



ETHICAL VIEWS

January 2018

Vol. 132, No. 5 Newsletter of the Philadelphia Ethical Society



Sunday Platforms

Sunday, Jan 7, 11:00 AM

Memorial Sunday

**Hugh Taft-Morales, Leader,
Philadelphia Ethical Society**

On the first Sunday of each year we at the Philadelphia Ethical Society remember those who have died. Members and guests are invited to share memories of loved ones and historical heroes no longer with us. Such memories can inspire us



to bring out our best. You are encouraged to share a few words

regarding how those we have lost help us live more fully, joyfully, and ethically. How have those no longer physically with us inspire us to be the best person we can be?

Sunday, Jan. 14, 11:00 AM

Does Character Count in Politics?

**Hugh Taft-Morales, Leader,
Philadelphia Ethical Society**

Although we praise someone for having “character,” constituents currently elect some who display little of it. Why are ethical qualities such as honesty, responsibility, humility, and respect for others not valued more by voters? Why are so many willing to turn a blind eye to contemptible personal behavior on the part of politicians? Is the “noble statesmen” a quaint relic of the past? Hugh Taft-Morales explores these questions in an attempt to unearth some reason for optimism about the future of ethical politics in the United States.

Sunday, Jan. 21, 11:00 AM

Did God give us President

**Trump?, Richard Kiniry,
Leader Emeritus, Philadelphia
Ethical Society**

Using God and President Trump as metaphors for the mindset that permeates our American culture, I will argue for the necessity of a change of our culture’s underlying world view. We have lived too long under the tyranny of fanciful, transcendent ideas controlling our culture. A Humanist perspective, especially an Ethical Humanist one, can take purpose and meaning out of the stars and put them into human hands. As we confront the social evils of our times - racism, sexism, homophobia and economic exploitation among others, Ethical Societies should proudly declare our role as teachers of a better philosophic understanding of the meaning of human living.

Sunday, Jan. 28, 11:00 AM

**Toward Creating a Livable
Planet, Rabbi Julie Greenberg,
Co-Chair, POWER Climate
Justice**

POWER’s Climate Justice work takes place at the intersection of race, economics and climate toward the goal of building a human community free of racism and extreme inequality on a livable planet. Drawing on the organization’s multiple faith traditions, POWER has created a Moral Framework for Building the Climate-Just Beloved Community and is now taking a leadership role in aligning the local, regional



and state green movement around commitments to both environment and equity. Julie Greenberg, Rabbi of the Leyv Ha-Ir – Heart of the City congregation – will discuss POWER’s Climate Justice initiative and why it’s important to act now for a fair and livable planet. For more information please visit www.powerinterfaith.org or contact JulieGberg@gmail.com.

Rabbi Julie is the Co-Chair of POWER’s Climate Justice work and is a founding member of POWER’s Clergy Caucus. In addition to providing spiritual leadership for the Jewish community that shares the Ethical Society building, Julie teaches at a pre-eminent family therapy center, the Council for Relationships where she works psycho-spiritually to help people heal and grow.

Sunday Ethical Education for Kids (SEEK) will meet during platforms on January 7th and 21st. If you have questions, please contact Nick Sanders, nick@phillyethics.org

PRESIDENT'S COLUMN

This Little Light of Mine

Bob Bueding



Each new year brings new hope and a chance to start again. 2017 is consigned to the rearview mirror; 2018 is clean and shiny up ahead. Now we have to figure out how to keep the light bright. With 2018 upon us, we need to start working to stoke the fires that will heat up the new year. The number one problem is fixing our broken government. That's a monumental task, given the discord in our congress. At the end of 2017 and moving into 2018, the Congress is dealing not with the critical issues that affect us all, but rather members of Congress behaving badly. How can we move forward? Concentrate on the mid-term elections for the House and the Senate.

We have been severely sidetracked by the goings on in the executive branch of the government. As the special investigation continues, there will be further distractions, but we have to look beyond the chaos and focus on electing a congress that will work together on the common good. Easier said than done.

I look back at the Senate race in Alabama and realize that the slightly in the lead candidate (as of this writing) has not spoken to the issues that affect the people of his state; he's too busy fighting sexual misconduct allegations. The folks who are supposed to drain the swamp have surrendered to the muck.

We're facing some challenging work. To be honest, I'm not terribly optimistic, and that's pretty sad. Much of the problem is that so many folks feel so disenfranchised that they've stopped paying attention.



