

SEVEN THUNDERS

newsletter

www.seventhunders.org



February 2023

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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.



MOUNTAINS WALKING

by Leonard Marcel

Dogen Kigen (1200-1253) is the patriarch of the Soto Zen lineage in Japan and, together with Hakuin Ekaku (1686-1769), is one of the two greatest of all Japanese Zen masters. He wrote prolifically about the Dharma. His masterwork is the *Shobogenzo* (*Treasury of the Eye of the True Dharma*) in which are collected ninety-five small fascicles or essays about Zen practice and enlightenment. The *Shobogenzo* is not just a seminal work of Zen literature, but also a seminal work of all Japanese literature. Dogen's writing is profound and nuanced, and he usually approaches his subject from multiple perspectives. Because of this, and because of his creative use of language, his work defies logical analysis and it is his way of instructing us again and again to relinquish conceptualization and to awaken to what is immediately before us here and now in all of its suchness. Life as life happens in each moment, free of picking, choosing and judging.

One of the most important and influential fascicles of the *Shobogenzo* is the Mountains and Waters Sutra (*Sansui Kyo*). In it, Dogen writes:

Mountains and waters right now are the actualization of the ancient Buddha way. Each,

abiding in its phenomenal expression, realizes completeness. Because mountains and waters have been active since before the Empty Eon, they are alive at this moment. Because they have been the self, before the self arose, they are emancipation realization.

Continued on page 6

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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 next few months is:

- February 4, Leonard Marcel
- March 4, Leonard Marcel
- April 1, Leonard Marcel
- May 6, Sr. Kathleen Pruitt
- June 3, Sr. Kathleen Pruitt
- July 8 Sr. Kathleen Pruitt
- August 5, Leonard Marcel
- September 9, Leonard Marcel
- October 7, Sr. Kathleen Pruitt
- November 4, Leonard Marcel
- December 2, Sr. Kathleen Pruitt

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. Teacher: LeeAnn Nail. Tuesday evening meditation & dharma talk from 7:00 to 8:45 p.m. and a Saturday morning meditation & poetry share from 7:30 to 8:30 a.m. ⚡

RETREAT SCHEDULE

- March 31 - April 2 – Palm Sunday Contemplative Intensive Retreat (CIR), led by Leonard Marcel. Registration information on page 11.
- April 15 – Bend Retreat, led by Leonard Marcel. More information on page 4.
- July 11 - 15, 2023 – Summer Sesshin at Stones & Clouds, led by Leonard Marcel. Registration information on page 12.



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 be hybrid events, with limited in-zendo attendance. More details on page 8.

- February 18
- March 18
- September 16
- October 21 (online only) ⚡

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 ⚡

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. Teachers: Jack Duffy and Lee Shields. 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, go to their website at: www.three-treasures-sangha.org ⚡



PRESIDENT'S REPORT: RENEWAL IN THE NEW YEAR

by Mike Seely

It is my hope that you and your family enjoyed the holidays, and that the returning light warms your hearts. The new year always presents opportunities for renewal, reflection, and the embrace of change. It calls on our individual reservoirs of perseverance, patience, and steadfastness.

The last year remained entangled in the many aspects of the ongoing pandemic. Seven Thunders, I am happy to report, managed to persevere and adapt to the challenges before us. Virtual gatherings migrated to hybrid events where members met in person in limited numbers along with virtual attendance. A richness has evolved in these contexts and continues to grow. The hybrid model no doubt is here to stay. Key to its success is the notion, mentioned in my last newsletter report, of putting the "other" first. Precautions may benefit one directly, but safety truly becomes real only when the precautions taken benefit fellow brothers and sisters. It is only then that collective safety can be ensured. The Monday evening gatherings at Stones and Clouds are more vibrant with the handful of people attending in person shored up by growing steady attendance of virtual participants.

Though we have not yet accomplished this with regard to our contemplative First Saturday gatherings at the Abbey, the Board of Directors continues to explore ways to establish the hybrid model in this context. I have great confidence that we will find a way.

