



THE SECULAR CIRCULAR

Newsletter of the Humanist Society of Santa Barbara

www.SBHumanists.org

APRIL 2013

April Program:

Indre Viskontas, Ph.D.

The Justifying Mind: On the Origins of False Beliefs

Why do certain myths persist despite a mountain of contradictory evidence? Much of the answer lies in how our minds process and remember information and how evolution has favored the proliferation of stories. Just as we tend to see faces or other animate entities in ambiguous objects like clouds and cliffs, our brains construct stories out of unrelated events. Our propensity for story-telling is most obvious in neurological patients who confabulate, or tell 'honest lies' when their fact-checking process goes awry. These patients provide us with insights into our own healthy brains. But are we ourselves immune to self-delusion? Under what conditions do we succeed in fooling ourselves?

Combining her love of music with her scientific curiosity, Indre Viskontas holds a Master of Music degree from the San Francisco Conservatory of Music, as well as a Doctor of Philosophy degree in Cognitive Neuroscience from UCLA. She is currently affiliated with the Memory and Aging Center at UC San Francisco and the San Francisco Conservatory of Music, where she is pioneering the application of neuroscience to the training of professional musicians.



Dr. Viskontas is sponsored by **Ken Tucker**.

When: Saturday, April 20, 2013

Where: Patio Room at Vista del Monte. (**Park ONLY in spaces marked "VDM".**)

Time: Doors open at 2:30pm. Program begins at 3:00 pm

Cost: \$2 members/\$5 non-members

Dinner: See **Judy Fontana's** article below.

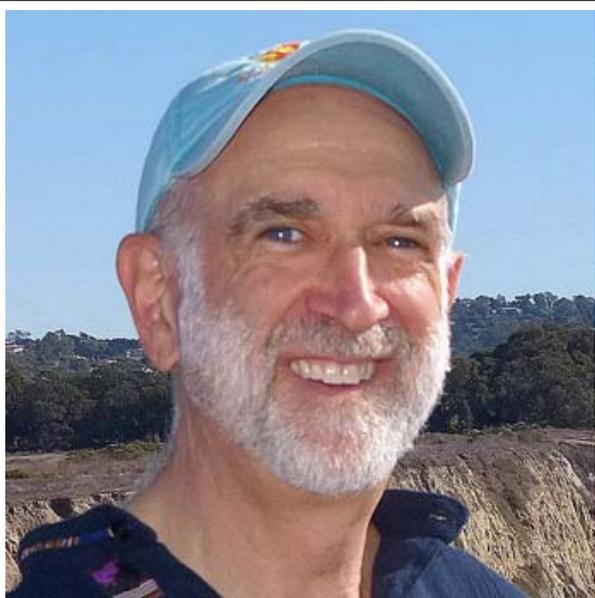
For More Info: Activities@SantaBarbaraHumanists.org or call 769-HSSB

Welcome New Member!

Joan Malette, Santa Barbara

Notable Humanist: Robert Bernstein

A "Notable Humanist" is someone who does not have a formal role in our Society such as an officer or Chairperson, but one who nonetheless makes a notable contribution to the activities of our Society. Anyone can nominate someone to be recognized as a Notable Humanist; the final selection is made by a committee consisting of former Presidents of the Society.



Robert Bernstein

Photo: Spencer Sherman

At our March general meeting, **Robert Bernstein** was recognized as our latest Notable Humanist. Robert is most visible as our club photographer. In addition, Robert writes up a summary of the speaker's presentation for inclusion in the Secular Circular for roughly half of our programs.

Thanks, Robert, for your contributions to our Society!

Activities Judy Fontana

Dinner at Vista del Monte following our meetings continues to be a great success. For those of you who haven't joined us you are missing a great opportunity to meet and share ideas with fellow humanists. This month's menu consists of: tossed salad, whole wheat rolls, roast pork loin, chef's fresh catch, bulgur Pilaf, fresh asparagus, steamed cauliflower. Assorted desserts, beverages, wine, coffee. All for the incredible price of \$22 which includes tax and gratuity. RSVP judithannfontana@yahoo.com or 967-7911.