Here's where I think we can make a difference. Our ranks within the Ethical Society are on the right track. We are on the front lines working for candidates who can affect a change.

What's vital is our obligation to start talking to our friends; encourage them to take an interest, learn the issues, and pitch in. Our Society has about 90 members. Just imagine if each of our members could persuade five friends to get involved, that would 450 more concerned citizens! That goal may be more idealistic than realistic, but it's how we have to think to win.

Make a difference, keep the flame alive, do one thing every day to hasten the wholesome future we all need and want. Then the bright light at the end of the tunnel will be a victory bonfire.

~ Bob

bbueding@phillyethics.org

FROM THE AMERICAN ETHICAL UNION

2018 AEU Assembly in Albuquerque

Seeds for the Future: Environmental Justice and Ethical Culture

Thursday, June 7, 7pm –
Sunday, June 10, 2pm (MT)

Since its founding in 1889, the American Ethical Union has organized national assemblies where we meet to learn, connect, and share about growing a more caring and humane world. The upcoming assembly is the 103rd, with the theme based on environmental justice.

Ethical Culture holds sacred, and strives to protect and nurture, the web of interrelations between each other and our environment. Climate change adversely affects everyone, but especially marginalized populations in this country and around the world who bear the brunt of polluted air, water, and soil. We must help stop the environmental degradation of inner cities, poor rural areas, and places where many indigenous people live. Come learn more about environmental justice so we can plant seeds that grow into effective activism for the benefit of everyone now and in the future. There will also be workshops on best practices for growing our movement. We are accepting workshop proposals through this [Google Form](#) until January 31, 2018.

Emily Newman
Communications Coordinator
Phone (office): 212-873-6500
Email address: enewman@aeu.org

[#ethicalseeds2018](#)

LEADER'S COLUMN

Balancing Interfaith and Secular Relationships

*Hugh Taft-Morales,
Leader, Philadelphia Ethical Society*



A unique aspect of my role as an Ethical Humanist Leader is to reach out in two directions – to the interfaith religious

circles and to secular circles. In a recent 12-day span I found myself facilitating an Interfaith Thanksgiving celebration and co-hosting our Tree of Knowledge decorating with our freethinking friends. In both cases our community enthusiastically supported networking for shared values.

The Freethought Society shares Ethical Culture's historic embrace of reason and separation of church and state. The Tree of Knowledge offers an inclusive celebration for those who don't embrace more traditional religious holiday displays. With a bigger audience than usual, we were able to raise money through a split collection to buy books for children at Spring Garden School, a project supported by Leyv Ha-Ir, a congregation that shares our space for their services. The Interfaith celebration raised significant resources – both financial donations and volunteers – to support the Bethesda Project's effort to help homeless people in our area.

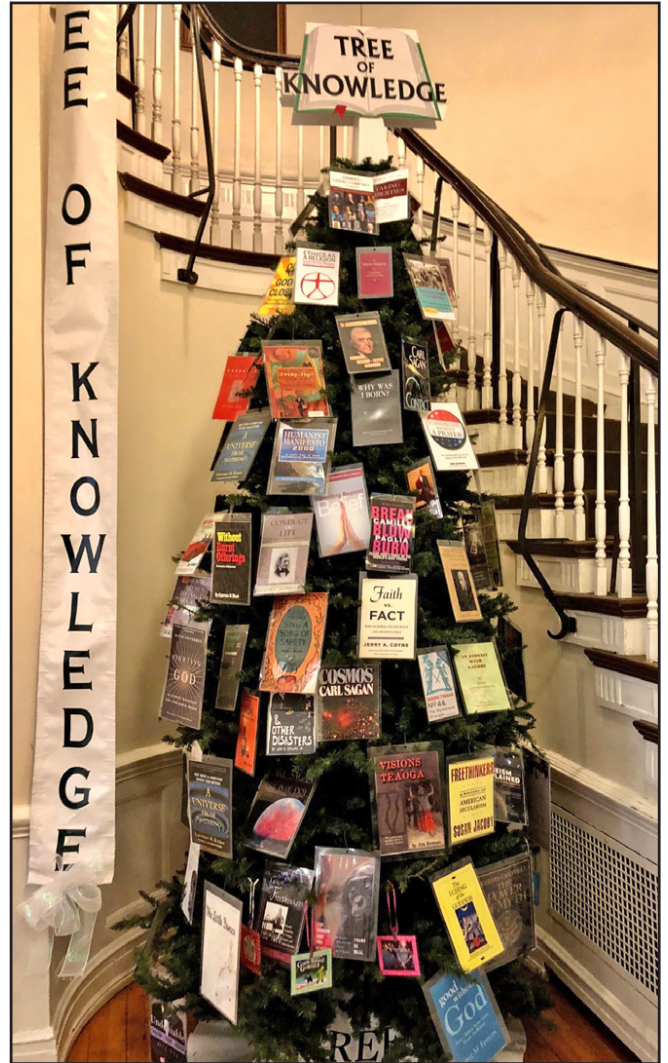
For some of our members, the other organizations that come to 1906 S. Rittenhouse Square strike them as serving missions that differ from our own. The Freethought Society, for example, occasionally takes aim at myths and superstitions – myths and superstitions that, while perhaps seeming a bit silly to some of us Ethical Humanists, strike us as more trivial than dangerous. (I will admit, however, that I have a lot of fun at the Freethought Society's anti-superstition parties on Friday the 13th.)

