



The Village View

November 17, 2021

Kirsten Rohde, Editor

Inquiry

Kirsten Rohde

I enjoyed reading Joan Valles' article in last week's Village View about the value to her of a meditation practice. It is reprinted in this issue as Joan also offers great reasons for us to attend the Meditation Retreat at Sahale November 19-21. There is still time to register. See the details below.

I chose the theme "Inquiry" for this week partly because in my meditation times and learning from a couple of teachers in particular, the practice of inquiry is one theme. Inquiry can be on any topic; in this case it would be an inquiry into what's going on with my mind. A good reminder of how my thinking wanders off into daydreaming, revisiting the past or future or just ruminating unnecessarily about this and that – often things that make me anxious or upset. Or what am I going to make for dinner...

In [The Joy of Living](#), by the Tibetan Buddhist teacher Yongey Mingyur Rimpoche, he writes, "if for some reason you cannot rest your mind, you can simply observe whatever thoughts, feelings, or sensations come up, hangout for a couple of seconds, and then disappear, and acknowledge, "Oh that's what's going on in my mind right now."

The other topic I'm interested in about inquiry is in the area of ideas, thoughts, statements, that are circulating around these days. Ignoring the outrageous stuff which is boring and upsetting, we can inquire within and with others, what is really going on? The latest news may be interesting or not but behind that is the question - what are the causes? Listening to, inquiring by reading and discussion, in order to learn about the true history of our country's

Coming Up—

- **Meditation Retreat** at Sahale, November 19-21
- **Turkey dinner at Sahale, Thursday, November 25**
- **True Holidays celebration, Saturday, December 4**

November is *Native American Heritage Month*

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

first 400 years adds depth to our understanding of current events. We don't have to go around being uber ashamed, instead could our inquiries allow us to see clearly and choose to act accordingly with compassion and openness?

I think that inquiry helps decrease emotionalism; is it possible that our inquiring minds can help with our anger, despair, and other unhappy reactions, including wandering off or giving up? Charles Eisenstein, who writes and speaks about climate issues, does not just jump on the bandwagon of the simple answers. He analyses all viewpoints and points out that exclusive research practices in our country can result in a mono-opinion of the causes of climate change. He inquires further than that to come up with a more complicated but informative view of what is really happening with climate and varied viewpoints.

Even Bill Gates, bless him, has written a book about climate issues. I am reading it as part of an online book club. Gates admits he is one the world's biggest personal carbon emitters but through his inquiry he finds a way to explain complex concepts about the growing climate concerns/disasters. In our inquiry in the book club we are also critical reviewers and sharing our own knowledge and thoughts about what is going on and what solutions are worth considering.

When we ask an open question we have not yet found an answer. And this leaves the mind free, unobstructed, and ready for adventure... There is nothing ignorant or vague about this openness, because questioning actively engages the movement and fluidity of life. —Elizabeth Mattis Namgyel



I Believe in Christmas

Colette Hoff

I do believe in Christmas, the celebration that requires us to take pause in the dark cold winter and celebrate--relationship, light, party, joy, feasting—whatever our cultural traditions may be.

John Hoff also loved the Christmas season and all that goes into celebrating in December from the True Holidays to New Years. John and I together appreciated sharing Christmas with friends and family. And besides the luscious Christmas treats, John loved Holiday music, and it filled our home from morning to night.

We were newly married when I first heard John play the following carol, sung by Glen Campbell and written by Edward Leslie Hamilton in 1972.



I Believe in Christmas

I believe in Christmas
But Christmas isn't snow
Candy, floss, or mistletoe
Or Santa's ho, ho, ho.

Love is what it's all about
And I hope this yuletide rings
With thoughts of love for everyone
And friends of long ago.

Christmas is a feeling
Only children know
Theirs for such a little while
We lose it when we grow.

Christmas comes a winging
Just once a year to you
If all that love would stay awhile
Then Christmas could come true.



A simple yet wonderful reminder that love is what it is all about. The December pause encourages us to value what is most important and keep it going throughout the year.

