



# The Subud Boston newsletter

Newsletter of Subud Boston Inc.

January/February 1998 Volume 6 • Number 1

## Editorial

Meeting space for the latihan is a perennial issue for most Subud groups and Boston is no exception. It is clear that our present latihan space is inadequate, especially for the women. We talk constantly of the need for a larger space and dream of owning our own building. Kenneth Henderson, our treasurer, along with the rest of the committee, has just completed a report that lays out our present financial status and explains the sorts of changes that will be needed in order to rent or buy larger quarters.

Years ago, Subud Boston owned a wonderful little house in Somerville just off of Davis Square. Latihan was done in the basement and in the attic while the main floors were used for socializing and cooking. We also rented out rooms—sometimes to people who were passing through and sometimes to people who lived in the house on a more permanent basis.

I believe I was the first person opened in the new Subud house. At that time Subud Boston was a vigorous if chaotic group. The house was a point of focus for all of us; and there many meals and celebrations took place—once even a wedding. As time passed, however, some of the people who were most active left the area and the house started to become a source of conflict rather than an instrument to bring us together in community.

*continued on page 6*

## INSIDE THIS ISSUE

- 2 Enterprise at Amanecer
- 4 Indonesia in Crisis
- 5 Nonsectarian Subud
- 6 Gillim's Report
- 7 SES Means Business

## Report from Kalimantan

*The situation in Indonesia, especially Kalimantan, has been difficult for months. During the late summer and fall fires burned out of control in the rain forests all through the archipelago. The reasons were complex. Fires are often lit to clear land and the Indonesian government had passed laws that were to go into effect this year forbidding this practice. Because it was the last opportunity to clear land in this manner, many more fires than usual were lit. Then the monsoon rains did not come when they were expected, perhaps due to the unusual activity of the Pacific ocean current, "El Niño". The article below is wildly out of date, but we thought it might be interesting to our readers.*

### MAKMUR ANWAR

OCT. 16TH

...The members and project staff here are now working in a dark situation. We are going outdoors with masks, but not everybody has got one. Our condition is very critical. Some of us must consult the doctor.

Up till now, no Subud property is damaged or destroyed. but some of our projects must stop: e.g., PRA project on the fish farming, because there is no water in the pool, and in Rungan river all "tahuman" fish died,

*Continued on page 3*

## CHAIRPERSON'S CORNER

### Discipline

Lorena Kreda

Since we are now in the midst of the month of Ramadan it seems like a fitting time to discuss the topic of discipline. Coincidentally I have just recently finished a 75 day modified fast, a.k.a. "Ric diet", (I'm not observing Ramadan) and feel as though I've been blessed for myself with some important insights into the power of self-discipline. I'd like to share some of these insights even though I realize they really are not that amazing in the whole scheme of things, just poignant for me at this time.

There are many ways to exercise self-discipline, and different people will gravitate toward those methods that are better suited to them. In some cases the method may even choose the practitioner rather than the reverse! The method itself is not what's so important, and this is an interesting paradox. The disciplined act is the dedicated observance of a ritual; the more dedicated the observance the greater the benefit. Yet the benefit has relatively little to do with the disciplined act being performed. The goal is not to be good at whatever it is we're practicing but to be open to what we see because we're doing it. Our vision is clearer the better prac-

*Continued on page 3*

The Subud Boston Newsletter

Vol. VI • 1

January/February 1998

#### Editor in Chief

Cassidy Sterling  
181 Holden Wood Rd.  
Concord, Ma 01742  
khasidi@aol.com

#### Publisher & Copy Editor

Kenneth Henderson  
45 Estabrook Rd.  
Concord, Ma 01742  
KenLuk@aol.com

#### Associate Editor

Jillian Hensley  
6 Folly Lane.  
Westborough, Ma 01581  
Jilhens1@aol.com

#### Fashion editor

Michal Brownell  
Fashion Editor &  
Photographer  
17 Brewster St.  
Cambridge, Ma 02138  
BGBrownell@aol.com

