

E T H I C A L O U T L O O K

TWO WEST 64TH STREET, NEW YORK, NY 10023 TEL.212 874-5210 E-MAIL OFFICE@NYSEC.ORG

Sunday Programs

(for details see page 4)

June 1

**"What Are You Waiting For?
Living With Conviction in
Tumultuous and Cynical Times"**

Dr. Khoren Arisian

Senior Leader

Frank Prescod Presides

June 8

"Spirituality Without God"

Kate Lovelady

Leader Intern

Michael Bogdanffy-Kriegh Presides

June 15

**"Humanism's Temporary Eclipse:
Pushing the Envelope When
Moral Outrage Has Elapsed"**

Dr. Khoren Arisian

Senior Leader

Carol Nadell Presides

June 22

**"Born Again: A Personal
Conversion Story"**

Fritz Williams

Leader, Baltimore Ethical Society

Dr. Khoren Arisian Presides

June 29

**"Pageantry as Politics: Ethical
Culture Celebrates Gay Pride"**

Frank Susa

New York Society Member

Frank Susa Presides

WQXR-FM (96.3)

Broadcasts

1st and 3rd Sundays of
the month at 7:30 am

June 1

**"Toward Common Ground: The
Humanist Quest and Its Personal
Meaning"**

Dr. Khoren Arisian

Senior Leader

June 15

**"The Faith of a Reformer:
Emerson at 200"**

Dr. Khoren Arisian

Senior Leader

June Happenings

June 10, 7:00 pm–10:00 pm, *The Nation Magazine, The Economist,* and we are co-sponsoring a debate on "America's Role In The World—Protector or Predator?" Participants will be Katrina vanden Heuvel, editor of *The Nation*, and Bill Emmott, editor of *The Economist*. Brian Leherer of WNYC radio will moderate.

Monday, June 16, the Social Service Board will honor its recent chair, Dr. Victoria Olds. Vicki has been a long-term member of the Society and the SSB and is a past board member of both the Society and the American Ethical Union. See page 7 to make your reservation.



From The Leader's Desk



Dr. Khoren Arisian

The Continuing National Emergency: Proposal for an Advocacy Forum

"Never doubt that a small group of thoughtful committed citizens can change the world. Indeed it's the only thing that ever has."

—Margaret Mead

"The funny thing is that most people know the truth when they hear it. They may hate it, they may want to kill you for it, and they may not want to talk to you if you insist on the truth. But I think the truth is worth whatever you have to suffer for it. I could go on and on in that vein, but suffice it to say that the world lives by lies, half-truths, deceptions, white lies, exaggerations. People tend to say whatever they think will get them ahead or whatever they think people want to hear or whatever people are entitled to hear."

—Richard Russell, *Dow Theory Letters*
(Letter 1350, 3/19/03)

"George W. Bush, properly understood, represents the third and most powerful wave in the right's long-running assault on the governing order created by twentieth-century liberalism. The movement's grand ambition—one can no longer say grandiose—is to roll back the twentieth century, quite literally. That is, defenestrate the federal government and reduce its scale and powers to a level well below what it was before the New Deal's centralization. With that accomplished, movement conservatives envision a restored society in which the prevailing values and power relationships resemble the America that existed around 1900, when William McKinley was President."

—William Grieder, *The Nation* (5/12/03)
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New York Society for Ethical Culture
 2 West 64th Street, New York, NY 10023
 Phone: (212) 874-5210 Fax: (212) 595-7258
 Email: office@nysec.org
 Website: http://www.nysec.org

Ethical Culture: Who We Are

Excerpted from “Can a Humanist Faith Be Sufficient?”
 by Eric L. Ericson, Leader, American Ethical Union

The genius of Ethical humanism, its special contribution to character development, is found in Felix Adler’s bold stroke in shifting the center of spiritual interest from the theological issue to the moral principle. Adler said: “Put aside theological theories and speculations as a less fundamental consideration, important as such questions may be for the individual mind; place *ethics* at the center of the religious and social consciousness; we can afford to allow diversity in our theological and metaphysical opinions if we are united in a strong moral purpose.”

That ethical commitment specifies our end and the means to achieve it: respect for the worth of the person; cultivation of the moral relationships that nurture mutual growth; and unflagging adherence to the democratic process, which alone can serve the moral development of human beings....

In providing a new perspective on the character and development of the human spirit, the Ethical movement made a distinctive contribution to the democratic faith. That contribution needs restatement today, when so many despair of decency and sanity in life....

As a living faith, Ethical humanism offers an urgently needed philosophical base and spiritual impetus to the life of democracy in our time. Those who take up and serve this creative faith are the continuators and perfectors of civilization’s most precious resource.

From the Leader's Desk

(continued from page 1)

In an eloquent protest against the irrationality born of the intolerance artificially stirred up during WWI, Justice Louis Brandeis, in *Whitney v. California*, asserted "that the greatest menace to freedom is an inert people; that public discussion [which assumes the right of dissent] is a political duty; and that this should be a fundamental principle of the American government." Brandeis went on to note that the founders of the Republic "eschewed silence coerced by law—the argument of force in its worst form." Indeed,

The radical Right has a clear vision of what kind of country it wants us to be; secular liberals basically want America to keep being the nation as they have known it but don't know how to present their argument on its behalf.

President Woodrow Wilson had earlier predicted, "once lead this people into war and they'll forget there ever was such a thing as tolerance."

Although I didn't doubt for a minute that a second Gulf War would be short-lived, I was still relieved when it was largely over within three weeks; for the rah-rah jingoism of the public mind was already quickly ratcheting upward.

