



*Courage is not the absence  
of fear but rather the  
judgment that something  
else is more important  
than fear.*

~ Ambrose Redmoon

# The Village eView

July 16, 2014

Colette Hoff, editors

## 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**

July 18-20, Creativity Weekend,  
July 20, Sunday gathering, on Mercer Island  
August 10 to 17, Human Relations Laboratory  
August 23, XV Cancerversary, Mercer Island  
August 29-September 1, Labor Day weekend

**Courage** is the ability and willingness to confront fear, pain, danger, uncertainty, or intimidation. **Physical courage** is courage in the face of physical pain, hardship, death, or threat of death, while **moral courage** is the ability to act rightly in the face of popular opposition, shame, scandal, or discouragement.

Relational courage involves the desire and ability to talk through tensions with others, in order to experience resolution.

### Regarding Courage

John L. Hoff

When I was a student and living in Berkley, CA, I had the privilege of hearing Parker Palmer speak several times. He is perhaps one of a dozen men whom I considered a model of a person and a profession I feel called to in my own work. I have read several of his books and recommend his most recent, *Healing the Heart of Democracy: The Courage to Create a Politics Worthy of the Human Spirit*, which was chosen by Spirituality & Practice as one of the best books of 2011 on contemplation and social activism. This book has been one of the supportive resources for our Lab theme this year, which involves having the courage to talk things through in relationships. It takes courage to talk things through whether we are thinking about a friendship, a marriage, a family, a work team, or a community.

Our theme this week is courage and it is one of the core values of the organization he founded and leads—The Center for Courage and Renewal. Of courage he writes, “Courage: for people who’s vocation is serving others, courage is need to persevere and to be whole-hearted in the often overwhelming circumstances in which we are trying to make a difference/whether that be in the life of a child, family, patient, congregation or community.”

Parker Palmer, a Quaker, has been an activist focused on education, community, leadership, spirituality and social change. He holds a PhD. in Sociology from the University of California in Berkley. In 2011, he was named an Utne Reader visionary, “one of 25 people who are changing our world today.”

Parker Palmer refers to the process of talking things through as a means of renewal for “ourselves in which we renew ourselves, recall our commitments, and where important changes can happen in us and around us. As we are renewed, we in turn can contribute to the renewal of our professions, work places, and communities.” Choosing my own words: when we possess the courage to talk things through with each other we find ourselves in the process of renewing our lives through renewing our agreements and clarifying our values.

If you have not known the work of Parker Palmer, I certainly encourage his web site, <http://www.couragerenewal.org/parker/>

### **More on Courage**

A number of us adults who were serving the annual summer camp for 9 to 12 year olds were remarking on the courage it must take for these youthful adolescents to do the developmental work their age requires them to do. They are “middle schoolers” choosing to move from the helplessness of childhood toward the self-reliance of young adults. And, they do this with a set of emotional handicaps playing havoc to their minds and body—**hormones**. Their work is to express their courage as a unique self and a respectable person when most adults around them are focused on the way in which they are noisy and willful. For myself I enjoyed their enthusiasm for life and the way they cooperated with their leaders to create a safe environment and a good learning experience. “Hooray for the courage our young people have!” It is also right to appreciate Irene Perler, Camp Director, and the adults who supported her. (*See her article on page 5.*)

Happiness  
is a form of  
**courage.**

### **John’s response to requests for his comments on aging**

I’m somewhat surprised by a number of serious requests for me to share what it is like to be aging and retiring. So . . . at Summer Camp last week I accepted my difficulty in letting go of my support of young people wrestling doing “inner work” and the world as they grow up. I enjoyed their courage and felt a fresh respect of their parents who also need courage as they guide and manage kids through the years of adolescence. It is a pleasure to work for an organization that encourages both freedom **and** learning to be responsible.

I have been experiencing my own courage to live and serve over the last few weeks as I endured a complete heart block that has led to me now to having a **pace maker** for my heart. I am feeling considerably more energy with my new spark. I am also aware of the courage Barbara Brucker is exemplifying as she deals with cancer and the challenges of receiving chemo therapy. I am also encouraged by the way a number of members and friends of our community are facing into the challenge this upcoming lab presents to us all: to have the courage for talking things through: values, lifestyle issues, relational problems, and community decisions. It has been many years since I have felt as many people concerned about being courageous in

conversation and renewal. I'm discovering that old age challenges us to give up our self-indulgence—"Old age is not for sissies!"

**There follows an article by Parker Palmer on this general subject and our call to leadership.**

## Parker Palmer's Thirteen Ways of Looking at Community (...with a fourteenth thrown in for free)

**Parker J. Palmer, Founder**

July 10, 2014

*"The salvation of this human world lies nowhere else than in the human heart, in the human power to reflect, in human meekness and human responsibility."*

Václav Havel

"The Inner Edge,"

August/September 1998

*[Note] The title, and only the title, was inspired by the poem "Thirteen Ways of Looking at a Blackbird," by Wallace Stevens (see [www.poetryfoundation.org/poem/174503](http://www.poetryfoundation.org/poem/174503)). The subtitle was inspired by late-night TV infomercials. This writing is from Thirteen Ways of Looking at Community, Parker J. Palmer, 1998*

