



For These Times We are In

Village eView July 8, 2020

Colette Hoff, Editor



Liberation

Colette Hoff, M.Ed.

As some of the residents at Sahale informally gathered on the 4th of July, the word *liberation* came up in our conversation. We talked about freedom being the result of the process of liberation. The definition confirms:

1. The act of setting someone free from imprisonment, slavery, or oppression; release.
2. Freedom from limits on thought or behavior.

We can be a liberators of our inner lives by examining limiting beliefs and ideas, old stories, and patterns that no longer serve us well or represent who we are now. In our outer life, we can continue to study the transpersonal nature of racism in our culture. Racism is in the air we breathe and each of us unwittingly participates in it. I am also inclined to include sexism and outdated attitudes toward sexuality, and our environmental crisis, the result of the abuse of our Earth. All of these issues are very physical and connected attitudes toward the body.

I explored several streams of study before coming upon this piece from a leftist Christian web site. I found it confirmed my perceptions. The following is an excerpt:

Liberation spirituality is not a detached, disembodied retreat from the problems of this world or our material bodies, nor is it an attempt to trade materialist analysis for abstract

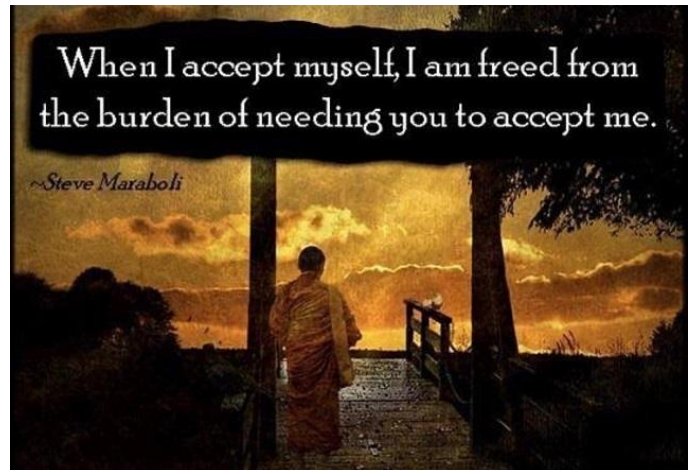
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The American Association for the Furtherance of Community
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religious rhetoric. On the contrary, liberation spirituality **is rooted in the body** and draws us deeper into (1) solidarity with others, (2) care for ourselves, and (3) critical awareness of the social and political realities that frame our lives. This kind of embodied spirituality is all the more important in a moment when we are thrust into the surreality of spatial appropriateness, surrounded by anxiety, alienation, and growing inequality and death tolls.

First, liberation spirituality is a call to solidarity, or care for the bodies of others. It attunes our ears to what Boff often refers to as “the cry of the earth and the cry of the poor” (a phrase that has rubbed off on Pope Francis), opening us out of ourselves and toward the other. In a global pandemic, that cry rises from countries like Venezuela, Iran, Cuba, and others, where imperialist sanctions are knowingly designed to make national crises worse; it rises from homeless communities, where resources are made even more scarce and police continue to harass the vulnerable; it rises from racialized people who are disproportionately at risk of contracting and dying from the virus; it rises from the incarcerated, where inmates fear they will be denied care. In hearing the cry of the oppressed, liberation spirituality does not condescend with philanthropy or charity, but looks for the material causes that give rise to this cry of the oppressed and imposes a demand that we act in order to change them.

One can move too quickly, however, from uncovering the causes of injustice to presuming one knows the perfect solution. For those committed to liberation, the spiritual discipline of examining oneself takes on new relevance . .



. . . It takes work, spiritual and discerning work, to resist the temptation to act as paternalistic guides for the oppressed, challenging ourselves instead to remain with and learn from the oppressed. Most importantly, however, solidarity is not symbolic or metaphorical, just as the cry of the oppressed is not symbolic or metaphorical. Solidarity requires risky intervention in a world that reproduces itself through bodily suffering.

Second, liberation spirituality requires care for our own bodies. Boff emphasizes that “the body is not something that we have but something that we are.” Bodies are fragile, formed by habit and repetition, and we need to consider how the bodies that we are adopt new forms, curves, aches, pains, and postures as we adjust to new routines. As a way of being in solidarity with the other, Boff counsels that we also have to explore our own “self-care” to remain centered and vibrant through uncertainty. . . .