Even if a bare majority of the American citizenry is generally not desirous of their country being transformed into a quasi-theocratic entity, courtesy of the American Right's unrelenting evangelical extremism, the fact remains that if they allow themselves to remain inert and accept the Bush Administration's benign rhetoric at face value, they may continue to believe all is well. We cannot afford to be naive here. This nation of ours was conceived in hope, trust, and skepticism in equal measure; it's essential we not lose sight of that fact, that necessity and that truth. Otherwise

we'll be played for suckers, and one day in the not too distant future we'll wake up and find ourselves living in some ludicrous equivalent time warp circa 1690 or 1898: back to the future, forward to the past—whatever!

I agree with Paul Kurtz that we could profit from an extended emergent neo-Enlightenment period, and I don't believe it would be inordinately difficult to bring that off. Such a perspective would allow us as the world's greatest superpower to re-envision our past, present, and future with regard to civil liberties and human freedom; the constitutional principle of checks and balances; the enduring place of an

independent judiciary; the proper function and exercise of religion in civic life; the moral and political folly of imperialism, whether old or new style, as a major aim of American democracy; the possible desirability of liberal humanitarian interventionism—not unilateral pre-emption—as a limited but useful instrument for maintaining a civilized world order under accepted international auspices in a global environment; revisiting unsettled issues of the 2000 Presidential election in light of the future of voting rights for all Americans without exception; install-

ing lasting safeguards against oligopolistic concentrations of power in the communications industry—the press, radio, and television, and so on.

I suspect that whether we face the daunting prospect of a clash of civilizations, or of religious ideologies, or of cultural differences over what is sacred and what is secular, we might best resolve such binary challenges, whatever their scope, by perceiving them, at bottom, as struggles over ideas. Ideas that significantly move people have consequences, of that we may be sure. The radical Right has a clear vision of what kind of country it wants us to be; secular liberals basically want America to keep being the nation as they have known it but don't know how to present their argument on its behalf.

It's at this juncture that an advocacy forum dealing with our continuing national emergency, explosively precipitated into being by the conjoined forces of the religious and political Right, comes into play. We, no less than our adversaries, have to take the long view and prepare ourselves for the long haul, doing so with gusto and persuasive conviction for our own immediate well-being and for that of our posterity. For better or worse, a new chapter in the history of the world is opening up, beckoning us to enter the lists and be part of the action and passion of these tumultuous times.

As I have viewed various liberal to radical responses to the perils facing the democratic way of life as we've experienced it, and have either participated in or contemplated some of the acts of resistance to the current

For better or worse, a new chapter in the history of the world is opening up, beckoning us to enter the lists and be part of the action and passion of these tumultuous times.

Administration's imperatives including civil disobedience, and have attended hurriedly—if also imaginatively—conceived and executed conferences on

the clear and present danger before us, I've been struck by a refreshing ear-

Our aim is part Emersonian and part Adlerian: in short, social change through the power and reiteration of ideas that matter because they are pertinent.

ness on the one hand, and a lack of sufficient focus and follow-up on the other. To be sure, uncoordinated one-shot actions and public meetings have value in and of themselves, but tend to be bereft of synergistic punch: one fantastic conference this very weekend features over 40 speakers and as many subjects. For this reason, I believe that under such a rubric of "the continuing national emergency" we can cumulatively focus on various aspects of the Right's tactics and strategies, and espy the structures which support them, allowing us then to dismantle their foundations logically piece-by-piece and expose the motivations behind their creation.

Toward this end each public program would feature a panel consisting of a few publicly recognized authorities regarding the specific issues at hand, inviting them to state what they believe is really the case, presenting evidence and calling things by their right names. I would also include on the panel at least one Ethical Culture Leader in addition to myself as organizer and moderator, so that we can consciously ensure the intellectual and ethical anchoring of a freshly conceived progressive national agenda. Questions and commentary would be elicited from the audience whose responses, plus the panel's presentations, would be recorded, transcribed, and edited for subsequent publication and distribution.

What we do reveals who we are far more than what we say. Meanwhile we have a democracy to keep!

This way we can begin to seed the general culture with original secular democratic ideas or with original approaches to existing compelling ideas, with the intention of constantly enriching the public

conversation and keeping it going until a competing overall vision of American freedom and democracy becomes clear, enabling us to rise to the next step—influencing public opinion. Our aim is part Emersonian and part Adlerian: in short, social change through the power and reiteration of ideas that matter because they are pertinent.

Lest I be misunderstood, what we are aiming for is the gradual grass roots establishment of a freshly conceived, ethically cogent progressive national platform and agenda. When Senator John McCain was running against George W. Bush in the 2000 presidential primaries he noticed a growing number of people who no longer identified strongly with conventional politics—that is, with either of our two principal parties. Weary of seeing little difference between Tweedledum and Tweedledee, they yearned not for a third party so much as for a real second one that would revive the abandoned role of loyal opposition to the dominant party. Energized by the prospect of turning back the clock to the likes of the McKinley era, Republicans have frankly trumped Democrats so effectively that, almost like some Leninist political configuration, party and state are well on the way to becoming the same: a one-party government.

It's my intention to inaugurate this endeavor sometime in the late fall of

this year, if not earlier, in late June, before we close the auditorium for renovations if, miraculously, appropriate and no doubt over-committed individuals for a dynamite panel are available on short notice.

It's time for us to bless our own lives with deeds that may help enliven the lives of others. What we do reveals who we are far more than what we say. Meanwhile we have a democracy to keep!