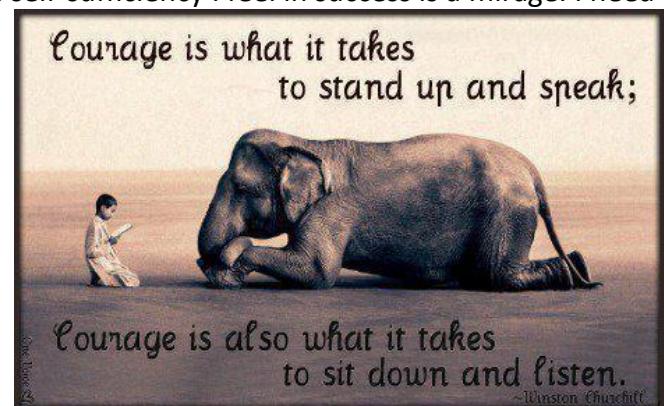
- I. Whether we know it or not, like it or not, honor it or not, we are embedded in community. Whether we think of ourselves as biological creatures or spiritual beings or both, the truth remains: we were created in and for a complex ecology of relatedness, and without it we wither and die. This simple fact has critical implications: community is not a goal to be achieved but a gift to be received. When we treat community as a product that we must manufacture instead of a gift we have been given, it will elude us eternally. When we try to "make community happen," driven by desire, design, and determination—places within us where the ego often lurks—we can make a good guess at the outcome: we will exhaust ourselves and alienate each other, snapping the connections we yearn for. Too many relationships have been diminished or destroyed by a drive toward "community-building" which evokes a grasping that is the opposite of what we need to do: relax into our created condition and receive the gift we have been given.
- II. Of course, in our culture—a culture premised on the notion that we must manufacture whatever we want or need—learning to relax and receive a gift requires hard work! But the work of becoming receptive is quite unlike the external work of building communal structures, or gathering endlessly to "share" and "solve problems": receptivity involves inner work. Community begins not externally but in the recesses of the human heart. Long before community can be manifest in outward relationships, it must be present in the individual as "a capacity for connectedness"—a capacity to resist the forces of disconnection with which our culture and our psyches are riddled, forces with names like narcissism, egotism, jealousy, competition, empire-building, nationalism, and related forms of madness in which psychopathology and political pathology become powerfully intertwined.

III. We cultivate a capacity for connectedness through contemplation. By this I do not necessarily mean sitting cross-legged and chanting a mantra, though that may work for some. By contemplation I mean any way one has of penetrating the illusion of separateness and touching the reality of interdependence. In my life the deepest forms of contemplation have been failure, suffering, and loss. When I flourish, it is easy to maintain the illusion of separateness, easy to imagine that I alone am responsible for my good fortune. But when I fall, I see a secret hidden in plain sight: I need other people for comfort, encouragement, and support, and for criticism, challenge, and collaboration. The self-sufficiency I feel in success is a mirage. I need community—and, if open my heart, I have it.

IV. The most common connotation of the word “community” in our culture is “intimacy,” but this is a trap. When community is reduced to intimacy, our world shrinks to a vanishing point: with how many people can one be genuinely intimate in a lifetime? My concept of community must be capacious enough to embrace everything from my relation to strangers I will never meet (e.g., the poor around the world to whom I am accountable), to people with whom I share local resources and must learn to get along (e.g., immediate neighbors), to people I am related to for the purpose of getting a job done (e.g., coworkers and colleagues). Intimacy is neither possible nor necessary across this entire range of relationships. But a capacity for connectedness is both possible and necessary if we are to inhabit the larger, and truer, community of our lives.

V. The concept of community must embrace even those we perceive as “enemy.” In 1974, I set off on a fourteen-year journey of living in intentional communities. By 1975, I had come up with my definition of community: “Community is that place where the person you least want to live with always lives.” By 1976, I had come up with my corollary to that definition: “And when that person moves away, someone else arises immediately to take his or her place.” The reason is simple: relationships in community are so close and so intense that it is easy for us to project on another person that which we cannot abide in ourselves. As long as I am there, the person I least want to live with will be there as well: in the immortal words of Pogo, “We has met the enemy and it is us.” That knowledge is one of the difficult but redeeming gifts community has to offer.

(Editor’s note: You may read the remainder of this article at the end of this eView on page 20)



# News From Summer Camp

## Summer Camp Memories

Irene Perler

This year's summer camp has left me with good feelings about our goal to help youth think about their own lives and how they want to live them. I, too, am thinking about my life and what it takes to be a "good person" and living the way I want to live. Isn't it extraordinary to give children at the age of 9 the

message that it is their job to grow up into the person they want to be, to take charge of their lives and to dream and then the encouragement to think about their parents as being friends to them as much as anyone else in their life? I can't say I ever thought this way when I was young, but it is a nice addition for our campers to get such messages from the morning circle and the fire circle at the end of the day. Our camp elder and teacher is John Hoff. He tells stories of his times with natives in Alaska to illustrate how natural the tribal way of life was and how everyone knew that it was their job to grow up and be a good Indian and that it was something that they would learn together. John's stories fill the child and the adult in me each year at Summer Camp and I love to experience how he gets the attention of children in a way that they can manage. He doesn't get angry with them when they are squirrely but he does help them know how he'd prefer they behave and how to be friendly to themselves and to others. He seeds all these ideas and sometimes it seem they aren't listening, but then other times you can tell when something sinks in and a child demonstrates the very kindnesses or understanding and support that John describes.

