



# *The Village View*

*May 18, 2022*

Marjenta Gray & Joan Valles, Editors

## *Coming Up—*

- **Memorial Day Weekend**, May 27- 30
- **Celebration of Colette's Life**, May 29, 1pm
- **General Circle**, May 23, 7pm
- **Tent-Raising at Sahale**, June 10-12

## **Staying Open**

*Marjenta Gray*

I was so surprised that I felt quite calm and peaceful, after the first shock that Colette had passed. The experience of being with her and so many others who visited her the last week of her life was a tender and profound experience. The concentration of love was almost palpable in the gentle cloud that surrounded Colette and her transition. I felt buoyed by it for days. I felt Colette with me and us, wanting all who loved her to go on, be happy, and embody the love and teachings she devoted her life to extending.

Now, it has been almost a month and I've felt myself slipping several times into a pit of grief, with scatterings of indecision, irritability, and the heaviness of depression. In times past, I would have called Colette, but she is no longer here. I take a breath and remember that there are many other community friends who love me and will be supportive if I make the effort to call. Today I called Joan, my most long-time friend. Joan used to get impatient with me when I was emotional, but we have both grown, and today she listens compassionately, and I take responsibility for my own feelings. We have both grown so much since we entered the Goodenough Community together 30 years ago.



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

***www.goodenough.org***

American Association for the Furtherance of Community Convocation:

A Church and Ministry / Mandala Resources, Inc.

Sahale Learning Center / The EcoVillage at Sahale

As I think about staying in my best Self, to engage all I need to do in my life, it seems necessary to stay open. Open to Colette within me, open to my own best qualities, open to other people, and open to the grief that may pop up. If I can remember to stay open or re-open if I forget, the answers always seem to present themselves. Taking time alone is great but closing off can become a cage.



Last Thursday, I attended the last of a series of classes my brother, Tommy was teaching on Zoom. This 6<sup>th</sup> session of the Intro to Meditation focused on the Divine Abidings, or Bramaviharas; the four Buddhist virtues. They are Loving Kindness, Compassion, Sympathetic Joy, and Equanimity. Colette practiced all of these positive qualities, and taught them at Pathwork and at least one Lab, referencing the books of Rick Hanson. I remembered that I and everyone who chooses can use meditation, self-reflection, and practice to access these qualities.

John and Colette's teachings were based on the belief that relationships are our greatest source of learning. Practicing the Divine Abidings increases peace and happiness in relationships, including our relationship with ourselves. Each positive quality has its own 'near enemy' and 'far enemy' which can pull us astray, like the wind pulling a sailboat off course. We must train the heart to stay on course, tacking first right, then left until we are back on the path.

I found an article in Lion's Roar inspiring on the topic of these noble virtues: "The Four Highest Emotions," (1/14/2019), excerpted from Ayya Khema's book "Visible Here and Now: The Buddha's Teachings on the Rewards of Spiritual Practice."

"When we think of love, we have ideas that are purely personal and, on the whole, quite fanciful. They are based in general on our desire to be loved, from which we expect fulfillment.

In reality, love fulfills only the one who loves. If we understand love as a quality of the heart, just as intelligence is a quality of the mind, then we won't deal with love as people customarily do. As a rule, we divide our hearts into different compartments, for lovable, neutral and unlovable people. With that sort of divided heart, there's no way we can feel good. We can be "whole" only with a heart united in love.

True love exists when the heart is so broadly trained that it can embrace all human beings and all living creatures. This requires a learning process that is sometimes hard, above all when someone turns out to be very unfriendly or unpleasant. But this condition can be reached by everyone, because we all have the capacity for love within us.

Every moment we spend on the training of our hearts is valuable and brings us a step further along the path of purification. The more often we remember that all our heart has to do is love, the easier it will be to distance ourselves from judgments and condemnations.

The far enemy of love is obviously hatred. The near enemy of love is clinging. Clinging means that we're not standing on our own two feet and giving love; we're holding on to someone. It often happens that the person we cling to doesn't find it especially pleasant and would be glad to get rid of this clinger, because he or she can be a burden. And then comes the great surprise that the love affair isn't working—but we clung so devotedly! Clinging is thus called the near enemy, because it looks like real love. The big difference between the two is the possessiveness that marks clinging.