On the contemplative front, we are fortunate to have Sister Kathleen Pruitt as a teacher on First Saturday alternating with Leonard. We have benefitted greatly from her conferences which are rich and thoughtful. The opportunities for interviews have been very welcomed. I look forward to her continued participation in the year ahead. Overall, I am amazed and thrilled with how well our various gatherings have gone over the last year, along with what appears to be an increase in participation and membership in Seven Thunders.

Finally, two thank yous. First, our gratitude to Susan and Paul Brandon for creating and producing the reusable note cards you will have received acknowledging your donations to Seven Thunders for this past year. They have made their time, equipment use and supplies a donation to

Seven Thunders. Second, members should be in receipt of the annual New Year Greeting card by mail with the addition of an email version. I want to acknowledge Teresa Marcel's efforts and skill in creating this communication each year on behalf of the organization.

The purpose of the card is to remind you to renew your membership which is a modest \$30. Membership provides you with three newsletters a year and discounts on longer retreats. More importantly, this card notifies you of our annual appeal for donations. Donations of any size are gratefully welcomed. These gifts are important to Seven Thunders' ability to maintain the low cost to participants for retreats, providing resources for scholarships for retreats as needed, and to ensure a reasonable general fund balance to sustain the efforts of the organization. If you have responded to this appeal, I extend on behalf of Seven Thunders deep appreciation. If you have not yet had an opportunity to respond, I encourage you to consider making a donation. Thank you on behalf of the Board of Directors and the membership.

May the New Year bring you much joy, light, and adventure. ⚡





HEALING THE WOUND OF CONSCIOUSNESS

Excerpt from David Hinton's *Wild Mind, Wild Earth*, pp. 15-16. (Shambhala Publications, 2022)

[Meditation] is a remarkably simple and direct way to heal that wound of consciousness torn from the tissue of existence. And in that healing, things begin to look different. Once mind is empty and silent, perception becomes a particularly spiritual form of ecological practice: awareness, the opening of consciousness, functions as a mirror reflecting the world with perfect clarity, allowing no distinction between inside and outside. Hence, the ten thousand things become the very content of consciousness, become indeed identity itself. This empty-mind mirroring is a celebration of absolute kinship — consciousness becomes the Cosmos gazing out at itself. And so, deep seeing too is a practice that heals the wound of consciousness.

Empty-mind mirroring reintegrates consciousness and wild earth's ten thousand things as a matter of everyday immediate

experience. This everyday attention to the sheer thusness of things — whether it is gazing at streamwater braiding light through rocks or traffic weaving through city streets — is therefore a deep ecological practice. It is a celebration, and it is an ethics — for in honoring the elemental thusness of things in and of themselves, it asserts for them a value both elemental and absolute. And so, Ch'an practice is the cultivation of love at primordial levels, for to see things this deeply is to love them. It is to see as the Cosmos — and yet, how strange: the Cosmos is perfectly indifferent, but through us it loves the ten thousand things of this world.

... the ethics of deep seeing and thusness is invested with new depths: what is done to the wild earth is done to us, as Mencius (fourth century B.C.E.) affirmed early in the development of ancient China's conceptual framework when he said "the ten thousand things are all there in me. And there is no joy greater than looking within and finding myself faithful to them." And so, Tu Mu's vast little poem is an ethics:

Egrets

Robes of snow, crests of snow, and beaks
of azure jade,

they fish in shadowy streams. Then startling
away into

flight, they leave emerald mountains for lit
distances.

Pear blossoms, a tree-full, tumble in the
evening wind. ⚡





ROHATSU SESSHIN AT STONES AND CLOUDS

by Diana Richardson

Rohatsu sesshin 2022 was held at Stones and Clouds Zendo from December 2 - 7 and attended by eleven Sangha members. This was to have been a hybrid event with in-person and virtual participants at a distance joining online as we have done throughout this past three years for sesshin, zazenkai, and Monday night sittings. Recent cases of illness including covid caused us to opt for an on-line only event. As it happened, weather predictions for driving to the zendo during that period did not bode well in any case, with snow, rain, and high winds expected.