This year we were preparing for a very small number of children when in the last 2 weeks we got last minute registrations to end up with 23 campers from the ages of 9 to 14. We had four counselors, two new and two returning. We were training new counselors about their job of befriending and leading a group of 8 youth in their clans. They were each very motivated to learn and had been campers in the past, now wanting to see how the other half lived.

Several of the older campers, too, were natural leaders and wanted very much to have more



experiences of leading others, either to coach them in how to throw a Frisbee or how to sing along and how to together with a good attitude when that is what is needed.

One of our experiences this year was to blaze a new trail to the river from the “fishing village” the children created over the last three years. It was hot, sweaty and demanding work and the first two days were spent just finding a way through with some routes that simply didn’t go to the river but followed closely alongside it. It could have been discouraging except that the teamwork that developed in the clans with the inspiration and good attitudes of some of the older campers working for their clan leaders. At one point the oldest clan leader Marcus felt that it might go better if there were “under bosses”. He assigned a responsible and positive camper to help him encourage the others in the clans. It worked and the job became smoother. Changing things up and trying on roles within the job made it more interesting of an endeavor. The counselors worked together to figure out how to go about the job and decided that one clan would be the scouts, the next would be the trail beaters and the last clan focused on making bridges where there were muddy spots. All and all, by the fourth day of morning activities, we had a new trail. It was named by group process “Horsefly lane”. There were several suggestions, but this one really got the most votes in an eye closed vote. It was an appropriate name. We had a formal opening with the counselors cutting a ribbon that was held tight across the opening by all the campers. Two guides took John, Colette, Tom and Bruce on a walk through the newly named trail and we all celebrated the accomplishment.



There are other stories about: the beautiful mosaic project that Elizabeth led with help from Gretchen Whitlatch, Canoeing at quiet time, archery with Bruce and several students bringing their own bows from home, raccoons that invaded on the last night, the Frisbee fun and skills games and of course silly songs like Black Socks that newer go to the laundry, and this story tells about the collective work accomplished this year. Now we have another way to a different swimming hole...an old one really...its not as deep as our favorite one from years before, but the one upstream is now filled in from last year’s flooding and several newly downed alders in the river. Change is inevitable. We found a new route together...what a nice image, don’t you think? Everyone was older somehow at the end of the week, satisfied and ready to go home to consider that a family is a place to practice friendliness.

Thank you so much to each of the crew that made camp possible this year: Telling stories, cooking, dishes, activities, leadership, campfire, water safety, watering plants, arts and crafts, archery, and so much more! Well done team!

- John Hoff,
- Colette Hoff
- Elizabeth Jarrett
- Tom James
- Bruce Perler
- Gretchen Whitlatch
- Elias Yako
- Josh Demers
- Mike Deanguera
- Kirsten Rohde
- Marcus Hellstern
- Melody Watson
- Molly O'Connor
- Rhiannon Whitlatch



## Archery at Camp

Bruce Perler

I'm having a wonderful time carrying forward Phil Stark's Sahale Summer Camp tradition of offering archery training and practice. This year I've enjoyed three clans of campers, an afternoon with each in basic form and practice training. Then, later in the week of camp, archery was an activity choice for campers who want more time to practice on the range. Eight campers joined me for the activity day and we all experienced improvement and the support of each other as learners.

For the third season we are located on the south side of the big meadow. Adjacent to the range is place in the shade of the alder, grand fir and maple that line the south side. There the campers rest on blankets, drink water and talk quietly while others practice.

In my beginning time each day with the campers, I invited them to learning and practice of archery with me as a fellow learning. Calling Phil Stark out as my trainer, I share some about Sahale's history with archery and that I'm passing forward nearly ten years of working with him as my trainer. It felt good right and seemed to connect for the campers to tell about myself as student of Phil's and in the same learning process as any camper who comes to the range.

In my own practice I've been working with the great recurve hunting bow gifted to Sahale by Kirsten's brother. It's a Bear – Kodiak, beautifully finished wood with ample power. I've increased my practice

distance this year and am I'm getting good results at 60+ feet, thanks to Phil's teaching me to emphasize form first.

Thank you Phil for all you've done through your passion for archery to help Sahale have such a fine range, a good selection of learners equipment a tradition for proper training grounded in respect and friendship. His example is truly inspiring to me and many others.



## The deAnguera Blog: Summer Camp 2014



If our community is to have a future we must think about what we can offer the next generation. Our Summer Camp gives us a good chance to do just that. As you can see the kids had many activities to do from arts and crafts such as tile works under Elizabeth's direction and archery under Bruce's direction.

Many of the kids know each other from Three Cedars Waldorf School. I wish I had a chance to go to a Camp like ours when I was their age. My brother Paul went to Camp Orkila on Orcas Island and he had a good time.

I was always being bullied so I never took the chance to go to camp. I was afraid that the kids would be wild and out of control.