Don't forget to put our Summer Solstice Party on your calendar. Save the date, June 15, for a great barbecue, fun and games.

Civil Rights Roger Schlueter

As you are no doubt aware, the Supreme Court has been much in the news recently. The two marriage equality cases will set the stage for gay and lesbian rights for the next few years. However, except for possible impact on legal procedures, the longer term struggle over same-sex marriage appears to be over in the public eye. Thus, I don't think the Supreme Court decisions will have significant impact on our society.

Yet, two other cases before the Court could have long-term, major impact on all of us, gay or straight. In one, the issue is whether race preferences in university admissions undermine equal opportunity more than they promote the benefits of racial diversity. The other looks at the Voting Rights Act to ascertain whether minority rights should remain under legal protection.

Both cases basically ask if the United States has moved beyond the racial discrimination of the past. The race preferences question asks if racial preferences do more harm than good. Obviously, the implications of a decision that we are indeed a

post-racial society will have substantial impact well beyond university admissions policies.

Plaintiffs in the Voting Rights Act case assert that there is no longer any need for federal oversight of voting practices in states where previous electoral discrimination was well entrenched, overt and legal. Now, however, the issue is whether we have put such discrimination behind us or whether it still exists, but in more subtle forms.

In both cases, the justices are deeply divided along ideological lines. Conservatives, including Chief Justice Roberts, appear to see the USA has reached egalitarianism. They cite the election of Barack Obama as just one example. The more liberal wing of the court still finds racial animus all too prevalent as evidenced by numerous attempts at the state level to enact restrictive voter regulations that overwhelmingly impact minorities.

Do Humanist principles point us to a clear position on these cases? Unfortunately, I don't think so. Clearly we Humanists subscribe to the notion of egalitarianism. Whether we have really overcome our past to achieve that ideal is an open question that we all must reach individually.

Good News Club

Quite a bit of space in these newsletters has been devoted to the Good News Club's use of public school facilities for religious training. A new documentary *Sophia Investigates the Good News Club* on Youtube has over 24,000 hits and is well worth watching. Our friend Katherine Stewart plays a big role in it.

<http://www.youtube.com/watch?v=alSnyA6k5Io>.

Social Justice Committee Jean Olsen

SEQUESTRATION: (politically speaking) ...in a nutshell ...means AUTOMATIC SPENDING CUTS, if Congress cannot agree on ways to cut back the total budget or does not pass a new, higher Budget

Resolution. (From internet "A Glossary of Political Economy Terms by Dr. Paul M. Johnson")

Although this may not appear to be a social justice issue, perhaps it is. Decide for yourself. Go to the internet and look up the above listed article. In one page, it clears up any confusion regarding the government definition.

In another venue, go to FLACKCHECK.org and check out the interesting videos that are posted at this site on the kinds of practices of which we should be alerted. There are many deceptive tactics used in the debate over sequestration. Visit the comprehensive "Patterns of Deception" page and watch for yourself. FlackCheck.org has new videos and has been organized into categories. Thanks to Social Justice Committee member Helen Gordon for this information.

The Money Man Behind Atheism's Activism

Dan Merica, CNN

Posted March 23, 2013

Todd Stiefel is far from a household name, and the odds he gets recognized on a street corner, even in his hometown of Raleigh, North Carolina, are small.

For Stiefel, a slim, scruffy ex-Catholic, his public persona is his wallet and activism. Through the Stiefel Freethought Foundation, the 38-year-old has made an indelible impact on the nation's fastest-growing "religious" group: the nonbelievers. Most of the highest-profile atheists campaigns — flashy billboards in high-traffic areas, news-making efforts to get atheists to come out of the closet, and boisterous rallies — are funded by his fortune.

Stiefel isn't shy about his far-reaching goals. "What I am trying to accomplish is multifold, he told CNN. "I consider myself working on the next civil equality movement, just like women's rights, LGBT rights and African-American Civil Rights. We are still in the early stages of eliminating discrimination against atheists and humanists. That is something I really want to accomplish."