Over the course of four and a half days Leonard and Teresa fulfilled the multiple functions conventionally offered by five people: tanto, ino, teacher, jikijitsu, and karmadana. Together, flowing like a great river in summer, they created the empty container for our immersion, giving back and taking in, returning to the source. They were stones and clouds to our wind and rain.

Leonard Marcel Roshi expounded upon the living dharma transmitted by our ancestral teachers in teisho on three of the days, on the final reflecting on the story of the Buddha's realization found in the Denkoroku. Diamond Sangha apprentice teacher, Greg Smith, shared his heartfelt wisdom with us all in a moving and inspirational dharma talk on Monday, the third day.

I and sure many others are grateful for the deep respect, generosity, and silent support of family who were not directly participating but held space for us in our homes. The 2022 Rohatsu Sesshin was a powerful and meaningful opportunity to open our hearts and minds through our steady practice. All are truly grateful. ⚡



From L to R,
top row: Leonard Marcel,
Teresa Marcel, Katy Bain. Second row: Pam
Evans, Greg Smith, Jared Taylor. Third Row: Dan Dickinson, Diana Richardson,
Eric Roost. Bottom row: Paul Birkeland, Edward Lams and Marian Morgan.



MOUNTAINS WALKING, *continued from page 1*

Because mountains are high and broad, the way of riding the clouds is always reached in the mountains; the inconceivable power of soaring in the wind comes from the mountains.

(An ancient master) said to the assembly: "The green mountains are always walking; a stone woman gives birth to a child in the night." Mountains do not lack the quality of mountains. Therefore, they always abide in ease and always walk. You should examine in detail this quality of the mountains walking. Mountains' walking is just like human walking. Accordingly, do not doubt mountains' walking even though it does not look the same as human walking.

Because green mountains walk, they are permanent. Although they walk more swiftly than the wind, someone in the mountains does not realize or understand it. "In the mountains" means the blossoming of the entire world....If you doubt mountains' walking, you don't know your own walking. It is not that you

do not walk, but that you do not know or understand your own walking. Since you do not know your walking, you should fully know the green mountains' walking....At this moment, you cannot doubt the green mountains' walking.

Green mountains master walking and eastern mountains master travelling on water. Accordingly, these activities are mountains' practice. Keeping its own form, without changing body and mind, a mountain always practices in every place.

In these passages, mountains and waters are viewed as a sutra; that is, the actual expression of the Buddha's enlightenment. In these passages, Dogen instructs us about non-duality, that mountains and humans are not separate. In the realm of wholeness, the experience of mountains goes beyond the limited span of time. In the realm of non-duality, mountains have inconceivable function beyond stillness and motion.

Dogen traveled to China, trained and studied there for four years, eventually receiv-

ing Dharma transmission in the Soto lineage from Tiantong Rujing (Tendo Nyojo, 1163-1228). He brought the Soto form of Zen Buddhism to Japan in 1227. In this fascicle he is quoting the Chinese master Furong Daokai (Fuyo Dokai, 1043-1118). Perhaps Dogen was envisioning those mountains whose trails he had walked over the years: steep, tree-covered ranges of blue or blue-green. His records indicate that he walked many hundreds of miles.

Dogen is not concerned here with sacred mountains or with pilgrimages. Rather, his mountains and waters are the process of the earth itself, the process of all existence. His mountains roll being and non-being together and are an expression of form and emptiness interpenetrating. The mountains are what we are; we are what they are. Each form we see is yet another expression of this universality. His teaching expresses the dual and the non-dual nature of the world in which we live, and the fundamental emptiness of it.

The Italian physicist Fabiola Gianotti, once said: "We are nothing but quarks, electrons and a lot of empty space." She was speaking of physical space, but she could just as accurately have been speaking of essential emptiness. In this world of empty thusness, mountains and rivers, trees and birds, stones and clouds, children and robins all come forth, each in its own unique particularity. In this world of empty thusness, there is no hierarchy and no equality, no wild nor tame, no bound nor free.