We had few problems but I got the impression that the kids were mostly orderly. I think we set the tone for the entire week with John speaking to the kids at the morning session and again at the evening fire circle. He came across like a Native elder. When John wanted the kids to be quiet in the morning they were quiet. I found that quite amazing. In elementary school I was used to being yelled at by teachers and having the kids get out of control the moment the teacher disappeared even if it was just for a few minutes.

The most important thing the kids can learn is to have a sense of inner peace. It needs to be a place they freely choose themselves under adult guidance. As a child I would have loved to have shared that inner peace with the kids around me.

When I was in the 9-12 age range, school ceased being a terrifying experience for me but I still didn't see it in a positive light. In my mind the adults who work with children should like working with kids. They should want to give the kids a nice comfortable environment to work in.

Another great advantage our summer camp had was junior counselors who were in some cases just a little bit older than the campers. The kids can easily identify with them and they can serve as an important bridge to the adults in charge. Many of our junior counselors come back year after year deepening the rapport they have established with the kids.

If we were to have children as part of our community out here at Sahale, we need to know how to work with them. Summer Camp is good practice.

I sometimes wonder what my feelings about children would have been had I had good experiences with them when I was their age. My impression is that childhood is perhaps the most important time for a person because the habits and attitudes formed can last a lifetime. Childhood is the foundation for the adult to be built on and it must be a good foundation otherwise the adult life will be lacking. Any elements that should have been picked up in childhood become much harder to pick up as adults.



This skit was the most memorable event during our nightly fire circle gatherings.



## Hello, dear friends, Cancerversary Fifteen!

From Hollis Ryan

I am so happy to forward to you Sam's "save the date" invitation (**August 23**) to Cancerversary XV. Yes, that is Cancerversary Fifteen!

When I look back 15 years to the summer of 1999, so many memories and so many feelings wash over me. Chief among them is deep gratitude for our good fortune. After all, Sam's prognosis was grim. At Cancerversary I, we were not expecting to be able to celebrate Cancerversary II.

I am grateful, too, for the many new friendships formed because of Sam's cancer. We joined the University of Washington Medical Center's Brain Tumor Support Group, and entered an entirely new set of relationships. Sadly, some of those friendships have ended with the passing of our friends, and I pause to remember them and to send warm thoughts to their families. And quite a number of these friendships have survived and endured for many years, and I celebrate them!

Many, many good things have grown from what at first seemed like a horrible experience with no possible good outcome. We have, as I say, new friends. I have found a satisfying career based on my experience as Sam's caregiver. Each of us has experienced personal growth and deepening. Our own relationships within our extended family have been renewed and refreshed and strengthened. The list goes on.

And so, as Cancerversary XV approaches, I feel reflective. And ... I feel like celebrating!

I hope that you will join the festivities. Even if you cannot join us in person, I hope that from a distance you will celebrate with us. It is indeed a joyous and grand occasion.

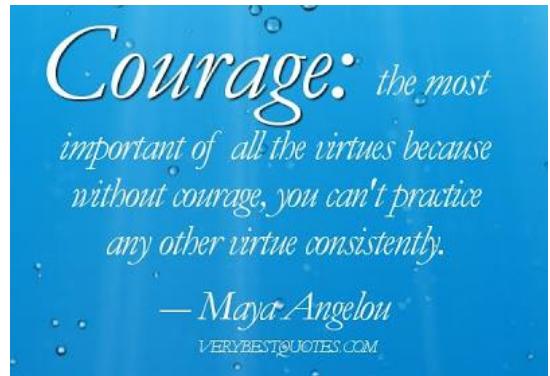
With love, Hollis

### And a message from Sam:

My brain tumor turns 15. I need all the wiggly bits on both hands and one foot to count that high, so that's worth a party. And not just any old party. Cancerversary XV. That's what.

What's that mean, you ask? Well, for now all you need do is mark **Saturday, August 23** on your calendar. And plan to be here on that day.

Stay tuned; more details will follow on a more appropriate date.



Sam Staatz  
P.O. Box 28670  
Seattle, WA 98118-8670  
[staatzs@comcast.net](mailto:staatzs@comcast.net)

h (206) 568-8678 –c (206) 550-5932



## EVENTS OF INTEREST

[view email in browser](#)



**The NW Permaculture Convergence Board is happy to announce a new partnership (umbrellad-er-ship) for the 2014 season.** We encourage all our members to attend the [Whatcom Skillshare Faire](#) happening August 23-24 outside of Bellingham. We will have a 'Permaculture' area of the fair and on Sunday morning will hold our annual meeting there.

The Skillshare is a project of Transition Whatcom, and the worldwide Transition movement began with a Permaculture course!

Registration happens through the Faire and we are able to offer a discounted meal plan for members ([see below](#)).

Or, if you're a woman, see you at the [West Coast Women's Permaculture Gathering](#) happening **September 18 to 21** in Washington.

Camp Hamilton is located near Monroe, Washington and provides groups the perfect opportunity to retreat into the woods. Camp Hamilton's natural beauty contains 570 acres of forest, 80 acre Lake Hannon and trails throughout the extensive property. Bunk/dormitory style facilities are heated and have restrooms and showers nearby. They serve home cooked, family-style meals in a cozy dining hall.

