



Ethical Views

December 2003 Vol. 118, No. 4 Newsletter of the Philadelphia Ethical Society

Sunday, December 7

Platform: Richard Kiniry, Leader,
Philadelphia Ethical Society

Belonging

People have different levels of need for companionship and connection, but none of us is totally solitary. As the holiday season begins with all its emotional expectations, let's reflect on the quality of our many circles of connection.

Sunday, December 14

Platform: Dr. Susan Feathers,
Assistant Dean, Law School,
Director, Public Service Program,
University of Pennsylvania

The U.S. Patriot Act:

Civil Rights in a New America

Dr. Feathers will discuss the erosion of our civil rights, especially those provided in the fourth, fifth and sixth amendments in post - 9/11 America, focusing on racial profiling and the plight of illegally - detained immigrants. She will conclude with a to - do list for activists. Dr. Feathers is a Board member of the ACLU of Philadelphia.

Sunday, December 21

Platform: *Winter Solstice Celebration*

Our Celebration prepares us for the cold, long nights ahead. We welcome the beauty of winter with candlelight, poetry and music - warming our hearts and honoring community. It's an inspirational, interactive event that all are welcome to attend.

Platforms at 11:00 AM

Coffee Hour & Discussion
follow the Platforms.

Musical Interludes performed by
Pianist Tim Ribchester.

Childcare provided at no charge.

All are Welcome!

Leader's Message

Old Man River

Richard Kiniry

Maybe because I will be sixty in December, I have recently been feeling the flow of life more than the moments of life. I'm noticing the continuum and not the points on the continuum. I am noticing the flow of other people's lives. Babies I held last week are now walking toward me with their own babies in tow, and older folks keep surprising me in their acceptance of death — feeling their place in the cycle of life. I have arrived at the stage of life where I catch a glimpse of the final act and since that brings for me a feeling of sadness, I search for some distance and a perspective that will smooth my way into the next stage of life.

It has been said of the 1960's generation that we are so self-absorbed that everything that happens to us is declared brand new and remarkable. So, you don't need me declaring my glimpse of death a new discovery for human kind, but as you age, you do notice things from a different perspective. And one thing I notice is that we could do better in living and teaching the natural cycle of life and death.

It makes sense that we run away from the fact of our inevitable deaths. Avoiding that reality keeps us involved in this life but wouldn't life be better if more human beings faced up to the natural flow of life rather than waiting until old age to accept the inevitable? The celebrated book, The Denial of Death by Ernest Becker, posits that avoidance of our own mortality is behind much of our cultural life and is the source of anxiety and mental >

illness. We invent all kinds of distractions to deflect our attention from the limits of nature. Our individuality is so important to us that we become absorbed in the immediate. What we are doing, what we are experiencing, what we want at any particular time is the only reality there is. We don't notice or feel our place in a changing reality.

Too often we don't appreciate how different the Ethical Humanist perspective is from the traditional view of life. Often we Ethical Humanists believe we can change the world for the better just with logical arguments but the source of many problems lies in the heads of all of us. The recent case of Terri Schiavo, the brain-damaged woman in Florida kept alive after years in a coma, indicates how people can deny reality for the sake of sentiment. They are unable to step back and accept their place in the ongoing flow. Our Ethical Humanist philosophy, at least in theory, believes in the acceptance of the natural flow of life. There is a time to die, and yet as we avoid the avoidance of the idea of eternal life, we remain part of this culture and can be unconscious of how we reinforce denial.

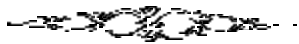
There is a tragic quality to life which we can avoid with distractions or accept and include in a positive appreciation of personal living. That is one of the basic differences between Ethical Humanism and other traditional religious philosophies. Life can be meaningful as part of the evolving experience of humankind. A joyful, satisfying life does not need to be a denial of reality and an escape into illusion.

>

continues next page

Old man River

And I would include children in that acceptance. Often when you hear stories of terminally ill children, it is shocking to realize how accepting they can be. It would be a good idea to remind all children of their place in an ongoing reality with a long past and a future they will have a part in building. Children should be encouraged to see their life, which will eventually end, as part of something bigger. They have a place in the creation of this world. That is all we have and it is enough. ◇



Volunteers Needed

Alexis Brown, Deputy Director of the Community Women's Education Project (CWEP) in Kensington, was the third speaker in this fall's series of lunchtime forums, *Why You're a Feminist (But May Not Know It)*. Everyone who attended was impressed with the range of services CWEP offers low income women and their children: GED and (ESL) English as a Second Language classes; internship opportunities to help move into better jobs; and a comprehensive, state-licensed childcare center that makes it possible to pursue educational and career goals.

