



*From the National Museum of the American Indian
Pamela Jarrett-Jefferson 2016*

The Village View

October 20, 2021

Elizabeth Jarrett-Jefferson, Editor



Coming Up—

- Men's Weekend at Sahale
October 22-24
- Women's gathering, Zoom,
Oct 23
- Pathwork, Oct 24
- Meditation Retreat at Sahale
November 20-21

**November is Native American
Heritage Month**

On October 30, 2020, a proclamation was issued designating November 2020 as National Native American Heritage Month.

Excerpted from PBS and the US DOI

Native American Heritage Month has evolved from its beginnings as a week-long celebration in 1986, when President Reagan proclaimed the week of November 23-30, 1986, as "American Indian Week." **Every President since 1995 has issued annual proclamations designating the month of November as the time to celebrate the culture, accomplishments, and contributions of people who were the first inhabitants of the United States.**

We get to celebrate Indian Country with its wonderful diversity of American Indian and Alaska Native cultures and peoples, while remembering and honoring our veterans who have sacrificed so much to defend our nation.

For almost one hundred years, Americans both Indian and non-Indian have urged that there be permanently designated by the nation a special place on the calendar to honor the contributions, achievements, sacrifices, and cultural and historical legacy of the original inhabitants of what is now the United States and their descendants: the American Indian and Alaska Native people.

The quest for a national honoring of Native Americans began in the early 20th Century as a private effort. As far back as the late 1970s, Congress has enacted legislation and subsequent presidents have issued annual proclamations designating a day, a week or a month to celebrate and commemorate the nation's American Indian and Alaska Native heritage. In 2009, Congress

passed, and the President signed legislation that established the Friday immediately following Thanksgiving Day of each year as “Native American Heritage Day.”

Honoring and Citizenship: Early Advocates

After 1900, one of the earliest proponents of a day honoring American Indians was Dr. Arthur Caswell Parker (b. 1881, d. 1955), a Cattaraugus Seneca and the director of the Rochester Museum in New York (now the Rochester Museum of Arts and Sciences). Dr. Parker (Gawasco Waneh) was a noted anthropologist, historian and author whose great-uncle was Brigadier General Ely S. Parker, secretary to General Ulysses S. Grant during the Civil War and the first American Indian to serve as Commissioner of Indian Affairs in the Department of the Interior. Dr. Parker also served as the first president of the Society for American Archaeology (1935-36).



Dr. Parker was a founder of a number of American Indian rights organizations, including the Society of American Indians (SAI) in 1911 and the National Congress of American Indians (NCAI) in 1944, and advocated for American Indians to be given U.S. citizenship. He was successful in persuading the Boy Scouts of America to set aside a day for the “First Americans,” which they did from 1912 to 1915.

In the spring of 1914, another Indian rights advocate, the Reverend Red Fox James (b. 1890-95, d. ?), also known as Red Fox Skiukusha, whose tribal identity is undetermined, began a 4,000-mile trek on horseback to Washington, D.C., to petition the president for an “Indian Day.” The next year, again on horseback, he travelled state-to-state seeking gubernatorial support for U.S. citizenship to be extended to American Indians. On December 14, 1915, he presented to the White House the endorsements of 24 governors. In 1919, he petitioned the State of Washington to designate the fourth Saturday in September as an “Indian holiday.”

Also in 1915, the Congress of the American Indian Association, meeting in Lawrence, Kansas, directed its president, the Reverend Sherman Coolidge (1862-1932), an Arapaho minister and one of the founders of the SAI, to call upon the nation to observe a day for American Indians. On September 18, 1915, he issued a proclamation declaring the second Saturday of each May as “American Indian Day” and appealing for U.S. citizenship for American Indians.

In 1924, Congress enacted the Indian Citizenship Act extending citizenship to all U.S.-born American Indians not already covered by treaty or other federal agreements that granted such status. The act was later amended to include Alaska Natives.



Convocation: A Church and Ministry Invites you to ...

AWAKENING

To the Precious Present

A M E D I T A T I O N R E T R E A T



AT *Sahale*

Being fully present to life...opening to and allowing what is, without judgment...This is mindfulness. And the central practice for achieving mindfulness is meditation.



November 19-21, 2021

With **mindfulness** and **compassion**, we can let go of our battles and **open our heart** with kindness to things just as they are. Then we come to rest in the **present** moment. This is the beginning and the end of spiritual practice.

Only in the present moment can we discover that which is **timeless**. Only here can we find the **love** that we seek.

Love in the past is a memory, and love in the future is fantasy. Only in the reality of the present can we love, can we awaken, can we find peace & understanding and connect with ourselves and the world.