So far, Stiefel has pumped \$3.5 million into those aspirations, and his money benefits a number of atheist organizations, from the Clergy Project, a group that helps atheist and doubting clergy out of the closet, to American Atheists, arguably the most in-your-face atheist group in the country.

Stiefel sees his work as far more than just money. For him, this is just the beginning.

Stiefel was born in Albany, New York, in 1974 to Catholic parents. He was raised in a Catholic household, confirmed in the church, attended Sunday school, went to a Catholic high school. "I was a cross-wearing, praying, religious-retreat Catholic," Stiefel said. "You could say there were points that I felt the spirit." But his faith, he said, fluctuated during high school. "I was always a skeptic," he said, "and I always asked a lot of questions."

At 18, Stiefel attended Duke University to pursue a degree in psychology. To fill an elective, he took an Old Testament history class at the Duke University Divinity School. It was there, he said, that his final "ebb" away from belief took hold. In the class, Stiefel said he saw flawed logic in the Old Testament. In particular, he said, he began to see much of the Old Testament as unoriginal stories that had been told in many pagan traditions. "Wait a second, is what I believe in really the truth or is it really the accumulation of myths bundled in a package?" Stiefel remembers asking himself. "That was the end of my faith right there."

After graduating from Duke, Stiefel went into the family business: Stiefel Laboratories, a company that develops products to combat skin diseases. For 12 years, Stiefel worked with his family and turned the business into a major player in their specialized market. In 2009, with Stiefel in an executive position, the Stiefel family opted to sell the company to GlaxoSmithKline. The price tag: \$2.9 billion, according to media reports at the time.

"I only got a very small piece of that, for the record," Stiefel said with a laugh. "I did, however,

find myself in a unique and fortunate position where I was able to do whatever I wanted to do." And like many who have the luxury of doing exactly what they want, Stiefel began thinking about what he was truly passionate about. After kicking around the idea of starting another business, the answer became clear to the young millionaire: advocating for atheism. "I wanted to try to help the world," he said. "I wanted to give back and this seemed like the most productive way to help humanity."

Stiefel put \$2 million in to begin his foundation. In his first year, according to tax documents, the nonprofit disbursed \$700,000 to groups like the Secular Coalition for America, the American Humanist Association and Americans United for Separation of Church and State.

In 2010 and 2011, the giving continued with the foundation distributing around \$750,000 to different atheist and humanist causes. In 2011, he also pumped another \$500,000 into his foundation. "I am just doing my part within my means," he said. "Different people have different means. I am doing what I can do, just like the rest of the people in the movement are."

But recipients of the money, such as David Silverman, president of the American Atheists, see his impact as much greater than just a one-off activist. "Todd is an example of what major contributions can accomplish for atheism," he said. "From a donation stand point, he is really leading the movement to a different level."

One of Stiefel's major concerted contributions in the last three years was the Reason Rally, an event held on the National Mall in Washington, which was billed as a watershed moment in the atheism movement. The goal of the event was to show to religious Americans that atheism was a powerful minority in American life. The rally drew a number of high-profile speakers, including Richard Dawkins, the author of "The God Delusion," and thousands of attendees, despite rainy weather.

In his speech to the crowd, Stiefel talked about what he sees as the most important problem facing

atheism: “Discrimination comes from ignorance, and in this case it is ignorance about our beliefs,” he said. “We are told freethinkers believe in nothing, but that’s a misunderstanding. We believe in a lot of things; we don’t all believe the same things.”

“I try to walk a line,” he said. “I see religious criticism as valuable, and groups like American Atheists are good at that. I do think we have to have a dialogue about who has the right ideas and part of that is pointing out the flaws in religious ideas.”

With money and resolve comes great influence for Stiefel. He has the ear of many atheist leaders, meaning he can dictate the movement’s focus. Stiefel said he wants to see the atheism movement expand its footprint.

“What I would really like to see is expanding out communities to people who may not just be atheists or agnostics and into people who are religiously skeptical and may still have some religious beliefs,” he said. “Nobody is a perfect skeptic and I would like to see more people like that in our community.”

