

SEVEN THUNDERS

newsletter

www.seventhunders.org



October 2026

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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.



Note: On page 5 of this issue is a commemoration of Seven Thunders teacher, Sister Joan Saalfeld, SNJM, who died in June of this year. Below is one of the talks she gave during a Seven Thunders CIR. Others of her talks can be found on the "About" page at www.SevenThunders.org.

AWAKENING

by Sister Joan Saalfeld

"Only the day dawns to which we are awake, if we are to grasp the reality of our life while we have it, we will need to wake up to our moments, otherwise, whole days, even a whole life could slip by unnoticed." (Henry David Thoreau)

Henry David Thoreau was not a Christian or a church-going man, but he was a sort of nature mystic. He was not satisfied with the noise and clutter and materialism of most lives he observed, and, like the other nineteenth century New England Transcendentalists, he knew there was more. I call attention to him here not for his individualism or his civil disobedience, which are interesting and admirable, but for his motivation, and his exquisite expression of it – why he withdrew and lived very simply. As you know, he withdrew from the general populace for several years and lived on his own in the woods around Walden Pond in Concord, Massachusetts. Maybe some of you have been there. It's now a popular tourist place.

In *Walden*, which is his famous account of his time there, Thoreau begins by telling us why he did

what he did. He writes, "I went to the woods because I wished to live deliberately, to front only the essential facts of life and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived." Thoreau knew intellectually that there was an es-

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SEVEN THUNDERS RETREATS & EVENTS

OTHER PACIFIC NORTHWEST DIAMOND SANGHA GROUPS

REGULAR SITTINGS

PORTLAND AREA SITTINGS

■ Monday evenings at Stones and Clouds Zendo, 7:00 to 8:30 p.m., zazen & dokusan. Hybrid events with both in-zendo attendance and online via Zoom. Further details at: seventhunders.org. ⚡

FIRST SATURDAY SITTINGS

■ Monthly "First Saturday" sittings are held at Our Lady of Guadalupe Trappist Abbey, with an online option. Links to join the sitting online can be found on the Seven Thunders website at seventhunders.org. The format includes formal group sitting beginning at 9:00 a.m., a talk by the teacher 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, the Abbey and Seven Thunders are gratefully accepted. The schedule for the remainder of his year is:

- October 3, Sr. Kathleen Pruitt
- November 7, Leonard Marcel
- December 5, Fr. Casey Bailey, OCSO
- January 9*, 2027, Fr. Casey Bailey, OCSO
- February 6, Leonard Marcel
- March 6, Leonard Marcel
- April 3, Leonard Marcel
- May 1, Sr. Kathleen Pruitt
- June 5, Sr. Kathleen Pruitt
- July 10*, Fr. Casey Bailey, OCSO

(* = second Saturday)

RETREAT SCHEDULE

- November 14 – Bend Retreat led by Leonard Marcel. Online only. For more information and to register, please contact Denise Fainberg at 541.213.8001 or dsfainberg@yahoo.com
- December 1 - 6 – Rohatsu sesshin, led by Leonard Marcel and Greg Smith. Registration on page 11.
- January 22 & 23, 2027 – Winter CIR led by Leonard Marcel. Registration information on page 12.
- March 19 - 21 – Palm Sunday CIR led by Leonard Marcel. Registration information in upcoming newsletter.

ZAZENKAI

■ Unless otherwise noted, zazenkai are held at the Stones and Clouds Zendo in Lake Oswego. These are usually hybrid events, held from 9 a.m. to 3:30 p.m., with in-zendo attendance available upon reservation. More details on page 8.