Sunday Morning Meetings

June 1—"What Are You Waiting For? Living With Conviction in Tumultuous and Cynical Times"

Dr. Khoren Arisian
Senior Leader

With so much ferment going on in the world today, with talk of war and rumors of war, with worry and hype about conflicts without end and terrorists behind every reported catastrophe, how are we to live? With a sense of anxiety and dread and the pointlessness of long-term plans? Shall we therefore content ourselves with temporary distractions? Shall we request medical prescriptions for Prozac? Or, alternatively, shall we instead enlist our energies in the struggle to change a few things for the better, to take issue with what is wrongheaded in our national culture and try to separate the wheat from the chaff?

It's been said that life is what happens when we're busy doing other—supposedly ephemeral—things. Is that really true, or is it phony wisdom?

Perhaps the actual issue at this moment in history is power. If so, what is power, and how does one acquire it? If you wait for power to evince itself, will it come to you without effort, or might you have it already inside you but don't adequately feel its presence? Power precedes conviction, therefore a reconsideration of George Orwell's *Animal Farm* seems very much in order. Power is seldom granted, it therefore needs to be seized from without or elicited from within. Then what?

June 8—"Spirituality Without God"

Kate Lovelady, Leader Intern

There is a growing desire among many Ethical Culture members (and potential members) for a deeper sense of "spirituality" within our Societies, but what do people mean by this term, and how does it relate to nontheistic religion? This talk argues that experiences referred to as "spiritual" are universal and natural phenomena, and that acknowledging and fostering such experiences within our Societies is vital to the continued health of the Ethical Movement. Like all religions, however, Ethical Culture has specific beliefs and values that suggest unique expressions of spirituality, and this talk will explore some of those, highlighting ethical communication as our unique "spiritual practice."

Kate Lovelady is a native New Yorker who attended Stuyvesant High School and then Northwestern University in Illinois, where she was an English major in writing and graduated Phi Beta Kappa with an honors degree in poetry. She is a writer, a poet, and an editor, having worked as a free-lancer in the publishing industry for the past eight years. Since moving to North Carolina in 1998, she has been active in

the local writing and social action communities, and in 2002 was appointed poet laureate of Carrboro. She is currently serving as vice president of the North Carolina Society for Ethical Culture, attending the Humanist Institute, and studying toward certification as a Leader in the Ethical Culture Movement. Beginning in September 2003 she will be Leader Intern at the Riverdale-Yonkers Society for Ethical Culture, and Leader Intern at the New York Society the year following (September, 2004). We warmly welcome Kate to our Sunday Meeting.

June 15—"Humanism's Temporary Eclipse: Pushing the Envelope When Moral Outrage Has Elapsed"

*Dr. Khoren Arisian
Senior Leader*

It's amazing how numbed many of us, citizens all, have allowed ourselves to be these days. At one time presidential press secretary Ari Fleischer sends a rightist signal to an already quiescent White House press corps warning them to watch what they say, whereupon they file out with their tails between their legs. Most recently Fleischer has hinted that Congressional Democrats, in daring to question and filibuster judicial Neanderthals the Republicans keep thrusting before them for no-questions-asked nomination to the federal bench, may be behaving unconstitutionally, if not illegally! Meanwhile Tim Robbins, an eloquent and highly capable Hollywood actor who delivered a barn-burner of an anti-war speech at the National Press Club in Washington in mid-April, ran out of luck when he expressed similar remarks in an interview on "The Today Show" and was literally blanked out on the screen out by behind-the-scenes NBC execu-

tives, probably prompted by an angry and urgent communication from 1600 Pennsylvania Avenue.

We've become a continually surveilled society that too easily allows itself to be shocked, awed, and silenced. The ancient Greeks (who of course didn't know they were superannuated) recognized from their own experience and observation of human nature that the power of fear is the power to induce a passivity which severs life's spiritual nerve and, therefore, one's moral responsibility. To free oneself from official cant—in Virginia Woolf's splendid rendition—is to achieve "freedom from unreal loyalties...." Thus, to face danger even when one is sensibly afraid, is a truly courageous act. We therefore need to practice putting our ethical humanist vision front and center and unapologetically challenge and neutralize, as much as we can, the evangelistic blather that daily threatens to drown out reason, compassion, and common sense.

June 22—"Born Again: A Personal Conversion Story"

*Fritz Williams, Leader
Baltimore Ethical Society*

Fritz Williams will present an autobiographical account of the loss of a traditional religious faith and the emergence of a new one. He recalls the pain of theological bereavement and a new appreciation of his own mortality. Describing the conditions that set the stage for religious disillusionment and the new emotional and intellectual freedom made possible by enduring these losses, he celebrates this process of loss and discovery as the pivotal religious experience of his life.

Fritz Williams, currently leader of the Baltimore Ethical Society, is

a former parish priest in the Episcopal Church. He has a M.Div. from the Philadelphia Lutheran Theological Seminary and Th.M. in Biblical Studies from Princeton Theological Seminary. Fritz has worked as a writer and producer at public television stations in Harrisburg Pennsylvania, and Detroit, Michigan. His productions have been honored with a number of national awards and state Emmys. His most recent production, *Peacework*, is a package of print and video materials for a statewide campaign against family violence in Pennsylvania sponsored by the Pennsylvania Medical Society. He is author of *Investing for Life*, a book on investing and financial planning for teens published by the National Association of Investors Corporation.

June 29 – “Pageantry as Politics: Ethical Culture Celebrates Gay Pride”

Frank Susa, New York Society Member

Performance and public ritual have historically played a special role in the fight for gay and lesbian equality. New York Society member, Frank Susa, reflects on the humanist implications of such “pageantry as politics,” and the transformative power it can have on both a personal level and on a broader social scale. Frank is joined by a troupe of activist-artists in an interactive celebration of social justice for gays and lesbians, which will culminate in a procession leading from the Society to join New York City’s annual Gay Pride March down Fifth Avenue.