#### Foreign Correspondents

Sharif & Tuti Horthy  
E-mail:  
71644.1361@compuserve.com

The Subud Boston Newsletter is published bi-monthly by Subud Boston and sent free to all members of Subud Boston and its affiliated regional members. The subscription rate for all other U.S. subscribers is \$18.00 a year. Foreign subscribers \$23.00 a year. Address all subscriptions, editorial mail, manuscripts, and letters-to-the-editor to:

The Subud Boston Newsletter  
45 Estabrook Road  
Concord, MA 01742  
Ph/Fax: 978-369-3315  
(Call before faxing. Please don't fax in the middle of the night.)  
E-mail: khasidi@aol.com

## Enterprise at Amanecer

*During the Fall Subud Boston raised money for the Semillitas project for preschool children at Amanecer in Colombia. In our last newsletter, we published a letter from Ruth Thomas about the Semillitas and the people at Amanecer. This is the final part of that letter.*

### Ruth Thomas

Now, more about us and what we do here. Let us start with the micro-enterprises. None of them has really gotten beyond the micro stage, except the enterprise that we call Events, which is the rental of the entire facilities (lathian halls, guest house, main restaurant) to clients who come for meetings or gatherings. So we have micro-enterprises:

- 1 The oldest and most successful is that of Martin Martins, called *Guadua Mulia*, but its future is uncertain now because Martin and his family have moved away, and are selling their house and this business. Two young men are still working there to fill some back contracts, and you can still walk in and see some beautiful guadua furniture (award winning designs—Martin won some regional and national recognition in the design area) and smell the fresh cut bamboo in the air. I truly hope that the business somehow continue here, but we'll see.
  - 2 The biggest tiny operation, I mentioned in my last letter, is a metal-working shop. Marzuki Bernal produces objects mainly for the Catholic Church, which is still a thriving institution in Colombia. In Marzuki's small workshop, built of tendinoso and guadua (a bamboo structure), you can find an unexpected assortment of gleaming altars, communion cups, candle holders, plaques, platters, sculpted saints, goblets, etc. Three young people work with the Master in production. Marzuki does all the sales, shipping and office stuff himself. They hope one day to sell another line of goods to the tourist market: coffee service sets, cream and sugar sets, teapots, figurines, decanters, etc. One day we hope that we will have an Arts Center in Amanecer
- where we can sell and display these items.
- 3 Another operation is called K.I.A. which stands for Kaila, Iaina and Agueda, the three member productive staff. They make household decorations and craft items in lovely cloth: pot holders, towel holders, toilet covers, bath mats, cloth boxes and bags for holding Kleenex, small items, jewelry or underwear.
  - 4 Louisa Bazarro produces decorative figurines made of ceramic base, cloth and specially treated cardboard/paper. Right now she is producing a line of angels for the Christmas market, but she has many designs: chess pieces and sets, traditional figures, animal figures, and dolls.
  - 5 Halim Barretto produces a yummy snack food product called "Chicharrins" which are crunchy cereal chips that taste like smoked cracklings. He has a good plan for the production of a delicious drink called Mana Crem which is made from rice. I've tasted it and I can honestly say that it is wonderful.
  - 6 Mariano Gonzalez has committed himself to re-open his ceramics workshop here, and the space is now almost ready. Small pots, vases, cups, decorated plates and specially glazed figurines are in his repertoire.
  - 7 We recently—just this week—lost one of our workshops to the financial crisis here: it was a beautiful carpentry shop, where Latief Valencia and a couple of assistants were producing fine crafted boxes, intricately painted. There are still a few samples in storage and perhaps this work can be reactivated when we work out a cooperative strategy

*continued on page 5*

*CHAIRPERSON'S CORNER— continued from page 1*

tioner we are (this argument goes on and on in circles). The practiced ritual is a liberator not a confiner; it's an instrument to an end, not an end in itself.