- October 24 – at the Franciscan Center, led by Greg Smith.
- February 13, 2027.
- March 13.
- August 21. ⚡

SALEM SITTINGS

■ Salem Zen Center. Offerings on Tuesdays, Thursdays, Saturdays and Sundays. Teacher: LeeAnn Nail. For more information email SalemZenCenter@gmail.com or call 971.599.1488. ⚡

PORTLAND SITTINGS

■ Ring of Moss Sangha. Zazen: Wednesday evenings, 6:30-8:30 p.m. and Sunday mornings, 7:30-8:30 a.m.; virtually on Tuesday mornings, 6:00-7:00 a.m. 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. Teacher: 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 ⚡

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 SevenThunders.treasurer@gmail.com. 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 no longer receive the newsletter. Please send membership dues to: Jenny Brausch, PO Box 3119, Albany, OR 97321. ⚡



PRESIDENT'S REPORT: RESILIENCE

by Jared Taylor

After months of hot, dry weather, I am ready to embrace the changes that autumn brings. We are shown over and over again that all things change; nothing remains static, and no expectations are safe. I find that autumn weather is an excellent reminder of this basic fact.

I recently attended a niece's wedding in the Central Oregon High Desert. The wedding had been planned a year in advance, and leading up to it our primary concern was that expanding wildfires would force the wedding to reschedule. As the date approached, however, it became clear that while the fire danger was low, there was a rare threat of rain. The forecasted high temperature had slipped from 80 degrees to 56, and my niece was becoming agitated by the prospect of the rain ruining her intricately planned outdoor wedding.

Leading up to the ceremony, the weather was overcast but dry. Over a hundred guests arrived, dressed in summer Western wear. Just as the DJ directed the guests to make our way to the meadow set aside for the ceremony, the first rain drops fell. As the groom and his party took their places, the drizzle turned into a solid rain. As the bride promenaded down the aisle, the rain became a driving downpour, accompanied by gusting wind. The officiant's script got soaked, the bride's gown and train whipped in the wind, the bridal arch tipped over, and most of the guests sat shivering in the cold rain. Despite the weather, the kiss was passionate, the cheers were heartfelt, and the ceremony was, according to my niece, perfect.

The fact that the only rain the region had seen in months coincided with the three hours set aside for the wedding ceremony and reception was seen as lucky, rather than unfortunate. We ate dinner in a beautifully restored barn, made speeches in the barn, and enjoyed the spectacle of a flash mob line dance, all in the barn. The meticulously planned event schedule was modified, group activities were dropped or amended, and

though the outdoor table settings and decorations were ruined, nobody seemed to care. We had come together to celebrate family and to give hope and support to a young couple. As a community of family and friends of the bride and groom, we pulled closer together and made the event warm and cozy, despite the weather.

When we face challenges together, it shows just how resilient community can be. Over the past two years I have written about some of the challenges we face as a world community and as a sangha. War, violence, and injustice abound; economic hardship and the breakdown of democratic ideals have thrown many lives into uncertainty. And yet... the birds continue to sing in the holly tree outside of my office, and the bees continue to buzz in the mimosa tree; grassroots organizations are on the rise, and community groups are stepping up to fill the gaps left by shrinking government support. Most importantly, we continue to make time to sit together, study together, and share our practice with one another.

Although I often ask myself and our teachers, 'What can I do? What can we do?', the answer is pretty apparent: we can open our hearts and clarify our minds, dedicate ourselves to service, and come together as a resilient community that is responsive to the various challenges that we face. We can turn rainy days into opportunities to celebrate with family and friends, and rejoice in the amazing fact that we are here, now, together. I hope that we can carry the spirit of community forward into the holiday season this year, and reap the benefits of a resilient and caring community. I also hope that you will join the sangha in person whenever your circumstances permit.