. . . People in the West, and Christians in particular, have long separated our minds and bodies, so to see ourselves as embodied beings is to begin to undo a long and often opaque history of self-understanding. Moreover, to sit with and listen to the body can be a painful reminder of one's own oppression, which is always inscribed in the body. We might further discover surprising emotional reactions as we try to attend to our bodies and put ourselves in new shapes or poses. These are real and immense risks, and the liberation of self and others alike is not easy. Taking these risks, however, can prepare us to encounter our embodied selves more humbly, empathetically, and transparently, while revealing powerful structural influences on our lives.

Third, liberation spirituality is social and political. Care for the body, ours and others', also includes what Boff calls the "social body." "Taking care of the social body," he says, "is a political mission that requires severe criticism against a system of relationships that treats people as things, and denies them access to the commons, to the common goods that all human beings are entitled to, such as food, water, a piece of ground, sewage and garbage treatment, health, housing, culture, and safety."

Already in the 19th century, Karl Marx forcefully demonstrated in the first volume of Capital that capitalism relies for its reproduction on seizing what is common and then withholding it, a cruelty that becomes markedly worse in the middle of a viral outbreak. . .

. . . Concerned with the care and dignity of bodies, liberation spirituality requires a materialist analysis, that is, not looking to the sky for a secret, divine cause for the state of things, or naturalizing the calculated, political maneuvers of disaster capitalism, but looking around to discern the mechanisms and social relations that enable and exacerbate things like global pandemics. Such an analysis, it bears repeating, can only arise by remaining with and learning from the oppressed.



What practices, habits, and intuitions might follow from a spirituality of liberation? Which devotional practices might be challenged, and which might take on a new form? Would it change our understanding of spiritual life to see the study of imperialism or intentionally reading news reports about injustices as spiritual acts? Are our prayers said differently when we hear the cry of the earth and the cry of the poor? Answers to these questions can't be predetermined. But liberation spirituality, which calls us to care for the bodies of others, our own bodies, and the social body, places us on the path to finding the practices of spirituality, discovered in the struggle for justice.

Dean Dettloff is a freelance journalist and a PhD candidate at the Institute for Christian Studies in Toronto. His writing has appeared in Commonwealth, America, and Sojourners. He is also the co-host of The Magnificast, a podcast about Christianity and leftist politics.

<https://christiansocialism.com/liberation-theology-spirituality-pandemic-boff-betto/>

It seems to me we need to see all of these issues, sexism, racism, and environmental disaster as related and part of a whole picture of darkness that we can each do our part to liberate toward attitudes that are more body-focused, all bodies including our Earth.



A Cherokee symbol for liberation.

Announcing: **“A Social Response to a Disconnected World: A Virtual Experience”**

Wednesday, August 5 to Sunday August 9



The Goodenough Community is pleased to announce this summer’s personal-development event, a virtual experience, **A Zoom In!** The leadership group for the event known as the Human Relations Laboratory has been pondering how to approach an annual summer event with Covid all around us. It is clear that we want to offer a response to the many requests for something educational with a focus on personal

development.

The Lifeways Circle is proposing **The Zoom In** beginning, Wednesday August 5, at 5:00 p.m. with orientation and meeting-and-greeting. Following a break for dinner, we will resume at 7:30 p.m. The event will conclude on Sunday, August 9 by 3:00.

There will likely be two or three sessions per day with assignments for completion between sessions. Supporting material will be available prior to the Zoom In and throughout the event to help you prepare. Sessions will include a physical component. Assignments and preparation materials geared to help you stay in the experience will be suggested for the time between sessions, like a walk in the natural world.

While the schedule may vary from day to day, we anticipate a morning session from 9 to 12:00 including a small group break out. You will be encouraged to take time for yourself in the afternoon. Late afternoon might include “happy hour” or break out time. After a dinner break, there will be an evening session.



The suggested donation for this five-day experience is \$300. You may continue to register online. We are happy to refund anyone who has paid-in-full for a different kind of event, our in-person Human Relations Lab.

We will also be asking for a commitment to participate in the whole of the event to ensure continuity of the break-out rooms.

There will be more about the content in upcoming eViews.

Let Colette Hoff know of your interest and thoughts by emailing hoff@goodenough.org



Pathwork, a Program of Convocation: A Church and Ministry -

Rosemary Buchmeier and Barbara Brucker

Pathwork, a Program of Convocation: A Church and Ministry, offers you a spiritual home in which to rest and to share your heart and mind as you move through these confusing times. We come together under the leadership of Pastor Colette Hoff and find support and encouragement as we clarify our personal goals and develop the practices we choose for a spirit filled life learning from the world's Wisdom Traditions. Currently Pathwork meets via Zoom every other Sunday from 7:00 to 9:30 PM. You are welcome to join. Contact Colette: hoff@goodenough.org to get access to the Zoom link. The next gathering is Sunday, July 12.