The end being sought is an enlightenment of some sort, a flicker of clarity or a moment of truth. Life can be a very chaotic experience where daily cares and concerns well up to become a cloudy, amorphous mass in the midst of which we try to make progress toward dealing with these same daily cares and concerns we're so immersed in. After a while this process ceases to be productive. Following a practice such as a fast, religious practices, regular meditation, writing of morning pages (from *The Artist's Way*), physical exercise, or participation in a support group with commitment and devotion erects pillars of predictability within the pea soup fog. Suddenly the cloudy mass is not so dense, or it's different layers become more discernible.

I deliberately left the latihan off the list of example practices because I do not believe the latihan is a discipline in the sense of the word that I am focusing on. While we consciously decide to do the latihan, the latihan is not really something we do. I think it's very different from the others, and elaborating on this comparison could be the topic of a whole article itself.

I think some disciplines are more powerful than others, and for some reason those that involve food seem to be the most powerful of all. I can only speak from my own experience of having so many food-related issues that relegating food to a sidelined rather than central role in one's life can be very liberating. Maybe it's the fact that food is such a vital element of life that food-based disciplines are of such vital importance.

In the dictionary, discipline is defined as "training that develops self-control, character or orderliness and efficiency." It is closely related to the word disciple which means "a pupil or follower of any teacher or school of religion, learning, art, etc." Both words are derived from the Latin *discipulus* meaning "learner." This definition inspires two thoughts: disciplined practices are teachers, and to be a disciple of a teacher or a mentor, especially if that teacher is another person, is a great privilege.

When we seek a disciplined practice as a teacher, we are engaging in a training of some sort which not only edifies knowledge or skill at what the training is about (when the training is a physical exercise, for example), but also creates a heightened awareness through performance of the training. Training in the sense we're discussing is rigid, regular and repetitive. Often the services of the brain are not required. A runner training for a marathon has to follow a set training regimen. An observer of a fast must follow a strict eating schedule. The mind is not needed for these things. The human mind is an incredible device, but for many of us it's a bit of an attention hog. It always wants to be in

control. Dismissing the mind even for a few moments a day is very liberating to the soul. It lets the heart and soul be seen for a little while and often one receives very powerful insights into themselves, who they are and what they're doing.

When I reflect on all I've learned over my recent 75 day journey I am very grateful for the method by which I was able to gain these insights. Life's teachers take on various, sometimes unlikely forms, and learning is integral to life. How fortunate we are to be able to engage those teachers, or even find the company of loving mentors, who facilitate the communion with God within us, the ultimate teacher and source of wisdom.

---

*KALIMANTAN, continued from page 1*

only "patin" survive. Some plants cannot survive because no sunshine. In developing Ibu Rahayu's building in Rungan Sari, it is very difficult looking for water. They must take from the river with about sixty pipes (about 20 meters)

Water for drinking and eating in Palangkaraya is still alright but in some villages many people lack food and water. I do not know how many hectares of forest are damaged or destroyed but it is very wide. Many kinds of birds escape to the village, and so do other animals like monkeys and snakes. I think some animals will not survive.

The airport is still closed. Transport only by river and road and it must be done extra carefully because we can only see about fifty meters. Three days ago it rained but now smoke has increased again. No flights any longer.

But, alhamdulillah, up till now there is no Subud member seriously sick because of smog. We hope you can pray for us that this situation is getting better. Please latihan for us. I thank you very much.

## **Sachlan North, Kalimantan Support Group.**

*On October 28th Ruslan Harnadi wrote to Sachlan North:*

The fires still burn but at last some rain has fallen. But this "added to the sum of the smoke" rather than thinning it. Later, rain began to reduce the smog, and the sun was glimpsed now and then.

Ruslan added that by the grace of God he and our field workers are healthy. A little earlier in Palangkaraya, where most Subud members live, it seemed impossible for the Susila Dharma PRA (Participatory Rural Appraisal) project to go on. A dozen or more small enterprise groups had been set

*continued on page 4*

*KALIMANTAN, continued from page 3*

up, but we feared all work would have stopped in the choking smog and drought. Crops withered and fish died. Fortunately, some groups had dug fishponds, though they still had to wait for rain to fill them because the river water was too toxic.

