



# The Village eView

February 21, 2018

Kirsten Rohde, Guest Editor

## **Coming Up:**

**Council**, February 26

**Third Age**, March 2nd

**Women's Gathering**, March 3<sup>rd</sup>

**\*Pathwork**, March 4<sup>th</sup> (note date change)

**Celebration of Life for John Hoff,**

**March 17th**

## A Sacred Time

*Honoring John Lawrence Hoff, ThD*

*7/7/1935 – 2/14/2018*

## True Joy

George Bernard Shaw

This is the true joy of life, the being used up for a purpose recognized by yourself as a mighty one; being a force of nature instead of a feverish, selfish little clod of ailments and grievances, complaining that the world will not devote itself to making you happy. I am of the opinion that my life belongs to the community and as long as I live, it is my privilege to do for it whatever I can.

I want to be thoroughly use up when I die, for the harder I work, the more I live.

Life is no "brief candle" to me. It is a sort of splendid torch which I have got hold of for a moment, and I want to make it burn as brightly as possible before handing it on to future generations.

### ***On-Line News of the Goodenough Community System***

*The American Association for the Furtherance of Community*

*Convocation: A Church and Ministry*

*Mandala Resources, Inc.*

*Sahale Learning Center*

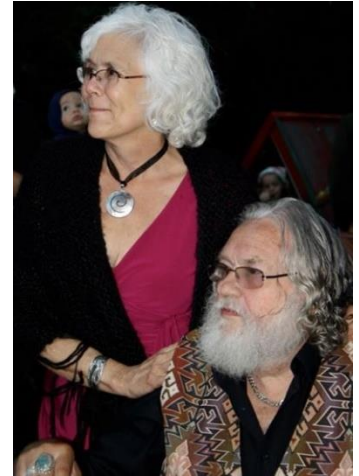
*The EcoVillage at Sahale*

## A Perfect Passing

Colette Hoff

Valentine's Day! So like John to choose the day of celebrating love to pass! Grandson Wiley was able to say good night to Grandpa before his nap and little did we know . . . To be at Sahale with good friends and family and lots of love allowed John to surrender to the final moment.

Living in mystery served me and kept the present moments more meaningful as the days passed. For many weeks, John was in the process of dying and looking back I can see the transitions. While there are many similarities between childbirth and dying, in the end, life is over, done. I have appreciated our shared experiences in preparing for John's final moment. Tom Gaylord has helped in preparing for grief and several Buddhist processes that are making a difference now. Sue-Marie guided us in the dying process. She encouraged us to keep John at Sahale for at least 12 hours and as it happened we were able to have John at Sahale for 18 hours after passing which allowed many good byes. During that time, John was bathed, anointed, and dressed in his beautiful Native American button vest. A medicine bundle was prepared to have many special things, poetry, letters, and pictures go with John for his journey to the beyond.



Throughout this long journey, I have felt very well-supported by my family and community. Even as John began letting go, life called me into it – trips to Seattle for clients or dealing with things at Sahale, I was always supported in doing what was needed even if it meant being away from John for periods of time. I will always appreciate Kirsten for intimately walking through John's journey with me. Nan, your presence gave us a chance to take turns being available for John's care in the middle of the night, thank you!. Everyone at Sahale has been so very helpful. To all our community friends, thank you for your visits and love. It takes a village to help someone pass.

Now we will learn about grieving. I needed to get away by myself to get in touch with the range of feelings as well as rest. Grieving is beautiful to live through and I value the feelings I am having. I am comforted by the beauty of the natural world. Yesterday, sitting on a quiet road with snow falling was a special gift. Today a heart-shaped rock found its way into my hand. Four days away is helping me heal and I intend to take another 10 days to reflect, grieve, and visit friends.

John has asked in his Five Wishes for any contributions in his honor to go to the American Association for the Furtherance of Community. I am also suggesting that donations can go the Providence Hospice out of Lacey. We also have a card for our saintly Hospice CAN, Melissa.

## Medicine Bags or Bundles

*The mountains, I become a part of it...*

*The herbs, the fir tree, I become a part of it.*

*The morning mists, the clouds, the gathering waters, I become a part of it.*

*The wilderness, the dew drops, the pollen...I become a part of it.*

### - Navajo Chant

A Native American medicine bag or medicine bundle is a container for items believed to protect or give spiritual powers to its owner. Varying in size, it could be small enough to wear around the neck or it could be a large bag with a long strap called a "bandolier." The size of the bag is determined by how many items need to be carried.