Great master Dogen is presenting us with the





MOUNTAINS WALKING,

continued from page 6

nature of reality. "Keeping its own form... a mountain always practices in every place." There is a phrase *hobo kore dojo*, which means that every place is your *dojo*. Every place is a place of practice. Each moment, wherever you are, is a place of practice, a moment of practice. The blue-green mountains walk to the store and around the block, to the desk and to the kitchen, to the classroom and to a friend's house. The blue-green mountains march out of the sea and shoulder the sky.

Yet, all these universal expressions come from the same source. This common reality is what makes all things interconnected and interdependent, what Thich Nhat Hanh called "inter-being." So, when we say the mountain is walking, we are also saying that a mountain and a person are together expressing how the universe is. Each moment of walking is a moment of the universe flowering—unfolding and expressing itself. It only makes sense at any level if we can see beyond the particular forms. Mountains walking is another way of expressing the non-dual or empty nature of things.

Because Dogen's writings do not lend themselves easily to rational analysis, it is better to sit with them, much as with a koan. Sit with "the green mountains walking" instead of attempting to analyze it. Sit with "riding the clouds" and "soaring in the wind." Sit in the present moment, letting go of concepts and outcomes and expectations. Sit, as Dogen always encourages us, by "dropping away body and mind." By dropping body and mind there is room for freedom and peace, room to ride the clouds and follow the wind, room to see and be the green mountains walking.

Just sit, like a great mountain, like the great blue-green mountain walking. Release everything, and just be with this breath. Nothing but that. Thoughts come and thoughts go. Let them do so and do not get caught. Your true effort will be enlightening both



for yourself and others. Soen Nakagawa Roshi (1907 – 1984) said, "Even with the slightest effort to... overcome delusion and laziness, an indescribably vast and magnificent world emerges at our feet."

This "vast and magnificent world" is the world of the mountains walking, the world of riding the clouds and following the wind, the world of the stone woman giving birth in the night. It is the world of the ageless pine. In the *Rinzairoku* (Sayings of Rinzai), it is said of Rinzai (Lin-chi, d. 866) that "he was an ageless pine, a still cloud, empty and content." An ageless pine, a still cloud, empty and content. In the fundamental reality of this moment, this vast and mysterious moment, which is every moment of our lives, each one of us is an interconnected manifestation of buddhahood. Each of us can awaken to this realm of mountains walking, the ageless pine and to the truth of our real nature.

In case 57 of the koan collection known as *Entangling Vines* (*Shumon Kattoshu*), a monk asks master Yunmen (Unmon Bun'en, 864-949), "What is the place where all buddhas attain complete liberation?" Yunmen re-

plies, "East mountain walks on the water." Indeed, that is the realm, the state of being, of the liberation of buddhas. That is the realm, the state of being, of the liberation-awakening of every single buddha reading this at this moment.

So, the realm of mountains walking is the life of a buddha, the life of a bodhisattva. A bodhisattva is an enlightened being of compassion, but also an enlightening being. The arrows point in both directions. In this practice we are becoming who we truly are, and at the same time, in that very becoming, we are also enlightening those around us. When he saw the Morning Star, Shakyamuni Buddha said, "All beings and I together in this very moment are perfect and complete." We are the endless process of enlightening without limit, and there is no such separate state as self and other. Mountains walking is an expression of this. Find that place in yourself. Abide there and enjoy the mountains walking. ⚡



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 year will be as follows:

- February 18
- March 18
- September 16
- October 21 (online only)

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.

These will be hybrid events with both in-zendo attendance and online via Zoom, unless Covid circumstances dictate otherwise. Currently, all in-zendo places have been reserved for the February zazenkai, and only online places are available.

Please contact Teresa Marcel at tdmarcel@mac.com

or 503.636.9009 to reserve a place for Zazenkai. She will confirm your reservation and, if attending online, 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."

With the exception of the February meeting, 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. ⚡

FALL BEND RETREAT

On Sunday, October 30, 2022, Leonard Marcel led the Fall retreat for Bend Zen. Photo below. This retreat took place over Zoom.

It was open to practitioners anywhere, as is the next one, scheduled to take place on Saturday, April 15, 2023. So, you don't have to be in Bend to attend. It will include sitting, two talks, and a phone interview with Leonard, with a break for lunch.