Now we hear, however, that most of the microenterprise groups seem to have kept going. Ruslan Harnadi said the project team were ready to release microcredit funds to two agricultural groups at the transmigrant site of Tumbang Tahai and to the fish-farming groups at the Dayak swamp forest village of Marang.

### CLIMATE CHANGE

Overall, however, this has been a great social and ecological disaster. The human costs have yet to be counted, but it is certain that thousands of animal and plant species are now facing extinction. Vulnerable larger mammals such as tiger, rhinoceros and elephant are seriously threatened throughout the region, and the orangutan in particular has lost thousands. Many have been slaughtered by famine-stricken villagers as the apes fled the burning forest into fruit plantations seeking food.

Climate change over the last decade has led to longer dry seasons, especially in the so-called "El Niño" years, of which this has been one of the worst. The hitherto almost unburnable rain forest became tinder-dry and the normally safe use of fire to clear small areas led this year to vast conflagrations.

That said, nature does possess great recuperative powers, and extensive fires in many parts of the world have only added to the soil fertility in the long run. No doubt Kalimantan too will recover in time.

Nov. 5th: The fish-farmers have now built twenty ponds, but are still waiting for rain. They will not use the contaminated water from the river. A new project is experimenting with growing rice in minimal water. If this is successful, it will be a breakthrough in food security for the villagers.

The Sei Gohong headman has been opened, with about 5 others. All Subud members are well now in Palangkaraya, but Ibu Yuce says, "the weather is still very bad. Smog is still familiar with us. It is lazy to leave." △



*Happy St. Valentine's Day!*

## Indonesia in Crisis

### Cassidy Sterling

Here in the United States we seem to be strangely muffled against the winds of economic instability that are blowing around the rest of the world. Sitting at my desk looking out at the silence of the snow blanketed world, I am still comfortable and warm. My coziness is built on a system of exchange we call the economy by which oil for my furnace, water for my bath tub, electricity for my lights and computer all come to my house. I can go to the supermarket even though there is snow on the ground because the town has removed the snow from the roads. At the supermarket I can be sure that there will be enough—too much—of whatever I may want to buy to cook for dinner. The market will give me whatever I want in exchange for green pieces of paper that, in themselves, are almost completely useless.

The value of a dollar is purely a matter of agreement; it is symbolic: and a dollar only retains its value for as long as people are generally willing to take it in exchange for goods and services. There are other modes of exchange. You can also get goods and services by barter or by gift, and some goods you can hunt, gather, or grow from the bounty of the Earth. I have often been unemployed in my life and been without enough money to pay for the things that are needed for survival in a cold climate. But I am blessed with family and friends who have found my presence and help important to their happiness and so I have not fallen out of the precarious net of social and economic relationships which supports me. The forces that support our life on Earth are lower forces—necessary and dangerous.

This intangible web is under great strain in Southeast Asia. Though the fires are over, Indonesia and the other countries of the Pacific Rim continue to suffer. Two weeks ago the Rupiah lost 25% of its value against the Dollar in a period of four hours. Indonesian markets have been experiencing buying panics as frightened people try to stock up on rice and other foods while their money still has some value. A friend who traveled to Cilandak in order to be there for Ramadhan writes that she has been in crisis since she arrived. She experiences extreme fear when she tries to sleep at night. She says that, while her experiences are the most extreme, they are not unique, that a number of other people at the compound are experiencing unexplained bouts of "...intense fear and panic which seems to come from within and comes and goes."

Where this fear is coming from, our friend says, she doesn't know. It comes from "...within, childhood, ancestors, etc., etc.."