CWEP is in need of volunteers in the childcare center. Particularly needed are volunteers to help out on Tuesdays, Wednesdays or Thursdays from 9 AM to 2 PM. To become a volunteer, you would be required to complete the Child Abuse Clearance and Criminal Background forms; observe in the childcare rooms for 2 hours; and participate in a two-hour orientation with the Childcare Director. Your duties would include feeding children, rocking babies, assisting with arts and crafts, and reading to the children.

If you would like to become a volunteer or would like more information, contact Ellen Rose at 215-563-2018 or erose@temple.edu or Alexis Brown, 215-426-2200 x204 or alexis@cwep.org.



Trust

Arnold Fishman

The American people mistrust the Federal Government. That mistrust is explicitly enunciated in the Bill of Rights. The first ten amendments to the Constitution tell the government things it may not do. They constrain its power. They are prohibitions — “thou shalt nots.” The present legacy of that lack of trust can be found in contemporary politics. The hotly-contested Philadelphia mayoral election is now in the history books. While I vowed to not vote for the party which has been hijacked by the religious right at the national level, my inclination would be to end the rule of the other party which has held power in this city for so long. Lord Acton observed, “power corrupts and absolute power corrupts absolutely.” Long - entrenched power is fraught with corruption, what our politicians euphemistically refer to as “pay to play”. I, of course, have no way of knowing whether our present Mayor is the exception that proves the rule. What I find remarkable, however, is that until a listening device was discovered in Mayor John Street's office, challenger Sam Katz was winning the race. Once the “bug” was attributed to the FBI, the momentum swung to the “we are told that I am not a target” candidate. Ignoring that it was he who made it public, he questioned the timing - so near an election. As the polls predicted, the incumbent won in a landslide. Although he has denied it, and claimed his margin as a referendum on his policies, even he had to admit that the announcement of the probe gave his campaign a lift. Why should that be so? It must be because we think that our national government is picking on him unfairly.

The business community, also, has fallen into disrepute with the Enron and Worldcom debacles. Who remembers the savings and loan and junk bonds scandals? Huge brokerage houses and >

mutual funds have been tarnished. Even the sacrosanct New York Stock Exchange has been compromised. Involvement in anti-branding campaigns and resistance to the global economy runs high.

When the first ten amendments to the Constitution were passed, we mistrusted government (corporations were a minor player), but we trusted our neighbors. Today we can't trust our neighbors; we don't know our neighbors well enough to form an opinion as to their trustworthiness. We have gated communities in the suburbs, security guards at all large apartment complexes, bars on every remotely accessible window in the city, and the exponential growth of alarm companies. We live behind locked, dead-bolted, night-chained doors. Before we will open it we peer through a peep hole with an attack dog at our side and a gun in our night stand. Now we mistrust our government, our corporations, and our neighbors as well. The question becomes whether a society which trusts neither its institutions nor its community can (or more importantly should) endure. Is trust a necessary ingredient for a complex culture?

A complex culture is formed when its citizens are freed from an existence dominated by tending to life's necessities. Absent trust we are preoccupied with keeping the enemy, be it hunger or foe, at bay. Fear is not conducive to higher thinking. Fear serves to inhibit the requisite devotion to the abstract

concepts of art and science. It diverts attention from good governance to survival.

Ethical Culture is uniquely positioned to address this malaise. We, who are charged with bringing out the best in others, can lead by example. We, who attribute worth and dignity to every individual, can start by trusting humanity to respond positively to justice, to reward kindness with empathy, to cooperate in working to create a more humane society. ◇