Or, if you'd like to converge with the whole western hemisphere, see you at the [North American Convergence](#) ([link](#))



# NORTH AMERICAN PERMACULTURE CONVERGENCE

AUGUST 29-31, 2014

HARMONY PARK, MINNESOTA, USA

NORTHAMERICANPERMACULTURE.ORG

**Harmony Park is a beautiful 40-acre outdoor events venue and budding permaculture demonstration site with a gorgeous lake.**

This is a historic event you won't want to miss! The NAPC includes workshops for all levels and ages, open panels, as well as super-fun, hands-on activities and a design implementation that will leave the site better than when we arrived (sometimes you just need to put your hands in soil). And there's more! Before and after the NAPC, there will be urban and rural site tours plus multiple-day workshop intensives led by some of North America's most respected permaculturists like Toby Hemenway, Jude Hobbs and Mark Shepard. Practitioners and designers from rich, diverse backgrounds—urban and rural, young and old, men and women—will impart their wisdom and expertise. There's so much to learn and share! **The North American Permaculture Convergence will help to connect and advance North American networks of permaculture practitioners. The NAPC will also create opportunities for in-person and virtual connections, sharing resources and defining the structure, function and organization of our collective groups moving forward.**

This very first North American Permaculture Convergence offers a special opportunity to meet up to 1,000 permaculture movers and shakers from across North America to share our successes and strategize how to create a permaculture future. Permaculture pioneers, authors, teachers, organizers, consultants, visionaries and farmers getting together to talk story and build symbiotic relationships.

**EVERY PERMACULTURIST IN NORTH AMERICA IS INVITED!** Old and young, Experienced and novice. The NAPC is a historic moment. It marks the cusp of a new era, the turning of the wheel, the passing of the guard. Be a part of this historic event.

This is a meeting of the minds. This is a gathering of the experts.

*(Remember Sahale hosted the first NW Permaculture convergence, Editor)*

\*\*\*\*\*

## We are very pleased to announce:

The Inland Northwest Permaculture Guild's 2014 Convergence:  
*"Back to the Roots"*  
at the beautiful Heartsong Retreat Center  
7034 Hwy 291, Tumtum, WA  
(between mile markers 24 and 25)

**Four days! Thursday through Sunday, Sept. 11, 12, 13, and 14.**

Contact us: [zone1@inlandnorthwestpermaculture.com](mailto:zone1@inlandnorthwestpermaculture.com)

509-725-0712

**Why are we doing this?** For *fun*; for the *value* of coming together as a group; to *deepen* our understanding of permaculture principals and practice; to facilitate a *sacred* honoring of the land and its marvelous multiple inhabitants with its glorious varied species; to maintain and reinforce our regional *interconnectedness*; to develop a *core* of individuals that the community can depend on as the necessity of implementing permaculture *solutions* becomes more dire; to *nurture* a lasting relationship with the HeartSong Center as an on-going venue for permaculture-related activities; so that we can express our *love for Earth* and the global picture by accomplishing as much as possible in our short time together and laying the groundwork for productive work *for many years to come*.

[>>> Register Now! <<<](#)

(Please pre-register as we need to know the number of people attending)

[>>> Apply as a Presenter and/or Trading Circle Booth <<<](#)

This year, we are trying a more "Do-It-Yourself" approach to organizing our annual gathering. The richness of our collective experience will be enhanced by the active participation of attendees who share their talents and gifts with the group.



**The HeartSong Center is in a beautiful setting just 20 miles northwest of Spokane.** HeartSong abuts a large, wooded park with nature trails and a lake. The center itself has ample meadows for car camping and RVs, wooded hideaways and grassy grottoes for tent camping, space for a Daily Trade

Circle (which will be something along the lines of a barter fair/farmers' market/trade show), outdoor demonstration areas, some indoor lodging options, a sauna, showers and ample parking. [Have a look at pictures of HeartSong.](#)

There is a large main building that houses a good sized, commercial-style kitchen, a large upstairs meeting room (can seat 60 people and shared floor space for sleeping-- bedding and personal belongings put away or set aside during the day), a downstairs meeting space that can be used as a breakout area or small workshop space, a large, shaded outdoor porch useful as a meeting/workshop space and a shower (there's another shower available in an outbuilding).

There will be a large, "big top" tent we'll use for multiple purposes.



There is a house on the property that is known as the Women's Lodge that can house 8 to 11 women.

There is a yurt available for lodging. It is a shared floor space indoor sleeping area. There is a small cabin that can house up to six in a shared sleeping space that is reserved for seniors or special needs attendees.

There is a small, wood-fired sauna with a pond adjacent to it that is available for use. All attendees are encouraged to bring firewood for a community fire circle as well as for the sauna.

A short walk up the driveway takes you to a scenic lake called Red Lake that has good swimming or canoeing/kayaking (bring your own boat). Children must be closely supervised and must wear life-vest when in a boat.

Admission will be by donation with a suggested donation of \$40 (except for work traders). No one will be turned away for lack of funds. Everyone will be expected to sign up for a minimum of one hour of volunteer work during the event.

**Pre-registration is strongly encouraged! [Register now!](#)**

If you would like to sign up for work trade, please sign up [HERE](#). Please sign up by Aug. 20.