From the Archives

An Unbroken Strand: John Dewey and Ethical Culture

Dr. Marc A. Bernstein

John Dewey’s association with Ethical Culture continues to elicit scholarly interest.

Recently, I received a flurry of requests for letters in the archives

to, from, or about John Dewey. Perhaps it’s worth reviewing the story of Dewey and Ethical Culture.

Dewey and Adler, both members of Columbia University’s Philosophy Department in the early part of the 20th century, had very different philosophical visions. Adler was a moral idealist, a believer in transcendental moral truths; Dewey was a pragmatist who believed that truth needed to be tested against reality and was always tentative. If Adler saw truth as sturdy architecture, Dewey saw it a process, in flux.

Despite their differences, Dewey held Adler in high regard as a thinker. “I suppose there was no one in this country or elsewhere who insisted with greater emphasis and clarity that democracy is a moral idea than did Dr. Adler,” Dewey said when he delivered the first Felix Adler Lecture at the New York Society in 1938. Both men saw democracy as more than a set of institutions; democracy was a way of

Adler was a moral idealist, a believer in transcendental moral truths; Dewey was a pragmatist who believed that truth needed to be tested against reality and was always tentative.

Students were more likely to become good citizens if they were treated not as passive repositories of information teachers poured into them, but rather as active participants in their education.

asserting the fundamental dignity and equality of all citizens.

Adler and Dewey agreed also that the school should both serve and advance democracy. Dewey, who sent his children to the Ethical Culture School, saw a connection, like Adler, between the organization of school and

training for citizenship in a democracy. Students were more likely to become good citizens if they

were treated not as passive repositories of information teachers poured into them, but rather as active participants in their education.

There were other ties between Dewey and Ethical Culture. When Dewey remarried in 1946, Jerome Nathanson, a Leader of the New York Society, officiated at the ceremony. Nathanson had been a friend of Dewey’s, and in 1951 he wrote a highly regarded book about Dewey (available

in our archives).

All of the above connections between Dewey and Ethical Culture have proved of interest to the Center for Dewey Studies at Southern Illinois University, which is publishing all letters of, to and about Dewey. I have given the Center’s editors correspondence between Nathanson and Dewey of which they were unaware,

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and I recently found a letter from Henry Neumann to Stanton Coit that made reference to Coit's suggestion that Dewey be given an office at the AEU. This was news to me—and to the Center's editors.

John Dewey never joined the New York Society. But he involved himself in a number of its activities, and as he once said, "Shared experience is the greatest of human goods."

Social Service Board

Margaretha Jones

A Toast to Vicki. Come join us in "Raising our Spirits, Raising our Glass—A Toast for Vicki, our Lady Extraordinaire." The Social Service Board is proud to honor Dr. Victoria Olds, Monday, June 16, 6:30 -8:30 pm in Ceremonial Hall. Join us for dinner. It's an opportunity to meet the Social Service Board members and become acquainted with our distinctive projects.

Make your reservation early with a contribution of \$35. (Make checks out to United Social Services, Inc.) For reservations call Lucile Kleiman, 212-724-3362, or e-mail Margaretha Jones at marjones@nyc.rr.com.

A Very Special Gift to the Women's Shelter. A thoughtful gift to our Women's Shelter was received from Sarah Gleberman, a fourth grader in the Ethical Culture Fieldston Schools.

Excerpted from our thank you letter to Sarah: "You are a very special person to have asked your family and friends to make a donation to the Women's Shelter. This is particularly wonderful that you wanted this to be your birthday present and also to honor your brother Charlie's 4th birthday. Maria Fridman, our Women's Shelter coordinator, promised that your gift will be used for something special for our Shelter guests."

Supervised Visitation Project.

The Social Service Board is extremely thankful to Paul Berman for a Matching Fund of \$2,500 for the Supervised Visitation Project. We invite you to join us in this challenge. Contributions should be made out to United Social Services, Inc. and earmarked for the Berman Matching Fund.

Fall Retreat

Barbara Levenson

Holiday Hills has closed its doors. But we've found a new place for our annual fall retreat. We'll be meeting at the Jeronimo Resort and Conference Center, located in Walker Valley, New York, on September 26-28. Jeronimo is accessible by car or Short Line bus. Amenities include private rooms with balconies, tennis, volleyball, indoor and outdoor pools, meeting rooms, delicious food, and beautiful surroundings. The prices are reasonable.

September may seem a long way off, but space is limited and we need to know how many rooms to reserve. Call Ben Bean at 212-874-5210 ext. 113

for more information and/or to reserve your space.

Unforgotten Voices

Dr. Maria Fridman

The New York Society for Ethical Culture, the Social Service Board, and Unforgotten Voices, a creative workshop, will present a collective of visual and performing artists who are or have been homeless on Thursday, June 12, 2003, 8:00 pm. Please join us for a wonderful experience. Admission is free and refreshments will be served.

Caring Committee

Stephanie Rosenblatt

The Caring Committee would like to thank all of the members who generously contributed toilet articles for the Spring Project. Project Find's Woodstock Center was very grateful for our gift. You can pick up Caring Committee material in the lobby on Sundays.

**To All
COMMITTEE
CHAIRS**

**Please submit your
annual reports to
Ethical Outlook by
June 2.**

Ethical Action Committee

Carol Rost, Christine Swann

Civil Liberties Forum. The forum on “Civil Liberties in a Time of War” was quite a success. We had a big turnout to hear Norman Siegel, Executive Director of the Freedom Legal Defense and Education Project; U.S. District Attorney James Comey; Ryan Sager, an editorial writer for *The New York Sun*; and Professor Randolph Jonakait of New York Law School, who discussed the Patriot Act and other issues of civil liberty in a time of war. Thanks to Khoren Arisian, who moderated this distinguished panel, and to many volunteers, especially Steven Schultz and Frank Prescod, who stayed with their idea of presenting this forum all the way through to its realization.