Creating Our World

Temma Fishman, Chair

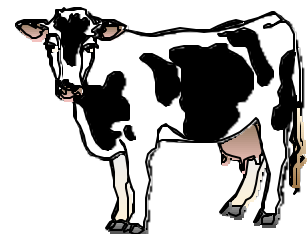
There are some young people who seem to live aimless, dysfunctional lives while the rest of us look on disapprovingly. Leader Richard Kiniry, clipboard and survey in hand, went out to the unwashed and pierced youth on South Street to elicit their feelings about where their lives are going and their dreams for the future. Describing his forays in *The Wisdom of Slackers*, Richard said that some of the seemingly apathetic actually spoke to him. Dressed like the "children of Satan," as Richard so aptly put it, they were really very interested in doing things. They had dreams and plans for their lives, like creating art and music and finding love. Richard found class distinctions, however. There were real slackers, kids who haven't been well-prepared for life who were high in the morning and interested in music, too, but just listening, not creating it. Richard interviewed young yuppies, college students who sensed they were a part of the meaning and purpose of life, but had no real hopes for humankind. College kids and grads wanted more than working class kids, like the beach house along with the nuclear family and friends. White kids didn't hate George Bush, while African-American kids were negative about him. Richard was surprised at how apolitical all the kids were. This is a generation with its head down, yet seeking approval. While many are interested in their art, music, and poetry, they don't have a vision of the bigger picture or great and noble aspirations. So, is there wisdom in slackers? Richard couldn't find any, but they did say something about our culture and human nature. All the young rejected work as we do it and were avoiding the adult world as long as possible. The message Richard got is that there is a battle going on between them and the expectations of the adult world. He >

thinks there's a message here about empathy, too: that we need to feel the slacker within ourselves as well as the struggle to live up to the expectations of others. Human beings by nature are doers and creators, but at times we give up. We must be conscious of what we are doing and make the culture open to individual expression. We should notice the restrictions we put on each other and recognize that delicate person that lives in all of us. We should be saying "Yes" to the uniqueness in life and know the yearning to express that uniqueness that resides in ourselves, our families, and even in our enemies.






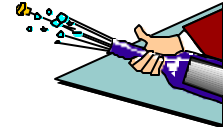

While the world cannot be understood using simplistic thinking, some things, like Ethical Culture, do possess elegant simplicity. That's why Richard Kiniry could with certainty say that *One Argument Fits All*, when applied to the real problems of the day – problems such as abortion, gun control, the death penalty, the Israeli-Palestinian conflict, legalization of marijuana, and the war with Iraq, to name a few. Our positions on these and many other issues definitely tend to be progressive. To quote Richard on Ethical Culture's view, "We live in a human-made world. We create the web of relationships full of ideas, feelings, customs, and laws. It's an ethical experience because we do it together. We make choices about how act with others. In those choices we make the world for ourselves and others. It's our religion. Each is equal; and we can't lose that." This philosophy is supported by important basic assumptions: that there really is objectivity in reality, that nobody has the truth, and that we live in an imperfect world. I wonder why everyone isn't here; don't you? Especially when Richard encouraged us to be less self-absorbed and find fun in living ethically: "Laugh George Bush right out of the White House. Die laughing as we figure out where to go." I love this place!

Where and what food we buy not only>

affects our health, but creates the economic, environmental and social conditions under which all of us who share this fragile planet live. Just 50 years ago, a network of family farmers provided our food, but today, food production is dominated by corporate mega-farms that raise animals in inhumane conditions, degrade the environment, and adversely affect local communities. Bridget Croke, of the Philadelphia Fair Food Project, in her talk, *Conscious Eating and Connecting with the Source of Your Food*, pointed out that our food choices matter. Small farmers, unlike giant corporations, have a stake in the health of the land and the people in their communities. They employ beneficial practices such as diversifying crops, raising fewer animals on wider spreads, and using manure as fertilizer instead of dumping massive amounts of it in rivers and streams. Besides raising animals humanely, family farmers provide fresh produce that didn't travel the usual 1,500 miles to your supermarket. As aware consumers, we can support sustainable, ethical food production by buying local food all year long, volunteering at a farm, or by starting a garden. We can also buy from sources that sell humane animal products. For a list, consult the Fair Food Project web-site at www.foodroutes.org/localfood. Educate friends and let restaurants know you appreciate that they serve local food. Plan holidays around seasonal cuisine and tell your grocery store to stock local food. Ms. Croke challenged us to spend at least \$20 a month on food from local farmers' markets. Our choices create the world we inhabit. ◇



December at the Philadelphia Ethical Society - Celebrate Community

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Sat
	1	2	3 <u>Class</u> 7:30 PM Defining the Good Life	4 <u>Meeting</u> 6:30 PM Community Committee	5	6
7 11 AM Platform <i>Belonging</i> Class 1:30 PM Intro to Ethical Humanism	8  Dale Drews	9	10 <u>Meetings</u> 6:30 PM Ethical Action Committee 7:30 PM Education Committee	11	12 <u>Social</u> 7 PM Winter Solstice Party	13
14 11 AM Platform <i>The US Patriot Act: Civil Rights in a New America</i>	15  Richard Kiniry	16  Roberta Wood	17 <u>Forum</u> 12 PM Why You're a Feminist <u>Meeting</u> 7:30 PM Board of Trustees	18 <u>Class</u> 7:30 PM The History of Ethics	19	20
21 11 AM Platform <i>Winter Solstice Celebration</i>	22  Bertha Waters < on the 21ST	23	24	25	26	27
28 Society Closed	29	30  Howard Callaway	31 		 Birthdays	

Winter Solstice Party

Friday, December 12 at 7 PM

**Join us for a festive event featuring New
England cuisine.**

\$10, \$5 if you bring a dish to share.