Such possessiveness proves, time and time again, to be the end of love. True, pure love, so famed in song and story, means that we can pass it on and give it away from the heart without evaluation. Here we have to be on the lookout to recognize the negativity within us. We're always searching for its causes outside ourselves, but they're not there. They always lie in our gut and darken our heart. So the point is: Recognize, don't blame, change! We must keep replacing the negative with the positive. When no one is there to whom we can give love, that doesn't in the least mean that no love exists. The love that fills one's own heart is the foundation of self-confidence and security, which helps us not to be afraid of anyone. This fear can be traced back to our not being sure of our own reactions.



The second of the four divine abodes—the highest emotions—is compassion, whose far enemy is cruelty and whose near enemy is pity. Pity can't give others any help. If someone pours out her heart to us and we pity her, then two people are suffering instead of one. If by contrast we give her our compassion, we help her through her trouble.

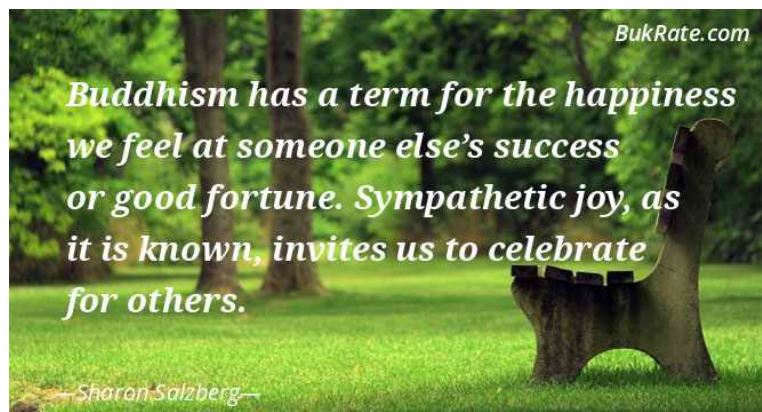
It's very important to develop compassion for oneself, because it's the precondition for being able to do so for others. If someone doesn't meet us lovingly, it will be easier for us to give this person compassion instead of

love. It's easier because now we know that this person who comes to meet us unlovingly is angry or enraged, is most definitely unhappy. If she were happy, she wouldn't be angry or enraged. Knowing about the other's unhappiness makes it easier for us to summon up compassion, especially when we've already done so with respect to our own unhappiness.

The third of the four highest emotions is sympathetic joy, whose far enemy is envy, consisting of greed and hatred. The near enemy is hypocrisy, pretending to oneself and others, which we believe is sometimes necessary.

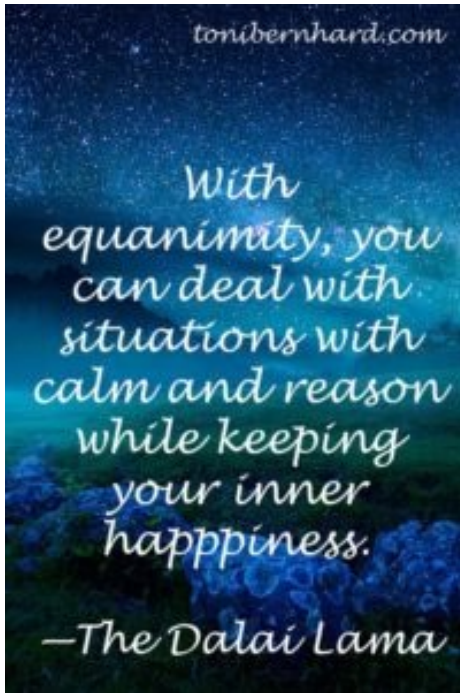
We think these are just little white lies that can readily be forgiven.

Sympathetic joy is rightly understood when we see that there's no difference between people, that we're all a part of whatever is momentarily existing in the world. So if one of these parts experiences joy, then its





joy has come into the world and we all have reason to share in it. The universal will replace the individual when we have experienced and tasted it in meditation. Our problems won't let up as long as we try to support and secure the "me." Only when we begin to put the universal over the individual and to see our purification as more important than the wish to have and get, will we find peace in our hearts.