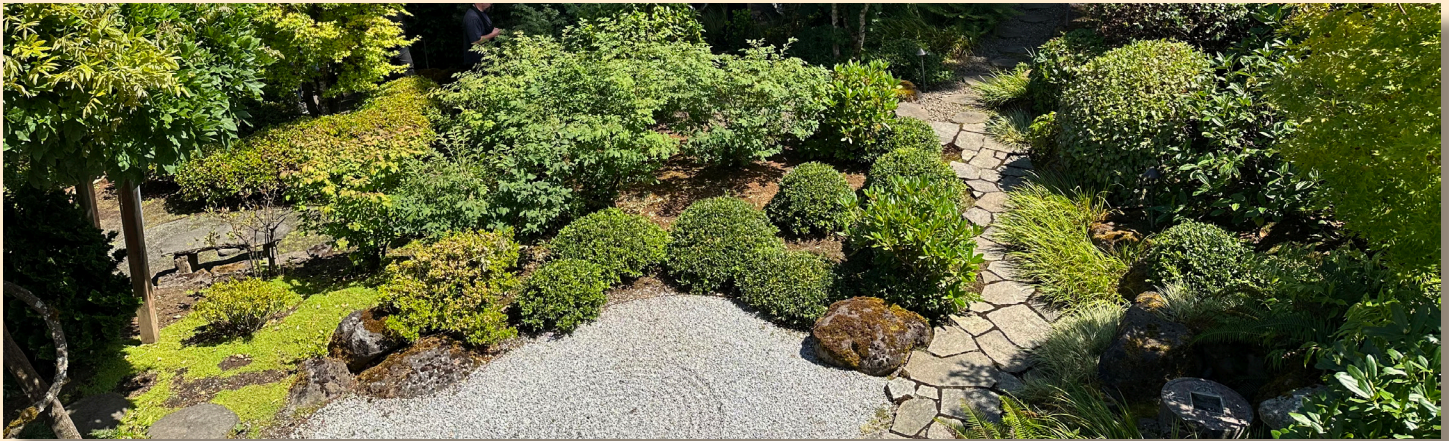
Cheers,
Jared ⚡





SUMMER SESSHIN AND AUGUST ZAZENKAI

by Greg Smith



Seven Thunders sponsored two events this summer; a sesshin or intensive practice period between July 14 and July 18 and a one-day zazenkaï on August 15. Leonard Marcel and Greg Smith shared teaching responsibilities during the sesshin, offering teisho and sosan or dokusan. In his role as apprentice teacher, Chris Bell gave a dharma talk and interviews during the August zazenkaï. During the sesshin, Paul Birkeland served as timekeeper, Jared Taylor as Tanto, and Greg Smith as Ino. Mike Seely did a great job as Tanto during the zazenkaï and, back from France, Teresa served as Jikijitsu; Greg again got a chance to play the gong and wooden fish. In total, a dozen of us were in attendance for the sesshin, including two on-line participants; a baker's dozen (13) joined us for the zazenkaï, with three people beaming in online.

This is the most robust turnout we've had for a zazenkaï in a few years. It felt great to have the zendo feel as it did in the years prior to the pandemic and to enjoy the sound of so many voices as we chanted. We were fortunate to have mild summer temperatures during both events; outdoor kinhin during

the sesshin, in particular, was a real pleasure as Paul led us on our walks under the wisteria arbor and around the dawn redwood.

We hope that we'll continue this trend for the October 24 zazenkaï at the Franciscan Spiritual Center, the Rohatsu sesshin at Stones and Clouds in December, and the two zazenkaï again at Stones and Clouds in February and March. Although hybrid events have allowed us to reach a broader group of our members than would otherwise be pos-

sible, there's still no substitute for the opportunity to sit next to one another in silence and share our practice in this more immediate and tangible way. Come join us. ⚡



Back row, standing, L to R: Jared Taylor, Drew Hansen, Robin Lance, Levi Deumling, Carol Raphael. **Kneeling:** David Stanley, Paul Birkeland, Leonard Marcel, Greg Smith. **Not shown:** Teresa Marcel.



In Memory of Sister Joan Saalfeld, SNJM (1941 – 2026)

by Leonard Marcel

Sister Joan Saalfeld died peacefully in Mary's Woods hospice care in Lake Oswego on June 6 of this year. She had been a nun in the order of the Holy Names of Jesus and Mary for sixty-seven years and was a valued and beloved teacher of Seven Thunders' contemplative events in recent years.

She was born in Eugene and attended Catholic grade and high schools. After graduating from Marylhurst College, she completed work for an MA degree at Portland State and a PhD in English and writing at the University of Denver. She then taught in the English Department at the University of Portland for twenty-seven years.

In 2000, she was appointed director of the Oregon province of her order and later was one of seven nuns in her order who facilitated the merging of several provinces of the order.

