

# Social Creativity

## The Village View

May 5, 2021

Colette Hoff, Editor

### Upcoming Events, on Zoom:

- Community Women's Gathering, May 8
- Third Age, Friday May 21
- Pathwork, May 23

### Social Creativity *Requires* Relationship

We are at the time of year when about 20 leaders set aside a day to join together on Zoom with the goal of being creative together. The creative focus is the **2021 Human Relations Laboratory, August 8-14**, in-person, at Sahale.

At our annual meeting, April 24, we spent some time highlighting the essence of Lab and here is some of what we learned:

- Being removed from everyday distractions, allows time to focus on the people and the environment.
- Practice is encouraged for building skills and practicing taking risks in relationship.
- The desire to grow ourselves and continue life-long learning is a valued goal of the Lab. The Lab provides multiple opportunities to learn about one's self, an area rich in learning.
- Many of the Lab leadership chose this event to challenge and stretch their creativity in a way that is more difficult in everyday life.
- Several comments were made about the mystery that happens when we get creative juices flowing together. The outcome is always more than any one person could manage alone.

Some of us are committed to bringing forward teachings we were given by John L. Hoff in the 1980s and 1990s while training for leadership for the Lab.

### 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

*Social creativity occurs when **all** gifts and abilities are being used to the fullest and are choreographed **for the good of all**. It should involve all aspects of the skills of collaboration, heart to heart communication, using relationships, as well as one's own integrity. In social creativity every one of the skills and abilities we have is called for in the course of the creative act.*

~John L. Hoff

We learned how to organize our creativity to fully support each other, to draw out each other's gifts and, most importantly, we learned to get ego out of the way and not be ruffled if things changed in the moment and my "thing" didn't get used. We learned that ego suffers in social creativity because what is going on among a group is not about individual performance.

*The creative process contains the process of ego-emptying, or of giving up, or of surrender to the process itself. The whole curriculum of the Goodenough Community teaches aspects of the little ego deaths necessary for creativity.* ~John Hoff

We learned not to make decisions about specific elements---what song to use, what point to make, what exercise to use—in program planning until we knew what kind of energy was in the whole group and what we wanted energy to be as leaders. We learned to read the energy of the whole and its parts.

When we followed these principles, the results were clearly the right thing to enhance learning and deepen feeling. Many elements of the Goodenough Community culture have beautiful stories that come through Labs over the years. Individuals have also been able to integrate these ideas as direction for life.

*Relationship is a creative process. Creativity does not occur in a vacuum. To consider one's self creative alone is an egoic idea. We need each other to create because **more will emerge** within the relationship between and among two or more people. Thus, actors need an audience. Artists to show their work. An orchestra requires the participation of the audience as well as all musicians working together.*

~ John L. Hoff



I look forward to choosing relationship again as a source and aspect of growth—leaning into connection even though I might be uncomfortable, shy, and out of practice!

You can expect more articles like this one over the next few months as we prepare for the 2021 Human Relations Laboratory. Hope you will consider joining this amazing socially creative event.

## **Social group may be key to fostering creativity** by University of Queensland

Creativity and genius are commonly seen as attributes of an individual, but new research indicates the role played by the surrounding group may be just as important. A brief excerpt.

... The role of the group, or community, is also highlighted in providing both the audience for creativity and the nurturing environment in which it can happen, the researchers argue.

"Creativity does not take place in a social or cultural vacuum," Professor Haslam said.

"Some might suggest we don't need to fund the Arts, or invest in Universities, because there will always be a handful of exceptionally creative people who can come up with good ideas when they are needed.

"But our research shows you can't just rely on creativity to spring from nowhere.

"Artists, writers and scientists often do their most creative work when collaborating with one or more people—with like-minded friends, colleagues and peers."

Dr Adarves-Yorno said the research findings show it is acceptance by the group – or rejection by the group – that ultimately determines the value of creativity.

"For the creativity of individual creators to be celebrated, and to make a difference in the world, it has to be enthusiastically embraced by others," she said.

Professor Haslam poses the question of whether, if Mozart were alive today, he would be writing symphonies. "It's unlikely, and without a well-funded and publicly valorised group of classical musicians to nurture and encourage him, it's probably more likely that he'd be writing jingles for laundry detergent," he said.

An important finding from the research was that in order to get the best out of creative individuals, society needed to invest in the groups that made certain forms of creativity possible.

"Even Steve Jobs needed a group to treat his ideas seriously and to cultivate them," Professor Haslam said.