† ‡ ^ % < €

Choir Practice

**The first Sunday of every month
at 10:30 AM.**

Led by pianist Tim Ribchester.

All are urged to attend.

(You know this is for the best.)

Sunday Morning Volunteers

Make Sunday mornings special for all of us.

Call the Chairs to volunteer.

Ushers

Rick Zorger, Head Usher,
with help from Richard Kiniry, Saul Machles,
Joe Monte & Arnold Fishman

Flower Dedications

Ken Greiff, Chair

December 7 Madeleine Suringar, in honor of Human Rights Day, December 10.

December 14 John Hall, in defense of our civil rights.

December 21 Elizabeth Goldsmith, in memory of her father Arthur Goldsmith.



Greeters

Saul Machles, Chair

December 7 Temma Fishman

December 14 Lew Wilkinson

November 21 Saul Machles

Coffee Hour Hosts

Harry Thorn, Chair

December 7 Doris Leicher and Howard Peer

December 14 Harry Thorn

December 21 Mary Lou da Silva

Coffee Hour Lunch

December 7 Doris Leicher and Howard Peer

December 14 Jean Bradley

December 21 Jesse Zelnick

Lunch and Learn Series: *Why You're a Feminist (But May Not Know It)*

Wednesday, December 17 from 12 noon to 1:30 PM

A discussion by Kathy Black, president of the *Coalition of Labor Union Women*, of pay-equity and other economic issues.

School for Ethics

Defining the Good Life

This is an opportunity to examine your values as you confront real situations in the news or in your personal life. Each session will have a predetermined article or situation to examine.

Wednesdays, December 3, January 7, February 4 at 7:30 PM

Introduction To Ethical Humanism

The Philadelphia Ethical Society is part of a 127 year old humanist religious tradition. This is a chance to delve into that history and tradition. Interested visitors, newcomers and members are invited to examine the basic ideas of Ethical Culture. Do they make sense and can they make your life better? Using the Eight Commitments of Ethical Culture we will look at our core ideas - the intrinsic worth of every human being, naturalism, nontheism, and ethics as a way of life.

Sunday, December 7 at 1:30 PM

The History of Ethics

We will discuss Peter Singer's book, Practical Ethics and Daniel Dennett's Freedom Evolves.

Thursdays, December 18, January 15, February 19 at 7:30 PM

Social Analysis: Economic Justice

This ongoing discussion group has been examining historic economic theories. Looking at the reality of our present economic system, we keep an eye open for explanations of poverty and economic inequality.

Tuesdays, no class in December, January 27, February 24 at 7:30 PM.

Book Review

**The Kite Runner,
by Khaled Hosseini**

(Riverhead Books, 2003)

Review by Judith Wills

I picked up this book because of the title (“What does it mean?”). I decided to read it because I know nothing about Afghanistan, even — if not especially — after two years of newspaper headlines. I was hooked by page 5, and then I couldn’t put it down. Some of the book is allegorical: the good people are too good, the bad are too bad. Maybe. But you’ll find that it haunts you, long after you’ve put it down.

In the mid-1970s, Afghanistan was lush and colorful: cobalt water in its lakes, green sprinkled liberally across its deserts. In the upper-class neighborhoods of Jalalabad and Kabul, rose bushes crowded the edges of green lawns, and in the back yards, the shade of apple and cherry trees inched close to gardens overflowing with tomatoes, mint, and flowers. Along the tree-lined roads, green-blue mosaic tiles and gold minarets marked the mosques, while here and there turbaned men sold raisins and pine nuts from wooden stands. In its beauty and fertility, the country had the aspect of a woman. We know what happened to her under the war lords and the Taliban: used like a cheap whore, passed around to every man in camp, she’s now toothless and barren, looking for a chance to climb onto the wagon and get clean and sober, hoping for a chance at redemption. But in the mid-seventies, when the king was >

there, she was beautiful and fertile. And ripe for picking.