Stopping the war, we become **present** and **kind**.

— Jack Kornfield, 1945 to present
Clinical Psychologist and
Buddhist Teacher

WHAT This retreat is sponsored by Convocation: A Church and Ministry, a long-established interfaith community dedicated to enhancing personal development and spiritual awareness through the mindful practice of relationship. The community's open and inviting ambience will support and encourage you. During this retreat, which is thoughtfully designed for experienced seekers as well as for novices, you will be able to experience a variety of forms of meditation:

- Periods of silence when you can become centered in yourself
- Experiences of heart-opening connections with others
- Conversations where you can share your experience, ask questions, and learn from others
- Skillfully guided meditations, sensory experiences, and movement

WHERE Sahale Learning Center, near Tahuya, WA.

WHO Coordinating leadership is provided by: **COLETTE HOFF**, M.Ed., pastor of Convocation. Colette is well respected for teaching with her life and for her practical strategies for mindful living. For more than 40 years she has been teaching and leading successful workshops, human relations laboratories, community cultural programs, and spiritual exploration experiences. Her leadership is joined by:

JOSHUA DEMERS has studied meditation for many years, most recently in India. His skill and gentle approach are effective and easy to join. He recently led meditation for the Goodenough Community's Human Relations Laboratory and an earlier retreat for Convocation.

MARLEY LONG will provide yoga as part of our morning sessions on Saturday and Sunday. Marley has practiced yoga for many years and intends to become an instructor. She works well with all abilities. Marley led yoga for the Goodenough Community's Human Relations Laboratories.

DRAI SCHINDLER will lead the hearth in lovingly cooking for us.

ELIZABETH JARRETT-JEFFERSON is our registrar. (elizabeth.ann.jarrett@gmail.com)

WHEN The retreat will begin Friday, November 19, at 6:30 pm with dinner and will conclude on Sunday, November 21, at 3:00 pm. Contact Colette Hoff (hoff@goodenough.org) or call 206-755-8404 with questions.

COST Your registration fee of \$250 includes:

**The weekend experience —
The priceless natural beauty of the Sahale Learning Center, AND
2 nights lodging Abundant meals All learning materials**

A sliding scale is negotiable. Your financial situation does not need to be a barrier to your participation. Contact Colette Hoff to discuss options.

PLEASE REGISTER ONLINE

www.goodenough.org/convocation



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 racial injustice.



11 Native American Artists Whose Work Redefines What It Means to Be American

CULTURE

BY [KINSEY LANE SULLIVAN](#)

FROM MIC 2015

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11.3.2015

The United States is often described as a melting pot, a mosaic of individual voices. When it comes to the complex relationship between Native and U.S. history and contemporary culture, however, that doesn't feel accurate. It seems like Native peoples were and continue to be seen as a homogenous group rather than a diverse collection of individuals and communities. Luckily, a different picture is beginning to emerge. Not only are Native issues [saturating the media](#), individual Native voices are being heard more loudly. Some of the loudest and loveliest voices are those of artists.



These 11 artists in particular are presenting unique, personal perspectives on what it means to be Native American. In doing so, they are reframing, re-contextualizing and even redefining what it means to be American. Their work explores the complex relationship between the three identities: Native, American and Native American.





1. Merritt Johnson

[Johnson](#), who is Mohawk and Blackfoot, is a multidisciplinary artist whose work feels simultaneously familiar and distinct, both approachable and demanding. Her work is full of subtleties, allusions and challenges that invite the viewer into deeper, denser conversations about social camouflage and protection, community and humans' relationship with land.

This can be seen in her work, which often features natural and organic elements, like fur and shells, as well as familiar iconography portrayed in unconventional media. One of the most powerful messages in her art has to do with the complex relationship between U.S. and Native history.

"The idea of America didn't include Onkwehonwe (Indigenous people) or non-white/non-male people until relatively recently," Johnson told *Mic*. "My work explores camouflage in cultural terms, how we identify, protect and hide ourselves; and how we are identified, hidden and threatened by others ... the fear of predation exists for all animals, [and] people are a kind of animal.

"I work from my perspective as mixed, descending from Onkwehonwe and settlers, so I am exploring my experience and learning about where I come from as well."