The Buddha called the fourth and last of these emotions the greatest jewel of all: equanimity. It's the seventh factor of enlightenment, and its far enemy is excitement. The near enemy is indifference, which is based on intentional unconcern. By nature we take an interest in everything. We would like to see, hear, taste and experience everything. But since we have often been disappointed by our incapacity to love, we build an armor of indifference around us, to protect us from further disappointment.

But that only protects us from loving and opening ourselves to the world of love and compassion. What clearly distinguishes equanimity from indifference is love, for in equanimity love is brought to a higher development, while in indifference love is not felt at all or cannot be shown. Equanimity means that we already have enough insight so that nothing seems worth getting worked up over anymore."

I've noticed leaders in the community stepping up, staying open and practicing the lessons John and Colette taught for so many years. Like Colette demonstrated, practicing staying open with

loving kindness, compassion, sympathetic joy and equanimity, we are working at building a sustainable community.

I hope you can stay open and loving to yourself and others in this unusual time. Please reach out if you need support and join the Goodenough Community with any of our events, if you feel called.

Namaste.



## Staying Open to Hope

Joan Valles

"Time never stands still. It's always moving on. The past is beyond our control, but the future is still in our hands. To shape it we should use our intelligence and make efforts now. Although our present situation may not be happy, we can change it.

There is no use in becoming demoralized. In the past, small communities could remain cut off and inward looking, but today technology has given us one human community in which we can work together. I look forward to positive change."

*His Holiness the Dalai Lama*

**T**his mini teaching from the Dalai Lama recently appeared in my *Facebook* news feed and got me thinking about hope in our community home and then about hope in our country and our larger world. I am very hopeful about the future of our Goodenough Community. We have lost our beloved co-founder and leader, Colette; we are grieving her loss, and we are discovering how deeply she lives inside of us. We can ask ourselves, "what would Colette do?" and often the answer is forthcoming. Colette loved life; she didn't want to die, and she was disappointed that her time was so short, but she didn't give in to hopelessness. That wasn't in her nature. She gave us her love, wisdom, and attention. She gave us hope.

Looking back there were times in our community's history when our future seemed in doubt. The reason was often financial. We had bills to pay, obligations to meet, and not enough money to meet them. I don't quite remember the occasion--it may have been around the time of a True Holidays celebration--when we were each given a small bottle labeled "Hope" with a sweet scent inside. Now and again when I was feeling blue, I'd dab on some of the scent. It helped. And thanks to John and Colette Hoff and some of our stalwarts, we kept going.

When I reflect on the state of our country and our world today, it's more of a stretch to stay hopeful. My own life is good. My family, my friends are good people. There are many many people doing good in the world. I'm grateful. But I've lived a long time and observed a lot, from Pearl Harbor (yes, I was six and I remember the day) to Ukraine. I am dumbfounded by the lunacy, the greed for power, the egos gone nuts, the fear and downright bad manners of those vying for public attention while the world literally burns and people are dying from a deadly virus. (My initial list was more inflammatory, but I've pared it down. Hope you'll indulge me. And, yes, I admit to some of those faults in me from time to time.)



"How hope can keep you happier and healthier," is the title of an article excerpted in the Greater Good magazine, written by Everett L. Worthington Jr., professor emeritus of psychology at Virginia Commonwealth University, and teacher of positive psychology. Of his four suggestions for maintaining hope, two stand out for me: Choose a "hero of hope," (e.g. Churchill, Nelson Mandela, Colette Hoff...) and engage with a religious or spiritual community. "Amidst a community of like believers, people have drawn strength, found peace and experienced the elevation of the human spirit, just by knowing there is something or someone much larger than them."

Where do I go for hope? Community and aren't I lucky!



*Joan, the author, being celebrated by family and community friends*







*You are invited to a  
Celebration of Life for*

*Mary Colette Hoff*

**Sunday, May 29, 2022, 1:00 PM**

*Sahale Learning Center*

*2901 NE Tahuya River Road, Tahuya WA*

*Please bring warm clothing, shoes for walking the land, and your  
stories and memories of Colette*

*We also invite you to bring snacks and beverages to share*

**Please RSVP**

*Elizabeth Jarrett-Jefferson*

[Elizabeth.ann.jarrett@gmail.com](mailto:Elizabeth.ann.jarrett@gmail.com)

Keep an eye on your email for more details about this event.