Against this female landscape, the book’s characters are starkly male. Central is Aga Sahib, or Baba, the father of Amir, the story’s narrator, through whose perception everything that happens in *The Kite Runner* is filtered. Baba is a wealthy Pashtun, a giant of a man, successful at everything he does; in his youth, he fought a bear and won. He expects Amir to be exactly like himself. Instead, the child is passive, a bookworm who wants to be a storyteller, and who — most shamefully — gets carsick on long rides. Amir’s constant companion is a boy named Hassan, the son of Baba’s servant. He’s a sturdy boy with Mongol features that mark him as one of the Hazzara, a tribe fit only to be servants or “load-carrying donkeys.” Hassan is unerring with his slingshot and in his ability to judge where a falling kite will come to earth. From him, Amir has learned all the tricks of kite flying, the national sport of Afghanistan.

The Kite Runner is a complex tale of lies and betrayals, courage and weakness, the love of sons and fathers, and the persistence of regret. And it is about Afghani culture, its traditions and taboos, how its people live, what they eat for breakfast and dinner. Often it is brutal and bloody. Buzkashi, for instance, is a favorite game, somewhat like polo, except that the men on horseback chase the corpse of a goat around the field. Even kite flying makes scars and calluses, because kite string is coated with ground glass and glue. When the story shifts to northern California after Amir and Baba emigrate from Afghanistan, Amir’s

About Our Members

Gladys Huber is recovering from a heart valve operation. Calls and cards would be welcome.

Eli Shneyer is alive and well at Park Pleasant. He’d really appreciate seeing Ethical Society friends and colleagues.

Sylvia and Gian Polizzi are at home recovering and looking forward to coming back to the Society.

As of November’s Board meeting, Lew Wilkinson had gone five days without a cane.

Lyle Murley is continuing to paint the floors and woodwork of our ever more beautiful building. Thank you Lyle.

And thank you Terry Martin Murley for solving the dilemma of the chandeliers. (Did anyone else notice the difference?)

Jill Leeds Rivera, recovering from a broken foot, is free of a cast and hobbling just a little less every day.

Jeff and Ruth Ann Dubb were unable to attend the Humanist Thanksgiving because they were on a cruise in the Carribean.

Our Warmest Welcome to

New Members

Dr. Barbara Beeler,

Ken Greiff and John Hall

perspective shifts as well. But, though his world is more gentle, even mellow, his story is no less absorbing.

The writer’s skill can be measured by the strong, sure voice of Amir. Whatever happens in the story, all action, emotion, and passion are distilled into scenes of almost photographic clarity and power. Amir sees everything in detail, intimately, and he tells it truly. We may not particularly like Amir, but his ability to look unflinchingly at his weaknesses and inadequacies earns our admiration.



Book Review

Felix Adler: An Ethical Culture by Howard Radest

Review by H.G. Callaway

Editor's note: What follows is a brief excerpt from a paper that was posted on the Arisbe website. The paper is adapted from Howard Callaway's "Howard Radest, Felix Adler, An Ethical Culture," Transactions of the Charles S. Peirce Society, Vol. XXXIV, No. 4, Fall 1998, pp. 1029-1036. The entire paper is available in the PES office.

Howard Radest's book on Felix Adler and Ethical Culture appears in a series devoted to American liberal religious thought, and although he writes as an insider, Radest aims to avoid "doctrinal advocacy" in telling the story of Adler, his thought, and his work.

As a technical philosopher, Adler is difficult to place. But he did receive considerable recognition as a philosopher. He was Professor of Political and Social Ethics at Columbia University from 1902 until his death. In 1908 he was appointed Theodore Roosevelt Professor at the University of Berlin, and in 1922 he gave the Hibbert Lectures at Oxford University. His chief writings include *The Religion of Duty* (1905), *The World Crisis and its Meaning* (1915), *An Ethical Philosophy of Life* (1918), and the Hibbert Lectures, *The Reconstruction of the Spiritual Ideal* (1923).

Radest's book emphasize the practical resemblance of Adler's ethical views to those found in varieties of philosophical naturalism and pragmatism. The book contains liberal quotations and comparisons to William James, John Dewey, George Herbert Mead, and John Herman Randell. Although Adler always avoided any close or explicit allegiance to pragmatist themes and figures, Radest points out that he and Dewey "were closer than they were prepared to admit." The resemblance >

is most striking in their practical and moral idealism and in their relation to progressivism.