I loved this song and then we lost it as cassettes were replaced by CDs. I found it last December on-line after many attempts to search rare music over a number of years. We are using the line, "Love is what it is all about" as an aspect of our theme for the True Holidays. I still love the reminder of the importance of spreading love in all the ways we can, however small, throughout the holiday season and into the new year.

Hope to see you at the True Holidays Celebration, December 4!

**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 the experiences you value during the holiday season.

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.



Additional information and a formal invitation follows. For additional information, please contact [Elizabeth Jarrett-Jefferson](#) or [Colette Hoff](#).





a *celebration*
of **community**

LOVE IS WHAT IT'S ALL ABOUT

34th Annual **TRUE
HOLIDAYS**

SAT
DEC
4TH

Food | Libations | Contra Dancing | Treats | Raffle

The Goodenough Community's annual holiday celebration will be in person this year, and we hope to enjoy it with YOU! This event has always been about bringing together family, friends and communities in an atmosphere ranging from frivolity and feasting to one of marking the holidays in a sacred manner, honoring many faith traditions. *This year, focusing on relationship and our connections seems especially important.* The celebration also provides an opportunity for you to reflect and be intentional about the holiday season, giving pause to remember the experiences you value. We invite our communitarian friends to join us again this year.

Mercer Island Congregational
4545 Island Crest Way

6:00 Doors Open

7:30 Contra Dancing with
Sherry Nevins

8:00 Evening Program

9:00 More Joyous Dancing

For more info please contact
Elizabeth.Ann.Jarrett@gmail.com

True Holidays Campaign



We invite our fully vaccinated friends and those who have had a negative covid test within 72-hours of the event. Masks will be an indoor requirement.

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

Turning Toward the Precious Present

Joan Valles

(Reprinted from last week.)

Courage, patience, equanimity; mindfulness, kindness. I've looked toward Colette Hoff as a spiritual teacher for many years, but never as much as I do now as she teaches from her life while confronting serious illness. I've observed Colette learning from what she teaches, a technique I'm told is the best way to learn. As my pastor and friend, she's been teaching me (us) to explore more deeply and experientially what the words above represent and to apply them in my life.



- Deniz Altindas on Unsplash

I've been helped to do this by study of the Buddhist dharma and practice of meditation, something I took up just 12 years ago when I dropped into a class taught by the teachers of Bodhiheart Sangha in Seattle. I've been returning just about every week since. Since I was 74 years old at the time of that first class, with an aging brain, I didn't anticipate becoming fully enlightened, but it had occurred to me that I needed a spiritual faith, practice, and discipline as I encountered the Heavenly Messengers of old age, sickness, and death. I didn't come totally unprepared as I was a member of the Goodenough Community and Convocation and had benefit of the bold teachings of John Hoff. Several of my community friends engage Buddhist practices of various traditions. For me, they integrate and enhance what I've learned from the transformational education offered by

the community, and the community's teaching of relationship as spiritual practice enhances the dharma.

"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."

You'll find these words on the flyer describing the meditation retreat being offered by Convocation weekend after next (Nov. 19-21) at Sahale.

The first thing I remember Venerable Dhammadinna teaching me at the Bodhiheart class was, "stay with the body"; in other words, be present to what I was feeling and where it was in my body. The second thing was, "turn toward." Meaning, even if it's unpleasant, don't avoid it, turn toward it. Now a couple of the practices I've honed and perfected since very early childhood have been avoidance and self-protection. I don't like getting hurt. Who does? So, turning toward has been a big challenge for me. But in exploring this very important teaching, I noticed I had been turning away from much of the joy and beauty of life and challenges that would benefit me.

When I asked to join the year-long introductory class required by Bodhiheart before taking on meditation training, I reported that I was seeking mind training, because my undisciplined mind tended too often to the negative. After several years of daily meditation practice, I find my mind still isn't well trained as I would like (the forgetfulness of old age and engrained habit contribute to

that), but I know for sure I'm more compassionate; I seek to be more positive (tricky these days) and more patient. I understand that life is difficult for everyone, and my heart sometimes hurts for others. I haven't overcome "no" as my first response to whatever I'm asked to do, even if I've offered, but I'm working on it.