For other members, the sight of so many theists in our auditorium for the Interfaith celebration may seem odd. Even though there was much theological diversity, I was struck by an overriding sense of communality. The human instinct to help those in need manifested itself in the charitable collection for the Bethesda Project.

I will admit that I also take pride in what the Ethical Society does to bring a broader inclusiveness to both our secular and religious partnerships. The Tree of Knowledge celebration has evolved over the years. It's been decorated each succeeding year with a broader diversity of book covers contributed by our members. And many theists who attended the Thanksgiving celebration were introduced to Ethical Humanism for the first time. Even more importantly, both events offered a

time to be judged not by faith but by works, which, I might add, is really a stealth version of Ethical Culture's commitment to deed before creed.

I look forward to networking further with both secular and religious groups through our work with POWER, which has connected us to the Bible Study group at Mother Bethel AME, with Center



City West Congregations, and with the Coalition of Reason. If we can connect with wider, more diverse circles, while managing to avoid focusing on differences that keep us apart, we will more effectively spread our unique version of "the good word" in action.

From the PES
Ending Racism Task Force:
***A Response from Our
Ethical Society to the
American Ethical Union's
Call for "REPAIRING THE
HARM OF RACISM"***

submitted by Nick Sanders

AEU's Call: "We [the 2017 Assembly of American Ethical Union] urge Societies, in addition to studying the overall problem [of racism], to find one or more areas to focus on where such injustice is experienced: educational opportunities, income and wealth, housing and food access, environmental racism, cultural erasure and exploitation, the criminal justice system including incarceration, and health care." From <https://aeu.org/resource/2017-toward-repairing-the-harm-of-racism/>

Considerations: Prior to this call, a couple of years ago our Ethical Society established a subcommittee of the Ethical Action Committee on "Confronting (revised later to "Ending ...") Racism." Its goals "include understanding and admitting to white privilege and ending racism, be it individual, group and/or systemic by motivating ourselves and our congregation to unlearn our personal biases and work to undo institutional racism throughout society."

These goals imply at least three directions: personal, congregational, and wider-world. For the personal direction, we have shared with one another racial issue materials that are personally meaningful, and have

had potluck dinners at which we have explored in a comfortable, non-threatening environment our individual past experiences with, and current understandings of, racism. The number of us at these monthly potlucks has grown steadily over the year, and as individuals we have grown as well in our realization of the advantages of being white (which most at these gatherings have been).

As for the congregational direction of our group's goals, we have presented brief reflections (mostly from or about African American culture and history) during the Ethics-in-Action portion of Sunday platforms. In this regard, we have received feedback that some

by visiting a prayer session of that congregation and hosting an interactive discussion for them at our Society. To build this relationship, we are exploring other cooperative activities, such as participating in their winter wear collection project for the needy. Finally, with regard for wider-world direction, our major involvements have been with the interfaith, social action coalition Pennsylvanians Organized to Witness, Empower, and Rebuild (POWER).

Our work with POWER has included meeting with government and other officials, joining demonstrations, and otherwise supporting actions on behalf of justice: For increasing the minimum

wage and supporting organization of workers in lower-paid jobs (occupied disproportionately by people of color); for correcting the racial bias in the state's funding of school districts and returning local control of public schools; for ending de facto racial discrimination in the criminal justice

system before, during and after incarceration; and for other types of injustice where persons of color are overwhelmingly represented. And not inconsequentially, our work with POWER has also placed us among a great diversity of other concerned congregations and given us experience in working under the general leadership of people of color.