"Indeed, it was precisely because people refused to be 'trapped by the dogma of another person's thinking', that Jobs' idea of the personal computer was initially dismissed as lunacy."

<https://phys.org/news/2013-10-social-group-key-fostering-creativity.html>





### Another Post card from the Annual Meeting

Drai Schindler

Greetings all,

A simple note from a resident of Sahale. It was a journey gathering materials to represent the year, and a pleasure to share it with you. I felt proud of us, all that was accomplished and the strength of our community during an incomprehensible world crisis. It felt just wonderful seeing so many of your faces on screen for the annual report, we sure have missed you. After the reporting was complete, I experienced a palpable energy of reassurance and delight that the Goodenough Community and Sahale **more than survived the year of change and trials**. I believe, deeply believe, this was accomplished entirely because the roots upon which this community is built...without such bones of structure, relationship, understanding, compassion and intention... it might have been a very different year. I am grateful for the privilege to be woven into this fabric. - Drai



**Goodenough  
Community  
PO Box 312  
Tahuya WA  
98588**



## Programmatic News & Events

### An Invitation from the Goodenough Women's Culture

*By Hollis Ryan and Elizabeth Jarrett-Jefferson*

**W**e met last month in April after our last in-person meeting over a year ago. As we passed the one-year anniversary of the pandemic and as we look ahead with hope for a real end to isolation, I have continued to reflect on how different life has become. I wonder about the lasting effects of these changes. How is my own inner world changed by the experience of the whole world?

Some of these reflections are gloomy, some are hopeful. And I am cheered, in my isolation, by the signs of spring, more sunshine, warmer weather, flowers beginning to bloom with renewed vigor.

The women of the Goodenough Community have the opportunity to enjoy each other once again via Zoom. **On Saturday, May 8, we will meet from 10AM until 2PM** as a time to replenish our lives as women. [The first weekend in May has traditionally been the time for our annual in-person weekend for women, but our format has changed because of the Pandemic.] This is a chance to share in each other's real lives. Please send an RSVP to Hollis so that we can be sure to include you in the Zoom call....

**And please make a note - the Zoom URL is:**

<https://us02web.zoom.us/j/6521958190>

(Colette's Zoom space)

It will make us happy to see all of you again soon!

## Third Age

Our next Third Age gathering is set for Friday, **May 21 at 7:00PM**, and we hope you'll be able to attend. How is your "Third Act" going? What's been happening in your life that you'd like to share? Our meeting will begin on Zoom at 7 p.m. and the Zoom link will be sent on Friday. Looking forward to seeing you. Warm regards, [Kirsten](#) and [Joan](#).

## Memorial Day Weekend @ Sahale

*Colette Hoff & Elizabeth Jarrett-Jefferson*

**W**e are inviting you to spend time at Sahale over Memorial Day weekend, e.g., May 28 – 31. Sahale is inviting guests who are vaccinated; but if you are unvaccinated, we will make special accommodations for you. *We must know in advance if you want to attend as space is limited.* If you would like to attend, please email [Colette](#) or [Elizabeth](#) as soon as you can and include the dates you are requesting to arrive and depart. *Thank you!*





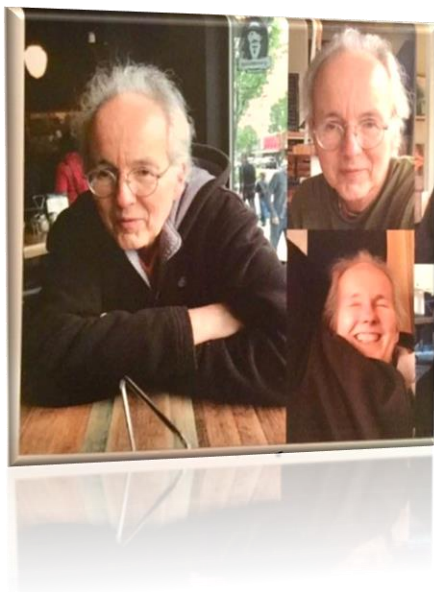
## Save the date!

This summer's Human Relations Laboratory will be held

August 8 to 14, 2021.

We are praying for an in-person Lab.

*Let Elizabeth know of your interest.*



## Our Sympathy

We have learned of the passing of Mark Anderson, husband and long-time partner of community friend Janette Brown, on Friday, April 23, at home. We send our love and condolences.