In the late seventies, Sister Joan became interested in Zen Buddhism and began explor-

ing its connection to her Catholic faith. In October 1978, together with Abbot Bernard of the Trappist Abbey, Pat Hawk, Brother Mark and several others, she attended a Zen sesshin led by Robert Aitken Roshi, perhaps the first sesshin to be conducted in Oregon. Subsequently, she studied and trained consecutively over many years with the first two teachers of Seven Thunders, Willigis Jäger and Pat Hawk.

After completing her administrative duties with her Order and moving into retirement, she began assisting with Seven Thunders teaching activities. From early 2017, with Br. Mark's health in decline, until mid-2021, when her own health began deteriorating, she assisted me with Seven Thunders teaching by leading one Contemplative Intensive Retreat and several First Saturday sittings each year, much to the benefit, delight and appreciation of those who attended them.



I first met Joan when we attended a Zen sesshin together in southeast Portland in 1984. I was always impressed by her insights and gentle and compassionate manner. I remember fondly and with gratitude her quiet wisdom, deep faith and infectious humor which she brought not only to her teaching but also, together with gracefulness and acceptance, to the way she faced death during her last years, months and days. ✨

Sister Joan Saalfeld: Inspirational Storyteller

by Nancy Roberts

Sr. Joan loved stories and told them well. Her carefully prepared conferences at contemplative retreats were often based on the New Testament parables and included anecdotes from her own life. She grounded metaphors and poetry so they were relevant to daily life. Simultaneously practical and inspirational, she shone in spiritual direction interviews as warm, funny, and genuinely interested in you.

I got to know Sr. Joan when I served as the monitor and timekeeper at retreats under her direction. Recently, while she was in hospice, I learned new stories and appreciated how she grew as a teacher and leader. She decided to become a nun because she wanted to follow Jesus. She had learned from excellent teachers who valued women's education, and Sisters of the Holy Names prioritized that mission. She taught high school English in Astoria while the bridge between

Astoria and southwest Washington was under construction. She successfully interviewed to teach English at the University of Portland when university teaching jobs were very scarce and over 100 people applied. And, then taught 5 classes many terms. She went to Japan for three months on an exchange program with a Japanese university. While there, she and a colleague climbed Mt. Fuji, witnessed altitude sickness, and stayed in the hostel. At night, they were so high up the mountain, "you could almost touch the stars" and then everyone woke in silence to a phenomenal sunrise.

Ready for another learning adventure, she went to Germany to practice with Fr. Willigis Jaeger, who urged her to become a spiritual teacher. She knew that the emerging Seven Thunders was a new development in western Christian spirituality. She held important leadership roles in difficult times at Marylhurst

University and in her own order. And, yet, when my mother was failing with dementia, she took the time to share stories of helping her own parents when they declined. Insightful, humble, gracious. What a legacy! ✨

A deep bow to Sr Joan, who taught me for nearly 40 years to continue walking ever deeper into the woods – through clearings, swamps, marshes, and meadows, until at long last she herself entered the 'undiscovered country'. Even now she continues to teach us. – Jane Hoyer ✨



AWAKENING, *continued from page 1*

sential reality underlying all of life, and he wanted to experience it. Not far from why we are here.

Thoreau knew, and we know, too, that the first step to this experience is to wake up to the reality before us, to notice, to pay attention. In his words, “to grasp the reality of our life while we have it, we will need to wake up to our moments.” And this is not so far from the Buddha’s answer, when he was asked his about his identity. When asked “Who are you?” He did not say he was a teacher or a saint; he said he was “awake.” In fact, his answer became his title, because that is what “Buddha” means. The Sanskrit root *budh* means both “to wake up” and “to know.” The Buddha then is “the Awakened One” and “the Enlightened One.”

So, the first step to confronting the essential facts of life – to become enlightened – is to wake up, pay attention, notice the reality before us – live deliberately, detect the essential facts, grasp the authenticity of our lives. There are times, sometimes days, sometimes years, when we don’t do this. In fact, it is quite human to not do it. It is easier. We are taken up with things our egos tell us are important – our income,

our comfort, our status, our anxieties – and they are important, but not essential. If we want to front the essential facts of life, we do have to wake up and pay attention to the moments we are currently experiencing.