Our Response to AEU's call for repairing the harm: Up to this point in time our Ending Racism subcommittee has been working on ending racism. The AEU call is for repairing the harm caused by racism. The former suggests that if we could just put a stop to what's happening now, everything would

115TH CONGRESS
1ST SESSION

H. R. 40

To address the fundamental injustice, cruelty, brutality, and inhumanity of slavery in the United States and the 13 American colonies between 1619 and 1865 and to establish a commission to study and consider a national apology and proposal for reparations for the institution of slavery, its subsequent de jure and de facto racial and economic discrimination against African-Americans, and the impact of these forces on living African-Americans, to make recommendations to the Congress on appropriate remedies, and for other purposes.

in attendance have felt unduly chastised, and as a result we have become more careful in our manner and in the content chosen, to convey a hope for positive change rather than a generalized blame for past behavior.

In addition to the Ethics-in-Action presentations, we have written columns (such as this one) for our Society's monthly newsletters. These columns allow us more words than the Sunday presentations, but the intent is the same: to inform and suggest actions by us together for ending racism. Also, we have sought to increase opportunities for members of our congregation to relate to members of a predominantly African-American congregation

be all right, and people of color—especially African-Americans—could “just get over it.” However, as we have recently been learning from the impressive book *The Debt*, by Randall Robinson, and from other sources (including the AEU resolution from which this call is taken), it is hard to think of ending racism without some success in repairing the harm of racism. Thus, we have been seeking ways in which we can work meaningfully on that concern.

Because we believe that repairing the harm of racism deserves attention at the national level, we are considering support of the legislation that has been proposed in every session of the U.S. House of Representatives in recent years, “(t)o address the fundamental injustice, cruelty, brutality, and inhumanity of slavery in the United States and the 13 American colonies between 1619 and 1865 and to establish a commission to study and consider a national apology and proposal for reparations for the institution of slavery, its subsequent *de jure* and *de facto* racial and economic discrimination against African-Americans, and the impact of these forces on living African-Americans, to make recommendations to Congress on appropriate remedies, and for other purposes.” <https://www.congress.gov/bill/115th-congress/house-bill/40> Because the co-sponsors of this bill do not include some of our local representatives, we may lobby them to become co-sponsors to this or a similar bill.

If you are interested in joining us in this effort, please let us know how you would like to be involved and your contact information >>> ethicalaction@phillyethics.org

FROM OUR MEMBERS *Some Thoughts on Music*

By Bob Steinfort
a/k/a Robert Edwin

“Music hath charms to soothe a savage breast, to soften rocks, or bend a knotted oak,” wrote William Congreve in his 1697 tragic play *The Mourning Bride*. We at the Philadelphia Ethical Society seem to take that phrase to heart as evidenced by the significant presence of music at our platforms and other gathering events. But what kind of music soothes a savage breast? I have never believed the oft-quoted phrase, “Music is a universal language.” Rather, I believe that music consists of a lot of languages with a lot of dialects, all of which are unintelligible and unpleasant to someone.

So, we pick and choose our music. For some, the preferred choice is Baroque from the pen of Bach. For others, it is heavy metal rock from the pen of AC/DC. Some of us enjoy both. Others, however, are not fond of either of the aforementioned genres. Perhaps they listen to jazz, folk, or hip-hop music.

Having different likes and dislikes in music (and food and clothes and...) speaks to our diversity as humans. However, diversity can become problematic when personal likes and dislikes become fuel to belittle or bully others because they have different preferences. It's not uncommon to hear someone say, “What's wrong with you? Don't you realize that Johann Sebastian

Bach is recognized as one of the greatest composers of all time? Stop listening to that trashy, low-class rock music you like so much and start listening to *good* music!” The reverse of this is often heard as there are rock snobs as well as Bach snobs: “I hate your classical music! The singers are a bunch of over-dressed fat people, bellowing words I can't understand. It and you are pretentious, outdated, and irrelevant. Get your head out of the past and listen to music that speaks to the people. Rock on, fool!”