*continued on page 5*

*INDONESIAN CRISIS; continued from page 4*

In Subud we typically look within ourselves for the reasons for our difficulties. Probably our susceptibility is determined by our inner state, but Indonesia *herself* seems to be in a state of crisis. Not only has she been experiencing the environmental disaster of the forest fires and smoke last fall, but now her economy is in shambles, with the Rupiah valued at only one quarter of what it was worth a month ago. Perhaps it is no wonder that a Subud sister, recently opened and in a peculiarly vulnerable and sensitive state should go into crisis when exposed to, the regional crisis that Indonesia is suffering. It reminds me that we do not travel a spiritual path as individuals only, but that, just as our cultures depend on the spiritual development of individuals, so too do we depend for our lives on the spiritual life and quality of our cultures. Δ

*Amanecer continued from page 2*

for sales. On to this topic: we have an active (if so far ineffective) enterprise support group formed of all these people, plus the people who work in the Hosteria and restaurant, SES Amanecer. Now I think they (we, because I'm also in it) are finally onto a good idea. To administer a real Cooperative, that can buy and market production from the micro-enterprises. Imagine, we only have one telephone (including fax and our internet connection) in all of Amanecer, and it is only open when our grouchy (but lovable) operator is around for the morning and/or afternoon. We have one pick-up truck that is mainly used by Semillitas to transport children (it was bought for Semillitas), and a few other jalopies: Latief has an old jeep, and Marzuki has a Renault, and our maintenance man Felipe drives a Ford boat that is older than me! So communications and transport are very difficult issues right now. Perhaps setting up the cooperative will help us to solve these problems together.

The people who work in commercial events are very frustrated at this time and they are trying to organize an office in Armenia. They just have to come up with some moolah to pay the rent! Sometimes I have to laugh because we really have a very challenging test to pass: usually it takes some to make some, but who can forget the famous Bapak saying "the capital is yourselves"!

Enough.

Love, Ruth.

## Nonsectarian Subud

**Andrea Blum**

In the twelve years that I have been doing latihan, I've noticed that information and announcements pertaining to the Moslem practice of Ramadan show up every year in Subud publications, on notice boards, flyers, etc..

Although I was told by helpers when I first came to Subud as a candidate that the latihan is a non-denominational spiritual practice and that Subud has no religious affiliations, somehow information about Moslem observances continues to have a regular place in Subud publications.

I suppose it's understandable, after all Bapak happened to have been Moslem.

It is testimony to the sincere acceptance that we in Subud tend to have for one another's religions that the regular inclusion of information about Moslem practices in particular has gone unquestioned; but on closer, deeper consideration it doesn't feel quite right to me.

It has not been my observation that Christian Subud members rely on Subud publications for information about Christian observances or that Jewish members look to Subud for material on Judaism—and so on. My thought is that Subud members who have religious affiliations could obtain information about their own practices from their respective churches, temples, mosques or other religious centers. I do not think it is appropriate to put information about any one religion in our newsletters on a regular basis.

I may be suggesting a fundamental change in the custom and culture that has come to surround Subud, but I feel that the principals involved are worth contemplating. I might be more inclined to share our publications with a wider circle of friends and family if their content were not so weighted toward one particular religion: this is misleading, I feel, and clouds the perception as to what the latihan is.

I would appreciate hearing the editor's views on this subject as well as welcome those of other members.

Andrea Blum

Δ



## Holiday Party Heats Up the Night

**Dorothea Gillim**

On a blessedly snow-free Saturday in December, over 40 people piled into the Hensley's house in Westborough to commemorate the holiday season. Jillian, Peter, and their helper elves created a festive atmosphere, complete with twinkling Christmas lights, holly, and good cheer.

Besides the various and sundry Boston members who turned up, Hillel Natanson (and his saxophone) and Hermia Salisbury came from Quabbin, Helise and Roland Heijn ventured down from Vermont, and the entire Tarantino crew journeyed from Rhode Island.

1997 was a baby boomlet year of sorts. Three new faces graced the event: Lyle Davis Downey, son of Stella Repetto and Patrick Downey was born October 24th; Harrison Hensley, son of Larissa and Kenton Hensley came in the spring and Peter and Jillian Hensley also have another new grandson, Benedict Thomas, who is the son of Jody and Lester Hensley.

There was much schmoozing and good food to be had by all. After dinner, Cassidy led the ad hoc Subud choir in Christmas carols. Next year we hope to attract more sopranos and tenors to the affair.