2. Nicholas Galanin

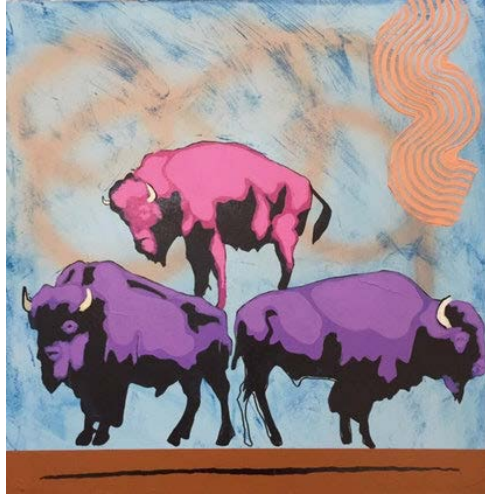
[Galanin](#), who is [Tlingit](#) and [Aleut](#), celebrates his contemporary art education with his awareness of traditional (also known as customary) practices in his multimedia art and music. He holds his individuality and his culture high, developing a singular, passionate, autonomous voice.



"Nothing about what I do is a new perspective on Americanness," Galanin told *Mic* about how his work reflected his perspective on what it means to be American. His work, he said, "comes from a place that has known 'America' before 'America' decided to call this land 'America.'" In unique ways, his art rejects the so-called "settler" narrative. "To exist and offer works that speak from our own indigenous perspective is revolutionary when the institution is created to teach this perspective as a cliff note. Sovereign Indigenous creativity is power," Galanin said.

3. Frank Buffalo Hyde

[Hyde](#), who is [Onondaga](#) and [Nez Perce](#), is a multimedia painter and visual artist whose work is as multidimensional as the concepts he explores. Hyde's work simultaneously acknowledges and rejects the stereotypes that are often associated with so-called "Indian artists."



Hyde's work has echoes of street art as well as graphic design, fantastic colors and an almost-playful surrealism. However, his perspective on his experience as a Native in America, or a Native artist, isn't playful or surreal at all.

"I'm still holding up a mirror to popular society but I'm also not where I want to be yet — I have my eye on bigger venues and bigger conversations nationally," Hyde told the [Santa Fe Reporter](#). "By sort of being persistent, I've earned a place in the contemporary Native art scene, whatever that is or wherever it exists outside of Santa Fe. It's one thing to be invited to the dinner, but it's another thing to hold your place at the table."

4. Votan Henriquez

Henriquez, who is [Maya](#) and [Nahua](#), has a distinctive visual voice expressed primarily on city streets. As a student of street art and graffiti culture, his unique perspective on Native and mainstream U.S. creative expression is especially compelling. Graffiti is [deeply tied](#) to New York City's urban environment, especially so in the '70s.

This muralist, street artist and clothing designer works primarily in Los Angeles, but his recent project in collaboration with the Minneapolis American Indian Center will be his [largest](#).

Like so many American street artists, Henriquez and his work both reflect the passion and devotion to community. "L.A. is full of art, crime, justice, abuse and many other things like any other city, but this is where we live," he wrote on [Facebook](#). "So make it a beautiful place!"



5. Wendy Red Star

[Red Star](#), [Apsáalooke](#) or Crow, creates photographs and mixed-media paintings that incorporate a level of satire, awareness, candor and even feminism that brings to mind [Nan Goldin](#)'s unique portraiture, [Cindy Sherman](#)'s repeated self-transformations and even [Andy Warhol](#)'s commercial satire.

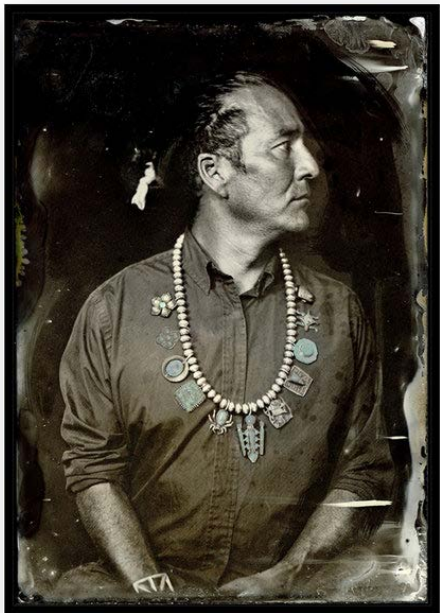
This questioning, reframing and even satirization of identity is essential to her work. Her commentary on Native rights and the perception that Native peoples are seen as a "people of the past," especially with progress.



"I use humor and wit as a way to break down the complexities of Native and U.S. history," Red Star told *Mic*. "I am able to make sense and plunge into the heart of the matter without feeling defeated before I even get a chance to process or experience. This approach also allows my viewers a gateway to approach some of the difficult subjects I want to discuss through my work."

Her work is beguiling, but don't be lulled by how attractive it is — it's deeply developed and deeply empathetic.

"The Native experience is a human experience in which everyone can relate. It is not just my history but your history, and together it is our history," she said.