In historic times, medicine men and shamans generally carried a large medicine bundle that could hold numerous items such as seeds, herbs, pine cones, grass, animal teeth or claws, horse hair, rocks, tobacco, beads, arrowheads, bones, or anything else of relatively small size that possessed spiritual value to the bundle's owner. Warriors also carried bundles that included items that were important to him such as rattles, animal furs, special stones, or anything that meant something to the owner.

Because the medicine bag is considered a very precious possession which represents a person's spiritual life, it and its contents are generally considered holy by the tribal community and its contents are meant to be kept secret by the owner. The bundle should never touch the ground which is why the bundles are to be securely wrapped. Prayers and rituals usually accompany the manufacture and opening of medicine bundles.

Medicine bundles can also be maintained for an entire tribe. This bundle would obviously be much larger, and would contain special objects which can only be handled by certain tribe members, and is only opened on special occasions. All bags and bundles can possess powers for protection, good luck, good hunting, or healing. Medicine bundles are sometimes buried with the owner or handed down from one generation to the next.

In traditional Native American medicine, the pouch or bundle is usually made out of leather and stitched with sinew or rawhide lace so that it could be worn or hung. They can also be made using cloth. The bags might be very plain or richly decorated. Of the latter, they might be painted, beaded, or quilled with tribal designs, medicine wheels, totems, and more. Embellishments might include feathers, beads, metal, fringe, etc.

In many cultures some of the items that would be carried in the bag would often be procured through a vision quest, a rite of passage that includes personal sacrifice such as fasting and prayer over several days in an isolated location. The purpose is to make contact with natural spiritual forces that will guide the individual in reaching his or her potential and increase his or

her understanding of him/herself, community, and the world. During the vision quest a guardian spirit will generally come to the individual in a dream or a vision, which is afterwards interpreted with the help of a Shaman. Some items within the individual's medicine bag would represent their guardian spirit.

Though many people associate medicine bags with the native tribes of North America, they have actually been used by numerous cultures throughout the world. The use of medicine bags date back at least 5,000 years as evidenced by the ancient remains of a man found high in the Swiss Alps in 1991. Among his possessions was a medicine pouch. Other historians believe the use of these bags date back even further — as far as 10,000 years — based on murals found in an ancient city excavated in Turkey.



## Saying Goodbye to John

*By Marjenta Gray*

“Night, night, Grampa!” said little Wiley. Amie, his mom and John and Colette’s daughter, lifted him up to give John a hug before Wiley went down for his nap. His little arms circled his grandfather, who was lying in the hospital bed, eyes closed, breath gurgling. Wiley’s innocent affection was the sweetest sight.

Less than an hour later, I was across the room, looking for my water bottle on the floor by the TV. Nan was lying on the hospital bed next to John. Amie, Russ, and Katie, Kirsten’s sister, were sitting on the couch, facing the hospital bed. Max had just said a heart-felt good bye to John and was trying to get Russ to leave. Colette had gone to Potlatch to make herself some toast. I looked up at John and saw that his gurgling had stopped, and his breathing had slowed way down. I said, “John’s breathing has slowed,” and rushed across to the head of the bed. “Is he still breathing?” I asked Nan. I put my head close to John’s to listen.



A portable black Bluetooth speaker was positioned near John’s head, playing music by Izzy Kamakawiwo’ole. I knocked it on the floor, and then bent down to turn it off, but none of the three buttons responded. When I listened again by John’s head, joined by Nan on the other side, it was not clear if John was still breathing. Then, he drew another breath. I was so relieved, thinking we had a little more time. It was important to me that the others be present for the end. I said something to Amie, then told Kirsten, “The end is here.” She was sitting in the office area, writing a card for John for his medicine bundle. I wanted to get Colette, so started slipping on my boots. I saw Max was still there, and had his shoes on, so I asked him if he could go get Colette. Colette came up the stairs. By that time, John was gone.

We had been expecting this moment for weeks, but when it came, it seemed sudden and fast. We all circled John, hands on him. “Good bye, John” was uttered quietly by a few. “Safe journey.” Mostly, we were quiet, holding a stunned cloud of love and grief around John’s still body. Time seemed to have stopped. We were all forced present by that one quiet moment of John’s departure.