Adler (1851-1933) came to the United States in 1857 as a child of 6 when his father, Samuel Adler (1809-1891), was called from Alzey, near Worms in the Rhineland, to take up the rabbinate of Temple Emanuel in New York City. Felix Adler originally trained to become a Rabbi himself. After graduating from Columbia College in 1870, he returned to Germany for studies at Berlin and Heidelberg, taking a doctorate in Semitics in 1873. When Adler returned to New York, his initial sermon to his father's congregation, titled "The Future of Judaism" (1873), praises the sources of reformed Judaism and the spirit of the German-Jewish enlightenment. He also emphasized the kinship of the prophets to the doctrines of American Free Religionists, concluding that Judaism is properly a religion "not of creed but of deed," one whose "destiny is to embrace in one great moral state the whole family of man."

Adler's sermon proved to be a crucial break from Reformed Judaism, leading him off to a career as lecturer and finally as founder of the Ethical Culture movement, including regular Sunday morning lectures, music, and other characteristics of "left-wing" or non-conformist Protestant religious services. Adler visited with Emerson in 1875, and even as late as 1918, Radest notes, he "singled out Emerson, along with Jesus and the Hebrew religion as 'formative influences'."

Ethical Culture, which has roots both in reformed Judaism and in 19th century American free religion, is difficult to describe. For some, it is clearly religious or even itself a religion, though many members are non-religious or (occasionally) anti-religious. Briefly, and in tendency, it is a "non-theistic religion."

Radest emphasizes Adler's positions on education, social reform, politics, and >

economics. This practical emphasis tells the reader much about Adler as philosopher of "deed" or action and captures the practical spirit of Ethical Culture. According to Radest, "Adler was finally a philosophic moralist," and in consequence one cannot deny the further claim that it is "fair to judge his ideas by their outcomes and by their fruitfulness."

Radest's Adler is chiefly Adler the practical religionist of social problems and social and political reforms, founder of congregations, schools, and social settlements. Radest writes of Adler's "supreme ethical rule," "act so as to elicit the best in others and thereby in thyself" as central both to Adler's ethics and his idealist metaphysics.

Ethical experience involves a process of mutual interaction and development, which works through the empirical phenomenon to the noumenal or spiritual being. Adler seeks in this way to reconcile egoism and altruism. He strongly stresses that individuality is to be achieved and facilitated via interaction in community.

Adler is a defender of the uniqueness of each individual, of the central importance of the family, the school, the nation, as particular and limited forms of human relationships, though all these forms are subject to Adler's moral idealism and the promotion of individual uniqueness and moral growth. Consistent with universal human worth and capability for development, Adler makes significant provision for pluralism and difference.

This is something we might seek to express in speaking of the particular roles and importance of local community. It is not simply a metaphor to hold that our relationships to the wider human world have some need of mediation through distinctive local communities. ◇

Ethical Views is published monthly
except July and August.

Editor, Ellen Rose
Layout & Distribution, Jean Bradley

Philadelphia Ethical Society
1906 South Rittenhouse Square
Philadelphia, PA 19103

Richard Kiniry, Leader

Board of Trustees

Arnold Fishman, Esq., President
Dale Drews, Ph.D., Vice President
Jeffrey Dubb, MD, Treasurer
Howard Peer, Secretary
Jean Bradley
Temma Fishman
Betsy Lightbourn
Irene Putzer
Lew Wilkinson
Jesse Zelnick

(215) 735 - 3456,
philaes@prodigy.net,
www.phillyethics.net



Students listen as Society member Temma Fishman explains how to look up words in the dictionary. (Photo by Lew Wilkinson)

4. Treasurer's Report - Jeff

a. Doing OK.

b. Have had a finance committee meeting.

i. Jeff, Jean and Saul

ii. Budget process is satisfactory.

iii. RRL fund, current trust says you can only spend income. Saul feels that is keeping him from having the investment flexibility he needs. Is there a mechanism to allow him to use appreciated capital to meet our scholarship and other commitments. A couple of people will ask around. Jean will get Arnold a copy of the trust indenture.

iv. Endowment Fund - Jeff will move some investments to meet our ethical views.

v. Send out a reminder for pledges. Will send out another letter at the end of the year.

vi. Bob Moore has requested \$200 a month for his Web Master services. Hold for discussion about web site.

vii. Financial Committee does not want to plan social events.

c. Chairs - Letter has been sent.

a. Service Auction - Nominally assigned to the Community Committee. Arnold suggests that everyone on the Board donate a single service.