For further information and registration, please contact Leanne Laterell at leannelatterell2@gmail.com. ⚡

Screenshot below of the fall retreat attendees: left to right, top row: Denise Fainberg, Rom Roberts, Leonard Marcel, John Kvapil; middle row: Tom Wykes, Casey Hagan, Nancy Roberts; bottom row: Joe Barrett, Andrew Goldstein, Leanne Latterell, Richard Lance.



**BOOK CLUB MEETING FRIDAY, MARCH 10 AT 7:00 P.M.**

by Greg Smith

The next Seven Thunders book group will meet again on Friday March 10 at 7:00 p.m. We will discuss the second half of Susan Murphy's *Red Thread Zen*. Murphy is a teacher in the Diamond Sangha lineage based in Australia.

If you want to join this discussion, please send a message to Greg Smith at gasmith@lclark.edu for the link or for information about where we will be meeting (depending on what's happening with covid or the flu by then).

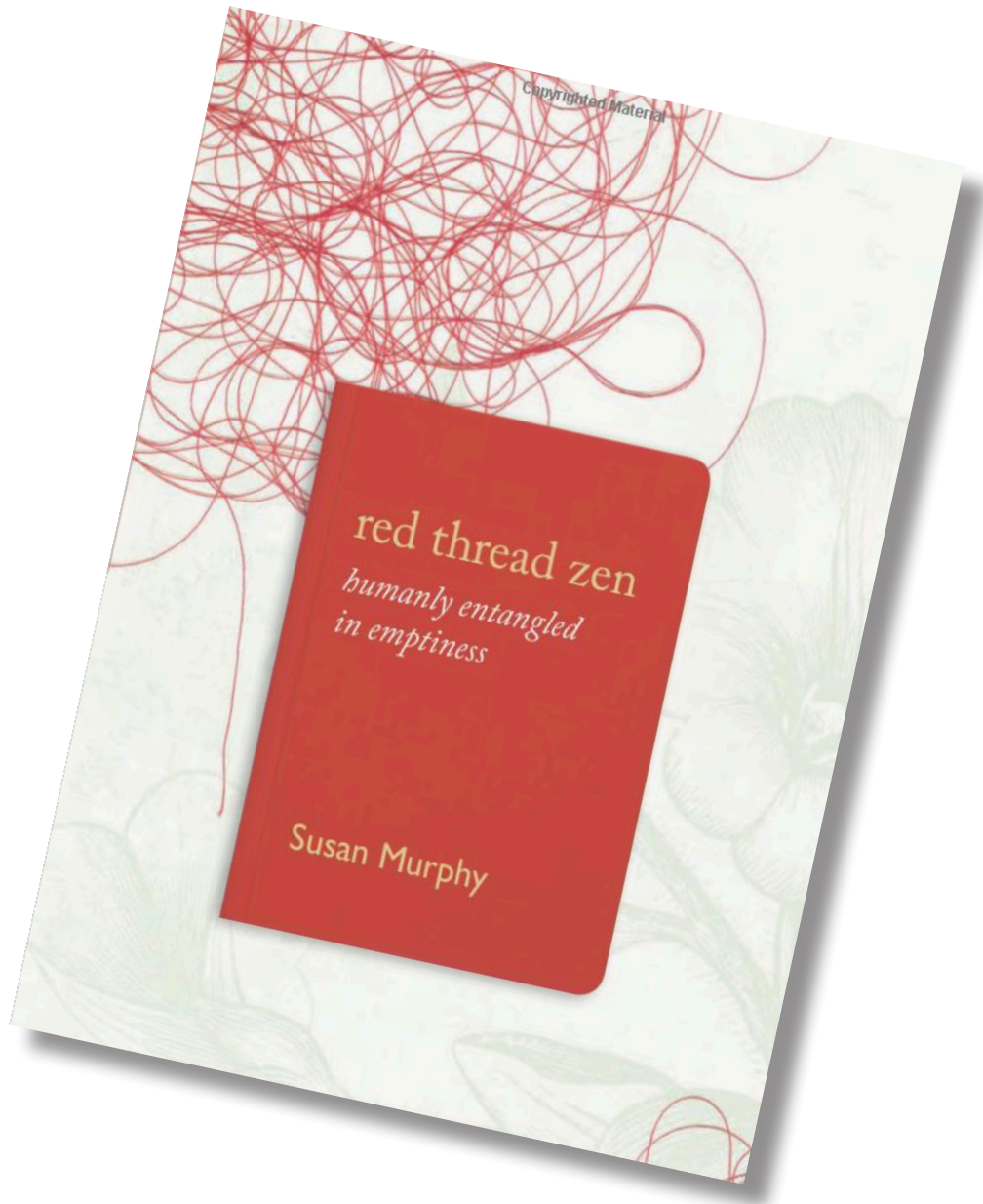
About the book:

Love, attachment, the passions, gender, carnality, birth, bodily being, mortality, belonging, suffering, hope, despair, personhood, imagination, vitality, the struggle to be fully human – how do these things dwell wholly in emptiness, how do we reconcile their vivid life with 'no-thingness'?

The red (or 'vermillion') thread originally connoted the color of the silk undergarments courtesans were obliged to wear. Most spiritual traditions do their best to distance themselves as thoroughly as possible from such direct and intimate contact with the fact of impassioned human bodily being, if not to declare open war upon the flesh, and the female body that most plainly bears flesh into the world. Spirituality has trouble dealing with the fact that we arrive here covered in blood.

But the red thread can never be cut. Why not? Why would no perfectly accomplished saint ever even dream of cutting it?

Red Thread Zen will set out to explore every corner of the magnificent koan of being 'still attached to the red thread, or 'line of tears'. This is an argument against the bloodless and socially disengaged form of 'Buddhism' that is generally being gestated in the West, one that shades too readily into the blandest of bland self-help. ⚡





JANUARY 2023 CIR

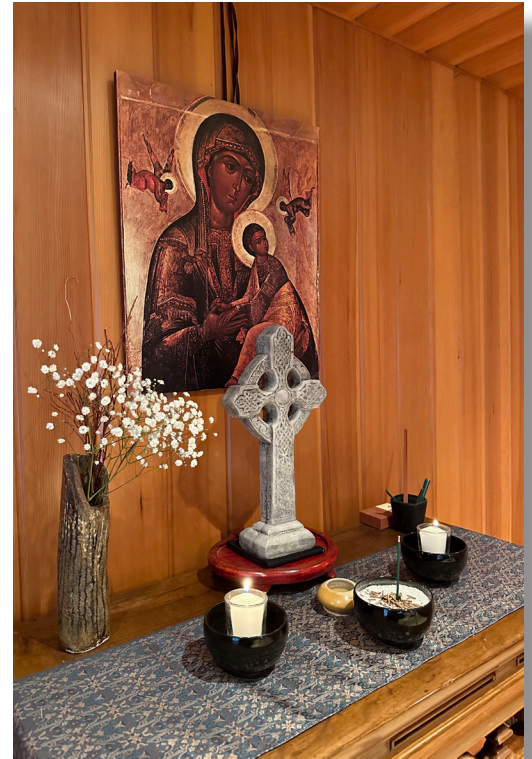
by Nancy Roberts

On two cloudy wintry January days we settled into a Contemplative Intensive Retreat with the theme of Epiphany and epiphanies. Graciously led by our teacher, Leonard Marcel, we maintained silence to consider the meaning of the season of Epiphany and the rebirths that could occur for us daily, if we are paying attention.

The journey of the Magi formed the key metaphor for seeking the Light, the manifestation of Christ's spirit. As Leonard interpreted the story for us, the Magi were called, undertook a difficult journey away from the comforts of home, encountered obstacles and resistance, gave something precious, accepted the resulting change in themselves, and took a different way home. Transformed, they embraced a new perspective and direction in life.

To prepare for epiphanies, we must be present and ready to notice, and then act on the call. Reinforced by the conferences and interviews, may we carry this encouragement the full season of Epiphany, until Lent, and beyond.