I have been a professional musician a majority of my over-seven-decades of life. I *do* music but I also *get* music. I am swayed and twisted and cajoled and stung and uplifted and inspired; and, yes, soothed by music. My fundamental mindset as I listen to any style of music is a willingness to hear what the writer and

performer have to say. If I start to listen with a prejudice, I may not hear what's happening because I have imposed my own pre-judgments, feelings and thoughts on the presentation. I need to listen, receive, and then respond.

I love the fact that our PES community is making an even greater effort to explore diversity in music. Our exposure to “Bach to rock and in between” can broaden our personal aesthetic as well as support the wide spectrum of artists who come to share their music with us (me included). As Louis Untermeyer wrote in *Prayer*: “Open my ears to music; let me thrill with Spring's first flutes and drums - but never let me dare forget the bitter ballads of the slums.”

*good
music?!*

PERSONAL REFLECTIONS

by Betsy Lightbourn

The Power of Sisterhood in Louisa May Alcott's *Little Women*

When Hugh selected the theme of favorite children's books for "The Tree of Knowledge" celebration last month, I saw my choice shelved among special books in my living room bookcase — "Little Women" by Louisa May Alcott, a favorite of many women, especially those who aspired to become writers as diverse as Ursula K. Le Guin, J.K. Rowling, and Simone de Beauvoir.

The cover was dark brown with old-fashioned gilded lettering, the pages were tanned and some half-torn from the binding, and the sparse illustrations were black and white etchings throughout 500 plus pages – an ugly duckling of a book, an unlikely choice for a 9-year-old girl in the early 1950's.

Unaware of the title's play on "Little Women" as a condescending reference to grown women, *Little Women*, made me think of midgets. Nevertheless, that grey November evening I decided to give it a try. For Christmas I was happy to replace my worn copy with a fine edition with not only black and white etchings, but color plates by the Hungarian artist and illustrator Louis (Lajos) Jambor. It came packaged in a slip case. I read it not once but three times during winter and spring of 4th grade.

What was the appeal of this novel first published as an early 1868 Civil War novel about the home front, that did not mention the Civil War by name, to a girl growing up in the 1950s?

The fact that I am an only child probably had something to do with attracting me to a family story about four sisters. Sisterhood, absent in real life, I could experience vicariously through the lives of the March girls – Meg, Jo, Beth, and Amy, living sisters of the page. Throughout my immersion in *Little Women* that winter I focused on the younger two sisters because at 12 and 13 years they were closer to my age. I could identify with Beth's shyness, and sometimes admired her goodness and peacemaker qualities that were a challenge for me; and with Amy for her artistic ability, and her luck in marrying Laurie, the broodingly handsome wealthy boy whom I (and most readers) assumed would marry her sister Jo. Finally, I embraced Jo for her humor, her outspokenness, her independence, her sense of adventure and drama, and finally her talent as a writer. In imitating Jo, I discovered that I, too, liked to write and was inspired to write and produce plays, one for my 4th grade class starring me in a gender bending role of Christopher Columbus. (Jo often assumed male dramatic roles.)

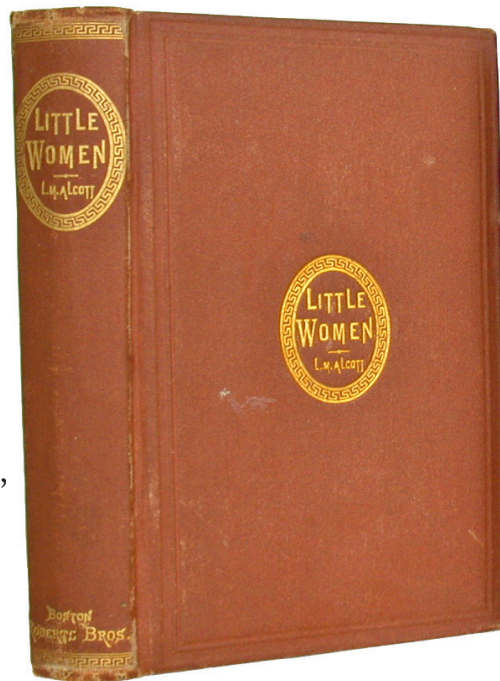
Although *Little Women* was set in the distant past, there were things about the March family's situation that I could identify with: Like my dad, Mr. March was a minister, and like Marmee, my mother was

a "social worker," both of whom tried to get me to care about those less fortunate than myself. Like mine, the March family was less well off financially than relatives or their friends. While I can now see moral lessons throughout, I was not particularly conscious of them at the time because Alcott was an artful and seductive storyteller.