You are welcome to join on Sunday, July 12, at 7:00 p.m. Please email Colette at hoff@goodenough.org to get access information to the Zoom call.



Watchcare



Congratulations Elizabeth

We look forward to celebrating your accomplishment with you. Thank you for your kindness!

In honor of John Hoff on his birthday, July 7, 2020

John, my heart is so full of you when I hear this song, I could just sing it from a mountaintop. It speaks to me of your life so fully and *deeply* lived- a true honoring of your life, your example, and your bigness of spirit and heart. You gave so much, without reservation, to the many lives you touched.

I love and carry you in my heart forever.

Nan

The Impossible Dream

[Andy Williams](#)

To dream the impossible dream
To fight the unbeatable foe
To bear with unbearable sorrow
To run where the brave dare not go
To right the unrightable wrong
To love pure and chaste from afar
To try when your arms are too weary
To reach the unreachable star

This is my quest, to follow that star
No matter how hopeless, no matter how far
To fight for the right
Without question or pause
To be willing to march
Into hell for a heavenly cause
And I know if I'll only be true



To this glorious quest
That my heart will lay peaceful and calm
When I'm laid to my rest

And the world will be better for this
That one man scorned and covered with scars
Still strove with his last ounce of courage
To fight the unbeatable foe
To reach the unreachable star



We will continue to speak out about the racial injustice in our country.



Now we (members and friends of the Goodenough Community) are taking a stand for love and equality over all the expressions of racism and injustice and inequality against Black people. We, as mostly white, will educate ourselves and learn to make a difference.

Four Lessons on Anti-Racism from Brené Brown and Ibram X. Kendi

We are collectively facing a moment where people are hearing the call from Black communities and rising to action. We need to work for change on every level—supporting individual change, social change, and policy change—in order to fully acknowledge and end racism.

This rich conversation between professor Ibram X. Kendi, the *New York Times* bestselling author of *How to Be an Antiracist* (as well as the upcoming *Antiracist Baby*) and the Director of the Antiracist Research and Policy Center at American University, together with research professor, author, and podcast host Brené Brown offers us clear and heart-opening lessons to integrate into our anti-racist toolbox. Read a few highlights here, and be sure to listen to their full interview.

1. Our identity is changing from moment to moment

Nobody, regardless of race, says Kendi, is simply racist or anti-racist in a static way. “What we say and do about race in each moment determines what, not who, we are.” It isn’t helpful to fall into essentialist categories around race, says Kendi, because we all have the ability to change our behavior as we gain awareness—and we have the ability to admit when we’ve made mistakes: “Essentially, to be anti-racist is to admit when we’re being racist.”

“What we say and do about race in each moment determines what, not who, we are.” It isn’t helpful to fall into essentialist categories around race, says Kendi.

2. The opposite of racist isn’t non-racist, but anti-racist

“Once you understand what a racist idea and a racist policy is,” says Dr. Kendi, “you begin to realize there’s a fundamental contrast to that, and that contrast is not some sort of neutrality.”

For example, between ideas of racial hierarchy and its opposite, racial equality, there is no grey area in the middle where we can say our actions are neither racist nor anti-racist. Similarly, there’s no neutral ground between justice and injustice. To say there is a middle ground, you’re “creating this category for yourself” in order to dodge responsibility for what we have said or done, says Kendi.

3. The root of racism is self-interest

The history of slavery and continuing racism serves a purpose for those in positions of power. “There’s a specific reason why you had so many powerful Americans trying to convince white Americans that Black people were inferior,” says Kendi. “It was out of their own self-interest.” However, even when most white people do not *intentionally* benefit from inequality, it’s normal to have a self-defensive reaction to being called racist. Brené summarizes: “I think there are people who don’t want to be in the racist category, because there’s so much shame attached to that.”

4. Shame does not lead to social justice

Holding ourselves and others accountable for racist actions is critical, but *feeling shame* for having acted in racist ways is not helpful—and here’s the difference between the two. Kendi uses a powerful analogy to explain why we need not bring shame to the effort of dealing with our own racist conditioning. In America, says Kendi, it’s as though racist ideas are constantly rained on your head: “You have no umbrella, and you don’t even know that you’re wet with those racist ideas,” because *the ideas themselves lead you to believe that you’re dry*. “Then someone comes along and says, ‘You know what, you’re wet, and these ideas are still raining on your head. Here’s an umbrella.’ You can be like, ‘Thank you! I didn’t even realize I was drenched.’”