For Stiefel, this is a personal priority. He says his wife, whom he describes as a skeptical Christian, is someone who would fall within an expanded atheist movement. “My message is not only of anti theism,” Stiefel said. “I don’t choose to attack religion itself. I see religion as something that provides both good and ill to the world.”

[The complete article above can be found [here](#).]

One Year After Losing Faith, Atheist Pastor Finds new Calling

Kimberly Winston

[Reprinted from Religion News Service (RNS), March 26, 2013]

This Easter, Teresa MacBain will mark an anniversary that’s uncommon for an ordained minister — her first year as an atheist.

From Tallahassee, Fla. Teresa was a Methodist pastor for 10 years. In March of 2012 she spoke at the American Atheist convention and announced she no longer believed in God. MacBain left her position as senior pastor at Lake Jackson United Methodist Church in Tallahassee, a post she held for 3.5 years, prior to speaking at the conference.

Last March, MacBain, now 45, stood at a podium before hundreds of people in a Maryland hotel ballroom at the national convention of American Atheists and told them that, after a lifetime as a Christian and 15 years as a pulpit pastor, she had lost her faith. Her coming out was national news, and she expected it would cost her her position as pastor of a United Methodist church, and she expected she might lose some friends and family members. In the last year, she has lost all those things.

But there have been gains, too, including a new career, the embrace of a new community that she had been taught to distrust and a newfound sense of confidence. This week, on the day the old Teresa MacBain would have marked as Good Friday, she will return to the American Atheists convention, in Austin, Texas, to deliver a talk she describes as “a road map of the last 12 months.”

If there are any pastors there who find themselves perched on the edge of going public with their own loss of faith as she did, she will have some advice to give them. “Go for it, but be prepared,” MacBain said from her home in Tallahassee. “They should be prepared for unexpected love and acceptance from the freethought community and they should be prepared for the worst from friends and family and people you would have never imagined.

“They need to have their mind ready ahead of time to look for the small pieces of joy and the small victories and hold on to them because that is what will get them through.” There have been many such small joys and victories in the last year,

MacBain said. Chief among them is the acceptance she found in the local freethought community — atheists, humanists and other nonbelievers — after her former church fired her and locked her out of the building.

“The freethought community just wrapped its arms around us,” she said. “Not just me, but my whole family.” That includes her two adult sons and her husband, who is still a Christian and stood by MacBain through her change of heart. He has become a regular at weekly freethought meetings where she said his beliefs are respected.

There has been a broader acceptance, too. Not long after coming out, MacBain was hired by American Atheists as communications director — a job she loved, but had to give up when her husband couldn't find a job near the group's headquarters in New Jersey. MacBain returned to Tallahassee earlier this year and is now the executive director of the Humanists of Florida Association, which has about 500 members.

While she no longer believes in the divinity of Jesus, she has not lost faith in what she calls “the philosophy of Christ.” Leaving religion does not mean she has left morality, she said. She still adheres to the Ten Commandments, the Golden Rule and other moral teachings common to many world religions.

And she has found a new way to use her pastoral skills in the phone calls and emails she receives from people who have also lost their faith but are afraid to openly acknowledge it. “They say, ‘I heard your story and I am in a rough spot and I don't know what to do.’ I am really happy that I am able to help them. That is part of the reason I became a pastor.”

Catherine Dunphy is the executive director of The Clergy Project, a support network for pastors who are questioning or have lost their faith and may be looking to transition out of a religious environment. She called MacBain a successful example to the project's 425 members. “It is a big upheaval,” Dunphy said. “She had to make a space for herself.

It is not just a change of career, it is a change of lifestyle and there is grieving that goes hand in hand with it.” MacBain knows that all too well. For almost every gain, there has been a loss. The biggest, for her, has been the many friendships she lost, some decades long.

“I don't think anybody is ever prepared for that,” she said. “It is something I still deal with. When you care for somebody, the caring doesn't go away because they have removed themselves from your life. That does not happen. Those have been very hard things for me.”