So how do we do this? How do we wake up? “How do we attend to our moments?” I think the operative word here is “attend,” and I’d like to reflect on all its three important meanings. We know that the first meaning of attend is “to be present” like attending a class or a lecture. Being truly present to a class is showing up, awake and ready to learn. I have to show up consistently and fully for my life! I have to show up for today, alert and ready! This is the day the Lord has made! I have to show up for my moments. My possibilities to experience the essential.

Which brings us to the second meaning of “attend” – to pay attention. We get up, we try to show up and be present to God, we try to be present to our companions and everybody we meet. But it’s hard work. We have other things to think about – important things – people to see, places to go, things to do. There always seems to be

one part of us that is somewhere else. In this second meaning of attend, pay attention, the focus is not on me and where I am; it’s on the other. I can’t just show up, I have to listen and take notice of what is going on if I am truly “attending” to the moment, whether that moment is at the breakfast table or in a meeting at work or when I am sitting. I have to notice the reality before me, what’s really going on. This can also be hard. And it doesn’t lessen feelings of bewilderment or anxiety about what has happened in the past or what might happen in the future.

The third meaning of “attend” is “to stand by.” Here we have the idea of an attendant – one who faithfully stands by in thick or thin and sees to what is needed. An attendant is both witness and server. So, to attend to the essential reality of our life is to show up for it, notice it, embrace it, support and facilitate it even in dark or difficult times. For God is in the realities, large and small, of every moment of our lives.

God is always with us. We can depend on a God who is ready to attend to us. Like a good mother, God is always attending in all its meanings. In the Old Testament, in the Book of Wisdom, we are given the beautiful image of a feminine, caring God sitting at the gates of our lives, waiting for us to wake up and notice her. In Chapter 6 we read:

“Wisdom is bright and does not grow dim. By those who love her she is readily seen, and found by those who look for her. Quick to anticipate those who desire her, she makes herself known to them. Watch for her early and you will have no trouble. You will find her sitting at your gates. Even to think



Walden Pond

Continued on page 7

**AWAKENING**, *continued from page 6*

about her is understanding fully grown. Be on the alert for her and anxiety will quickly leave you." (Wisdom 6:12-16)

The Holy Spirit of Wisdom, who can come to strengthen and comfort the Apostles only after they let go of the physical Jesus, is the one who comforts and heals, builds and strengthens, blesses and sanctifies by sitting amid our daily lives, weaving fabric from the threads we offer. This image of God as a woman weaving is a powerful one. In faith, each of us creates the fibers of

our experience and the colors of our character and gifts. We present the strands of our relationships and struggles, the many shades of commitments and actions, successes and failures, and a persistent thread of desire for union, for God. Our wisdom weaver God strings the loom and weaves the fabric of our lives, integrating it into that of the whole cosmos.

In hope, we offer what we have and the Spirit of Wisdom weaves. The pattern, which we cannot see and may never under-

stand, emerges very slowly. We must be patient and trust the Spirit to do her work. In love, we wait and serve, with a growing understanding that all parts of the warp and woof of the universe are intimately connected, and that what we do in one part, our part, affects the whole fabric.

And so, we continue our contemplative sitting, which, as Thomas Merton tells us, "Is the highest expression of [human] intellectual and spiritual life." It is that life itself, fully awake, fully active, fully aware that it is alive. It is spiritual wonder. It is spontaneous awe at the sacredness of life, of being. It is gratitude for life, for awareness and for being. It is a vivid realization of the fact that life and being in us proceed from an invisible, transcendent and infinitely abundant Source.

Contemplation is, above all, awareness of the reality of that Source. It knows the Source, obscurely, inexplicably, but with a certitude that goes both beyond reason and beyond simple faith. So, we sit, awake and attending to the realities of our inner and outer lives. As we read in the second letter of St. Peter, "You will do well to be attentive to it, as to a lamp shining in a dark place, until day dawns and the morning star rises in your hearts." (1:19). ✨





OVER THE WEATHER

We forget about the spaciousness
above the clouds

UPCOMING ZAZENKAI ON OCTOBER 24

Zazenkai are an opportunity for intense practice with the sangha in a shorter time-frame than a sesshin, since they are limited to one day only. They take place between 9 a.m. to 3:30 p.m. In addition to formal zazen, the day includes a sutra service, teisho, and dokusan.