We all need to cultivate the ability to have honest conversations, accept that we will make mistakes along our anti-racist path, and to commit with love to walking this path anyway. To do this, we need to practice listening and understanding deeply. When we find ourselves able to step into a role of genuine vulnerability, in this moment, we can see more clearly where racism and injustice stem from. Holding this awareness, we can begin to walk the long path of change with presence, compassion, and courage.



The Camas Plant

Kirsten Rohde



I've been interested in the Camas family of bulb plants. I just planted a couple giant camas in our beginning food forest. They grow as bulbs with lovely flowers in the spring. They are a food source historically in this region. They also represent a piece of the history of indigenous people. I became interested when I read about the work to restore the cultivation of camas, especially within the Coast Salish tribes. I've tried to establish camas bulbs before along the stream without success but trying again as I feel that this is one of the necessary plants to have present on our land, originally the home of the Twana, a sub group of the Coast Salish people.

Coast Salish Camas Cultivation

- By Russel Barsh and Madrona Murphy
Posted 4/26/2016

HistoryLink.org Essay 11220

Camas (*Camassia spp*) bulbs were harvested and baked as a sweet, fructose-rich food by Native Americans throughout the Great Basin and the Pacific Northwest. Camas meadows or "prairies" were often burned periodically and carefully tended to maintain productivity. Moreover, in the Salish Sea, including the inland salt waterways of what became the state of Washington, there is historical and ethnographic evidence that camas was grown in marked, cultivated fields that

were meticulously hoed, weeded, and periodically replenished with bulbs collected from wild camas populations. Gardens were privately owned and processed camas was an important item of trade. These camas gardens are just one indication (others include additional cultivated plants and herds of dogs raised for their wool) of the agricultural aspect of pre-Contact Coast Salish societies, which has often been overlooked. Camas cultivation paved the way for Coast Salish peoples' rapid adoption of potato cultivation by the 1820s if not earlier, and potatoes largely supplanted camas as a dietary staple by the 1860s.

Terralingua.org: Revitalizing Camas Lily Culture in Lekwungen Territory

Ahh, camas lily season. From California up to southern British Columbia—where we're located here at [Terralingua](#)—the Garry oak meadows are awash in waves of beautiful purple-blue flowers. Not just another pretty bloom, the camas holds a place of special significance to the Coast Salish peoples of the Pacific Northwest. The plant's edible bulbs were a starchy staple of the local First Nations diet up until the early 1900s.

In the wake of European colonization, camas lily cultivation and harvests were suppressed along with many other Coast Salish traditions. In recent years, however, there has been a resurgence in camas awareness and education. In places like the traditional territory of the Lekwungen people (Songhees)—the area we now refer to as Victoria, British Columbia—Indigenous leaders are increasingly sharing their traditional knowledge of camas in guided walks, pit cook demonstrations, and more.

University of Victoria's Kwetlal Restoration Project:

In the past decade, the University of Victoria introduced the camas lily to its campus grounds as part of the Kwetlal Restoration project. (The word *kwetlal* means “camas” in Lekwungen, the language of southeastern Vancouver Island's Coast Salish people.) In a related paper entitled [Restoring the Traditional Ecological and Cultural Ways of Coast Salish Land](#), the authors wrote:

Traditional foods, like camas, are fundamental to preserving cultural identity and improving “health, food security, and food sovereignty of First Nations communities (Beckwith, 2002).” Accompanying these foods is a set of “language, belief systems, songs, stories, and social structure” integral to their culture (Turner, 2008). Also inextricably linked with traditional foods is information of the habitats in which these plants grow and an understanding of the technology needed for harvesting, cultivating, and preparing the foods. Therefore, by restoring these foods, First Nations may begin remembering the traditional ways that were lost to European colonization and their cultural, and ecological significance. (2014, Anne Franklin, Dave Manning, Blair Lekness, Kelly Toots, Laura Tassie, Brainne Knox, and Kayla Ginter)



Mindful Mike's Blog: My Freedom Road

Mike deAnguera

Do I find freedom by copying the successes of others? This is something I have done most of my life and for me the answer is no. In fact I paid a very high price trying to be like others.

My dad was certainly a role model but I didn't want to do the kind of work he did as a banker and business developer. I remember all the cocktail parties he took my mom to. That was how he got customers for his bank.

But I did want to go to college. Why did I want to go to college? Because I was led to believe this was the road to success. I did not like college. It felt like high school only 4 times as fast. I did graduate with a degree in Political Science. I don't know why I chose that major except it had no heavy math and statistics. What to do with my degree? I figured somebody would be impressed with it out there in business and corporate land.