# plantapalooza

a living goodenough fundraiser

APR 22 - MAY 12



## YOU ARE INVITED TO SAHALE FOR OUR FIRST PLANT SALE!

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Welcome to the garden corner!  
This spring the Natural System  
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The intention behind  
this call to action:

- 1 Food security
- 2 Seed sovereignty
- 3 Developing a healthy relationship  
with food

### QUESTIONS

I hope to answer within and among community:

- 1 Where does our food come from?
- 2 How long does it take to grow one  
vegetable?
- 3 What is the size of homegrown fruits  
and vegetables?
- 4 What do homegrown fruits, and  
vegetables taste like?
- 5 Why is having a direct relationship to  
food important?

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## *Veggies*

### **VEGGIE BABIES**

### **INVENTORY**

Heirloom Broccoli (2 pack) 25

Bok Choy (2 pack) 10

## **FRUITS**

### **FRUIT BABIES**

### **INVENTORY**

Banana Pepper 38

Mixed Cherry Tomato 36

Heirloom Tomato 30

Viva Italian Sauce Tomato 8

## **FLOWERS**

### **FLOWER BABIES**

### **INVENTORY**

Tall Marigold (4 pack) 25

Calendula 22

Cosmo (2 pack) 4

Zinnia (2 pack) 2







*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 People of Color. We, as mostly white, will educate ourselves and learn to make a difference. We will continue to speak out about the racial injustice in our country.*

This is a particularly interesting article! Editor

## The Significance of Uncle Tom in the 21st Century

From Yes Solutions Journalism



A lobby card featuring a still of James B. Lowe as "Uncle Tom," and Virginia Grey as "Eva," from the 1927 silent film adaptation of "Uncle Tom's Cabin."

PHOTO BY LMPC VIA GETTY IMAGES

BY CHERYL THOMPSON FEB 11, 2021

Published nearly 170 years ago, Uncle Tom's Cabin by Harriet Beecher Stowe had a profound impact on American slavery. But Uncle Tom is not a relic from the 19th century: This complex figure still has a hold over Black politics. In fact, the Uncle Tom stereotype is quite possibly the most resilient figure in American history. He has survived pandemics, lived through 33 presidents (including President Joe Biden), and remains the most recognizable Black character in history.

While most people know that Uncle Tom is the titular character of Uncle Tom's Cabin, few people know how and why this literary character has transformed since his initial appearance. Why is Uncle Tom still alive in the 21st century?

### Stowe's Uncle Tom

The bestselling novel of the 19th century, and the second bestselling book of that century (after the Bible), Uncle Tom's Cabin first appeared in the United States in 1851 as a serialized work of fiction published one chapter at a time, in the National Era, a weekly abolitionist newspaper edited by Gamaliel Bailey.

Today, we do not necessarily think of novels as shaping national identity. However, in 19th century America, Stowe's vision of Uncle Tom constructed a form of Black manhood that deeply affected the nation. Despite being ripped from his wife and children, chained and sent off in a coffle with other enslaved men and women, let down by even a "good master," and beaten, finally to death, Uncle Tom does not ever speak ill of anyone. He is loyal, passive in the midst of White violence and dies as a martyr.

Since then, various Black men have been called “Uncle Toms.” From Dr. Martin Luther King Jr. to former President Barack Obama, at some point, they were accused of being too passive or a sellout to the race.

### **Legalized Rights Did Not Translate to Reality**

In the 1896 landmark case, Plessy v. Ferguson, the U.S. Supreme Court ruled that African Americans had access to the legal system, equal to that of Whites, but they had to maintain separate institutions to facilitate these rights. The ruling institutionalized a racial hierarchy that placed Whites at the top and Black people at the bottom in nearly every facet of public life. To live in North America meant that one had to choose not only between racial loyalty and disloyalty, but also between life and death. Survival meant performing servile roles as Uncles and Mammies, in public or on the job.

In this environment, Black people were forced to acquiesce to the White public’s desire to perpetuate the servile relations of slavery. Black men and women who violated these Jim Crow norms risked their homes, jobs, and lives.

For survival in a racially segregated environment, the Pullman sleeping car porters, for instance, Black men who were employed on the railways of North America, had to perform the role of, and were measured against the image of, a servile Uncle Tom.