It was a great time for those who attended, and those who did not were missed. Peace and prosperity to all for '98!

### MAGNET SALES UPDATE

Thanks to everyone's efforts, we are beginning to reap the fruit of our fundraising efforts with magnet sales. \$200 worth of magnets were sold at the World Congress. Another \$140 were sold over the holidays bringing the grand total to more than \$500! We plan to hustle magnets at future Subud events, for those of you looking to add class to your fridge. Thanks all! Δ

### Quote of Note

However, Bapak repeats that God's total power exceeds what is in us. It is like the case of water. If you ask how much water there is—look at the ocean. But if you ask what water is, what it is like, I can put it in a glass. So water can be a glass, a drop, a drip; it can also be all the oceans of the world—even more than that. Such is the power of God. So the power of God that is in us matches our capacity for it.

*Bapak Muhammad Subuh Sumohadiwidjojo*

*EDITORIAL, continued from page 1*

With fewer members, we needed to rent out rooms in order to make the mortgage payments. Dissension arose between the people who were making their home in the Subud house and members who wanted the house to remain primarily a serene shelter for the latihan. The committee, of which I was a member, made some serious mistakes in whom it rented rooms to, and soon we were in the difficult and divisive position of having to evict one resident who was a professional con-man and another who was seriously insane.

The group continued to dwindle and, without rental coming in, it became increasingly difficult to pay the mortgage. Finally, we determined that it would be best to sell the house. It was a sad loss and in retrospect tragic in another way as well, for, with the extension of the Red Line Subway through Davis Square and the skyrocketing real estate market of the 'eighties, the property probably increased its value by a factor of at least six during the next decade. As it was, we did make a small profit when we sold the house. I can't remember the exact sum, but it was more than ten and less than thirty thousand dollars. Nothing to sneeze at in the late 1970s. But, alas, as old-time Subud Boston members can relate, the money was invested in the Anugraha fiasco and so was lost.

I offer this cautionary tale, not to discourage Subud Boston from purchasing a house, but rather as an illustration of the difficulties that can arise if we undertake something that we are not sincerely committed to. I think we each have to ask ourselves this question, "What is it really worth to me to have a place to do the latihan that is owned and controlled by Subud Boston?" But don't stop there. Also ask yourself another question. Ask yourself if you are able and if you are *willing* to make the commitment of money and of time that will be required of you if Boston is to own a house.

I think we have already demonstrated that we are not willing to make the commitment of time and money necessary to own a hall of our own. We can all see that we have not been willing to give enough in the past. But ask yourself one more question, "Is there something more that a Subud House in Boston could supply than only a space for the latihan that would make it worthwhile to me to make the commitment of time and energy.

When we owned a Subud House before we didn't plan for this problem and so, when it came about that there wasn't enough money to pay for the house, we were forced to rent rooms out. This was a use that was in conflict with the primary purpose of the house. But it is clear that, unless Boston becomes a larger group by whole orders of magnitude, the economics of the situation will make it necessary that a Subud House be, not only a place for the latihan, but also function as an enterprise of some sort. Owning a building, rather than being a burden and a drag, should create a situation in which we are all effectively richer than we were before. Unless we can find a way to own a building so that it enriches us, a Subud House will only be a chain around our necks. Δ

## S.E.S. Means Business

### Mayer Kirkpatrick

I would like to express my sense of the nature of the Subud Enterprise Workgroup as developed by several groups in the US and Europe. First, I would like to say that I have studied the existing 'model' since the National Congress in 1995. My development has included several discussions with the founding members and National & World Congress workgroup meetings. Different Workgroups have struggled with many different methods of operating and have come to a structure that works. Each group develops their own style but the format is established. It is this model that I am willing to facilitate for the Boston group while allowing room to develop our own style. We do not need to completely reinvent the structure. Our group may be joined by (a) more experienced SES member(s) at some point.

I would like to say what these Workgroups are not.

They are usually not topic oriented unless the topic is appropriate to a particular business or is shared by two or more participants' current needs.