Colette picked up a drum and began to tap a slow rhythm. I looked for a drum to join her and found Pedge’s black drum. Colette stopped, and I continued a slow, single beat, holding the space of reverence around John. While I drummed, Katie envisioned John, in silhouette, walking away, bathed in orange-gold light.

Drai came and sang a native “Traveling Song.” The next period was a blur. Draï drummed for a while. Another song or two may have been sung. Others who had not been present for John’s last moment-- Jim, Bruce, Irene, Elias, Boyd, John Schindler -- came to pay their respects to John.



Colette asked me to pour her a glass of wine. I brought her a glass, one for myself, and later one for Nan. There were pockets of quiet conversation, hugs, quiet laughter. We came and went from the room, with always at least one person holding vigil with John.

A few hours later, Colette, Kirsten, Nan, and I cleansed and anointed John's body. Amie came up the stairs with Wiley during the process. Amie helped, and Wiley quietly entertained himself. "Bye, bye, Grampa," he said. We dressed John in black shirt and pants, with the magnificent black and red button vest Claudia Fitch made for him. We wrapped him in a beautiful red and black Pendleton blanket that Norm gifted him in a men's process. We draped Draï's bearskin over him, with cedar, juniper, and sweetgrass on top. We brought Ursula, John's life-sized carved bear head, draped with a bear fur, next to John's bed. She appeared to be watching over the human who had brought her to life for women's groups, community groups, summer camp kids, even the Solstice bus trip. Wiley kept pointing delightedly at Ursula, saying, "bear!"

Irene had been planning a special Valentine's Day dinner all week, so prepared it for John's wake, as well as Valentine's Day. The synchronous timing of John's death on Valentine's Day seemed fitting. Irene



lovingly prepared an Italian chicken and peppers dish with basil polenta, and a healthy salad of mixed greens with home-made dressing. I made up a plate for John, as native Americans do, to feed the departed one for his journey. I ate dinner with John, joined by a few others. Irene's finale for the meal was a decadent chocolate torte, piled in raspberries and whipped cream. She brought up a large dish for John, who always loved desserts. When I finished eating, I drummed a soft heartbeat rhythm, which Katie then took over.

After dinner, we gathered in the Kloshe living room, and smoked the peace pipe. The smoke represents prayers. Some voiced prayers for John, for the community, and for Colette and Kirsten who have been caring for John steadily, with help, for months. Colette had made a leather medicine bundle, to go with John to his cremation. People around the circle told stories about things they had collected and placed on the table for the bundle; cards, poems, photos, a song, jewelry, a Tibetan stole that had been received at Beaver Chief's Potlatch, an eagle's feather, a rose.

We all got up early the next morning, to insert any additional letters or items in the medicine bundle before the funeral home came to pick up John's body at 8am.

I had had a challenging time writing a goodbye letter to include in the medicine bundle, and ended up filling a page with appreciations, love and a few apologies. I placed it under the white ceremonial stole. Colette secured the medicine bundle with a strip of leather, the feather and a sprig of cedar tucked under the bow. It was placed on John's chest.



Colette had planned all along to go to the funeral home, to say goodbye to John there. Two cars with five other people accompanied her, for the final parting. We waited an extra 2 ½ hours for the lost funeral home van to show up. As the van pulled out of the driveway, Wiley waved and said, "Bye, bye, Grampa." This brought tears to many of our eyes.

Barbara had arrived in the middle of the night, bringing food for a brunch after the trip to the funeral home, and for dinner that evening. I decided to stay back with Barbara. We soaked in the hot tub and I helped with food preparation.

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John taught with his life and teachings how to live a good life. For months, John has been teaching his caretakers and friends how to attend a good dying process. I am sad that John is gone. I think he rested easy in the end, receiving a bounty of love, as we escorted John as he died a good death.

I am filled with awe and gratitude for being part of the loving group who witnessed John's departure from this world. I have never witnessed such a beautiful, reverential post-death honoring.

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Thank you, John, for all you taught me and us, in your life and your death. I know I will be learning from you for the rest of my life.

May your journey from here be joyous. I celebrate your soul and rejoice that you are now free.