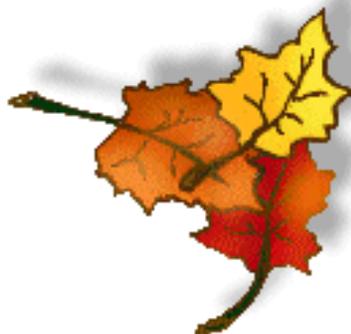
I often hear from others that they start a meditation practice but can't keep it up. I believe there are people who can do it on their own. But I need a teacher, a context (in my case, the dharma), a group of others to learn with (a sangha). That comes naturally to me as a member of the Goodenough learning community. I also need technique and consistency of daily practice.



Photo by Conscious Design on Unsplash

"Awakening to the Precious Present," is the title of the meditation retreat being offered by Convocation under the coordinating leadership of Colette Hoff the weekend of Nov. 19-21 at Sahale. I've signed up. I attended the first retreat a couple of years ago with Joshua Demers teaching meditation and Marley Long leading yoga practice. Josh is skilled at teaching technique and basic knowledge of the dharma. He's gracious and easy to be with. I'm a fan. Marley teaches with grace, and she lights up the room.

I highly recommend this retreat. If you haven't signed up, I hope you'll consider it. What a good way to get in the right frame of mind and body for the holiday season. See the flyer for this retreat in this Village View and on the website, www.goodenough.org.





GIVING THANKS
AT *Sahale*

You are invited to join us for Thanksgiving. Sahale will provide the turkey, mashed potatoes, apple sauce and Sahale apple pie. We ask that you bring a potluck dish to fill out the meal.

Please contact goddessdrai@gmail.com
to RSVP by NOV 20th.

Tell us who and how many are coming and please share what you will be bringing and/or ask what we need. Your communication helps assure we have a rounded and beautiful meal, with vegetarian and gluten-free options!

You may arrive any time to relax and be festive with our friends.

3:00 Gather
4:00 Feast and share gratitude



Membership in the Goodenough Community, Part three **Hollis Guill Ryan**

As you enjoy your friends in the Goodenough Community, you will see the Goodenough Community Member Service Loop in action.

What is a “service loop”? It is a circle of energy flowing back and forth from the community to you and from you into the community. And through the lives of community participants like you, energy flows from the community to the larger world and radiates back to you and the community.

More specifically, the community provides educational events and programs that stimulate personal and spiritual growth. Participants contribute energy in the form of time, effort, and money. Often, as their lives, minds, and hearts expand, they begin having a stronger positive influence in the lives of the people around them – their families, their colleagues, their friends. As the effect of this energy spreads, it comes full circle, back to you and back to the community.

What prompts this flow of energy? Service. Service is the impulse to look beyond oneself and to offer oneself to a greater cause. Service is a deeply held value in the Goodenough Community, and community

members choose to serve as a way to further develop themselves. You will notice many examples of service within the community. Service lives in the hands of those who prepare meals; weed gardens; clean rooms; write, edit, and produce workbooks; repair gutters; prune trees. Service fills the hearts of those who give leadership to programs, events, projects, and community organization. Service lives in the generosity of those who donate their time and efforts to the community and who give financially according to their ability.

As with other nonprofit organizations, service is critical to the survival of this community, whether the service is a generous donation for your room and board at an event; full-hearted participation in the Human Relations Laboratory; or a genuine interest in leadership. If this community is to survive, it must be infused with heartfelt energy, loving service, and financial contributions.

Thus, ***your service is an investment in the future of this community.***

Becoming a member of the Goodenough Community places you within a team working together to secure the Goodenough Community's sustainable future. Whether you remain a Heart Friend or choose to become a member, your gift of service is needed, wanted, and deeply appreciated.



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



Editor's note: *As many of us will be sitting down for a meal on Thursday November 25th, this article may help us think again about what we might want to change about the purpose of this day. Kirsten*

This tribe helped the Pilgrims survive for their first Thanksgiving. They still regret it 400 years later

Seattle Times, Nov. 4, 2021 at 10:15 am Updated Nov. 4, 2021 at 2:08 pm ; Originally published in The Washington Post.