6. Will Wilson

[Wilson](#), a [Diné](#) photographer who lived in the Navajo Nation, deals with a complicated issue: how cultural identity can be imposed rather than developed, defined through the lens of another.

Like Red Star, Wilson is also interested in how Native peoples are seen as a people of the past.

One of his most renowned projects, the [Critical Indigenous Photographic Exchange](#), questions and expands upon the image of Native and Indigenous people popularized by photographer [Edward Curtis](#). Wilson notes that Curtis' images are part of what makes Native people "frozen in time," he said in his artist's statement, which was adapted with permission for *Mic*.

Wilson's photographs "intend to resume the documentary mission of Curtis from the standpoint of a 21st century indigenous, trans-customary, cultural practitioner," according to his artist's statement. "I want to supplant Curtis' Settler gaze and the remarkable body of ethnographic material he compiled with a contemporary vision of Native North America ... These alone — rather than the old paradigm of assimilation — can form the basis for a reimagined vision of who we are as Native people."

7. Duane Slick

[Slick](#), who is Sauk, Fox and Winnebago, works mostly in monochromatic shades and shadows, like the moments before you open your eyes. His paintings, books and prints all share a kind of transience and elusiveness that draw the viewer close but not overwhelmingly close to the stories he tells.

Slick, like Red Star and Wilson, also is interested in this trapped-in-history understanding of Native peoples, in large part due to Curtis' images. These photographs, he told *Mic*, were part of a larger historical tragedy wherein Natives were placed "in a single grand narrative of history and representation." This sense of history, and the way that it influences the present, is central in Slick's work.

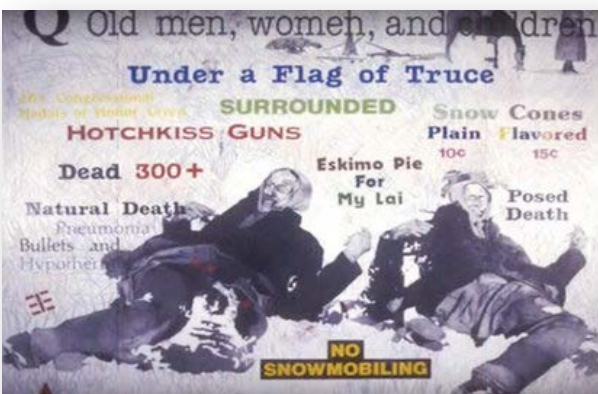
Slick said he was inspired by the "laughter of the coyote, the eternal trickster and ultimate survivor, saturated and filled our daily lives."

"His laughter is irreverent, and doesn't acknowledge the scale of the master narrative," Slick said. "It echoed through the lecture halls of histories and it was so powerful and it was so distracting that I forgot my place in linear time, and now I work from an untraceable present."



8. George Longfish

[Longfish](#), a retired [Seneca](#) and [Tuscarora](#) painter, worked in primarily modernist and politically charged modes. His artwork is credited for leading the [Native art movement](#) and the emergence of Native contemporary artists. In his works, he questions the way we define our identity, interrogating those complex political, social, historical and psychological underpinnings.

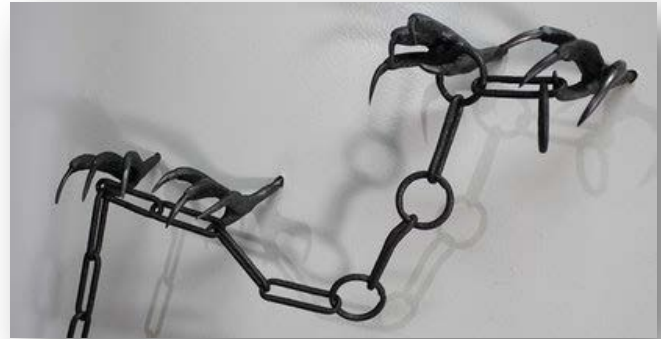


"The more we are able to own our religious, spiritual, and survival information, and even language, the less we can be controlled," Longfish said in an [exhibition statement](#) with [Molly McGlennen](#).

"The greatest lesson we can learn is that we can bring our spirituality and warrior information from the past and use it in the present and see that it still works."

9. Margaret Jacobs

[Jacobs](#), a [Mohawk](#) recipient of the Harpo Foundation's prestigious [Native American Residency Fellowship](#), is one of the only artists on this list who works almost exclusively in one style: abstract metal sculpture. Her works are emotive and sharp, edged with knowledge and heavy with history — but they're not violent or threatening.