Fund for DNA Testing. We also had a very successful book sale on March 30 and raised more than \$570 to support our DNA fund. The book sale put us over the top; we were able to underwrite the \$2,500 DNA testing for Dennis Maher. Mr. Maher was found innocent of the crime for which he had spent 19 years in prison. See the following letter we received from Mr. Maher. This is a very happy occasion for our committee and for all others who supported this effort.

Mr. Maher writes:

When I was in my time of most need, you stepped forward and did something for me without knowing me. I will always be grateful for the kindness you have shown. You helped me to gain back my life when others tried to deny me. Now that I am free and am work-

ing to get my life back together it makes me feel good inside to know that there are people in this world who still care about people and have goodness in their heart. So I thank you from the bottom of my heart and maybe I'll meet you in the future.

Thanks, Dennis Maher

We are well on our way to underwriting our next DNA testing. Please send your contributions to the New York Society for Ethical Culture with Memo: DNA Testing.

Annual Meeting

May 4 was a beautiful, sunny Sunday, and our membership turned out in force to vote on the new trustees, pass several resolutions, and hear reports. Trustees re-elected are Carole Chamlin and Leslie Graifman; new trustees are Latanya Frazier and Steven Schultz. Resolutions passed include expansion of the board to 15 members from 12 (to be effected next year), a quorum

comprised of two thirds of the trustees, support of a moratorium on the death penalty, and a statement of opposition to the death penalty. The moratorium resolution is based on the wording proposed by New Yorkers Against the Death Penalty, whereas the resolution on “unswerving” opposition to the death penalty is modeled on the resolution passed by the American Ethical Union at its 2001 Assembly. Reports were given by the president, Michael Bogdanffy-Kriegh, Senior Leader Khoren Arisian, Administrator Paula Sheldon, and Treasurer Leslie Graifman.

At the lovely Annual Membership Luncheon that followed the meeting, members celebrating their membership anniversaries were honored, from Lee Oppenheimer, whose 60th anniversary of membership was noted, to 26 members celebrating their first anniversary. Paul Berman spoke on behalf of the 20th anniversary honorees, and Cheryl Gross represented the one-year celebrants.

President's Notes Charity starts at home

Michael Bogdanffy-Kriegh



As our season eases into the summer months and we all look forward to relaxing hot days at the beach or in the parks or in regions far removed from the city, I'd like to take a moment to bring a serious issue to your attention.

Because it is budget time and because we have moved to reconstitute our fund raising committee and program, it has come to my attention that not even half of us have made our pledges for the current fiscal year. This is happening at a time when the Society is offering more than ever before and, as far as I can tell, our membership is very enthusiastic and hopeful about the future. If you haven't noticed, you should take a good look at what is going on at the Society. More people than ever before are coming through our doors for programs of extremely high quality.

In order to continue our rejuvenation, and that is indeed what is happening, we must now confront ourselves regarding our personal financial commitment to
(continued on page 11)

l. to r.
Khoren Arisian
Ryan Sager
Randolph N. Jonakait



l. to r.
Norman Siegel
James Comey

l. to r.
Carol Rost
Randolph N. Jonakait
Ryan Sager
James Comey
Khoren Arisian
Christine Swann
Steven Schultz
Norman Siegel
Frank Prescod



Senator Jeffords Receives Humanist Award Our Ethical Family



Photograph by Lee Smalley

Jeffrey Wigand Senator Jim Jeffords Khoren Arisian

Reprinted from *Dialogue*, May 2003

On March 9, 2003, at its annual Ethical Humanist Award Ceremony, the New York Society for Ethical Culture presented the award to United States Senator Jim Jeffords “in recognition of his courage in taking a principled stand causing him to leave the Republican party and become an Independent.”

The welcome and opening remarks were given by Dr. Khoren Arisian, Senior Leader, and the award presentation was made by Michael Bogdanffy-Kriegh, president. In his May 2001 announcement of resignation from the Republican party Senator Jeffords stated:

Looking ahead, I can see more and more instances where I’ll disagree with the President on very fundamental issues—the issues of choice, the direction of the judiciary, tax and spending decisions, missile defense, energy and the environment, and a host of other issues, large and small.

The largest for me is education. I

come from the state of Justin Smith Morrill, a U.S. senator from Vermont who gave America its land grant college system. His Republican party stood for opportunity for all, for opening the doors of public school education to every American child.

Now, for some, success seems to be measured by the number of students moved out of the public schools.

In order to best represent my state of Vermont, my own conscience and principles I have stood for my whole life, I will leave the Republican party and become an Independent.

In attendance was the 1996 recipient of the award, Jeffrey Wigand, who exposed the tobacco industry’s cover-up of the health risks of smoking. He was the subject of the 1999 motion picture *The Insider*.

Note: We hear Senator Jeffords was so energized by the event that he stood before the Senate every day of the following week to speak in opposition to the war.

Ben Bean and Members

New Members:

Diane Bauman is a retired psychologist-therapist. She has had a long-standing interest in the Society, and is looking forward to being an active member.

Debra E. Berg is a physician and was introduced to the Society by member **Lucille Rhodes**. She enjoys our Sunday programs.

Ruth Meitin Garbus is a therapist-educator and was introduced to the Society by **Howard Parker**. She appreciates the various programs offered by the Society.

Veronica Lewis is a nurse at Columbia Presbyterian Hospital. She came to know us through **Dr. Harrison-Ross** and very much enjoys Khoren’s talks and the Sunday meetings.