Bit by bit I built my career until I was really isolated and miserable. Then some friends showed me another way. I could leave my former life and come out here to Sahale. I took that path and have no regrets.

It took a community to help me become free. A community valuing me as a person which the business world never did.

My dream was middle class heaven. That's what my folks gave me. A nice home in a nice neighborhood like Carlton Park in Seattle.

Now I live in a house. A 170 sq. ft. home surrounded by my Sahale friends. I have my choices of places to hang out. Right now I am typing up this article on the deck of Tum Tum. Nice view. One I will never tire of.

Notice I have not focused on things like meditation and yoga. One can take classes in these things and get good at it I am sure. But freedom needs to be being able to choose the kind of life I want to lead. One that is free of career definitions. Free of career definitions. This is the first time in my life I have seen careers in this way.

The company I wish to keep is now extremely important to me. These are the folks I will thrive with enabling my growth as a person. At work the others can bring me down or restrict me. We were all competing with each other.

The best path for me is throwing my lot in with people sharing common dreams and ideals. I found such a place at the Goodenough Community. I certainly could never have created community on my own. It took the Goodenough Community to even show me the value community. I think of our work aways: Esther, Yoela, and Vuk. Esther and Yoela shared their Jewish Heritage through Shabbat every Friday evening. Vuk shared stories of working on a sailing ship.



We celebrated Yoela's 21st birthday yesterday in a space Esther and Yoela helped created in the car port next to the Weavery. Lights strung up. Saris and other cloths defining the colorful space. Ordinary tables brought together to create this amazing outdoor space where we could eat, have birthday cake, and play games. It is an outside space with a roof over it. A good alternative to Potlatch during the summer months. And, we had a great dinner and wonderful desserts.

Esther, Yoela, and Vuc were free to share their talents with us and feed us fresh ideas. I am amazed at what our young people including Marley Long and Josh Demers can contribute to our community.

This is a place to learn to be an artist. It does not need to be confined to a 'career'.

Look, I can even be a biker! At least in my mind. Of course part of me wants to be a forest monk as well. They do exist in Buddhist practice. Thanks, Drai Schindler for dressing me up.



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Programs and Events of the Goodenough Community

While we are in an unknown time, these dates represent our intention.

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



The Goodenough Community’s governing body, the **General Circle**, meets Monday evening for light dinner & business at hand. In 2020, our meeting schedule will be TBA.

Human Relations Laboratory, August 2 to 8, 2020

This intense and joyous week-long event is a communal experience of personal growth and relational development within a rich culture with art, music dance, song, drama and more. This summer we will celebrate 50 years! Contact: Colette Hoff, hoff@goodenough.org

Cancelled but See information herein on A Virtual Experience, August 5-9, 2020
“A Social Response to a Disconnected World: A Virtual Experience”

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. For more information, contact Elizabeth Jarrett-Jefferson.



True Holidays Celebration, Saturday, December 5, 2020

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 Elizabeth Jarrett-Jefferson for more information.



The Third Age - Those age 60 and older have been gathering every other month, Friday evenings in Seattle. Contact Kirsten Rohde for more information: krohde14@outlook.com

The Men's Program

Our **Men's Circle** is an expression of brotherhood and practice with wisdom, gathered from own lives, other men's work advocates and the founders of this circle. The semi- annual men's weekend will hopefully be in June. Stay tuned. For more information, contact:

bruce_perler@hotmail.com

Pathwork, a Program of Convocation: A Church and Ministry - Pathwork, a Program of Convocation: A Church and Ministry, offers you a spiritual home in which to rest and to share your heart and mind as you move through these confusing times.



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Summer Camp for Youth NEW DATES for 2020!

In 2020, Camp will begin Monday June 22 and will close on Sunday, June 28. *Summer Camp is a wonderful opportunity for children 9 to 12 to have a full camp experience in a beautiful setting with loving leadership. If you have interest or know someone who might be, please contact Colette Hoff, hoff@goodenough.org*



Work and Play Parties throughout the Year. Traditionally, the Goodenough Community sponsors work parties over Memorial Day weekend (May 22 to 25, 2020)

Cancelled

as well as other times throughout express gratitude for the presence of our beloved retreat center, Sahale, and to experience the satisfaction of playing and working together. Please email hoff@goodenough.org with information about what may be coming up. It is a great time to bring friends to share Sahale!

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) if you find you need to talk out your feelings regarding the crisis.