She uses contemporary alloyed materials, including steel and pewter, to question how cultures adapt to the art world, Jacobs told *Mic*. This use of steel is particularly layered with meaning; it references not only strength and resistance, but the weight of culture and the famed [Mohawk Ironworkers](#).

When asked about the way her work reflects the relationship between Natives and the United States, Jacobs said, "There is such a complex relationship between Natives and the U.S. and I think that for survival we have to figure out how to adapt to a contemporary world without losing the essence of culture and meaning. This is one of the major ideas that I am exploring in my work."

10. Shonto Begay

[Begay](#), Diné, is one of the most established artists on this list. He paints lyrical, pointilistic works, the dots of which "repeat like the words of a Navajo prayer," as described on his gallery's [website](#). Begay's work is widely accessible, and in some ways, it's even familiar. It has a gorgeously Impressionistic, even Expressionistic, sensibility. That said, its originality doesn't suffer from this comparison — rather, its beauty is enhanced.



That said, there are some darker historical shadows in his work. In Begay's [biography](#), he has said he survived boarding school because he was able to draw on cultural and spiritual strength, and retreat into his drawings.

"'Arts save lives' has been my mantra ever since," Begay wrote. "Some people did not survive like me. They are walking traumas of my generation."

11. Sonya Kelliher-Combs. [Kelliher-Combs](#) is a Nome mixed-media painter and sculptor whose work is intensely personal and intimate. In it, she uses both organic and synthetic materials, creating abstract works that call to mind hair, skin and teeth that remind the viewer not only of the things that make us unique, but that we share.

"Through mixed media painting and sculpture I offer a chronicle of the ongoing struggle for self-definition and identity in the Alaskan context," Kelliher-Combs said in her [artist's statement](#).

She's interested especially in the physical, surface-level interactions with culture and society, especially in the Native and Western context. Her use of organic materials is more than a representation of cultural dichotomies; it's an almost metaphorical representation of this cultural skin.



From the Goodenough Community Women's Culture

Hollis Ryan, Rose Buchmeier, Marjenta Gray, Colette Hoff, Elizabeth Jarrett-Jefferson, & Joan Valles

We hope you will join us this Saturday, October 23, 10AM to 1PM, when we will gather by Zoom for another warm-hearted time together. Here is the Zoom link to our gathering:

Join Zoom Meeting

<https://us02web.zoom.us/j/2052074501>

In September we explored our relationships with other women, remembering our girlhoods and our families as well as relationships with bosses and colleagues. Although many of us have had strong, wholesome relationships, many of us also experienced pain and disappointment, especially in our younger years. To this day, we may find that our earlier experiences - whether positive or negative - influence how we respond to relational challenges.

We hope to see you on Saturday!

Membership in the Goodenough Community

Hollis Guill Ryan

For many years, the Goodenough Community deliberately chose not to be a membership organization. Like the college that was built from scratch except for the pathways that were left unpaved for the first year, the Goodenough Community wanted to learn the value of membership before “paving the pathways.” That is, we wanted to learn what we needed membership to entail before defining membership responsibilities and privileges. For the past year or more, the Lifeways Circle has been developing a document that sets out a membership process, which is in the final stages of approval. We want to begin introducing membership to you so that you will be looking for the document when the process is finalized. This is the first of several articles describing our new membership process. Our members share deeply held values. They strive to live by these and invest their resources in support of these values. Among these values are:

The need for sound mental health.
An interest in creating a better way of life.
The benefits that come from serving the larger good.
The intention to develop and maintain authentic relationships.
A mindful awareness of spiritual, psychological, and personal growth.
The importance of developing our own and each other’s unique gifts.
Love of nature and deep caring about its preservation and balance.
Belief in equality, well-being, education, and accountability.
Authentic actions, words, and beliefs.

As you read this list, you may find that you too live by many of these values and thus are among the people who feel at home with the Goodenough Community. As you read the Covenant of the Goodenough Community below, notice how the covenant offers a method for living these values in our daily lives:

As a friend of the Goodenough Community, I commit to being the best version of myself:
By entering fully into life’s experiences;
By giving myself fully to the process of transformation through the expression of love;
By trusting the good intentions of each one of us;
By relating to others with respect and acceptance;
By making and keeping agreements with great care;
By being constant through conflict;
By honoring leadership in others as a method to develop the leader in myself;
By taking responsibility for my unique and significant role in the world;
By acknowledging the inner and interconnectedness of all creation, thus being safe and at home in the universe.
So be it!



If these values and the covenant’s method of living these values speak to you, you may be interested in exploring the possibility of membership in the Goodenough Community. Please look for more information in upcoming issues of the *Village View*.