In Canada, the only reference for Uncle Tom is at Uncle Tom’s Cabin Historic Site. The former home of the Rev. Josiah Henson, who lived from 1789 to 1883, has been turned into a museum to showcase Henson’s life, as founder of the Dawn Settlement in Dresden, Ontario, for fugitive African Americans. Stowe’s novel was loosely based on Henson’s biography, The Life of Josiah Henson, Formerly a Slave, Now an Inhabitant of Canada published in 1849. The museum documents Henson’s life but also reaffirms his connection to Stowe’s Uncle Tom. The insatiable appetite of the White North American public for a docile, symbolically emasculated Black male archetype and the Uncle Tom controversies that follows them, speaks profoundly to how monumentally resistant to change this character has been.

### **From Servant to Sellout**

In the decades after the novel, Uncle Tom transformed into a stereotype of Black masculinity characterized by docility, castrated sexuality, a happy-to-please-Whites attitude with a safe, child-like essence, at the same time. Shirley Temple’s blond ringlets paired with Bill “Bojangles” Robinson’s soft-shoe routine in their “buddy” films of the 1930s is one example of the cinematic repackaging of Stowe’s Uncle Tom and his child-patron, Little Eva.

The servile Uncle Tom has been reproduced in Joel Chandler Harris’ Uncle Remus tales published in the 1880s, later adapted by Disney for Song of the South. Uncle Tom also became a feature at blackface minstrel shows known as “Tom shows.” Later, he mutated into commodity spokespeople such as Rastus the Cream of Wheat trademark and Uncle Ben.

The concept of the sellout Uncle Tom, however, is characterized by the idea of a Black man who appears only interested in serving Whites, the government, corporations or “the system”

generally. The insult is meant to connote that these men, these “Uncle Toms” will ensure that White needs come before the needs of both the Black community and themselves.

Men (or the fictionalized characters of men) who have faced accusations of being a sellout Uncle Tom include the film roles of actors like Sidney Poitier and, later, Bill Cosby during the height of his fame in the '70s and '80s, as well as Christopher Darden during the O.J. Simpson trial (not to mention O.J. himself), and even athletes like Tiger Woods.

Black people hate him, but it also seems we cannot live without him. The trope is especially brought up when it comes to political figures. Some political careers have been marred by Uncle Tom accusations. This includes people like Supreme Court Justice Clarence Thomas, and more recently Kentucky's Attorney General Daniel Cameron.

### **Foils for Black Social Progress**

The challenges that are brought to contemporary Black men in positions of authority, power, and prestige who are either in service to White institutions or become the public spokespeople for White companies are very real.

The reason these Black men are accused of Uncle Tomism is that communities suspect them of thwarting Black social progress. It is a reliable trope called upon during moments when a Black individual is perceived by the Black community as maligning the race in to win favor with White authority and institutions.

Beyond politics, we are surrounded with imagery of Black men who serve one purpose: to make the public (imagined as White) feel safe. They are useful only if they are clearly committed to the American way of life, which is to say consumer culture. From Uncle Remus there to sell White childhood innocence, Uncle Ben to sell rice, and even Michael Jordan's squeaky-clean image, this image of Black masculinity has had a firm grip on what it means to be a Black man in North American society.

A package of Uncle Ben's rice is displayed at a Safeway store on June 17, 2020, in San Anselmo, California. Mars, the maker of Uncle Ben's rice, is considering a change in branding over concerns of the brand being based on a racial stereotype. Photo by Justin Sullivan/Getty Images.



Why can Uncle Tom not just fade from memory, as have so many other characters from other mid-19th century novels?

Stowe may have created this character to support the abolition of slavery. However, through constant reinvention and reproduction, Uncle Tom will continue to exist if the Black community remains divided on how to live within a capitalist system built on slave labor.



Yet this figure also reminds us to look deeper and to ask difficult questions about how we choose to relate to White society and its institutions. Uncle Tom will persist as long as anti-Blackness persists.

This article is adapted from Cheryl Thompson's forthcoming book, **Uncle: Race, Nostalgia and the Politics of Loyalty** (Coach House Books). This article was originally published by The Conversation. It has been published here with permission.



Mindful Mike's Blog: Social Creativity  
Mike de Anguera

It takes creative spirits to produce a Human Relations Lab and Sahale. A willingness to think outside the box. Dr. John L. Hoff was willing to do that. He also needed people around him who were open to his creative ideas.

Otherwise he would have been an ordinary pastor of a church. Maybe some of us would have attended that church. Our relations would have just been on the surface because religion is about putting out some kind of dogma. Not a desire to dig deep and create something different.

My current home here at Sahale also required some creative thinking. I only learned about tiny houses last year. Now I have a comfortable bedroom of my own.