Another low: the emails, messages and phone calls from people who wish her harm. Anonymous people have threatened her with violence and rape. “I had to shut down one of my email accounts because I could not stand to open it anymore,” she said. “I was a mess.”

And when she lost her faith, she also lost the tools with which she managed her life. “For me, religion was everything, my entire world,” she said. “All my friendships, connections, family, all the places I went to deal with difficulties, to do good works, to find resources to raise kids — everything was contained within that environment. I miss that social connectivity, that network.”

Now, she said, she is reassembling that sense of connectivity in the freethought community. She travels to speak to atheist, humanist and other nontheistic groups nationwide, sharing her story. “In the past, everything I accomplished I felt was a gift from God,” she said. “But I have learned that those things are actually who I am and skills I have, not something that has been mystically appointed to me.”

And that, she said, is something she does not expect to lose.

Nothing is so firmly believed as what is least known. - Michel de Montaigne, essayist (1533-1592)

My Prayer: Let Women Be Priests **Roy Bourgeois**

After serving as a Roman Catholic priest for 40 years, I was expelled from the priesthood last November because of my public support for the ordination of women.

Catholic priests say that the call to be a priest comes from God. As a young priest, I began to ask myself and my fellow priests: "Who are we, as men, to say that our call from God is authentic, but God's call to women is not?" Isn't our all-powerful God, who created the cosmos, capable of empowering a woman to be a priest?

Let's face it. The problem is not with God, but with an all-male clerical culture that views women as lesser than men. Though I am not optimistic, I pray that the newly elected Pope Francis will rethink this antiquated and unholy doctrine.

I am 74 years old. I first felt God calling me to be a priest when I was serving in the Navy in Vietnam. I was accepted into the Maryknoll Fathers and Brothers in New York and was ordained in 1972. After working with the poor of Bolivia for five years, I returned to the United States. In my years of ministry, I met many devout Catholic women who told me about their calling to the priesthood.

Their eagerness to serve God began to keep me awake at night. As Catholics, we are taught that men and women are created equal: "There is neither male nor female. In Christ you are one" (Galatians 3:28).

While Christ did not ordain any priests himself, as the Catholic scholar Garry Wills has pointed out in a controversial new book, the last two popes, John Paul II and Benedict XVI, stressed that the all-male priesthood is "our tradition" and that men and women are equal, but have different roles.

Their reasons for barring women from ordination bring back memories of my childhood in Louisiana. For 12 years I attended segregated schools and worshiped in a Catholic church that reserved the

last five pews for blacks. We justified our prejudice by saying this was "our tradition" and that we were "separate but equal." During all those years, I cannot remember one white person — not a teacher, parent, priest or student (myself included) — who dared to say, "There is a problem here, and it's called racism."

Where there is injustice, silence is complicity. What I have witnessed is a grave injustice against women, my church and our God, who called both men and women to be priests. I could not be silent. Sexism, like racism, is a sin. And no matter how hard we may try to justify discrimination against others, in the end, it is not the way of a loving God who created everyone of equal worth and dignity.

In sermons and talks, starting in the last decade, I called for the ordination of women. I even participated in the ordination of one. This poked the beehive of church patriarchy. In the fall of 2008, I received a letter from the Vatican stating that I was "causing grave scandal" in the Church and that I had 30 days to recant my public support for the ordination of women or I would be excommunicated.

Last month, in announcing his resignation, Pope Benedict said he made his decision after examining his conscience before God. In a similar fashion, in November 2008, I wrote the Vatican saying that human conscience is sacred because it always urges us to do what is right and what is just. And after examining my conscience before God, I could not repudiate my beliefs.

Four years went by, and I did not get a response from the Vatican. Though I had formally been excommunicated, I remained a priest with my Maryknoll Order and went about my ministry calling for gender equality in the Catholic Church. But last November, I received a telephone call from Maryknoll headquarters informing me that they had received an official letter from the Vatican. The letter said that I had been expelled from the priesthood and the Maryknoll community.

This phone call was one of the most difficult and painful moments of my life. But I have come to realize that what I have gone through is but a glimpse of what women in the church and in society have experienced for centuries.