We invite you to [share what you know](#) at the Convergence, whether as a workshop presenter, hands-on project coordinator/teacher, demonstration presenter, artist and/or a trader/artist/artisan/producer/grower/tabler at the Daily Trading Circle. Please describe what you would like to offer on our website before August 31 so that we can review your presenter applications and add you to the Convergence schedule. All presenters are encouraged to bring their own canopies. Apply to present [HERE](#). Apply for a booth in the Trading Circle [HERE](#).



Take a simple survey and help with an Oxford University study - a research project from Masters student, Sarah Boone

Please spread the invitation to anyone you can...Sarah is trying to get over 200 responses to the survey in the next month.

Dear Community member,

For those of you who may not know me, my name is Sarah Boone and I am an alumna from the University of Washington and a current graduate student at the University of Oxford. (I am also Bruce and Irene Perler's daughter.) I am writing now because I am conducting some exciting new research on water conservation in your area, and would like to invite residents in your neighborhood to participate. This research involves a short online survey (less than 10 min!) that looks at how a number of different factors influence our use and conservation of water. Research like this is important as it gives academics and policy-makers insight into how to manage our resources more sustainably and how to improve services in your community. This study meets the highest standards of ethics for participatory research as set by the University of Oxford. Also, all answers to the survey questions are completely anonymous. I have attached more information about myself and the study to this email if you would like to know more.

*To participate in this study, you and your friends/neighbors can simply follow this public link:*

<https://research.socialsci.com/s/seattlewaterconservation>

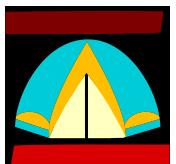
(Note: If you are like me and never click on links in emails, then just type this URL into your browser.)

After participating in this study would you be willing to forward this email to people in your community? Thank you very much for supporting this important work! As a fellow Seattleite, I hope that through this research we can help improve decision-making about water and our stewardship of this precious resource.

Please feel free to email me with any questions or comments!

Kind regards, Sarah Boone  
MSc Student in Water Science, Policy and Management  
School of Geography and the Environment  
University of Oxford, United Kingdom  
[sarah.boone@bnc.ox.ac.uk](mailto:sarah.boone@bnc.ox.ac.uk)  
+44 (746) 221 8182

Attached: Participant information sheet/consent form

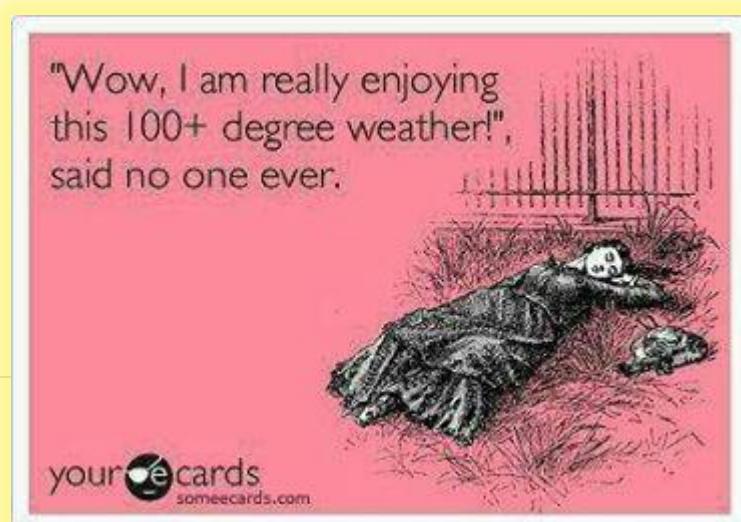


## Bit O'Summer

Elizabeth Jarrett-Jefferson

### Birthdays and Anniversaries

- **Happy Anniversary - #12 - Bruce and Irene Perler! July 20.**
- **Happy birthday #27, Therese Gossett! July 24.**



# The Goodenough Community:

## Cultural Programs & Events in 2014

*For the Goodenough Community, cultural life is an arena for creative expression.*

*All programs and events are open to the public. We welcome your interest and participation.*

*Over thousands of years human communities have organized not only their work life but also their relational and cultural life. The Goodenough Community organizes its cultural life around encouraging human development—through our programs for men, women, committed couples, families and around age groupings. Cultural programs usually encourage maturity, responsibility, and the development of valued relationships. Some of our programs bring everyone together with a seasonal emphasis. Following, are program offerings for the next period on our calendar.*

### Third Age Gatherings

*Joan Valles*

"Old age is ready to undertake tasks that youth shirked because they would take too long." W. Somerset Maugham



The Third Age group is for older adults, approximately age 60 and up, who are interested in exploring the issues of living well while aging, and supporting each other in this "third stage" of life. Call Joan Valles for more information at 206 763 2258, or email me at joanvalles70@yahoo.com

"The value of old age depends upon the person who reaches it. To some men of early performance it is useless. To others, who are late to develop, it just enables them to finish the job."

--Thomas Hardy

### Could Your Relationship Use a Tune-Up?

#### A Weekend for Couples: *Sahale Learning Center*

Our recent weekend workshop for couples was postponed and the new date selected is **September 12 to 14**. Please email Colette if this date is a conflict in your schedule.

## Women's Culture



Hollis Guill Ryan

**In September** we began a new year in the women's culture, a year of exploring our journeys as women along "the road less traveled."