Last night we watched the Sound of Music in the Swamp complete with vegetarian brats in sauerkraut. I have not seen this movie in over twenty years. I first saw it in 1965 when I was 10 years old. It sure was good to see it again. It almost felt like the last 56 years never happened. I got much more out of the movie than I did as a kid. This was an excellent example of what we could create together. Of course we had all the latest in theater technology.

We also had a dinner with a Kentucky Derby night for Sam Staatz who is staying with us. All the right food with the Derby playing in the background.

I like fish and chips and was able to enjoy them thanks to Irene Perler. On May 14<sup>th</sup> St. Nicholas Church will host a fish fry. So you see? I really can have whatever fun I wish to right out here at Sahale with my friends.



A group of us picked nettles to make sun tea. The group included Josh DeMers, Marley Long, Presley Harrington, and myself. You can see Presley picking nettles in the left hand photo. Would you believe I could not remember what nettles looked like? Serrated leaves on a long slender stem. Harmless, right? But if I had touched a plant without gloves I would have had a painful experience. This proves we can have adventure without ever leaving Sahale.

Processing the nettles involved picking the leaves of the cuttings we had gathered.

Today my brother Paul and his wife Pat visited me here at Sahale. This is the first time I have seen them in person in over a year. Thanks to our COVID shots we can travel a bit more freely now. Hopefully the time will come when I can visit them in Seattle. I showed them around Sahale including our new beach. Elizabeth Jarrett Jefferson made egg salad sandwiches for lunch and Colette Hoff made a delicious black/blue berry crisp.

It takes social creativity on the part of all of us to keep our community together. I need to be stimulated with experiences and new ideas otherwise I grow stale. Our creativity will enable us to not only survive but thrive.

Here is Josh climbing through the rafters in our new wood shop building. Now that takes daring! This is what is sometimes necessary in executing our creative plans.







# *Derby Day at Sahale* Written by Draí

“Downright satisfying!” — John Schindler, my Southern-born husband

**S**am was the inspiration that brought this event to life! He offered to make us “real mint julips” for the Derby on Saturday. As we later learned with drinks in our hands... Sam proved himself to be a Julip maestro, wizard, ace, hotshot, maven, cracker-jack... you get the point. What fun! Then in true Goodenough collaboratory form it grew into an event - we are very good at turning just about any gol dern thang into a hootananny!

I took on the Derby Dinner. It was very interesting to research traditional derby foods and their history. The menu:

**THE HOT BROWN** This is the most famous and classic derby recipe that was created in 1926 at the Brown Hotel. I referred to it as a heart attack on a plate (very Southern, full of carbs and fat, mmmm.) Basically it is an open faced hot sandwich. You layer it starting with two pieces of white bread toast, add turkey and tomatoes, then slather it in sauce... more like a thick, cheesy bechamel gravy...wow. You toast it to brown, add more cheese and top it with bacon strips of course in the deliberate shape of a cross. Cracked me up.

**BURGOO** This stew recipe predates the Civil War. It is a 3 meat and 2 meat broths, vegetable stew. It was not designed this way to be fancy, it was created to use what bits and parts you had in any given moment and is rather maleable what you toss in. “Back then” the meats were racoon, squirrel and possum. I would have loved to try that...but we opted instead for venison, pork and beef with things like mushrooms, corn, potatoes, okra, tomatoes, garlic, onion, spinach. We did a vegetarian version leaving the 3 buddies out. As a cook, what was most fascinating to me was the lack of seasoning. Salt and Pepper only. This of course makes sense to the era, they did not do fancy things like curry, sesame oil, cummin in backwoods Kentucky. Or if they did, they did it in secret next to the still.

**BENEDICTINE** This Louisiana staple party dip was, actually one of my favorite flavors. Benedictine was invented near the beginning of the 20th century by Jennie Carter Benedict, a caterer, restaurateur and cookbook author in Louisville, Kentucky. Benedict opened a kitchen for providing catering services in 1893, and in 1900 opened a restaurant and tea room called Benedict's. The Benedictine is super simple to make of hand-wrung minced cucumbers and onions added to creamy cheese with Tabasco, dill, and cayenne. I had made it ‘heat light.’ In the cooler overnight it must have taken some clogging lessons because Derby Day it ended up being pretty hot. oops. The spicy lovers enjoyed the fresh, brightness of cucumbers with the zing!