Anita Peters, who is Mashpee Wampanoag and goes by her traditional name Mother Bear, packs up the traditional clothing and furnishings from the wetu,

By

[Dana Hedgpeth](#)

The Washington Post

PLYMOUTH, Mass. — Overlooking the chilly waters of Plymouth Bay, about three dozen tourists swarmed a park ranger as he recounted the history of Plymouth Rock — the famous symbol of the arrival of the Pilgrims here four centuries ago.

Nearby, others waited to tour a replica of the Mayflower, the ship that carried the Pilgrims across the ocean.

On a hilltop above stood a quiet tribute to the American Indians who helped the starving Pilgrims survive. Few people bother to visit the statue of Ousamequin — the chief, or sachem, of the Wampanoag Nation whose people once numbered somewhere between 30,000 to 100,000 and whose land once stretched from Southeastern Massachusetts to parts of Rhode Island.



Source: Esri

MARK NOWLIN / THE SEATTLE TIMES

Long marginalized and misrepresented in the American story, the Wampanoags are braced for what's coming this month as the country marks the 400th anniversary of the first Thanksgiving between the Pilgrims and Indians.

But the actual history of what happened in 1621 bears little resemblance to what most Americans are taught in grade school, historians say. There was likely no turkey served. There were no feathered headdresses worn. And, initially, there was no effort by the Pilgrims to invite the Wampanoags to the feast they'd made possible.

Just as Native American activists have demanded the removal of Christopher Columbus statues and pushed to transform the Columbus holiday into an acknowledgment of his brutality toward Indigenous people, they have long objected to the popular portrayal of Thanksgiving.

For the Wampanoags and many other American Indians, the fourth Thursday in November is considered a day of mourning, not a day of celebration.

Because while the Wampanoags did help the Pilgrims survive, their support was followed by years of a slow, unfolding genocide of their people and the taking of their land.

To learn the history of the Wampanoags and what happened to them after the first Thanksgiving, a visitor has to drive 30 miles south of Plymouth to the town of Mashpee, where a modest, clapboard museum sits along a two-lane road. Outside, there's a wetu, a traditional Wampanoag house made from cedar poles and the bark of tulip poplar trees, and a mishoon, an Indian canoe.

Inside the three-room house sits Mother Bear, a 71-year-old Mashpee Wampanoag, hand-stitching a deerskin hat. She's lived her whole life in this town and is considered one of the keepers of the Wampanoag version of the first Thanksgiving and how the encounter turned into a centuries-long disaster for the Mashpee, who now number about 2,800.

That story continues to get ignored by the roughly 1.5 million annual visitors to Plymouth's museums and souvenir shops. The Wampanoag museum draws about 800 visitors a year.

Paula Peters, a Mashpee Wampanoag who is an author and educator on Native American history, said "we don't acknowledge the American holiday of Thanksgiving ... it's a marginalization and mistelling of our story."

The Wampanoags, whose name means "People of the First Light" in their native language, trace their ancestors back at least 10,000 years to southeastern Massachusetts, a land they called Patuxet.

In the 1600s, they lived in 69 villages, each with a chief, or sachem, and a medicine man. They had "messenger runners," members of the tribe with good memories and the endurance to run to neighboring villages to deliver messages.

They occupied a land of plenty, hunting deer, elk and bear in the forests, fishing for herring and trout, and harvesting quahogs — clams — in the rivers and bays. They planted corn and used fish remains as fertilizer. In the winter, they moved inland from the harsh weather, and in the spring they moved to the coastlines.

They had traded — and fought — with European explorers since 1524.

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Mindful Mike's Blog: The Word
Mike deAnguera

Several religions write about our eternal origins - perhaps written by ordinary folks like us. Such writings not only talk about the Divine but also about us in our own words. The ego is the stamp of my character role. By design I will exhibit Love and fear. The more I choose Love the more Loving I will be.

I believe the Self is present within each of us and is playing our character roles. In my way of looking at it we are part of the Divine —the life force manifesting in our bodies. We can't be anything else. We are the same. I think that many are not awake to this truth. This was true for me most of my life.