I think of a blessing Draí Bearwoman sang to John, as he lay in repose:

*Now he walks in Beauty  
Beauty is before him  
Beauty is behind him,  
Above and below him.*





# CELEBRATION OF LIFE FOR JOHN L. HOFF

Saturday, March 17, 2018

Sahale Learning Center

*The Celebration will start at **3 pm.** in the Kloshe living room.  
We will spread John's ashes in several places on the land. Happy hour and  
dinner will be served following and you are welcome to spend the night at  
Sahale. There will be time to share your memories and stories about John.  
You are also welcome to bring photos and other items for a display table.  
Please **RSVP** to Elizabeth Jarrett-Jefferson:*



## Pathwork: An Invitation to Join

On **Sunday, March 4th**, the Pathwork Circle will be joined again by Tom Gaylord who has been helping our circle work with death and grieving. Those of us attending have found Tom's offerings from his Buddhist perspective to be comforting and full of learning.

Tom Gaylord, practicing Buddhist and former director of the Shambala Center in Seattle offers guidance for dealing with grief. Tom will be offering our community his continuing support and has brought colleagues with him to offer their perspectives and experiences. Tom is also willing to meet with individuals who might need him.

**You are welcome to come, whether you are a member of the Pathwork Circle, or not.**

We meet at the Barton Street community home, 3610 SW Barton, West Seattle from 7-9:30.

**Please note:** the Pathwork evening scheduled for February 25<sup>th</sup> is cancelled. The next two Pathwork evenings are March 4<sup>th</sup> and March 11<sup>th</sup>.



### The deAnguera Blog: John's Passing



John passed on February 14<sup>th</sup> at 2:10PM. He looked so peaceful at the end. Like the last time I saw my mother when she passed in 2011.

I have included an altar of his mementos with a burning candle in the left hand photo. The right hand photo shows Pedge Hopkins's blue cabin or Shabin with a beautiful golden sunlight. Heavenly. Just to show heaven can be here and is not dependent on location. Heaven can emerge from one's perception of things. I am sure we have all known heavenly occurrences. It is my chance to touch eternity while still here on this earth.

Where did John go? We have visions of him going across on a ship to another land. There will be others to greet him there.

I am not convinced he went anywhere. His awareness just changed. John's voyage was his changing awareness. In his current state he can have any kind of setting he wants. Unlike us he

no longer has to wait for anything. Time as we know it does not exist for him. The other land the ship arrives at is his changing awareness. Just like waking up from a dream. When John took his last breath here he woke up there.

For John the show is over. Of course he could come and check in on us from time to time and some of us may even sense him being around. Or he may appear in our dreams. My mother experienced my dad being present in her waking life as well as dreams. He came to let her and the rest of us know he was okay.

We all enter this specific realm via birth. A mother has to give birth to each of us. An ordeal to be sure. The beginning of Life's journey. Like Wiley Aylward, Amie's son, each of us starts out small curious, precocious, and helpless. I do not remember that time.

I grow into life: a transition from one way of life to another. Now I am an older person. One day I shall make the same journey as John. My fleshly body will be left behind.

I imagine my life as well as our earth and all contained therein as present in a book, a kind of recipe book for constructing mortal lifetime stories. Somebody designed this book just for me. This same person put me into a trance so the story would come alive for me with me as the central actor. That's why I can look out from my body and not anybody else's. My mind supplies all the details. Of course I am not talking about my brain which is just the control center for my body. My mind is part of the One just like my soul and body.

Why enter a mortal lifetime? Because I want to. There is nothing I have to be or do. There is nothing I have to know. There is nowhere I have to go. Zen masters know this is true for them.



What's life without pizza?  
Especially with John  
Schindler around to slice it  
for you?

## **Between Heaven and Earth, continued**

**Hollis Guill Ryan**

When Sue-Marie Casagrande spoke with a group of John Hoff's friends about the physical and metaphysical process of leaving this life (see the eView, February 7, 2018), she spoke of the Tibetan understanding of bardos, the transitions between phases of life and death. Being unaware of bardos, I was prompted to read about it, and would like to share with you what I have found. I am quoting from several websites, which are footnoted.

I learned that a bardo is a transitional state of consciousness associated with phases of life and death. Since our consciousness is in transition every moment, Tibetan Buddhists consider it essential to learn to recognize these shifts.<sup>1</sup>

My readings raised and answered several questions: What is death? What happens to the soul after death? What are the stages of bardo? Is there a Heaven, and is there a Hell? How can a soul prepare itself for the afterlife? What is life?