A New York Times/CBS poll this month reported that 70 percent of Catholics in the United States believed that Pope Francis should allow women to be priests. In the midst of my sorrow and sadness, I am filled with hope, because I know that one day women in my church will be ordained — just as those segregated schools and churches in Louisiana are now integrated.

I have but one simple request for our new pope. I respectfully ask that he announce to the 1.2 billion Catholics around the world: “For many years we have been praying for God to send us more vocations to the priesthood. Our prayers have been answered. Our loving God, who created us equal, is calling women to be priests in our Church. Let us welcome them and give thanks to God.”

[Roy Bourgeois is the author of *My Journey From Silence to Solidarity*. This column appeared in the Op-Ed pages of the New York Times, March 20, 2013.]

Twins Reared Apart Jim Balter

Dr. Nancy Segal, speaker at our March meeting, is an expert on twins, a twin herself (fraternal), and has great enthusiasm for the subject. She is the director of the Twin Studies Center at California State University, Fullerton, the author of two books and numerous scientific papers, and has been researching twins for more than two decades.

Nancy said that the most exciting work of her career was working on the landmark University of Minnesota Study of Twins Reared Apart (MISTRA). The study, which began in 1979, was a very comprehensive psychological and medical assessment of 137 twins raised apart from birth, 81 identical and 56 fraternal; in many cases they had

no idea they were twins. Most were intentionally separated because their mothers died in childbirth, or their parents couldn't financially manage two children, but there have also been a few cases where one twin was accidentally switched with another baby, creating a pair of apparent "fraternals" who later are found to be unrelated. For such twins, the discovery is a shock to their identities and their family member's identities.



Adrian Wenner, Dr. Nancy Segal

Photo: Robert Bernstein

Some identical twins share remarkable similarities, such as the "Jim Twins" who sparked media interest. They were adopted by separate families in Ohio, and had grown up within 45 miles of each other. Their adoptive parents independently named them James and they both married women named Linda and had second wives named Betty. Both had sons named James Allan and had at one time owned dogs named Toy.

Some identical twins had very different experiences. Oskar and Jack were born in Trinidad, but at six months Oskar's mother took him back to Germany where he was raised Catholic and became a member of the Hitler Youth, while Jack was raised Jewish and joined the Israeli military. Despite their radically different views that made their initial meeting uncomfortable, they later noticed that they

shared many habits and quirks, and Jack was grief stricken when Oskar died of lung cancer.

Twins raised apart, in different homes, different families, sometimes different cultures are the perfect research subjects, illustrating the blend of genetic and environmental influences on behavior. But MISTRA began at a time when the prevailing psychological winds blew mostly in an environmental direction; very few people acknowledged that behavior could be genetically influenced to some degree. Before MISTRA there had been three previous studies of twins raised apart, going back to 1937, that all showed genetic influences on behavior, but these were largely neglected. There was a backlash to the genetic determinism of eugenics movements and the Nazis, the Women's Movement and the Civil Rights Movement were in their heyday, and there were academic controversies, such as Arthur Jensen's notorious 1969 essay in the Harvard Educational Review suggesting that the well known 15 point difference in the average IQs of blacks and whites might have a genetic cause, and educational psychologist Cyril Burt's IQ studies on twins raised apart that came into disrepute for suspected fraud. This gave such research a very bad name and the cultural climate was hostile to these ideas.

But scientists remain restless when there are observations to be explained. John Garcia found that you could condition rats to avoid food that caused nausea, but you couldn't condition them to avoid food coupled with a loud noise -- this suggested biological constraints on stimulus-response connections. Other studies showed that rats could be bred (genetic selection) to be maze-bright or maze-dull. Chromosome 21 was linked to Down Syndrome. Cognitive psychology was on the rise; Noam Chomsky suggested that language is biologically based, not simply picked up from the environment. There was just enough doubt about the primacy of the environment to enable MISTRA to come about when it did. And when the "Jim Twins" hit the media, with their many remarkable similarities, Dr. Bouchard at Minnesota thought to bring them to the university and assess them, and thus MISTRA was born.