Andra Miller is retired and discovered us through the concert commemorating the events of 9/11. She joined the Society in order to share our humanistic philosophy.

Daniel Morgan is a retired computer analyst and was introduced to the Society by our member, **Betty Henderson**. He likes all of our activities, especially the Sunday programs; he especially enjoyed New Year’s Eve at the Society.

Margaret Mullaney is a freelance writer. She found us through our ad in Saturday’s *New York Times*. She likes the many Ethical Culture activities that take place throughout the week.

Milton Nobel is a retired social worker who first heard about the Society about 15 years ago through a member. He enjoys all the activities here, in addition to the Sunday programs.

Don Bozarth has been reinstated as a member.

News of Members:

Charlotte Brawer's daughter-in-law, Katherine Boles, is co-author of a new book, *Who's Teaching Your Children? Why the Teacher Crisis is Worse Than You Think and What Can be Done About It*, published by Yale University Press.

Mary Ellen Goodman's daughter, Nancy, was named a "Hero of the Community" in Rockport, Massachusetts, for her service as President of the School Board, her efforts to organize an Earth Charter Committee, and her donation of a kidney to a local woman for whom she was a perfect match.

Barbara Litke's granddaughter will be the front page news editor for her school newspaper next semester (her senior year). The newsletter rated in the top 10 in the country. She also was selected to attend the Governor's School. (Only 79 in the state of New Jersey were chosen and she's the only one who ever made it from Westfield High.)

Society Trustee **Joe Marvel** received the Distinguished Administrator Award for ten years of splendid and warmly appreciated service to St. Francis College on May 9th at the Brooklyn Marriott Hotel.

Long-time member of the Society and the Social Service Board **Matty Weiner** died on April 23. A memorial service may be scheduled for June. We also regret to announce the deaths of **Julian Brown** and **Roy Glick**.

Members resigned: Werner and Nedra Ruth Loeb.

Members dropped: Edith Brill, William Carter, Allen Cheng, Maryanne Connelly, Maria Escobar, Lila Francisco, Saul Hammond, Sheldon

Jacoby, Mark Jupiter, Ellen Sue Kier, Joseph Kutrzeba, Maria Marin.

Our Extended Ethical Family:

The Texas Court of Appeals, Third District, at Austin, hearing issued an opinion on March 6 that Ethical Culture qualifies as a religion.

The Ethical Society of Austin had been denied tax-exempt status by the Texas Comptroller on the ground that the Ethical Society must demonstrate that it requires belief in "A God, Gods, or higher power" in order to qualify. A trial court found that the Comptroller's test was unconstitutionally underinclusive, and the Comptroller appealed to the Appellate Court.

On March 21 the State of Texas filed a motion for a rehearing.

Long-time members will appreciate this note from **Pedro Castillo**, who was an active friend of the New York Society for several years, then joined the Princeton Society: I have just been appointed Academic Supervisor of a language school [in Lima]. The name of the school is Inlingua.... My mom died from pneumonia.... I had not seen her for about nine years.... The first thing I did after my mom's funeral, here in Peru, was to go to the US Embassy here. The officer who interviewed me...said I was an "illegal" in the US, even though I explained to him that I was working for one of the best law firms in New York City. The firm gave me a letter in case this happened, this guy at the Embassy here told me that the documents were probably false and refused to call my office in New York. Well, that is what actually happened. I think I got tired of trying and trying. I would like to become a US citizen but I need to do more paperwork, and it is like starting all over again.

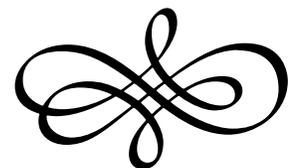
President's Notes

(continued from page 8)

this rejuvenation. It cannot stay in the hands of a few as it currently is. We must all demonstrate our commitment to our expanding possibilities, and that commitment must be a financial one as well as one of time and energy. Every one of us must show our commitment to Ethical Culture by making a pledge and then honoring that pledge. Give whatever is within your means to give, but make it your goal to get us to 100% participation. With a pledge system, where you can give whatever you believe is within your means, 100% or near 100% participation should be possible.

If the Society is to continue to turn the corner and rebuild itself, it must have the commitment of its membership in every way. At the next board meeting we will approve the new budget, and the fund-raising committee will bring a five-year fund raising plan to the board (I encourage everyone to come). One of the things they will tell us is that charity must begin at home. It will be hard to interest other funding sources in making even modest gifts to the Society, let alone major endowment-building gifts, if they do not see strong evidence of commitment from within.

If you have not sent your pledge in, please do so by the end of June. Help us start the new fiscal year with a 100% commitment from our membership.



June Calendar

Supervised Visitation

Saturdays, 9:30 am

Morning Meetings

Sundays, 11:30 am

Shelter

Sunday-Thursday, 7:30 pm

WQXR-FM (96.3)

Sunday, June 1 & 15, 7:30 am

Newsletter Deadline

Monday, June 2

Board of Trustees

Monday, June 2, 6:00 pm

Shelter Volunteers Dinner

Tuesday, June 3, 4:00 pm

Men's Group

Wednesday, June 4, 6:00 pm

Caring Committee

Monday, June 9, 5:00 pm

Social Service Board

Monday, June 9, 6:30 pm

Women's Group

Tuesday, June 10, 6:00 pm

Unforgotten Voices

Thursday, June 12, 8:00 pm

A Toast to Vicki

Monday, June 16, 6:30 pm

Membership Committee

Wednesday, June 18, 6:00 pm

Film Forum

Friday, June 20, 7:00 pm

Ethical Action Committee

Thursday, June 26, 6:00 pm

Reading Programs

Great Books Discussion Series

Wednesday, June 4, 7:30 pm

Shakespeare, *The Tempest*

Ethical Culture Retirement Activities

Wednesday, June 11, 3:00 pm

Jonathan Franzen, *The Corrections*

Sundays at the Society

Mornings:

June 1 Leaders' Writings 10:15 am

June 8 Colloquy 10:30 am

June 15 Poetry Reading 10:30 am

June 22 Yoga Meditation 10:30 am

June 29 Coffee Hour 10:30 am

Afternoon Programs:

June 1 Ethics in the News 1:30 pm

June 8 Ethics Study 1:30 pm

June 15 Community Meeting 1:30 pm

June 22 Orientation 1:00 pm

Film 1:30 pm

June 29 Gay Pride March 12:30 pm

Poetry Corner

After Life

Amy Schwarz

Like people walking with their eyes
closed in the night,
when souls reach "heaven,"
they hear only one another.

There is nothing to see;
no recognition.

There are no blazing lights,
no supreme Being.

There is no welcome
or greeting.

It is death, a non-existence sensed,
but never witnessed
or recorded.

For My New Grandson

Alice K. Ladas

Swifter than the beat of hummingbird
wings

The feelings fly across your tender
eager face,

Telegraphing in each precious fleeting
moment

The status of your unique universe.

Have you written a poem you would like published? Submit it to *Ethical Outlook*, c/o Poetry Editor, New York Society for Ethical Culture, 2 West 64th Street, New York, NY 10023.

An optimist is a person who sees only the lights in the picture, whereas a pessimist sees only the shadow. An idealist, however, is one who see the lights and the shadows, but in addition sees something else; the possibility of changing the picture, of making the lights prevail over the shadows.

Felix Adler

The following, by J. Paul Getty:
How to get rich: It's easy – get up early, work hard, and find oil.

Quoted by Bill Gates, Sr. at the New York Society for Ethical Culture January 15, 2003

Humanist Manifesto III, a Successor to the Humanist Manifesto of 1933

American Humanist Association, April 24, 2003 (excerpts)

Humanism is a progressive philosophy of life that, without supernaturalism, affirms our ability and responsibility to lead ethical lives of personal fulfillment that aspire to the greater good of humanity.

The lifestance of Humanism—guided by reason, inspired by compassion, and informed by experience—encourages us to live life well and fully. It evolved through the ages and continues to develop through the efforts of thoughtful people who recognize that values and ideals, however carefully wrought, are subject to change as our knowledge and understandings advance....

Knowledge of the world is derived by observation, experimentation, and rational analysis....

Humans are an integral part of nature, the result of unguided evolutionary change....

Ethical values are derived from human need and interest as tested by experience....

Life's fulfillment emerges from individual participation in the service of humane ideals....

Humans are social by nature and find meaning in relationships....

Working to benefit society maximizes individual happiness....

Arrogance of Power Today, I Weep for my Country...

by US Senator Robert Byrd

Speech delivered on the floor of the US Senate

March 19, 2003

Published on March 19, 2003 by CommonDreams.org (excerpts)

Instead of reasoning with those with whom we disagree, we demand obedience or threaten recrimination. Instead of isolating Saddam Hussein, we seem to have isolated ourselves. We proclaim a new doctrine of preemption which is understood by few and feared by many. We say that the United States has the right to turn its firepower on any corner of the globe which might be suspect in the war on terrorism. We assert that right without the sanction of any international body. As a result, the world has become a much more dangerous place....

After war has ended, the United States will have to rebuild much more than the country of Iraq. We will have to rebuild America's image around the globe.

Not In Our Name: A Statement of Conscience

Excerpted from www.nion.us/NION.HTM

We believe that peoples and nations have the right to determine their own destiny, free from military coercion by great powers. We believe that all persons detained or prosecuted by the United States government should have the same rights of due process. We believe that questioning, criticism, and dissent must be valued and protected. We understand that such rights and values are always contested and must be fought for.

We believe that people of conscience must take responsibility for what their own governments do – we must first of all oppose the injustice that is done in our name....

In our name, within the U.S., the government has created two classes of people: those to whom the basic rights of the U.S. legal system are at least promised, and those who now seem to have no rights at all....

In our name, the government has brought down a pall of repression over society....

In our name, the executive has steadily usurped the roles and functions of the other branches of government....

Too many times in history people have waited until it was too late to resist.

To Be Or Not To Be

Michael Gottlieb, Society Member

Hello. My name is Michael Gottlieb and I am a certified homeland security expert. I was trained personally by Tom Ridge and my specialty is duct tape and scotch tape!

Gas masks and anti-radiation pills can be very helpful in that it can prolong your life for up to 72 hours after a nuclear bomb, an atomic bomb, dirty bomb, etc, affects you. Incidentally, if you are attacked by a dirty bomb you should immediately wash your hands and face with soap and lukewarm water.

Now about your dogs, cats, birds, fish, snakes, crocodiles, assorted other reptiles that you keep as your beloved pets. Your pet may not want to wear his or her gas mask. It may be uncomfortable for the little critter. However, you need to insist that your pet don his or her gas mask and keep it on until the government tells you that the nuclear bombs, the atomic bombs, the dirty bombs, etc, have stopped raining down upon us.

For protection against chemical and biological agents I suggest using your duct tape. To save money you can substitute scotch tape but remember to use a high quality brand.

A word about the thyroid gland: The thyroid gland does not react well to nuclear bombs, atomic bombs, dirty bombs, etc. Nor does it like chemical and biological agents. Therefore, in an emergency wrap a thick scarf around your neck and keep a pail of water near you at all times. Incidentally, the difference between an atomic bomb and a nuclear bomb is kilotons and megatons.