As is our custom when we gather as women, we will take time for inward reflection, we will share stories, we will give nurture and receive comfort. We will sing and stretch and share lunch. Our gatherings are informal and welcoming. Over the programmatic year, each gathering builds on the preceding ones yet each is discrete. We encourage you to attend as many as you can, but it is not necessary to attend them all. We invite all women who enjoy the company of women to join us as we learn, practice, and grow in our journey.

## Human Relations Laboratory August 10 to 16, 2014

*The best event to experience the Goodenough Community!*



*Seven Fun-filled Days of Social Creativity & Experiential Learning about Friendship and Effective Relationship*

**Sahale Learning Center**

*A 68-acre retreat on Kitsap Peninsula*

## Family Enrichment Network Parent Group

If you are interested in developing a supportive parent circle for study and conversation about family life, to begin this fall, please contact **Irene Perler at 206-419-3477 or email [irene\\_perler@hotmail.com](mailto:irene_perler@hotmail.com)**. Topics could include: simplifying and organizing life, creating a family culture, development stages and sibling dynamics, understanding roles within the family.

## A Fall Harvest Weekend



Join the men and women of the Goodenough Community for a weekend in processing apples. We'll make cider and applesauce and all participants will come away with some products. **November 7, 8, 9, 2014**, at Sahale Learning Center. Donation for food is appreciated!

## True Holidays Celebration



Our annual celebration will be held on Saturday, **December 6, 2014**.

This event has more than 25 years of history and is set early in the holiday season in order to deepen and enrich the winter holidays for people of all faith traditions.

This interfaith celebration will again be at the **Mercer Island Congregational Church** and commences at 7:00pm

## Winter Solstice Bus Trip – Saturday, December 20, 2014



Old fashioned fun for all ages! With your friends and family, enjoy this day-long journey that embraces the longest night of the year.

We will board a chartered bus and travel over Snoqualmie and Blewett Passes to the beautiful Bavarian Christmas village—Leavenworth. Then we head to Eagle Creek Ranch, just outside of Leavenworth, where a horse-drawn sleigh ride awaits us, followed by a buffet dinner.

## New Year's Eve Weekend at Sahale!

This year New Year's Eve is on **Wednesday** night. You are invited to come to Sahale for the weekend to join in saying goodbye to 2014 and hello to 2015. You are welcome to come as early as Friday. We plan to have our usual times in good conversation, winter walks, hot tubing, making meals together and celebrating the change of year. **Dinner will be served at 7:30pm** on New Year's Eve. Of course, we will have our **6<sup>th</sup> annual** Train Dominoes Tournament. Time will also be given for serious reflection and joyful celebration.

Email Kirsten, Bruce or Elizabeth: [krohde14@outlook.com](mailto:krohde14@outlook.com), [bruce\\_perler@hotmail.com](mailto:bruce_perler@hotmail.com), [elizabeth.ann.jarrett@gmail.com](mailto:elizabeth.ann.jarrett@gmail.com)

### Quest: A Counseling and Healing Center

Our belief is that mental and emotional health are 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. Call John (206 963-4738), Colette (206 755 8404).



## Parker Palmer's Thirteen Ways of Looking at Community, continued from page 5

- VI. Hard experiences—such as meeting the enemy within, or dealing with the conflict and betrayal that are an inevitable part of living closely with others—are not the death knell of community: they are the gateway into the real thing. But we will never walk through that gate if we cling to a romantic image of community as the Garden of Eden. After the first flush of romance, community is less like a garden and more like a crucible. One stays in the crucible only if one is committed to being refined by fire. If we seek community merely in order to be happy, the seeking will end at the gate. If we want community in order to confront the unhappiness we carry within ourselves, the experiment may go on, and happiness—or, better, a sense of at-homeness—may be its paradoxical outcome.
- VII. It is tempting to think of hierarchy and community as opposites, as one more “either-or.” But in mass society, with its inevitable complex organizations, our challenge is to think “both-and,” to find ways of inviting the gift of community within those hierarchical structures. I am not proposing the transformation of bureaucracies into communities, which I regard as an impossible dream. I am proposing “pockets of possibility” within bureaucratic structures, places where people can live and work differently than the way dictated by the organizational chart. The most creative of our institutions already do this: e.g., those high tech companies that must organize efficiently to protect the bottom line and get product out the door, but must also create spaces where people can collaborate in dreaming, playing, thinking wild thoughts, and taking outrageous risks, lest tomorrow’s product never be imagined.
- VIII. Contrary to popular opinion, community requires leadership, and it requires more leadership, not less, than bureaucracies. A hierarchical organization, with its well-defined roles, rules, and relationships, is better able to operate on automatic pilot than is a community, with its chaotic and unpredictable energy field. But leadership for community is not exercised through power (i.e., through the use of sanctions) that is the primary tool of bureaucratic leadership. Leadership for community requires authority, a form of power that is freely granted to the leader by his or her followers. Authority is granted to people who are perceived as authentic, as authoring their own words and actions rather than proceeding according to some organizational script. So the authority to lead toward community can emerge from anyone in an organization—and it may be more likely to emerge from people who do not hold positional power.
- IX. Leadership for community consists in creating, holding, and guarding a trustworthy space in which human resourcefulness may be evoked. A critical assumption is hidden in that definition—the assumption that people are resourceful. Standard organizational models assume that people have deficits and scarcities rather than resources: people do not want to work, so the organization must surround them with threats; people would not know what to do with the unexpected, so organizational life must be routine; people will try to cheat if given half a chance, so the organization must build walls of security. When we act on the scarcity assumption it becomes a self-fulfilling prophecy through a process called resentment (small wonder!), and people are rendered incapable of community, at least temporarily, sometimes permanently.