**CORNMEAL SPOONBREAD** The dish is of Native American origin, our first knowledge of it in was in the 1700's. It was commonly called Awendaw or Owendaw. The first print recipe for spoonbread appeared in "The Carolina Housewife" cookbook by Sarah Rutledge in 1847. Now it is known as the Southern Souffle... Lots of steps to make and one simple step to spoon it into your mouth!

And theeeeen...the magnum opus. Drum roll please...

**CHOCOLATE PECAN BOURBON PIE** (sigh with a smile!) The title says it all.

As far as trying these Southern Culture recipes, I believe we agreed hands down, Sam's Mint Julips and this pie...

**"...were the gad night a livin', bees knees, best dern,  
mighty good Potation n' Pie! Lan sakes alive!"**

Presley, (my sideby, bless her pea-pickin' heart,) and I were "done fixin' to layout supper." We were busier than a moth in a mitten...when stealthily Sam, under a handsome Panama, set up his Drink Depot!! The dude even has his own professional ice shaver HA! The excitement grew. Dressed in classic southern seersucker and linen, looking fine as frog hair split four ways, he tinkered and fiddled and got ready to serve us. (Note to reader: Sam is not a tinkerer or a fiddler but those were just two southern words I could not pass up to evoke ambiance!) What Sam IS, is just downright awesome! So glad he is here!

Finally the invitation was sent...to honor the CRAZY BIG HAT tradition of the Derby in Sahale form... and we were off to the races! I offer my thanks to Wiley and the Hoff children for the use of the fab friends that became the centerpiece of our racetrack table. Who knew dinosaurs, zebras and elephants were in the starting gates on Saturday too?! Gotta love diversity!

The guests arrived and serving up Southern... we had a jamboree, in our hats, with spirits of the South in hand, laughter abound, food and great company! It was great fun to watch Sam spin out Julips and to listen to peoples experiences of how the Mint Julip changes as the ice melts! We were plumb full up and about as happy as a clam at high tide!

**Well that just dills my pickle. THANKS SAM! That possum's on the stump!**

(Translation: That's as good as it gets!) —Drai, who still does not know who won?!



*Updated through June 2021*

## **Programs and Events of the Goodenough Community**

*Because of our unpredictable times,  
dates and descriptions shown represent our plans for now.*

Community is about adapting to change, and that has been the case with the pandemic as we have adapted many of our ways to connecting, many of which are via Zoom.

Throughout the year our intention is to offer programs that help you participate in your own development, learn about relating well with others, and help you discover your potential to have a good time in life and with others.

Information about programs and upcoming events can be found on our website:  
[www.goodenough.org](http://www.goodenough.org)



**The Goodenough Community's governing body, the General Circle, meets twice monthly, 7:00 PM, via Zoom.** Below are dates for our spring meetings:

- May 10, 24
- June 14

For additional information, contact [Elizabeth Jarrett-Jefferson](#)



**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.

*May annual gathering – May 8, time TBA.* For more information, contact [Hollis Ryan](#).



**The Third Age** - Those age 60 and older have been gathering monthly, Friday evenings. 7:00 PM. With the pandemic, meetings are virtual. Contact [Kirsten Rohde](#) for more information.

- May 21 is our next gathering

**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. A weekend is planned from June 4 & 5, 2021.



**Pathwork, a Program of Convocation: A Church and Ministry** – Pathwork offers you a spiritual home in which to rest and to share your heart and mind as you move through these unpredictable 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, gaining wisdom from the world's faith & wisdom traditions. All are welcome to join. Meetings are held via Zoom on alternate Sundays from 7pm to 9pm. Contact Colette: [hoff@goodenough.org](mailto:hoff@goodenough.org) for Zoom information. *\*Note the next Pathwork will be May 23.*



**True Holidays Celebration, Saturday, December 4, 2021**

We are planning our 2021 event! Hold this date on your calendar. We traditionally hold this event on Mercer Island. Stay tuned for details.



**Human Relations Laboratory, August 8 to 14, 2021**

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 52 years! Contact: Colette Hoff, [hoff@goodenough.org](mailto:hoff@goodenough.org)

**Work and Play Parties throughout the Year.** Traditionally, the Goodenough Community sponsors work parties over Memorial Day weekend as well as other times to 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](mailto:hoff@goodenough.org) with questions during these times of the Pandemic.



**Quest: A Counseling and Healing Center**



Our belief is that mental and emotional health is a prerequisite for spiritual wellbeing, 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 pandemic crisis.*



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