On getting a hearing aid and going public

Barbara Litke

First day. This new phase was so exciting, I had to lie down when I got home.

“Talk out loud”, the audiologist said, “to alter your voice modulation”, as if she didn’t know that loud is natural.

After I inserted the NEW toy in the correct ear (they’re color-coded right/left in case you become confused - ha), I sat down at the computer to check the email:

How clunky, deafening the keyboard is! Sounds like an old Chevy-which is just how I feel today.

But remembering when I started college at “40”, it didn’t take long to put on bifocals, why now do I feel self-conscious?

If I could only convince all those who can’t come to terms with no longer saying, “what, excuse me, please don’t talk with your back turned away from me, or from another room, or with the door partially closed-and, by-the-way, would you mind turning up the volume on the TV?” etc, etc., I’d be in harmonious company (and, please don’t shout—I can now hear you).

Since this is the first day (of the rest of my new-found awareness sphere) and it’s Spring and just in time to walk through Central Park, listen to the birds sing and the flowers grow, I will wear the (2) aids for only one hour today, one hour and one-half tomorrow, and so on until I can tolerate the world at its reality sound level.

Am now going to try the TV.

And incidentally—the keyboard probably needs repair—and the printer and mouse too?? Each click sounds like I’m walking on gravel.

Will keep you posted as to my (adjustment) progress, part of which is a suggestion that I attend a one hour

session each week for 3 weeks with a support group made up of enfants nouveau.

(to be continued)

P.S. Did I mention that if I attend all three [adjustment] sessions I have 60 days to make a decision as to whether I like this confounded new piece of technology (otherwise 45 days) and if I decide in the negative, there is a 10% penalty for return against the initial cost

Will keep you posted.

Inserts in Newsletters

Sylvan Wallach

The newsletter committee has instituted the following guidelines for insertion in newsletters.

1. Inserts should be requested only when the information they contain is not in the newsletter, or when additional publicity can be fully justified.
2. Anyone requesting an insert placed in the newsletter should provide a copy of the insert to the newsletter editor with a supporting statement.
3. The editor, after consultation with the initiator and, if necessary, with newsletter committee members, will accept or reject the insert. An insert will not be rejected without discussion with the initiator. It is not anticipated that reasonable requests for an insert will be rejected.
4. Inserts should not be placed in the newsletter without the express agreement of the editor.
5. Inserts must not delay the mailing of the newsletter.
6. If accepted, inserts will be placed in the centerfold.
7. If the insert raises the mailing cost of the newsletter, that additional cost will be budgeted to the initiating group.

June 2003

(Office hours for the month: 9:00 am – 6:00 pm)

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 7:30 am – WQXR-FM (96.3) 10:15 am – Leaders' Writings 11:30 am – Morning Meeting 12:45 pm – Cafeteria 1:30 pm – Ethics in the News 7:30 pm – Shelter	2 July 2003 Newsletter Deadline 6:00 pm – Board of Trustees 7:30 pm – Shelter	3 4:00 pm – Shelter Volunteer Dinner 7:30 pm – Shelter	4 6:00 pm – Men's Group 7:30 pm – Shelter 7:30 pm – Great Books	5 7:30 pm – Shelter	6 7:00 pm – Film Forum	7 9:30 am Supervised Visitation
8 10:30 am – Colloquy 11:30 am – Morning Meeting 12:45 pm – Cafeteria 1:30 pm – Ethics Study 7:30 pm – Shelter	9 5:00 pm – Caring Committee 6:30 pm – Social Service Board 7:30 pm – Shelter	10 6:00 pm – Women's Group 7:30 pm – Shelter	11 3:00 pm – ECRA 7:30 pm – Shelter	12 7:30 pm – Shelter 8:00 pm – Unforgotten Voices	13 9:30 am Supervised Visitation	14 9:30 am Supervised Visitation
15 7:30 am – WQXR-FM (96.3) 10:30 am – Poetry Reading 11:30 am – Morning Meeting 12:45 pm – Cafeteria 1:30 pm – Community Meeting 7:30 pm – Shelter	16 6:30 pm – A Toast to Vicki 7:30 pm – Shelter	17 7:30 pm – Shelter	18 6:00 pm – Membership Committee 7:30 pm – Shelter	19 7:30 pm – Shelter	20 9:30 am Supervised Visitation	21 9:30 am Supervised Visitation
22 10:30 am – Yoga Meditation 11:30 am – Morning Meeting 12:45 pm – Cafeteria 1:00 pm – Orientation 1:30 pm – Film 7:30 pm – Shelter	23 7:30 pm – Shelter	24 7:30 pm – Shelter	25 7:30 pm – Shelter	26 6:00 pm – Ethical Action Committee 7:30 pm – Shelter	27 9:30 am Supervised Visitation	28 9:30 am Supervised Visitation
29 10:30 am – Coffee Hour 11:30 am – Morning Meeting 12:45 pm – Cafeteria 1:30 pm – Gay Pride March 7:30 pm – Shelter	30 7:30 pm – Shelter	30 7:30 pm – Shelter	30 7:30 pm – Shelter	30 7:30 pm – Shelter	30 7:30 pm – Shelter	30 7:30 pm – Shelter

Great Books

June 4 – Shakespeare, *The Tempest*

ECRA: (Ethical Culture Retirement Activities)

June 11 – Jonathan Franzen, *The Corrections*

Ethical Culture is a humanistic religious and philosophical movement in which people share a core of common values: the worth of each individual, ethics as central to our lives, eliciting the best from each other and doing good in the world.

We seek truth as a growing, changing body of knowledge based on experience, reason and scientific observation, and seek to use it in support of human well-being.

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