### **What is death?**

Tibetan medicine understands that the human body develops through the assemblage of the elements (earth, fire, water, air), and that the elements develop body systems and consciousness. As death approaches, the body elements and consciousness dissolve, one by one, and the soul progressively separates from the physical body. The senses fail and the muscles lose their strength as the body becomes inert and still, resembling earth; there is loss of control over bodily fluids (water); the body loses its warmth (fire); and the breath fails (air). The body may, at this point, be declared medically dead but Tibetan Buddhists conceive of a subtle dying which takes an additional 3 days to complete.<sup>23</sup>

### **What happens to the soul after death?**

*Soul* refers to a “bundle of karma” -- that is, “credits” and “debits” based on previous actions -- and has no material substance. Tibetan Buddhists have no doubt that there is a mystical world that all beings must pass through before being reborn.<sup>4</sup> The exact time that a soul or consciousness remains in bardo after death ranges up to about 49 days (7 weeks).<sup>5</sup>

It is in the first bardo after death that we experience the “clear light” that people who have had near-death experiences tell us about. In Tibetan teachings, this state begins slightly before what we think of as physical death, with the clear light being followed by unconsciousness. This state continues for about 3 days.<sup>6</sup>

The next bardo after death is a series of dream-like visions and auditory sensations that each being experiences differently based on their remaining karmas, especially their intense aversions or desires. The third bardo after death is the process of becoming, or being reborn. Based on remaining karmas (those credits and debts from previous actions that shape an individual’s habit patterns and the conditions encountered in life), a being will experience more visions that will eventually propel them into a new lifetime.<sup>7</sup>

### **Is there a Heaven? Is there a Hell?**

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<sup>1</sup> <http://www.bellaonline.com/articles/art43350.asp>

<sup>2</sup> <https://www.tibetanmedicine-edu.org/index.php/n-articles/death-and-dying>

<sup>3</sup> <http://www.spiritualtravel.org/OBE/afterdeath.html>

<sup>4</sup> <https://www.tibetanmedicine-edu.org/index.php/n-articles/death-and-dying>

<sup>5</sup> <https://www.tibetanmedicine-edu.org/index.php/n-articles/death-and-dying>

<sup>6</sup> <http://www.bellaonline.com/articles/art43350.asp>

<sup>7</sup> <http://www.bellaonline.com/articles/art43350.asp>

Although the Tibetans may not call a bardo experience Heaven or Hell, they recognize that this mystical world between lifetimes may contain turbulent and unpleasant experiences as well as experiences of bliss. A saint or righteous soul will find itself in places of bliss, happiness, and light based on the kinds of thoughts it was in a habit of thinking, while the evil person will lead an existence of fear, anger, conflict, and torment in the afterlife. However, heavens are not considered entirely desirable in many Buddhist traditions because they are places where little learning takes place, and they do not allow for much creativity or compassionate action. They are thus viewed as vacation spots that promote happiness for the inhabitants but accomplish little in the way of spiritual maturation.<sup>8</sup>

It can be argued that true hell is right here on earth, where religion has been used to idealize war, to justify and praise dishonesty as a tactic of war; and to focus on security, secrecy, and terrorism to the exclusion of civil and constitutional rights.<sup>9</sup>

### **How can a soul prepare itself for the afterlife?**

In my readings, I noted several specific instructions on how to prepare for death and bardo. The following points are taken from one source, SpiritualTravel.org<sup>10</sup>

- Acceptance of death helps the soul achieve the freedom of conscious control. Those who have not accepted death will resist the process of dying and introduce conflict into the bardo stages (see the comments above about experiencing Hell in bardo).
- Beginning to let go of intense attachments to the material world prepares one for death. In Hinduism, there is a stage of life called a forest dweller in which the older individual who has finished raising a family is supposed to begin letting go of pleasures and attachments to life. In contrast, in the West the goal is to keep spending money and maximize enjoyment up to the end of life. This makes it difficult to make a graceful transition into death.
- It helps to have faith in something beyond the material world at the time of death. Those with a strong faith in Jesus or another religious figure will be more calm and relaxed as they enter the bardo realms. A person with faith expects to enter into a positive afterlife (heaven), and expectations have great power in the inner worlds.
- The choices one makes during life influence the soul's karma. Violence, cruelty, and hatred expressed toward others in life will almost certainly have a limiting effect on the soul's freedom both in the after-death state and in subsequent existences. Unethical actions during life seem to separate the soul from the knowledge and wisdom attained while living.