They are not for those who want to do good for others. This does not work for the simple reason that each participant needs to address their own business issues in the context of the group.

It is not a forum for pontificating or generalizing about one's expertise or experience. This is too easy.

What is the structure of the SES Workgroups?

It is a loose structure with several clear purposes.

They are first of all about confidentiality and trust. They are about building camaraderie and feeling trust. Being an entrepreneur is a vulnerable thing to do. One sticks one's neck out and makes decisions that will affect one's financial future, as well as the added impact of stress, liability issues, issues of image, conceptual blocks, inexperience in areas we had not even considered previously, etc. This is only a partial list. If you don't have any of these (or other) issues you want addressed or supported, then the SES Workgroup is not for you. Only through revealing one's vulnerabilities and challenges and how one dealt with it can one be of help to another. Getting to this place of sharing our personal struggles and opening ourselves in trust to other supportive Brothers and Sisters may take time to develop. This is the reason for a six month commitment. This is the reason that we do not have time to reinvent the structure. We need to trust that other Sisters and Brothers have struggled through much of this process for us and we can harvest what they have seeded for us.

Second, we need to be supportive of each other. As I

mentioned, entrepreneurs may feel vulnerable. It can be a scary and lonely place to be at times. It can provide a tremendous opportunity for freedom and spiritual growth or it can provide a potential headache that no aspirin or acupuncture will cure. We need to take time to care for each participant. Each week, each participant takes 1-2 minutes to state what they need for this week. New participants will take longer to introduce themselves. As the group matures, the knowledge of each individual increases. If you are not willing to participate personally each week, you can opt to listen and still be in a supportive environment.

Third, it is about setting personal goals to be achieved by the next month. A supportive group can facilitate, i.e., brainstorm, for individuals as needed. If you are not willing to use this Workgroup for your own development, then again it may not be the thing for you at this time. It is too easy to generalize about what one needs. It is much more difficult to take a constructive step. This format supports identifying what the most effective step may be and provides a forum for comments towards each participant's goal(s).

The format for each meeting is:

1. You talk about your enterprise need at this time and what you are doing.
2. You set a goal that you think you can achieve before the next meeting and commit to completing that goal before the meeting.
3. You come to the next meeting and report on how far you got with your goal and we brain storm if you need help.

I apologize if I did not articulate sufficiently at our first gathering. I assumed (incorrectly) that the outline posted on the bulletin board was understood. If you have any questions about anything I have stated, please feel free to call me or speak to the National or International members listed in your packet.

Enterprisingly yours,

Mayer R. Kirkpatrick,

Boston SES Facilitator

W: (413) 684-0710 f)0790 H: (413) 684-4459  
e)mayer@spanda.com

## Birthdays

### JANUARY

- 3 Alifa Kirkpatrick
- 11 Hermia Salisbury
- 17 Sharif Horthy
- 20 Mitchell Zeigler
- 21 Penelope Sullivan
- 26 Vernon Contessa

### FEBRUARY

- 4 Cassidy Sterling
- 12 Amalia Natanson
- 20 Lorena Kreda
- 28 Jacqui Tierney

### MARCH

- 12 Stuart Cooke
- 12 Steve Gorman
- 12 Sidora Ziegler
- 14 Lisa Shaw
- 15 Suzanne Repetto
- 18 Everett Parmenter
- 28 Jules Seltzer
- 30 Lillian Shulman

## Dates to Remember

### JANUARY

- 18 Helper/Committee Meeting 4:30
- 31 Idul Fitri Party at Bart and Michal Brownell's

### FEBRUARY

- 2 Helper/Committee Meeting 7:30
- 15 Quarterly Meeting, Potluck, and Latihan.  
St. Andrews Church, 4:30

## Newsflash

Idul Fitri (end of Ramadan party) at the Brownell's on Saturday January 31. Potluck dinner. Time and details to be sent around in a phone tree.

There will be a quarterly meeting and potluck supper and latihan at the church on February 15th at 4:30.

---

---

## The Subud Boston Newsletter

42 Estabrook Road  
Concord, MA 01742

---