Being both a scientist and someone excited about twins and what they can tell us, Dr. Segal intermixes fun and fascinating anecdotes with careful statistical analysis of the evidence. If this excites you as well, you can hear Dr. Segal's whole presentation at our website: go to SantaBarbaraHumanists.org, click Calendar, then click the March audio link. There is more information at her web site at <http://www.drncancysegaltwins.org/> Also, Dr. Segal has spoken at many conferences and has appeared on television on the Oprah Winfrey show, Martha Stewart, Good Morning America, and others; you can watch some of these events by going to youtube.com and searching for Nancy Segal.

A Brief Book Review Helen Gordon

The following excerpts from a book review in the journal *Fourth R* are quite appropriate here. The book is *Living with Ambiguity: Religious Naturalism and the Menace of Evil* by Donald A Crosby, State University of New York Press, 2008, 124 pages

“A thoroughly demanding, richly fulfilling, and wholly adequate religious life can center on the complexity, depth, and mystery of the natural world, with no need for appeal to a supernatural world or to beings, presences, or powers supposed to belong to such a world. “

“We need look no further than nature itself to find in the splendor, dynamism, and rejuvenating powers of the natural world – and within ourselves as remarkable creatures of nature—reliable sources of both sustaining and demanding hope, purpose, and value for the living of our lives.”

The reviewer, Robert J. Miller of Huntingdon, PA, summarizes two other main points in Crosby's book.

1. The good things of nature would be impossible without its evils. For example, the dazzling diversity

of life produced by evolution would not exist without the horrors entailed by the struggle for survival.

2. Religious rightness is not the same as moral goodness. Nature, as the source and sustainer of our existence, is the appropriate object of our awe, gratitude, reverence, and ethical commitment. However, that does not entail that nature is wholly good. Far from it. . . . but all nature is sacred, not just those aspects of it that are good from our human perspective..

Confused about the Resurrection?

If you're confused about the story of the Resurrection, this quiz should straighten it all out for you. (All answers below are correct.)

Who first came to the tomb on Sunday morning?

- one woman (John 20:1);
- two women (Matt 28:1)
- three women (Mark 16:1);
- more than three women (Luke 23:55-56; 24:1,10)

She (they) came

- while it was still dark (Matt. 28:1; John 20:1)
- after the sun had risen (Mark 16:2)

The first visitor(s) was/were greeted by

- an angel (Matt. 28:2-5)
- a young man (Mark 16:5)
- two men (Luke 24:4)
- no one (John 20:1-2)

After finding the tomb empty, the woman/women

- ran to tell the disciples (Matt. 28:7-8; Mark 16:10; Luke 24:9; John 20:2)
- ran away and said nothing to anyone (Mark 16:8)

The risen Jesus first appeared to

- Mary Magdalene alone (John 20:14; Mark 16:9)
- Cleopas and another disciple (Luke 24: 13, 15, 18)

c. Mary Magdalene and the other Mary (Matt. 28:1,9)

d. Cephas (Peter) alone (1 Cor. 15:4-5; Luke 24:34)

Jesus first appeared

- somewhere between the tomb and Jerusalem (Matt. 28:8-9)
- just outside the tomb (John 20: 11-14)
- in Galilee, some 80 miles north of Jerusalem (Mark 16:6-7)
- on the road to Emmaus, about 7 miles west of Jerusalem (Luke 24:13-15)

[Excerpted from *The Voice of Sanity*, newsletter of the Piedmont Secular Humanists and PIQUE, Newsletter of the Secular Humanist Society of New York. April, 2012]

Non-HSSB Events of Interest Diane Krohn

Upcoming events that may be of interest to humanists, atheists, skeptics, and freethinkers:

Upcoming Events in California:

- April 7: Steve Egger: *The Myths of Serial Killers, Psychic Detectives and Criminal Investigations*. Center for Inquiry West, Los Angeles.
<http://www.cfiwest.org/calendar/FeedYourBrain.htm#egger>
- April 21: Kendrick Frazier: *Shadows of Science: Pseudoscience and its Reputation*. Center for Inquiry West, Costa Mesa.
<http://www.cfiwest.org/groups/orange.htm#frazier>
- April 28: Dr. Adam Grant: *Give and Take: A Revolutionary Approach to Success*. Skeptics Society, Cal Tech, Pasadena.
<http://www.skeptic.com/upcoming-lectures/>
- May 2: Neil deGrasse Tyson, astrophysicist, author, and TV host, The Granada Theater, Santa Barbara.