### **What is life?**

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<sup>8</sup> <http://www.spiritualtravel.org/OBE/afterdeath.html>

<sup>9</sup> <http://www.spiritualtravel.org/OBE/afterdeath.html>

<sup>10</sup> <http://www.spiritualtravel.org/OBE/afterdeath.html>



From the third bardo after death, a soul is pulled into another body to start a new life and thus enters another bardo – our lifetime in physical form, lasting until our consciousness leaves our body at death. ***Life itself is a bardo***, a transitional state of birth, death, dream, meditation, and eventually death, afterlife, spiritual luminosity, and birth yet again.<sup>11</sup>

As we think about the cycle of life, let us consider, in closing, the words of Thomas Moore, in *Dark Nights of the Soul*:

Perhaps the dark night comes upon you from inside or outside to wake you up, to stir you and steer you toward a new life. I believe this is the message of most religions, and certainly it is the gist of Christianity and Buddhism. Your dark night may be a bardo, a period of apparent lifelessness that precedes a new birth of meaning. Maybe your dark night is a gestation, a coming into being of a level of existence you have never dreamed of. Maybe your dark night is one big ironical challenge, just the opposite of what it appears to be – not a dying, but a birthing.

11 <http://www.bellaonline.com/articles/art43350.asp>

*From Joan Valles:* There's a "contemplation" that I've found comforting from "Chanting from the Heart," a book of Buddhist ceremonies and practices from Thich Nhat Hanh and the monks and nuns of Plum Village. It's called

"Contemplation on No-coming and No-going" and is used as a consecration at the time of burial or of cremation.

"This body is not me.

I am not limited by this body.

I am life without boundaries.

I have never been born,

and I have never died.

"Look at the ocean and the sky filled with stars,  
manifestations from my wondrous True Mind.'

"Since before time, I have been free.

Birth and death are only doors through which we pass,  
sacred thresholds on our journey.

Birth and death are a game of hide-and-seek.

"So laugh with me,

hold my hand,

let us say good-bye, to meet again soon.

We meet today.

We will meet again tomorrow.

We will meet at the source every moment.

We meet each other in all forms of life."



## Spring is coming, snow is falling.

Kirsten Rohde

Sahale is a good place to be in this time of grieving and memories about John. John's impact is present all over this land. This weekend Rose and Phil Buchmeier came out for some tree pruning and rescued an apple tree in the upper area. This inspired energy to clear out the space near the "white rock wall" garden making the possibility of a "secret garden" under the apple tree there. Little buds are just showing up here and there, now paused while the temperatures dropped and snow falls. Throughout our community, the words "sacred pause" come to mind as we continue with life but also take time to remember John and allow feelings to be present.

Even routine activities and the ongoing community schedule take on new thoughtfulness.



**Register Now for early discount rate!**

On-line registration at <https://sahale-sociocracy.brownpapertickets.com/>

## **Sociocracy for Intentional Communities**

**Save the Date!**

**Gather Thursday evening, Workshop begins  
Friday AM April 27 to Sunday, April 29, 2018**

**A Three-day Workshop**

**Led by Diana Leaf Christian**

**At Sahale Learning Center**



**Sponsored by The Goodenough Community and  
The Northwest Intentional Communities Association (NICA)**

### **Planning our Spring Workshop – Sociocracy**

Bruce Perler

I'm appreciating the process of collaborating towards a training event at Sahale, our Spring 2018 Sociocracy Workshop. Collaborating with Syd Fredrickson of NICA, the GEC Council and Diana Leafe Christian of Intentional Communities (.org), this project is addressing several areas important to the Goodenough Community's time of life, in its own story. Working together for a regional event, increasing our shared understanding about hosting and planning workshops with a national presenter and, building our connections as sister communities is great stuff to be doing together.

Personally I'm anticipating an important and enjoyable experience for our community, one which represents positive action on behalf of our own sustainability and beneficial collaboration with the larger community's movement. What a great way to enter the spring of 2018!



## Spatialist for Hire

Pam Jefferson

Do you need help with organizing a room for more efficient storage and use of the space? Do you need help sorting and organizing your stuff? I can do all of it for you or just give you some ideas for you to work with. My hourly rate is \$25.00. You can reach me at 206 372 9801.



Market Fresh Fruit is the creation of Tom O'Connor, a longtime friend of the Goodenough Community who has participated in many community events, including Human Relations Labs. Tom's daughter, Molly, has also been involved in the Goodenough Community, as a camper at the annual Summer Camp and now for many years, as a camp counsellor for the Summer Camp.