The next zazenkai will take place on **Saturday, October 24**, at the Franciscan Center at 3159 Furman Drive in Marylhurst. This zazenkai will be led by **Greg Smith**.

There will be a discussion after zazenkai from 3:30-4:30. There is no assigned reading. We'll be listening to a short section from Hui Neng's Platform Sutra for the discussion..

If you wish to attend, please email Teresa Marcel at StonesCloudsZendo@icloud.com by **October 12**, as we need to give fair warning to the FSC should we need to cancel the event due to insufficient attendance..

While there is no set fee for zazenkai, a donation of \$20 is requested and much appreciated. To offer a donation, please either leave it in the donation basket in the hallway or donate online at <https://seventhunders.org/asp-products/donate/> or send a check to Seven Thunders Treasurer:

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

Please make checks out to "Seven Thunders." ⚡

but it's up there. The sun's up there too.

When words we hear don't fit the day,

when we worry

what we did or didn't do,

what if we close our eyes,

say any word we love

that makes us feel calm,

slip it into the atmosphere

and rise?

Creamy miles of quiet.

Giant swoop of blue.



OFF THE CUSHION: DOWNWARD MOBILITY

by Drew Hansen

A year ago I started to volunteer in construction with Habitat for Humanity. On Fridays I pulled on a pair of tattered jeans, laced up my boots, and walked to the build site where I spent the day with a toolbelt tight around my waist. I hauled lumber, brandished a nail gun, and ripped plywood into sheaths with a skillsaw. The tasks and team couldn't have been more different from those of my first career.

After graduating from college, I joined Bain & Company as a management consultant. My first client was the luxury retailer Neiman Marcus. One day while developing a statistical model for a customer marketing strategy, I discovered deep in the sales transaction database a customer spending millions of dollars a year on merchandise like jewelry, handbags, and shoes.

This kind of work gnawed at me. CEOs hired our firm to help them outmaneuver the competition and increase the bottom line. It didn't matter that we didn't use their products or know their customers or live where the company was located.

The culture of working there added to my angst. I traveled nearly every week. Colleagues tracked their credit card points and frequent flier miles. Expensive team meals were billed to our clients. And trainings happened on Cape Cod and the beach in Puerto Vallarta. For all the flavor it promised, the lifestyle left a bad taste in my mouth.

So I left for a journalism startup in New York City. My risk-taking eventually landed me in a corner office at Forbes Magazine overlooking Manhattan's Fifth Avenue, and then onto the executive team of a venture-backed software company that chartered private jets to its board meetings in Silicon Valley. These developments, as interesting as they were, fanned the flames of my disenchantment.

Ten years ago I walked out of that world and didn't look back.

This year I found myself on my hands and knees in a hard hat and orange vest with a crew of disheveled volunteers installing flooring for a single mother of three. I realized that something felt right about it. I had wanted to work more with my hands and give back to my local community, but I didn't foresee where Habitat was leading me.

"There is one timeless way of building," architect Christopher Alexander says. "It is a thousand years old, and the same today as it has ever been. The great traditional buildings of the past, the villages and tents and

stroke is a moment of pure concentration. Sharpening a plane blade or carving a joint is a meditation. They study the "face" of the wood to match the grain and orientation to the local climate, working with the wood's nature rather than imposing their will on the material.

The mind we cultivate in zazen is what the *miyadaiku* know through devotion to their craft, and it is the gate to all wisdom.

"To seek the timeless way we must first know the quality without a name," Alexander asserts. "There is a central quality which is the root criterion of life and spirit in a man, a town, a building, or a wilderness. This quality is objective and precise, but it cannot be named."



I was raised a Latter-day Saint, and to us Mormons (as we're known), building Zion is a physical act in the here and now. But in one of many LDS scripture verses I memorized as a high school student, I learned that Zion – no matter its outer form – is also a state of the heart-mind: "And the Lord called his people Zion, because they were of one heart and one mind." (Moses 7:18)

temples in which man feels at home, have always been made by people who were very close to the center of this way."

