playful, and yet deadly serious about the value of Zen practice. He occasionally describes his own words as fox slobber, thought to be highly poisonous. This inscription for a large temple bell represents well this great teacher's humanity and depth of understanding as it continues the vibrations of another temple bell that once woke him up to his own self-nature.



The Inscription for a Temple Bell at Ketsujo-ji

Ketsujo-ji is a Rinzai temple in the hills west of Sumpu (present-day Shizuoka). Hakuin's words about the "soundless sound" of the temple bell parallel those he used when exhorting students "to hear the sound of the single hand."

The preaching from your gaping golden mouth,
Transcends the vast ocean of Buddhist scripture,
It booms the darkness from sentient beings' minds,
Producing "fields of merit" of infinite virtue.
But if the ear discerns even the faintest sound,
You fall into the endless abyss of false appearances.
Turn within and penetrate the sound's true source,
And you are one with the immensity of the great void.

Buddha preached the Dharma with a single voice,
But what about the screeching of the snowy egret?
One hundred and eight tunes, all are uncreated,
But can you exclude the croakings of a crow?

[All who hear your marvelous soundless sound]
Are eternally protected by countless demon legions,
Are extolled and praised by the thousand Buddhas.
It shakes apart the caves where demon cohorts lurk,
Blasts dens of deluded thinking into oblivion,
It once cautioned a recluse from drinking wine,
It once saved a fish tortured by a ring of swords.
In people, it perfects good deeds and conduct,
Dispels illness and infirmity in all their forms.
It swallows the cold, chaste moon on the right,
And spits out the bright shining sun on the left.
Mind and Buddha and sentient beings are one, ⚡

Above: Statue of Hakuin Ekaku, Shoin-ji, Namatsu, Japan.
Photo by Teresa Marcel.



VIRTUAL CONTEMPLATIVE INTENSIVE RETREAT (CIR) JUNE 24 & 25, 2022

As with other Seven Thunders activities usually held at Our Lady of Guadalupe Trappist Abbey, and due to current residential limitations at the Abbey, the Seven Thunders June CIR will be an online-only event on Zoom.

It will be led by Leonard Marcel and take place from 8:45 a.m. to 9:00 p.m. on Friday, June 24, and from 9:00 a.m. to 5:00 p.m. on Saturday, June 25. You will sit in your own space, access the retreat via Zoom on your own device and provide your own meals. Once your registration has been received and accepted, you will be sent a link for the retreat as well as a PDF containing the retreat schedule and all retreat prayers.

The retreat is open to a maximum of 12 attendees, and the total fee is \$75 for Seven Thunders members, \$105 for non-members. Please notify registrar Jenny Brausch at livinggreen@comcast.net of your intention to attend this retreat. You may then register by sending your check to:

Jenny Brausch,
P.O. Box 3119
Albany OR 97321

Or, you may pay the 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.)

Fees are payable in full to confirm your registration. Should you need to cancel, all but \$30 will be refunded for cancellation requests received by retreat registrar on or before June 10; half the fee (\$38/\$53) will be refunded if received by June 17; no refund in the last week before the retreat. Partial

scholarships are available to Seven Thunders members. Registrations will be made in the order received by registrar. ✍

REGISTRATION FORM

CONTEMPLATIVE INTENSIVE RETREAT (CIR) JUNE 24 & 25, 2022

Name: _____

Address: _____

Phone: _____ Email: _____

Special needs _____

☐ Full payment of \$105 enclosed

☐ \$75 (Seven Thunders members)

☐ Donation for Scholarships \$ _____

☐ Request a Scholarship of \$ _____

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



HYBRID SUMMER SESSHIN AT STONES AND CLOUDS ZENDO JULY 12 - 16, 2022



The 2022 Seven Thunders Zen Summer Sesshin, led by Leonard Marcel, is tentatively planned as a **hybrid event** to take place from 7 p.m. Tuesday evening, July 12 to 10 a.m. Saturday morning, July 16. This arrangement involves a maximum of 7 attendees in the zendo, and 9 online, via Zoom, all following the full in-person sesshin schedule (6 a.m. to 9 p.m. on full days).

This plan will be reassessed in June to determine if it is a safe option. If it is decided it is not safe, the retreat will be held fully online and the schedule changed to 9 a.m. to 9 p.m. on full sesshin days.

To attend sesshin at the Stones & Clouds zendo you will have to be fully vaccinated for Covid-19 and be in good health. If attending via Zoom, you will sit in your own space, access the retreat on your own device and provide your own meals. The fee for in-person attendance is \$210 for members, \$240 for non-members, and includes all meals from Tuesday evening to Saturday breakfast. For online attendance, the fee is \$130 for members, \$160 for non-members.

The extra \$30 of the non-member fee can be applied to your Seven Thunders membership, should you choose to do so, which then qualifies you for the member rate for all other Seven Thunders regular retreats

and sesshin through the remainder of the calendar year. Registration deadline is June 21. Should you need to cancel, all but \$30 will be refunded for cancellation requests received by the retreat coordinator on or before June 28; half the fee will be refunded if

received by July 5; no refund in the last week before the retreat.

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 may be possible as schedules permit.

Once your registration has been received and accepted, 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. Affordability need not be a deterrent to attendance. Full or partial scholarships are almost always available. Donations for such scholarships are both appreciated and tax-deductible.

Silence will be observed in the zendo. For those attending online, please make every attempt to maintain silence to the extent possible, as your circumstances permit.

To register for the retreat, please email registrar at tdmarcel@mac.com to signal your intent to attend, and then complete the form below and send it with your fee to:

Teresa Marcel

1333 Skyland Drive

Lake Oswego, OR 97034.

Please make checks payable to **Seven Thunders**. Alternatively, you may pay the fee online at SevenThunders.org (click on the 'Contribute' tab and follow the donation process).

Questions? Please contact Teresa Marcel at 503.636.9009 or tdmarcel@mac.com ⚡

REGISTRATION FORM

STONES & CLOUDS SUMMER SESSHIN, JULY 12 - 16, 2022

Name: _____

Address: _____

Phone: _____ Email: _____

Emergency contact name & Phone: _____

☐ I would like to **attend in person**, and enclose full payment of \$210 (the member rate).

☐ I would like to **attend in person**, and enclose \$240.

☐ please apply \$30 to my Seven Thunders member dues.

☐ I would like to **attend online** and enclose full payment of \$130 (the member rate).

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