I asked Tom how Market Fresh Fruit came about, and this is his story:

"When I was a young man," Tom told me, "John Hoff taught me to have the courage to like myself. I repurposed that training to start my business."

About 8 years ago, Tom's only employment was working at a fruit stand in Pike Place Market, for \$10/hr. In his words, he says, "I learned to be humble and accept that this is the best I can do. My theory was 'a humble mind is a beginner's mind' – I could see possibilities and see the world in a fresh way."

Tom noticed that the same 2 administrative people came to the fruit stand where he worked, one every Monday and Wednesday and the other every Monday, buying a quantity of fruit each time. He learned that they bought the fruit to take back to their offices for the people working there. Tom got the idea of starting a business doing just that for many offices downtown – the birth of Market Fresh Fruit. He used GoDaddy, a do-it-yourself website program, to post his



business; made calls to people; presented his business at various places; and built a highly successful business. Tom now employs 4 people, and his daughter Molly helps out in the summers. He has 150 clients and provides 6,000 pounds of fresh fruit to offices every week to locations as far north as Everett and south to Renton.

Tom says he “loves the Goodenough Community – it is so important to me.” Thinking like the businessman he is, he came up with the idea of advertising in the eView and encourages others to consider doing the same. “I’m thrilled to be the first advertiser.”

If you are interested in following Tom’s lead by placing an ad here, contact Kirsten Rohde (krohde14@outlook.com) to discuss terms.



### **Mark Nepo at Harmony Hill in May**

*This path is a continuous inquiry into what it means to be human, to be here, and to care for each other. My hope is that through this workshop you will deepen your conversation with life. That through your own path of obstacle and surprise, you will be opened to your gifts and become somewhat freed of all you carry. My hope is that this time together will support you in becoming skilled at living with both effort and grace.” – Mark Nepo*



Beloved as a poet, teacher, and storyteller, Mark Nepo is a bestselling author and one of Oprah’s favorite spiritual guides, using his gifts and his talents to elevate humanity. He returns to Harmony Hill May 7-8, 2018 to lead a special two-day workshop, **The Struggle to Be Real: The Journey of Transformation.**

As a poet, philosopher and teacher, Mark Nepo has been breaking a path of spiritual inquiry for more than forty years. This workshop affirms how precious this one life is and opens the chance we have to be fully alive and to be of use to each other and the world. Drawn from his years of teaching, Nepo explores how our hard work and authenticity ready us for meaning and grace. He unfolds how our sincerity and labor help us to survive and thrive through the journey of transformation. Being human offers a path of soul work that can help us find our way, as Nepo puts it, “to discover the story behind the story, and to find what can last.”



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- Happy 50<sup>th</sup> birthday, **Kim Hart** – February 23
  - Happy birthday, **Debra Hooper** – February 23
  - Happy birthday, **Rose Buchmeier** – February 27
  - Happy Birthday, **Annalise Callo**– February 28



### **NICA Monthly Meetings**

We've been having NICA Board Meetings on the 3rd Monday of each month, usually meeting @6:30 PM at Bengal Tiger, an Indian restaurant in the Roosevelt/Grn Lake area of Seattle. We settle in and order food, then start the business meeting at 7:00 PM, and try to wrap up by 8:30.

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## **Calendar of Programs and Events, 2017 - 2018**

What makes community meaningful and fun?. The richness of life in community comes in many ways – getting together informally over a meal ... celebrating a significant birthday with long-time and newfound friends ... working together in a creative endeavor ... collaborating in a work party ... thinking deeply with others about what it means to be fully alive and connected with ourselves, each other, and Spirit ... and more.

In the Goodenough Community, we recognize such ways to connect as expressions of living life fully and in communities of all kinds. Throughout the year we offer programs that help you participate in your own development, learn about relating well with others, and discover your potential to have a good time in life and with others.