Dinner will be served. Please RSVP so we can plan.

Thank you!

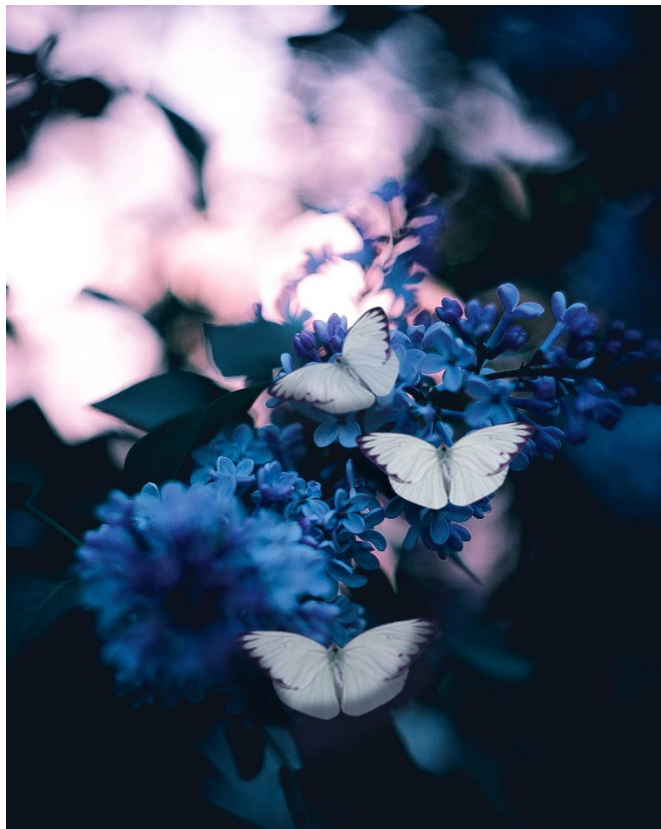


## **Memorial Day Weekend at Sahale Learning Center May 28-31**

*We'll gather to care for Sahale, be together and celebrate Colette on Sunday.  
**Stay tuned for more details soon!!***



*The supreme accomplishment is to blur the line between work and play.*  
-Arnold J. Toynbee, historian (14 Apr 1889-1975)





# STAND UP SPEAK UP

*Now we (members and friends of the Goodenough Community) are taking a stand for love and equality. We will continue to speak out about the injustices in our country and in the world and to advocate for peace. Today, in light of the controversy over Roe vs Wade, Monica Simpson speaks out in a NY Times guest essay about systemic racism and reproductive rights.*

## To Be Pro-Choice, You Must Have the Privilege of Having Choices



*Monica Simpson, the executive director of  
SisterSong Women of Color Reproductive Justice Collective.  
Credit...David Walter Banks for The New York Times*

**By Monica Simpson**

**Guest Essay, NY Times, April 11, 2022**

*Ms. Simpson is the executive director of SisterSong Women of Color Reproductive Justice Collective. Her organization is the lead plaintiff in SisterSong v. Kemp, challenging a Georgia anti-abortion law.*

As a queer woman who grew up in North Carolina, I learned at an early age that my Blackness could be a source of great joy — but it could also pose a threat to my safety and autonomy.

In middle school, white boys laid their hands on me without my consent when I sharpened my pencil. To travel through town, I had to pass a building dedicated to Senator Jesse Helms, a champion of modern-day anti-abortion laws. It was all a daily reminder of the tight grip that whiteness had on my full liberation. I did not consent to that either.

Systemic racism is built into every facet of our society, including sexual and reproductive health. In 1973

the U.S. Supreme Court decision in *Roe v. Wade* affirmed the constitutional right to abortion, barring states from banning abortion before the point of fetal viability. But too many states, especially in the South, interpreted and applied the decision as strictly as they could get away with, disproportionately affecting women of color.