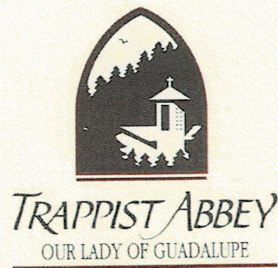
The Japanese temple carpenters, known as *miyadaiku*, exemplify this timeless way. Master artisans, they design, build, and repair sacred wooden structures using ancient knowledge passed down across 1,400 years. These structures are held together without nails or screws or glue, relying on intricate interlocking joints, which allow them to flex and survive earthquakes.

For these carpenters, possessed by *shokunin kishitsu*, or the craftsman's spirit, every chisel

Thus, the quality of our attention shapes what we build, and what we build shapes us in return.

I wouldn't be able to stay with what's unfolding were it not for the example of Christ. Henri Nouwen, the Catholic priest and theologian, says, "The story of our salvation stands radically over and against the philosophy of upward mobility."

Having nosedived off the corporate ladder, my résumé torn to shreds, I rest knowing that Jesus, who "moved from power to powerlessness, from greatness to smallness, from success to failure," was a carpenter. ⚡



9 June 2026

Seven Thunders
Attn Jennifer Brausch
1333 Skyland Dr
Lake Oswego, OR 97034

To Jennifer and all at Seven Thunders:

This is to acknowledge your generous gift to the Trappist Abbey of \$500.00 on 6/9/2026. On behalf of all the monks of Our Lady of Guadalupe, I wish to inform you that our friends are our most precious gifts. We remember you each day at our Community Eucharist and we ask our Good and Generous Lord to bless you and yours abundantly.

*Thank you
for your generosity
is "thundering"
at the abbey!*

Gratefully in Our Lady of Guadalupe,

f.s.
Abbot Scott Dilworth, OCSO

In accordance with an IRS ruling, we verify that you received no goods or services in exchange for this gift. This letter serves as the receipt for your contribution.

9200 N.E. Abbey Rd. ■ Carlton, Oregon 97111 ■ Project Office 503.852.0109 ■ Fax 503.852.0193



The 2026 Seven Thunders Rohatsu Sesshin, will be conducted at the Stones and Clouds Zendo in Lake Oswego, OR. This is planned as a hybrid event from **December 1 -6** with full in-zendo in-person attendance as well as online attendance.

The hybrid event will take place from Tuesday, December 1, starting at 7 p.m. and end on Sunday, December 6 at 10 a.m. We will be following an **abbreviated schedule this year, with each day commencing at 9 a.m. and ending at 6 p.m.** Only the lunch meal will be provided for those attending in-zendo.

Sesshin will be led by Leonard Marcel and Greg Smith. Space is limited to a maximum of 14 full-time in-person and 10 online. If attending online, you will sit in your own space, access the retreat via Zoom on your own device and provide your own meals. Those attending online will be sent a link for the retreat as well as a PDF containing the

retreat schedule, all chants, and cautions a few days before retreat begins.

Registration deadline is November 10. Registrations will be accepted on a first come basis. Additional applicants will be wait-listed in case of cancellations. As this sesshin is usually well subscribed, early registration and payment is encouraged.

Sesshin fees are as follows:

In-person retreat attendance:

member: \$260, non-member: \$290.

Online retreat attendance:

member: \$160, non-member: \$190.

In all cases, 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. Should you

ROHATSU SESSHIN DECEMBER 2026

need to cancel, all but \$30 will be refunded for cancellation requests received by the retreat coordinator on or before November 17; half the fee will be refunded if received by November 24; no refund in the last week before the retreat. 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.

To register for the retreat, please e-mail the registrar at **StonesCloudsZendo@icloud.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. Please be sure to enter "Rohatsu sesshin fee" in the notes section. Questions? Please contact Teresa Marcel at 503.636.9009 or **StonesCloudsZendo@icloud.com** ✎

REGISTRATION FORM

ROHATSU SESSHIN, DECEMBER 1 - 6, 2026

Name: _____

Address: _____

Phone: _____ Email: _____

Emergency contact name & Phone: _____

Special needs _____

☐ I commit to participating fully in the entire schedule.