In American literature, *Little Women*, published in 1868, has been classified as an early work of "domestic realism" in contrast to fables and sentimental fiction of the pre-Civil War era. It also influenced a generation of

writers that established "girls" books as a category. This coming-of-age story, one of the first novels to be set in the Civil War period, is not about battlefields (although the father is a chaplain in the Army) but of women left behind and how they cope. It is a story of their journey

influenced by *Pilgrim's Progress*. A relatively poor family that has known better times (modeled after Alcott's situation), they are led by a mother who in Chapter I reminds them that they are more fortunate than a poor family with nothing and so should give up their Christmas special meal to that family. When Mr. March is injured and in a military hospital, Jo sells her one beauty – her full mane of chestnut hair, so that



PERSONAL REFLECTIONS *continued*

Marmee can go to Washington to nurse him. Each sister journeys through life with her own potential gifts and burdens – Jo must learn to control her temper.

Selecting *Little Women* as my favorite children's book for the Tree of Knowledge sparked a new interest in Louisa's life, and I read Harriet Reisen's biography *The Woman Behind Little Women*, and viewed a film version on PBS American Masters. While it is well-known that *Little Women* is autobiographical, with the Marches as idealized version of the Alcotts, Reisen argues that the March's was a genteel poverty compared with the dire poverty Louisa experienced and was determined to overcome.

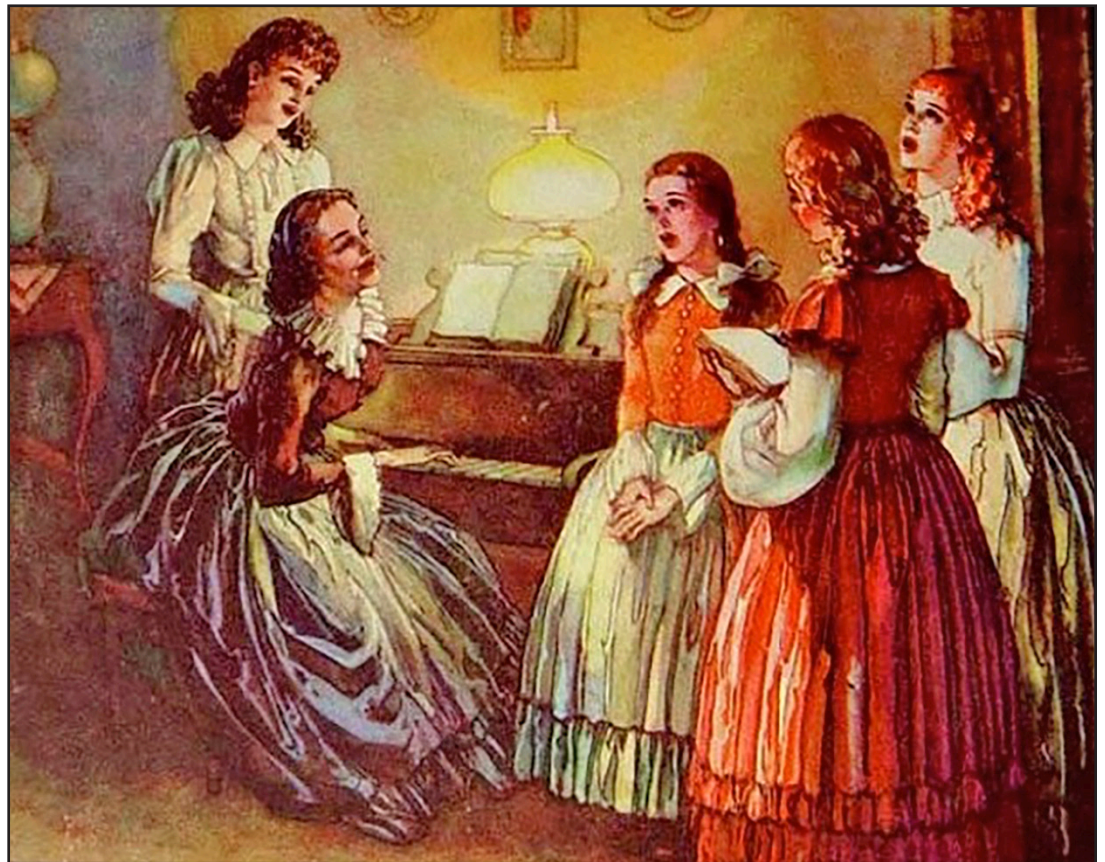
Louisa's father, Bronson Alcott, was a minor figure in transcendental circles known for his experimental (but largely unsuccessful) school, and his utopian community, *Fruitlands*, short-lived because its members excelled at ideas but not practical farming skills. Often unable to support his family, Bronson relied on his well-known influential friends, among them Emerson and Thoreau.