**Remembering What Is
Important:
The 34th True Holidays
Celebration**

December 4, 2021

6 to 10 PM

*Elizabeth Jarrett-Jefferson with the
Goodenough Community Lifeways Team*



Our annual True Holidays Celebration – a tradition of almost 35 years in our Goodenough Community – will be held this year on Saturday, December 4, 6:00 to 10:00 PM, at the Mercer Island Congregational Church (our 2020 event was cancelled because of Covid). This event has always been about bringing together family, friends, and other communities and colleagues in an atmosphere ranging from frivolity and feasting to one of marking the holidays in a sacred manner, honoring many faith traditions. The celebration also provides an opportunity for you to reflect and be intentional about the holidays, giving pause to remember what you value.

Given the past year-and-a-half of Covid and its attendant challenges and stresses, it feels important to focus on and celebrate our relationships, including with each other, our community, our family and friends. In alignment with our value of destressing the holidays for all, including staff who work hard behind the scenes, we will be forgoing our traditional Silent Auction this year but will have our traditional food and libations for purchase and your dining pleasure. We will have other items for sale, such as organic Sahale products, including granola, dried apples, applesauce, jams and jellies. If you have something similar and personal in nature that you'd like to donate for sale, please contact Elizabeth.

Additional information and a formal invitation will be forthcoming in early November. For additional information, please contact [Elizabeth Jarrett-Jefferson](#) or [Colette Hoff](#).





Mindful Mike's Blog: Convergence 2021

Mike de Anguera



What's a convergence? A place where people converge. In this case it is about permaculture: a way of life designed to serve people and the planet. Other creatures do so without even thinking about it. Just watch our deer. They toil not neither do they spin. What's their secret?

If they can do it why can't we? After all we are much smarter than deer, aren't we? They blissfully go their way without even meditation.

Would it not be wise if we could live more like the rest of creation? Why were we given special creative powers that allowed us to violate natural law?

Deer wander about while I think about our future typing up this report.

We once had a way of life that worked as well for us as the deer have for them. It was the tribal way. But 10,000 years ago we created a way of life where everything was just a resource to be exploited. All land was to be turned into farmland for the production of human food. All other forms of life not useful to us was to be exterminated. This also included other humans not part of our culture: the tribal people. They got in our way.

When we obtained the necessary things of life we had to buy them with money. So money accumulation became the primary goal. Naturally some of us accumulated more than others. The more we had the more we could buy. Money buys power. So now we have rich folks lording it over the rest of us. They don't have to worry about being 'employable'.

Last weekend we had a Permaculture Convergence here at Sahale, part of an ongoing cultural movement begun by people like Bill Mollison and David Holmgren. Let's have an agricultural system that lives with the Earth rather than simply on it like Monsanto.



Here David Algren, a well-known permaculture activist is helping us analyze the water flow down our terraces. Learning about water flows is essential to preventing landslides which can muck up any well intended but ill-informed plans.

Shaelee is showing how to prune our apple trees so resulting scars can heal over without rotting causing the tree to get sick.

Convergences connect people like us with the wider permaculture movement making change to our toxic way of life. They attract more and more interest every year.

Of course, change is slow and I like to see changes happen fast. I want it NOW not some point in the indefinite future. Patience is not a virtue of mine. Maybe it is because I am getting older. Things should be a lot different now. And they are. I live in a tiny house in a supportive community. I just need to look around.

It is wonderful to see all sorts of new ideas springing up such as gleaning surplus food that would otherwise go to waste. But for me the most helpful is actually on the spiritual level. I was reminded of that by Angli, a native of Ghana who shared with us the wonderful properties of Ylang Ylang, an herb her people have always used. She is with an organization called All Together Lovely which is helping Black folks reclaim their African roots.



We were also exposed to small businesses such as Shelter Works specializing in alternative building materials such as blocks containing concrete and waste wood. This arose out of the destruction of WWII in Europe.



Amazon Smile Foundation:

One way to send a little extra to our community

Kirsten Rohde

For the Goodenough Community Economy Team

Through their foundation, Amazon makes it possible for donations to go to selected nonprofits with every purchase. The Goodenough Community is listed with this program and you can follow the instructions below to participate. There are many opinions about Amazon, and it is also true that our community received \$500 in donations through this program last year!

Expediency, cost, availability can all be reasons any of us use Amazon.com for purchases. For myself I usually try to find a local store for purchasing. Many of us who purchase for Sahale try to shop locally whenever possible. Three tries is my limit and then I go online but I still try to order directly from companies, especially smaller ones. For some smaller companies, Amazon.com makes it possible to increase sales. So sometimes Amazon is the only option. Then I use *smile.amazon.com* to make purchases so that a small percentage of the price is donated to the Goodenough Community.