In the decades since, lawmakers have enacted hundreds of dangerous restrictions that have made getting an abortion nearly impossible for many poor women and women of color. In 2021 alone, over 100 anti-abortion bills that restrict or ban abortions were passed in 19 states. This summer, the Supreme Court could deliver a lethal blow to *Roe v. Wade*.

As devastating as that outcome would be, it's important to keep in mind that *Roe* never fully protected Black women — or poor women or so many others in this country. That's because *Roe* ensured the right to abortion without ensuring that people could actually *get* an abortion. People seeking abortions in America must consider: Do I have the money? How far is the nearest clinic, and can I get there? Can I take off work? Will I be safe walking into the clinic? For more privileged people, these questions are rarely a deterrent. But for many women of color and poor people, they are major obstacles. That's how white supremacy works.

It didn't help matters that almost as soon as *Roe* was decided, lawmakers started rolling it back. The Hyde Amendment, which first passed three years after *Roe*, bans coverage of abortion through federally funded programs like Medicaid. In addition, 34 states and the District of Columbia bar the use of their state Medicaid funds for abortions except in limited cases.

The Hyde Amendment has made it very difficult for many women to afford an abortion in America, and that affects women of color the most: In 2019 women of color made up a majority of women insured through Medicaid. As a result of all this, many women have had to carry unwanted pregnancies to term.

This has ripple effects on people's lives. According to the decade-long Turnaway Study, women who seek an abortion but are unable to gain access to one are four times as likely to eventually live in poverty as women who were able to get the procedure. Their families suffer, too. Black children are three times as likely as white children to grow up in poverty and live in a food-insecure household.

On top of that, women of color in states with restrictive abortion laws often have limited access to health care generally and a lack of choices for effective birth control. Schools often have ineffective or inadequate sex education. In almost every aspect of reproductive health, women of color today are more likely to experience racism and discrimination in the U.S. health care system. We have poorer health outcomes compared with white women. Black women are three times as likely to die of pregnancy-related causes as white women. And police violence cuts short the lives of too many of the babies we do have.

These are complex problems, and they will require complex solutions. As such, we can't afford to focus on our sexual and reproductive lives with a single-issue lens. We must consider the ways in which all social justice issues intersect and affect the way we are able to make decisions about our bodies and the creation of our futures.

One hurdle toward achieving that goal is that for decades, white-led reproductive rights organizations were the default, and the experiences of those leaders are not the same as the experiences of people of color. That's why reproductive justice organizations — groups like SisterSong, focused on grass-roots organizing campaigns, promoting policy change and providing education for our communities — have

been calling for changes in leadership and representation. We have made progress on that front, but we need to build on it.

What we need is a culture shift.

My experiences navigating my sexual identity and reproductive health inspired me to become an activist and organizer, but for many years the organizations I was part of were led by white men. It wasn't until much later that I learned about a group of Black women who called themselves Women of African Descent for Reproductive Justice. In 1994 it took out an ad in The Washington Post and Roll Call to proclaim to the world that our reproductive freedom cannot be boiled down to a single issue. When I was introduced to the reproductive justice movement, it was the first time I was exposed to Black women leading and owning their stories and bodies, and that was powerful. Their work was the road map that grounded my own.

In my state, Georgia, Black women-led organizations have led the charge in pushing back against unjust laws that disproportionately affect our communities and challenge our autonomy, from voting rights to abortion access. People of color don't have the privilege of focusing on only one issue — everything is connected. Reproductive justice has always been more than just being “pro-choice.” To be pro-choice you must have the privilege of having choices.

The fight for reproductive justice must be led by those most affected. To build collective power, we need a deeper investment in B.I.P.O.C.-led organizations. We also need to normalize sharing our abortion stories, whether we had one or held the hand of someone at a clinic. And we need to work to elect, appoint and confirm officials who are aligned with reproductive justice values. It's not enough to just show up when an anti-abortion law reaches the Supreme Court — we need to bring that energy to our local school boards, state legislatures, attorneys general offices and every election.

It is our duty to hold everyone accountable at every level, every day, because our lives depend on it. And because Roe might soon be gone. But we can imagine a better world, one in which we have not just the minimum, but stand at the mountaintop: true reproductive justice.