In spite of poverty, Louisa grew up with rich intellectual stimulation – nature lessons from Thoreau, borrowed books from Emerson's library, and a later association with Margaret Fuller. As a young woman, Louisa helped support the family through a variety of mostly menial jobs – governess,

lady's companion, actress, maid. To improve her skills, she took on any type of writing that would pay including sensational, lurid stories that were serialized in periodicals, as well as producing "moral pap for the young." She wrote *Little Women* quickly at a publisher's request, and did not consider it one of her finer works. Yet it altered the course of her life, and with

admitted a black student. A believer in amalgamation of the races, Louisa's adult literature dealt with miscegenation in the coded language of the period. A strong supporter of women's rights, Louisa was one of the first women to vote in Massachusetts local elections.

As a feminist writer, Louisa, in her girls' books introduced



Pictured in the Louis Jambor illustration are, left to right, Jo, Marmee (their mother), Amy, Beth, and Meg.

Little Men and *Jo's Boys* to follow, she ended life as a wealthy woman.

A woman of formidable energy, Louisa not only worked hard for money, she was also active in the causes her family advocated – abolitionism and feminism. The Alcott family housed a slave, and one of Bronson Alcott's schools was forced to close because he

the prototype of the spunky, spirited heroine, often in difficult circumstances, living or attempting to live an independent life. Her adult fiction, still being discovered under pen names, introduced psychologically complex characters and taboo subjects (especially for women) such as transvestitism.

Happenings

Interfaith Thanksgiving Service - November 21st



Music, readings and good will warmed the PES Auditorium the night of November 21st when we hosted the Interfaith Thanksgiving Service, which raised resources for the Bethesda Project. Pictured are some of the clergy and lay leaders from other participating groups: Church of the Holy Trinity Episcopal, Congregation Leyv Ha-Ir, First Baptist Church of Philadelphia, First Presbyterian Church, First Unitarian Universalist Church, Lutheran Church of the Holy Communion, Peace Islands Institute, Saint Patrick Catholic Church, Shambhala Center, Temple Beth Zion-Beth Israel, Trinity Memorial Episcopal, and The Welcome Church.



The 2017 Tree of Knowledge, December 3rd



The Tree of Knowledge was decked with images of book covers, hung by members and guests on December 3rd. The book ornaments represent a selection of books held dear by non-theists and perhaps theists as well, without bias.

Upper left: Ken Greiff, John Marshall, Michael Black-Smith and Arnold Fishman descending the stairs after the tree was decorated..

Upper right: Hugh Taft-Morales and Margaret Downey, originator of the Tree of Knowledge idea that has become an annual tradition at PES.

Left, Sylvia Metzler, about to hang the book cover of one of her favorites, 'The Little Prince.'



Announcements

Sunday, Jan. 7, 7:00 -8:15 PM

Introduction to Ethical Humanism

Come enjoy an *Introduction to Ethical Humanism*, Sunday, January 7th at 7:00PM. Leader Hugh Taft-Morales and members discuss the history and philosophy of Ethical Humanism, followed by Q&A and wine and cheese! To kick off the New Year, we will spend some extra time discussing the role of music in Ethical Humanism. Visitors new to the Ethical Society are encouraged to attend. Please RSVP to LeaderHugh@phillyethics.org so Hugh knows you are coming!

Wednesday, Jan. 10, 2:00-3:30 PM

Ethical Humanism:

Finding a Path to an Ethical Life

Leader Hugh Taft-Morales

Leader Hugh will give a presentation to *Friends in the City* (FitC). It will be open to the public and Ethical Society members are encouraged to attend, especially if you want to catch up on your Ethical Humanism basics and meet potential new members! Hugh will discuss the beliefs, philosophy, and history of Ethical Humanism, and how it applies to daily lives and current events. FitC is a non-profit organization of active older adults based in Center City Philadelphia who share common interests and purpose. Their goals are to take full advantage of city living, to socialize with each other, to give back to the community, and enhance healthy aging and enjoyment of life. FitC offers a choice of health and fitness, cultural, educational, creative, volunteer, and dining group activities and events, organized by members for members. Inspired by the values of the Society of Friends (Quakers), FitC welcomes members of all religious, ethnic, and cultural identities.