We welcome your interest and your participation, and hope that you will join us at any – or many! – of this year’s events. More information about programs and upcoming events can be found on our website: [www.goodenough.org](http://www.goodenough.org)



**The Third Age:** Those of us age 60 and older have been gathering every other month, Friday evenings in Seattle. **Future meetings: March 2, June 1.** Contact Kirsten Rohde for more information: [krohde14@outlook.com](mailto:krohde14@outlook.com)

**The women’s program** is a long-established and ever-growing way for women to enjoy each other’s company, learn about themselves as women, and even perhaps to experience the Divine Feminine. Contact Hollis Guill Ryan for more information and directions to our West Seattle community home: [hollisr@comcast.net](mailto:hollisr@comcast.net). Dates: **Saturday 10 – 2 in West Seattle: March 3, June 9. Women’s Weekend: April 13-15 at Sahale.**



**The men’s program** is an expression of the best wisdom men have gathered from their life together—about what is a good man and how he could best express that in his own life. The fall gathering at Sahale will be combined with the white tent take down and continue into the rest of the **weekend as a men’s gathering. October 6-8, June 8-10** at Sahale. Contact Bruce Perler for more information: [bruce\\_perler@hotmail.com](mailto:bruce_perler@hotmail.com)



**Pathwork, a program of Convocation: A Church and Ministry.** On alternate Sunday evenings an interfaith circle of practice meets between 7:00 and 9:30 p.m. under the leadership of Colette Hoff. This is a time to learn together about our personal development, to talk out our chosen practices for the development of a spirit filled life, and to learn the skills of joining with others in service.

In the spring of this year, we studied the religion of Islam in our desire to understand this major world religion that is in the news so much. Our intention in studying Islam has been to help counter the negativity sometimes expressed towards Muslims by gaining understanding of their faith.

**Gatherings are at the Community Center in Seattle: Mar 4, Mar 11, 25, Apr 8, 22, May 6, 20, June 3, 17.**

Contact Colette Hoff for more information: [hoff@goodenough.org](mailto:hoff@goodenough.org)



### Summer Camp for Youth, June 24 – 30, 2018

A wonderful opportunity for children 9 to 12 to have a full camp experience in a beautiful setting with loving leadership.

Contact: Irene Perler, [Irene\\_Perler@hotmail.com](mailto:Irene_Perler@hotmail.com)

### Human Relations Laboratory, August 5 to 11, 2018

This intense and joyous week-long event is a communal experience of personal growth, and has been presented annually and is now in its 49<sup>th</sup> year! Contact: Colette Hoff, [hoff@goodenough.org](mailto:hoff@goodenough.org)



**Annual Community Day at Sahale: March 17<sup>th</sup>, 2018.** This gathering is foundational to all programs and events within the community. Come and be curious! Please contact Kirsten Rohde [krohde14@outlook.com](mailto:krohde14@outlook.com) for more information. *UPDATE: due to our decision to schedule the Memorial for John Hoff on March 17<sup>th</sup> we are postponing this annual community meeting.*

**The Goodenough Community Council** meets alternate Monday evenings in Seattle to discuss the day-to-day activities of the community and engage in planning, evaluation, and more. Contact Colette Hoff if you are interested: [hoff@goodenough.org](mailto:hoff@goodenough.org)  
**Council meetings are Feb 26,  
Mar 12, 26, Apr 9, 23, May 7, 21, Jun 4, 18**



### True Holidays Celebration, Saturday, December 1, 2018

Be part of this fun-filled family-oriented evening, and prepare yourself for the winter season (whatever faith tradition you follow) that fills your heart.

Contact: Kirsten Rohde, [krohde14@outlook.com](mailto:krohde14@outlook.com)

### Work and Play Parties throughout the Year.

Traditionally, the Goodenough Community sponsors work parties over Memorial Day weekend (May 25 – 28, 2018), as well as other times throughout the year, to express gratitude for the presence of our beloved retreat center, Sahale, and to experience the satisfaction of playing and working together.

We often gather at Sahale on the Labor Day weekend to enjoy the end of summer and you are welcome to join. This is also a great time for those who attend the Human Relations Laboratory to reconnect. We will have good meals together, relax, and possibly do some early harvesting of apples or other produce depending on what is ripe. To confirm your plans to come out to Sahale contact: Colette Hoff, [hoff@goodenough.org](mailto:hoff@goodenough.org)



### **Quest: A Counseling and Healing Center**

Our belief is that mental and emotional health is a prerequisite for spiritual well-being, collaboration, and the expression of compassion. Quest’s counseling and education programs, open to all interested individuals, focus on empowering individuals, couples, and family groups to be happier and more effective in relationships.

Call Colette (206-755 8404) or at Sahale – 360 275-3957. In Seattle, Colette meets with clients at the community center, 3610 SW Barton Street, Seattle 98106, as well as at Sahale.