On Nov 10th we celebrated the birthdays of Colette Hoff, Jim Tocher, and John Schindler. We shared a delicious one layer chocolate cake. Colette got an electric candle featuring a lit fountain turned on with a switch. When we celebrate birthdays we are acknowledging the value of each of our lives.

So how come I don't feel and act like Divine Love? Every day my egoic chatter reveals my unawareness of my true nature. How do I become aware of my Divine nature? Maybe meditation, prayer, or good conversations. That is what we are going to be doing this weekend. Buddhists have known this to be true for several thousand years.

The way I see it is that being aware of our Divine Center is at the heart of everything we do as a community. Yet at the same time we are not a religious community. We don't all have the same formal practice we do every day – people choose what works for them and join together at times.

I am convinced the Divine led me to this community when I needed it the most. It helped me to see what was missing from my life. I am recognizing community is necessary for my development as Mike. Otherwise I will never bloom. Community helped me wake up.

Waking up is part of my story though it doesn't have to be. Can I be fruitful while asleep? If I am asleep I will create through my fears rather than my Divine Love.

Grace allows me to see what God really thinks of me. It enables me to face each new day as a gift. I can be together with my friends cleaning gutters as Adrian and Marley Long are doing.



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!

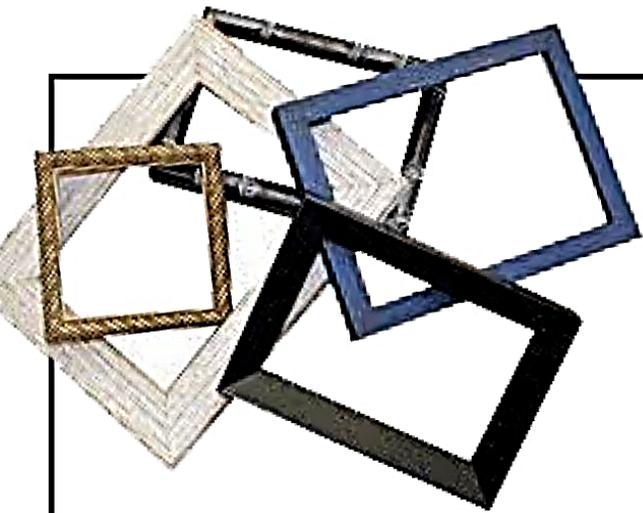
Here are the details:

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 donation*



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 Draï: goddessdrai@gmail.com.

Thank you!

Programs and

Goodenough Community



Events of the

Fall, 2021 – Winter dates announced soon

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:

Next date: 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.

Winter Dates to be Announced Soon. 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 date: December 17.



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.

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: 7pm to 9pm. Contact Colette: hoff@goodenough.org for Zoom information.
Next fall date: December 12



True Holidays Celebration - Saturday, December 4, 2021

We are planning our 2021 event! Hold this date on your calendar. We will hold this event on Mercer Island again this year! See attached flyer 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).*

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In 1614, before the arrival of the Pilgrims, the English lured a well-known Wampanoag — Tisquantum, who was called Squanto by the English — and 20 other Wampanoag men onto a ship with the intention of selling them into slavery in Malaga, Spain. Squanto spent years trying to get back to his homeland.

During his absence, the Wampanoags were nearly wiped out by a mysterious disease that some Wampanoags believe came from the feces of rats aboard European boats, while other historians think it was likely smallpox or possibly yellow fever.

Known as “The Great Dying,” the pandemic lasted three years.

By the time Squanto returned home in 1619, two-thirds of his people had been killed by it. The English explorer Thomas Dermer described the once-populous villages along the banks of the bay as being “utterly void” of people.

In 1620, the English aboard the Mayflower made their way to Plymouth after making landfall in Provincetown. The Wampanoags watched as women and children got off the boat.

They knew their interactions with the Europeans would be different this time.

“You don’t bring your women and children if you’re planning to fight,” said Paula Peters, who also runs her own communications agency called SmokeSygnals.

The Wampanoags kept tabs on the Pilgrims for months. In their first winter, half died due to cold, starvation and disease.