## Annual White Event Tent Raising

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*Norm Peck*

ou are invited to an inclusive, all-hands weekend of Service at Sahale on **June 10, 11 & 12**. Each year in late May or early June, a group of Goodenough Community members and friends gather to put up the 40-foot by 60-foot event tent. Because it's a big tent, it's a big deal. Many hands make it light work and good shared time together. Through the summer, the tent will host many gatherings, as well as our Human Relations Laboratory in August. We will gather again in October to take down, clean and carefully store the tent fabric cover, aluminum frame and dance floor deck panels. In addition to help with installing the dance floor, tent frame and fabric placement and power and lighting setup, help in support roles such as kitchen/meal preparation and even music to share are always welcome. The Men's Culture of the Goodenough Community will provide leadership for the service weekend, and the Men's Circle will meet at times for planning, check-in and evaluation purposes. The service opportunity is not intended to be limited to men only, rather to be open to anyone wanting to be of service to and together as a community.



### **Mindful Mike's Blog: The Hope of Sahale**

*Mike deAnguera*

What do we have to offer the world? Friendship. That's the most important ingredient of all. Imagine a world where friendship was paramount. Not military or industrial dominance. Friendship is what attracted me to the Goodenough Community in the first place.

What do we trust in now? Our nuclear bombs. Our Trident Submarines lay in wait for the order to launch their doomsday weapons. As a nation friendship is not one of our strengths or priorities. We spend tons of money on our nuclear bombs even though they only insure our annihilation.

In school my folks told me to defend myself against bullies. It was necessary to be tough and strong. Friendship was not valued. Who predominated in my school experiences? The bullies.

If as a culture we really valued friendship what would we have? Schools? Businesses? Churches? Cities? Towns? Nation states? Governments? Careers? I am not opposed to any of these. I just wonder if they are necessary. We all assume they are yet tribal society didn't have any of them. They got along just fine without them.

Fortunately we do have an alternative to all the above. We have built an experimental community right out here at Sahale: one we have been working on for the past 50 years.

Now we share Sahale with our friends from other communities. We benefit from what they can offer us.



Cities and towns can put a barrier between me and the beautiful pond scene. But even out here I can hear jets, small planes, and traffic on our road. I can even feel the energy of nearby urban areas such as Belfair and maybe Seattle and Tacoma.

Once again I am drawn to the wisdom of people like Henry David Thoreau. He knew another way was possible. One didn't have to follow a path leading to poverty for the many along with destruction of all kinds. Ugliness doesn't have to be the rule.

How can we support each other as friends? Well friendly connection is the first step. We cook, do dishes and laundry for each other as well as shopping. Saves a lot of individual car trips and gas.



*The Editors, quite a while ago*

## Programs and Events of the Goodenough Community

*Community is about adapting to change, and that has been the case with the pandemic as we have adapted many of our ways to connect, most of which are held on Zoom. Throughout the year we intend to offer programs that help you participate in your own development, learn about relating well with others, and help you discover your potential for having 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)*



### Human Relations Laboratory, August 7 – 13, 2022

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. In 2022 we will celebrate 53 years! Contact: [Elizabeth Jarrett-Jefferson](#) or [Kirsten Rohde](#)



**The Goodenough Community's governing body, the General Circle**, is currently meeting weekly on Monday evenings, 7 PM on Zoom. **Spring Dates** Weekly in May and June. 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. For more information, contact [Hollis Ryan](#).



**The Third Age** - Those age 60 and older have been gathering monthly, Friday evenings, 7 PM by Zoom. Contact [Kirsten Rohde](#) for more information.



**The Men's Program** - Our Men's Circle is an expression of brotherhood and practice, with wisdom gathered from our own lives, other men's work, advocates, and the founders of this circle. The Men's Culture of the Goodenough Community will be meeting and providing leadership for a Sahale Service Weekend on June 10, 11 & 12. Years of experience putting up and taking down the big White Tent annually, and caring for each other through the process, offer us the experience from which to lead in this



**Spring Dates:**

- 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. This year's Memorial Day gathering will include a celebration of the life of Colette Hoff on Sunday, May 29.