Thank you to all of you who think of the Goodenough Community when you shop at Amazon!

Here are the details:

The Amazon Smile Foundation will donate 0.5% of the purchase price from your eligible Amazon Smile purchase. It's easy to shop through Amazon Smile if you already have an Amazon account. On your first visit to Amazon Smile, select a charitable organization to receive donations from

eligible purchases before you begin shopping. Amazon remembers your selection and then every eligible purchase you make will result in a donation.

***We ask that you please select
The Goodenough Community.***

TO SIGN UP LITERALLY TAKES ABOUT 30 SECONDS

- 1** Visit www.smile.amazon.com. Provide the email address and password that is already attached to your amazon.com account.
- 2** Choose Goodenough Community as the organization you wish to support. Agree and Save.
- 3** Every time you shop login to smile.amazon.com! *Remember, only purchases at smile.amazon.com (not amazon.com or the mobile app) support donations.*





Sahale Introduces **THE LONG LIBRARY**

Our new library is situated in the entrance hall to the log building, which was previously used for casual gathering and storage. We have long been in need of an accessible large space to house our amazing books. When the conversation of redesigning the entrance hall began, the idea of using the space as a library was birthed by Marley Long... thus the name. Marley expressed a desire to be remembered 200 years from now at Sahale... So we decided to call it the Long Library as a double entendre because it is also a narrow and LONG room!

Design, Resourcing, Upcycling and Planning Draí

Co-Leadership Draí and Marley

KICK-ASS TEAM!

Josh, Ashley, Mike, Tonia (LongDancer), Elizabeth, Pam, Colette, Kirsten, Bruce, Irene, Yoella, Vuk and Esther.

PHASE 1 is complete. We stucco-painted the ceiling, installed carpet, painted the walls, refurbished existing bookshelves, upcycled various things around the land and added a Hydration Station.

One of our favorite parts of creating the mood of the space was installing items with provenance. For example: we have a full collection of classic books that Josh inherited from Phil Stark, a lovely piece of Celtic art from Joan, a vintage hour glass which belonged to Colette's mother, a globe from Todd, frames from Hollis and Hal, cultural art, statues and masks from Draí, a great couch from Pam and Elizabeth, and of course a wonderful, diverse collection of books from the Hoff Library, Kirsten, and other community friends.

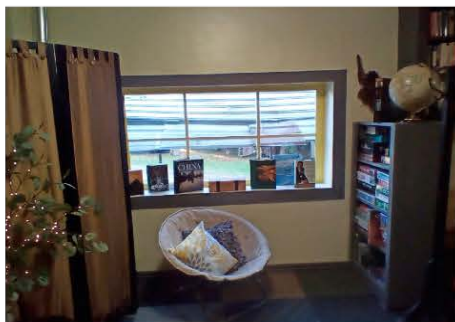
PHASE 2 will be a winter project in progress. We will be dramatically increasing the shelving (especially on that big yellow empty wall!), adding a cozy sectional couch and ottoman, updating the lighting, installing window treatments, finishing the bulletin board, adding Sahale arial maps, patching some last pesky holes, adding informational signage, finishing the front door and loading in the rest of the books! We are also excited to add the big chunky Goodenough community dictionary on it's own stand. At that point we will also try to figure out how to organize the books. We have some limitations because of several pre-existing immovable shelves...so it may not be categorized, but rather by what fits where. We invite you to come wander through!

It turned out to be a lovely additional space for a Lab small group and many have said “now it is a place you really want to be.” I am delighted when I find a guest lounging on the couch and reading a book with a cup of tea! It was an excellent covid year project, making a sort of lemonade year out of a sort of lemon year yes?! I offer my greatest gratitude for the trust the community put in my vision and for my awesome possum team! Without their spirit, hard work, creativity, willingness to learn and committment, this would not have been possible! Thanks y'all!! I had a blast! What shall we remodel next?~! Love - Draí