Ousamequin, often referred to as Massasoit, which is his title and means “great sachem,” faced a nearly impossible situation, historians and educators said. His nation’s population had been ravaged by disease, and he needed to keep peace with the neighboring Narragansetts. He probably reasoned that the better weapons of the English — guns versus his people’s bows and arrows — would make them better allies than enemies.

In the spring of 1621, he made the first contact.

“It wasn’t that he was being kind or friendly, he was in dire straits and being strategic,” said Steven Peters, the son of Paula Peters and creative director at her agency. “We were desperately trying to not become extinct.”

By the fall, the Pilgrims — thanks in large part to the Wampanoags teaching them how to plant beans and squash in a mound with maize around it and use fish remains as fertilizer — had their first harvest of crops. To celebrate its first success as a colony, the Pilgrims had a “harvest feast” that became the basis for what’s now called Thanksgiving.

The Wampanoags weren’t invited.

Ousamequin and his men showed up only after the English in their revelry shot off some of their muskets. At the sound of gunfire, the Wampanoags came running, fearing they were headed to war.

“One hundred warriors show up armed to the teeth after they heard muskets fired,” said Paula Peters.

Told it was a harvest celebration, the Wampanoags joined, bringing five deer to share, she said. There was fowl, fish, eel, shellfish and possibly cranberries from the area’s natural bogs.

In his book, “This Land Is Their Land,” author David J. Silverman said schoolchildren who make construction-paper feathered headdresses every year to portray the Indians at the first Thanksgiving are being taught fiction.

The Wampanoags didn't wear them. Men wore a mohawk "roach" made from porcupine hair and strapped to their heads.



Darius Coombs, a Mashpee Wampanoag who serves as the tribe's cultural and outreach coordinator, stands in the old Indian Meeting House in Mashpee, Mass., on September 29, 2021. (Photo for The Washington...

Darius Coombs, a Mashpee Wampanoag cultural outreach coordinator, said there's such misinterpretation about what Thanksgiving means to American Indians.

"For us, Thanksgiving kicked off colonization," he said. "Our lives changed dramatically. It brought disease, servitude and so many things that weren't good for Wampanoags and other Indigenous cultures."

Linda Coombs, an Aquinnah Wampanoag who is a tribal historian, museum educator and sister-in-law of Darius, said Thanksgiving portrays an idea of "us seeming like idiots who welcomed all of these changes and supports the idea that Pilgrims brought us a better life because they were superior."

Mother Bear, a clan mother and cousin of Paula Peters whose English name is Anita Peters, tells visitors to the tribe's museum that a 1789 Massachusetts law made it illegal and "punishable by death" to teach a Mashpee Wampanoag Indian to read or write.

She recounts how the English pushed the Wampanoag off their land and forced many to convert to Christianity.

“We had a pray-or-die policy at one point here among our people,” Mother Bear said. “If you didn’t become a Christian, you had to run away or be killed.”

Wampanoag land that had been held in common was eventually divided up, with each family getting 60 acres, and a system of taxation was put in place — both antithetical to Wampanoag culture.

Much later, the Wampanoags, like other tribes, also saw their children sent to harsh Indian boarding schools, where they were told to cut their long hair, abandon their “Indian ways,” and stop speaking their native language.

Paula Peters said at least two members of her family were sent to Carlisle Indian school in Pennsylvania, which became the first government-run boarding school for Native American children in 1879. Its founder, Civil War veteran and Army Lt. Col. Richard Henry Pratt, was an advocate of forced assimilation, invoking the motto: “Kill the Indian, Save the Man.”

Mother Bear recalls how her mother’s uncle, William L. “High Eagle” James, told his family to destroy any writings he’d done in their native language when he died. He didn’t want them to get in trouble for having the documents.

Frank James, a well-known Aquinnah Wampanoag activist, called his people’s welcoming and befriending the Pilgrims in 1621 “perhaps our biggest mistake.”

In 1970, he created a “National Day of Mourning” that’s become an annual event on Thanksgiving for some Wampanoags after planners for the 350th anniversary of the Mayflower landing refused to let him debunk the myths of the holiday as part of a commemoration. By then, only a few of the original Wampanoag tribes still existed.