Fine Art Music

Sunday,
January 28th, 3:00pm
Philadelphia Ethical Society

A Mighty Handful:

Music of the Russian Five



Pictures At An Exhibition,
piano solo, by Mussorgsky
Songs of Rimsky-Korsakov
Scherzo №1 in F major, for
Four-Hand Piano, by Gui

'The Russian Five' were a group of 19th century Russian composers — Borodin, Balakirev, Gui, Mussorgsky, and Rimski-Korsakov — who lead a movement for music that was 'authentically Russian,' incorporating mythic and folk influences from throughout Russia. Their moniker, 'A Mighty Handful,' was coined by an influential cultural critic, promoting this impassioned music beyond the strong hold of European influences.

Performing Artists:

TATYANA RASHKOVSKY, mezzo-soprano

ROLLIN WILBER, piano

KATARZYNA SALWINSKI, piano

(Additional performance on January 27, 2018
at 7:30pm at Ivy Hall, 6331 Lancaster Ave,
Philadelphia, PA 19151)

www.fineartmusiccompany.com



JANUARY 2018



Sun	Mon	Tues	Wed	Thurs	Fri	Sat
	1 <i>Happy New Year</i>	2	3 6:30 PM PES MEETING Education Committee	4	5	6
7 11:00 AM Memorial Sunday 7:00 PM.: Intro to Ethical Humanism	8	9	10 2:00 PM: Finding a Path to an Ethical Life PES MEETINGS 5:30 PM Finance Committee 6:30 PM Ethical Action Committee	11	12	13
14 11:00 AM Does Character Count in Politics?	15 MARTIN LUTHER KING DAY	16	17 6:30 PM PES Board of Trustees	18	19	20
21 9:30 AM Ending Racism Monthly Planning 11:00 AM Did God give Us President Trump?	22	23	24 7:00 PM PES MEETING Camp Linden Committee	25 7:00 PM Amnesty International Meeting	26	27
28 11:00 AM Toward Creating a Livable Planet	29	30	31			

Save
the
Date

PES Community Pledge Luncheon
 Sunday, March 4th – Noon to 1:30
 Members: Come celebrate and recommit to
 growing Ethical Culture in Philadelphia!



SUNDAY SERVICES

11:00 A.M. SEPTEMBER
THROUGH JUNE

Ethical Views is published monthly
except July and August.

Editor, Henry Pashkow
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Michael Black-Smith
Vince Russo

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Flowers Coordinated by Sally Redlener



January 7
-Our Sunday Flower Dedication is
from Susan D'Alessio "In memory of
my brother, Tom Klein."

January 14 - This Sunday's Flower
Dedication is from our Ethical
Humanist Society's Board Members
in memory of **Martin Luther King
Day**, tomorrow January 15th.

January 21 - The Sunday Floral
Dedication is from Lelah Marie "In
gratitude for the gift of Sisters."

January 28 - Temma Fishman is
dedicating this Sunday's Floral
Display to "Wishing my husband,
Arnold, a big Happy Birthday."

Coffee Hour Coordinators



January 7 - Kate Esposito.
Last names: A-E
January 14 - Ken Greiff
Last names: F-K
January 21- Garry O'Rourke
Last names: L-Q
January 28 - Harry Thorn
Last names: R-Z

Hosts Coordinated by John Marshall

Sunday hosts greet and orient
members and visitors and make
a valuable contribution to the
community. If you'd like to help out,
please contact John Marshall.

For suggestions regarding this
newsletter, contact Henry Pashkow
hpashkow@gmail.com

AIDS Quilt Panel



*This year's section of the AIDS quilt, displayed on the PES stage
behind the piano, was dedicated to clothing designers.*

JANUARY BIRTHDAYS

10 Carol Love
11 Sandy Goffey
14 Lyle Murley
21 Ken Greiff
30 Lelah Marie

OF INTEREST

If you are interested in a way to
address concerns about regional and
federal political representation, take a
look at FairDistrictsPA - Official Site
<https://www.fairdistrictspa.com>

FairDistrictsPA is a nonpartisan
citizens group working to stop
gerrymandering in order to create
a transparent and fair redistricting
process in Pennsylvania.