BEFORE



AFTER

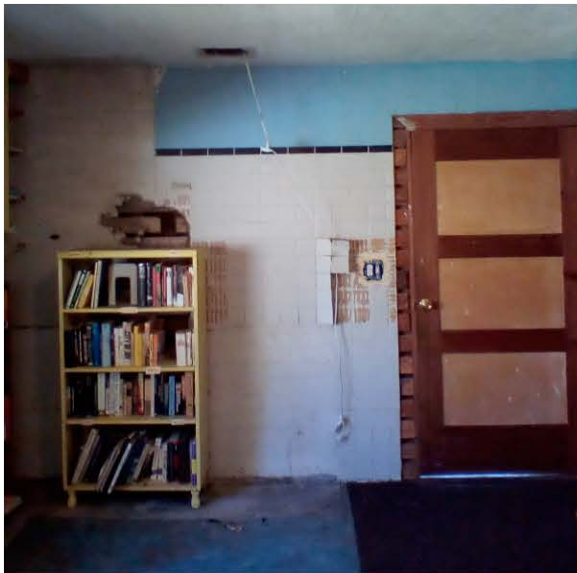


BEFORE



AFTER

BEFORE



AFTER



Congratulations to Boyd Shelby & Ruby Fruit Jungle

Boyd is a long-time friend of the Goodenough Community and Sahale and has spent stretches of time living and working at Sahale. Boyd has since earned his BA in English from Western Washington University and is now on to other related adventures, this time in Music. - Colette

Ruby Fruit Jungle

By Boyd Shelby

Ruby Fruit Jungle is a group that came together in Portland, Oregon, from many different walks of life. The lead guitar is played by Ricky Hughes, who moved to Portland from his small town home of Port

Orchard, Washington, along with his cousin and lifelong friend, Boyd Shelby, the bassist. On the drums is Justin Binder, who moved to Portland from San Diego. The lead vocalist is Amelia Hyatt who moved to Portland with her husband Michael Platt, who sometimes appears on the synthesizer, from Louisville Kentucky. Garrett Sybers recently joined the group after the release of the Juice E.P. and plays Guitar, moved to Portland from Santa Barbra California.

The band perfectly blends their own tastes and styles into a sound that is uniquely their own. With hints of blues and punk woven into an overall psychedelic vibe, the band shows just how versatile they can be, and how determined they are to push their own boundaries with song writing.



Credits

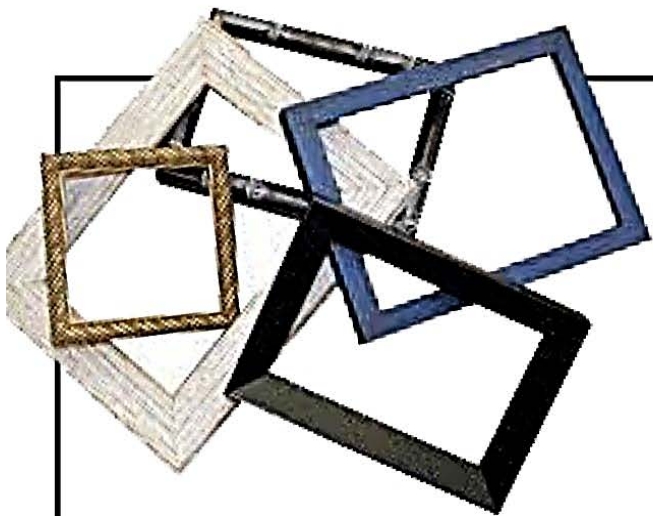
Juice EP - released September 10, 2021

Spotify: <https://open.spotify.com/artist/2OUmIGjkeek1hVYUWQjJfO?si=87gleCXZT9qMJlfQd4szZQ>

Itunes: <https://music.apple.com/us/artist/ruby-fruit-jungle/1584772641>

Bandcamp: <https://rubyfruitjungle.bandcamp.com/album/juice-e-p>





Sahale

Walls of History

PICTURE FRAMES NEEDED

If you are cleaning out the attic or redecorating a room and you find picture frames you wish to get rid of....

If you are at the thrift store or a garage sale and see great picture frame values...

Please consider donating them to Sahale for a really cool historical project! We would like all kinds of frames in any style or material: metal, wood, plastic, leather, pleather — preferably with glass and hardware to hang on a wall. We would like an abundance of 5x7 and can work with other sizes too.

If you have questions or wish to arrange a donation, please contact Draí: goddessdrai@gmail.com.

Thank you!

Programs and Events of the Goodenough Community Fall, 2021

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



Human Relations Laboratory, August 7 – 13, 2022 – Mark your calendars now

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. Next summer we will celebrate 53 years! Contact: Colette Hoff or Elizabeth Jarrett-Jefferson, hoff@goodenough.org, elizabeth.ann.jarrett@gmail.com



The Goodenough Community's governing body, the General Circle, meets monthly, 7:00 PM, via Zoom:

- *November 15*

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.

- *October 23, Saturday*

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

Next fall date: December 10.



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. October 22 to 24 is our next gathering!

For information, contact Norm Peck, shkwavrydr@aol.com



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. Participants come together under the leadership of Pastor Colette Hoff and find support and encouragement, 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 for Zoom information.

- *October 24*
- *November 7*



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.



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 with questions.



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).*