“We, the Wampanoag, welcomed you, the white man, with open arms, little knowing that it was the beginning of the end; that before 50 years were to pass, the Wampanoag would no longer be a free people,” he wrote in that speech.

In the 1970s, the Mashpee Wampanoags sued to reclaim some of their ancestral homelands. But they lost, in part, because a federal judge said they weren’t then officially recognized as a tribe.

The Mashpee Wampanoags filed for federal recognition in the mid-1970s, and more than three decades later, in 2007, they were granted that status. (The Gay Head Aquinnah on Martha’s Vineyard are also federally recognized.)

In 2015, about 300 acres was put in federal trust for the Mashpee Wampanoag under President Barack Obama. That essentially gave them a reservation, although it is composed of dozens of parcels that are scattered throughout the Cape Cod area and represents half of 1% of their land historically.

But President Donald Trump’s administration tried to take the land out of trust, jeopardizing their ability to develop it.

Mashpee Wampanoag tribal officials said they’re still awaiting final word from the Department of the Interior — now led by Deb Haaland, the first Native American to head the agency — on the status of their land.

Some tribal leaders said a potential casino development would bring much-needed revenue to their community. But without the land in trust, Mashpee Wampanoag council member David Weeden said it diminishes the tribe’s sovereignty.

“Four hundred years later we’re still fighting for our land, our culture and our people,” said Brian Weeden, the tribe’s chairman and David Weeden’s nephew.

The Wampanoags are dealing with other serious issues, including the coronavirus pandemic. The tribe paid for hotel rooms for covid-infected members so elders in multigenerational households wouldn’t get sick.

Even before the current coronavirus pandemic, the Wampanoags struggled with chronically high rates of diabetes, blood pressure, cancers, suicide and opioid abuse. In the expensive Cape Cod area, many Wampanoags can’t afford housing and must live elsewhere.

They also worry about overdevelopment and pollution threatening waterways and wildlife.

“The land is always our first interest,” said Vernon “Silent Drum” Lopez, the 99-year-old Mashpee Wampanoag chief. “It’s our survival.”

When she was 8 years old, Paula Peters said, a schoolteacher explained the Thanksgiving tale. After the story, another child asked, ““What happened to the Indians?””

The teacher answered, ‘Sadly, they’re all dead.’”

“No, they’re not,” Paula Peters said she replied. “I’m still here.”

She and other Wampanoags are trying to keep their culture and traditions alive.

Five years ago, the tribe started a school on its land that has about two dozen kids, who range in age from 2 to 9. They learn math, science, history and other subjects in their native Algonquian language. The tribe also offers language classes for older tribal members, many of whom were forced to not speak their language and eventually forgot.

“We want to make sure these kids understand what it means to be Native and to be Wampanoag,” said Nitana Greendeer, a Mashpee Wampanoag who is the head of the tribe’s school.

At the school one recent day, students and teachers wore orange T-shirts to honor their ancestors who had been sent to Indian boarding schools and “didn’t come home,” Greendeer said.

In one classroom, a teacher taught a dozen kids the days of the week, words for the weather, and how to describe their moods. A math lesson involved building a traditional Wampanoag wetu. Another involved students identifying plants important to American Indians.

There are no lessons planned for the 400th anniversary of Thanksgiving, Greendeer said. If the children ask, the teachers will explain: “That’s not something we celebrate because it resulted in a lot of death and cultural loss. Thanksgiving doesn’t mean to us what it means to many Americans.”

This year some Wampanoags will go to Plymouth for the National Day of Mourning. Others will gather at the old Indian Meeting House, built in 1684 and one of the oldest American Indian churches in the eastern United States, to pay their respects to their ancestors, many of whom are buried in the surrounding cemetery. Plenty of Wampanoags will gather with their families for a meal to give thanks — not for the survival of the Pilgrims but for the survival of their tribe.

“History has not been kind to our people,” Steven Peters said he tells his young sons.

“Children were taken away. Our language was silenced,” he said. “People were killed.” Still, “we persevered. We found a way to stay.”

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