- X. Ironically, we often resist leaders who call upon our resourcefulness. We find it threatening when leaders say, “I am not going tell you how to do this, let alone do it for you, but I am going to create a space in which you can do it for yourselves.” Why threatening? Because many of us have been persuaded by institutions ranging from educational to industrial to religious that we do not have the resources it takes to do things, or even think things, for ourselves (which, to the extent that we believe it, expands an institution’s power over our lives). Many people have been convinced of their own inadequacy, and any leader who wants to invite them into a community of mutual resourcefulness must see this invisible wound and try to heal it.
- XI. Seeing and treating that wound takes courage and tenacity: while the leader is calling followers to fullness, the followers are accusing the leader of not doing his or her job. Every teacher who has tried to create a space for a self-sustaining learning community knows this story: students resist on the grounds that “we are not paying tuition to listen to John and Susie talk, but to take notes from you, the person with the Ph.D.” It takes a deeply grounded leader—a leader with a source of identity independent of how popular he or she is with the group being led—to hold a space in which people can discover their resources while those same people resist, angrily accusing the leader of not earning his or her keep.
- XII. In the face of resistance, an ungrounded leader will revert to bureaucratic mode: the teacher will revert to lecturing rather than inviting inquiry, the manager will revert to rule-making rather than inviting creativity. In the face of resistance, leaders will do what they are taught to do: not create space for others, but fill the space themselves—fill it with their own words, their own skills, their own deeds, their own egos. This, of course, is precisely what followers expect from leaders, and that expectation prolongs the period during which leaders of community must hold the space—hold it in trust until people trust the leader, and themselves, enough to enter in.
- XIII. There is a name for what leaders experience during this prolonged period of patient waiting. It is called “suffering” (which is the root meaning of the word “patience”). Suffering is what happens when you see the possibilities in others while they deny those same possibilities in themselves. Suffering is what happens when you hold in trust a space for community to emerge but others lack the trust to enter the space and receive the gift. Suffering is what happens while you wait out their resistance, believing that people have more resources than they themselves believe they have. But leaders do not want to suffer. So we create and maintain institutional arrangements that protect leaders from suffering by assuming the worst of followers and encouraging leaders to dominate them by means of power.
- XIV. I have yet to see a seminar in I have yet to see a seminar in suffering as part of a leadership training program. I can think of three reasons why. One, we train leaders for bureaucracy rather than community, no matter what we say we are doing. Two, the idea of leadership is still so steeped in machismo that we do not want to acknowledge a “weakness” like suffering. Three, suffering is a spiritual problem, and we want to keep leadership training in the orderly realm of theory and technique rather than engage the raw messiness of the human heart.

But leadership for community will always break our hearts. So if we want to lead this way, we must help each other deal with that fact. We might begin by viewing the problem through the lens of paradox, that spiritual way of seeing that turns conventional wisdom upside down. Here, “breaking your heart” (which we normally understand as a destructive process that leaves one’s heart in fragments), is reframed as the breaking open of one’s heart into larger, more generous forms—a process that goes on and on until the heart is spacious enough to hold both a vision of hope and the reality of resistance without tightening like a fist.

If we are willing to embrace the spiritual potentials of suffering, then both community and leadership, human resourcefulness and the capacity to hold it in trust, will prove to be abundant among us—gifts we have been given from the beginning but are still learning how to receive.

**About the Author:** Parker J. Palmer, founder and Senior Partner of the Center for Courage & Renewal, is a well-known writer, speaker and activist. He has reached millions worldwide through his nine books, including the bestselling *Let Your Life Speak*, *The Courage to Teach*, *A Hidden Wholeness*, and *Healing the Heart of Democracy*. He holds a Ph.D. in sociology from the University of California at Berkeley, along with ten honorary doctorates, two Distinguished Achievement Awards from the National Educational Press Association, and an Award of Excellence from the Associated Church Press. In 2010, Palmer was given the William Rainey Harper Award whose previous recipients include Margaret Mead, Elie Wiesel, and Paolo Freire. In 2011, he was named an Utne Reader Visionary, one of “25 people who are changing your world.”)

<b>Old Thinking</b>	<b>New Thinking</b>
Community is a goal.	Community is a gift.
We achieve community through desire, design and determination.	We receive community by cultivating a capacity for connectedness.
Community requires a feeling of intimacy.	Community does not depend on intimacy and must expand to embrace strangers, even enemies, as well as friends.
Community is a romantic Garden of Eden.	Community that can withstand hard times and conflict can help us become not just happy but “at home.”
Leadership is not needed in communities.	Leadership and the authority to lead toward community can emerge from anyone in an organization.
Suffering is bad and should be avoided.	Suffering lets our “hearts break open” enough to hold both a vision of hope and the reality of resistance without tightening like a fist.