In-person attendance:

☐ member: \$260, ☐ non-member: \$290

Online attendance:

☐ member: \$160, ☐ non-member: \$190

☐ Donation for Scholarships \$ _____

☐ Request a Scholarship of \$ _____



VIRTUAL CONTEMPLATIVE INTENSIVE RETREAT (CIR) JANUARY 22 - 23, 2027

The 2027 January CIR will take place via Zoom, January 22 & 23 2027. It will be led by Leonard Marcel.

The retreat will take place from 9:00 a.m. to 9:00 p.m. on Friday, January 22 and 9:00 a.m. to 5:00 p.m. on Saturday, January 23. 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.

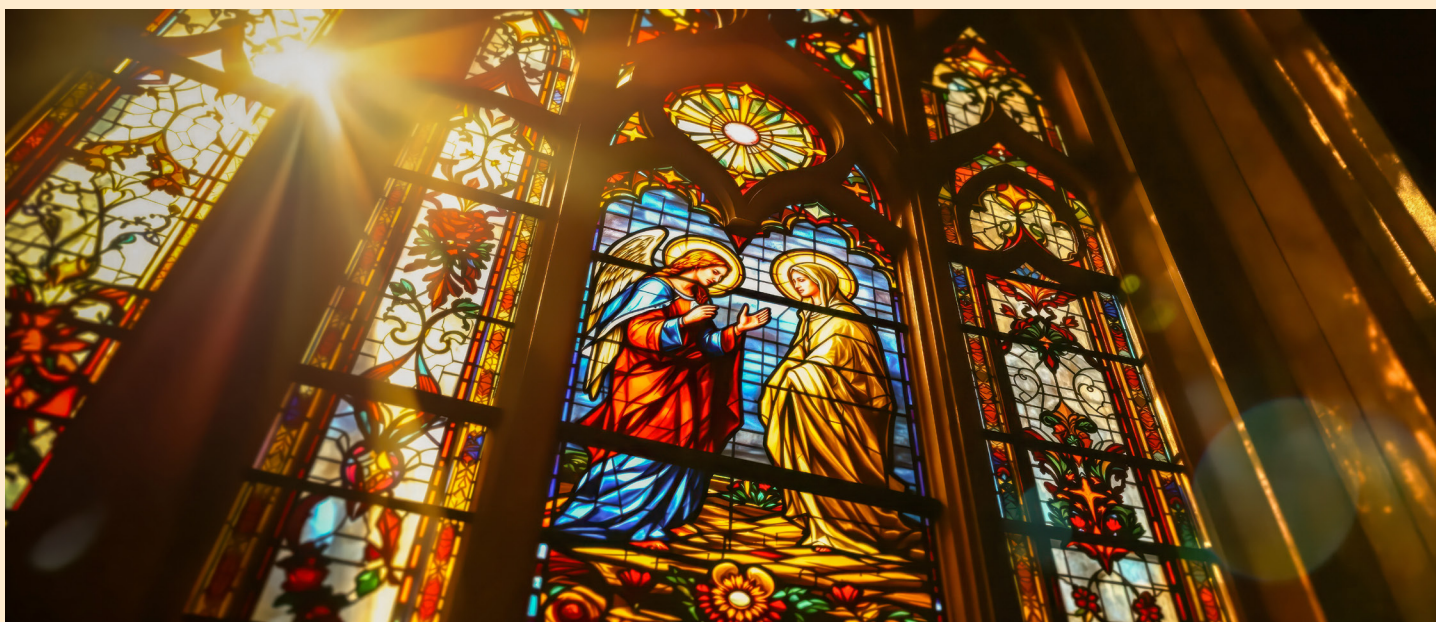
Please notify registrar Teresa Marcel at StonesCloudsZendo@icloud.com of your intention to attend this retreat. You may then register by sending your check to:

Teresa Marcel
1333 Skyland Drive
Lake Oswego, OR 97034

Or, you may pay the fee online at seventhunders.org (click on the 'Contribute'

tab and follow the donation process. In the "note" box enter "January CIR fee.")

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 January 7; half the fee (\$38/\$53) will be refunded if received by January 14; 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) JANUARY 22 - 23, 2027

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.