Thanks to Leonard and Teresa for hosting our online retreat, and to Katy Bain for serving as timekeeper on Saturday afternoon. ⚡



From L to R, top row: Leonard Marcel, Teresa Marcel, Leanne Latterell, Richard Lance. Second row: Nancy Roberts, Lisa Rosser, Pam Evans. Third Row: Katy Bain, Eric Roost, Susan Freisinger.





PALM SUNDAY CONTEMPLATIVE INTENSIVE RETREAT (CIR) – MARCH 31, APRIL 1 & 2, 2023



The 2023 Palm Sunday CIR will be held virtually via Zoom, starting at 7 p.m. on Friday, March 31 and ending at 4 p.m. on Sunday, April 2. Timed with Palm Sunday, it is an opportunity to deepen our contemplative practice by sitting intimately in preparation for Holy Week. Leonard Marcel will lead our retreat, sit with us, present a talk and offer interviews.

The retreat will occur on Friday 7:00 - 9:00 p.m., and from 9:00 a.m. to 9:00 p.m. on Saturday, and 9:00 a.m. to 4:00 p.m. on Sunday.

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 15 attendees, and the total fee is \$75 for Seven Thunders members, \$105 for non-members.

Please notify registrar Teresa Marcel at tdmarcel@mac.om of your intention to attend this retreat. You may then register by sending your check to:

Teresa Marcel
1333 Skyland Dr
Lake Oswego, OR 97034

Please make out checks to SEVEN THUNDERS. Or, you may pay the fee online at seventhunders.org (click on the 'Contribute' tab and follow the donation process).

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 March 17; half the fee (\$38/\$53) will be refunded if received by March 24; 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

PALM SUNDAY CONTEMPLATIVE INTENSIVE RETREAT (CIR) MARCH 31, APRIL 1 & 2, 2023

Name: _____

☐ Full payment of \$105 enclosed

Address: _____

☐ \$75 (Seven Thunders members)

Phone: _____ Email: _____

☐ Donation for Scholarships \$ _____

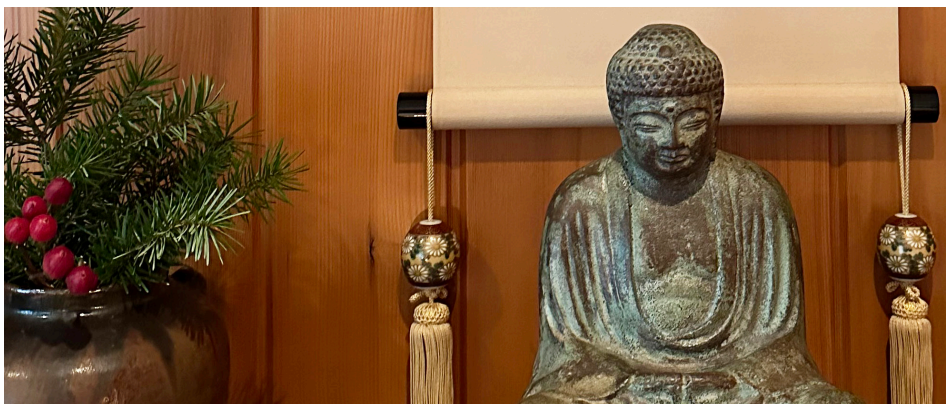
Special needs _____

☐ 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 11 - 15, 2023



The 2023 Seven Thunders Zen Summer Sesshin, led by Leonard Marcel, is planned as a **hybrid event** to take place from 7 p.m. Tuesday evening, July 11 to 10 a.m. Saturday morning, July 15. Due to ongoing Covid precautions, in-person attendance is currently limited to a maximum of 7 people, but may be increased if circumstances permit. Both in-person and online attendees will follow the full 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

20. Should you need to cancel, all but \$30 will be refunded for cancellation requests received by the retreat coordinator on or before June 27; half the fee will be refunded if received by July 4; 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 11 - 15, 2023

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).

☐ I would like to **attend online** and enclose \$160.

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

☐ I request a scholarship of \$ _____

☐ I enclose a donation of \$ _____

Please make checks payable to Seven Thunders