<https://artsandlectures.sa.ucsb.edu/Details.aspx?PerfNum=2514>

- May 19: Dr. Daphne Fairbairn: *Odd Couples: Extraordinary Differences between the Sexes in the Animal Kingdom*. Skeptics Society, Cal Tech, Pasadena.
<http://www.skeptic.com/upcoming-lectures/>
- May 19: Paul Marshall: *Blasphemy and the Threat to Free Speech*. Center for Inquiry West, Costa Mesa.
<http://www.cfiwest.org/groups/orange.htm#marshall>
- May 30-June 2: American Humanist Association 72nd Annual Conference. Speakers include Katherine Stewart, Eddie Tabash, Sean Faircloth, Phil Zuckerman, among others. San Diego.
<http://conference.americanhumanist.org/>

Upcoming Events Outside of California:

- May 17-19: *Imagine No Religion 3*, sponsored by CFI Canada, the James Randi Foundation, and the Kamloops Centre for Inquiry. Speakers include Daniel Dennett, Victor Stenger, Christina Rad, Taslima Nasreen, others, plus a skeptics magic show! Kamloops, Canada.
<http://imagineno religion.ca/>
- May 17-19: *Women in Secularism 2: A Center for Inquiry Conference*. Speakers include Jennifer Michael Hecht, Greta Christina, Amanda Marcotte, Teresa McBain, Jamila Bey, and many others. Washington, D. C.
<http://www.womeninsecularism.org/>

HSSB Contact Information

Officers:

President: Dick Cousineau
687-2371
president@santabarbarahumanists.org
Secretary: Diane Krohn
569-5503
secretary@santabarbarahumanists.org
Treasurer: Richard Martin
687-3563
treasurer@santabarbarahumanists.org

Board Members at Large:

Wayne Beckman	Roger Schlueter
Judy Fontana	Claudia Solé
Helen Gordon	Nancy Wahl
Jean Olsen	Mary Wilk

Newsletter Editor:

Ray Stone
Editor@santabarbarahumanists.org

Newsletter Deadline:

Deadline for submissions to the Secular Circular is Midnight, the last day of each month.

HSSB meetings are held on the 3rd Saturday of each month at 2:30 pm, usually in the Patio Room of Vista del Monte, 3775 Modoc Rd., Santa Barbara. More information is available at our web site:

www.SantaBarbaraHumanists.org or by contacting any board member. At meetings, a donation of \$2 from members and \$5 from non-members is appreciated. First-time visitors are welcome on a complimentary basis.

To send a copy of this newsletter to someone interested in our Society, please send their contact information to: PO Box 30232, Santa Barbara, CA 93130, or contact Mary Wilk at 967-3045, or mwilk@cox.net. Newsletters are also available at the above web address.

Annual HSSB membership dues are \$36 for a single person, \$60 for a couple, and \$100 (or more) to become a Society Supporter. One may subscribe to our newsletter only for an annual fee of \$20.

Link to HSSB Photos:

<http://picasaweb.google.com/Humanist.Society.of.Santa.Barbara>

HSSB Phone: 769-HSSB



HSSB Calendar

Tuesday, April 16. Board Meeting, 5:30pm. Home of **Mary Wilk**. Members invited to attend.

Saturday, April 20. Indre Viskontas, Ph.D. *The Justifying Mind: the Origins of False Beliefs*. VDM, 2:30pm.

Sunday, April 28. (and the last Sunday of every month), 10am, **Secular Sunday Brunch** for humanists, atheists, agnostics, skeptics, freethinkers, singles, couples and families without religion. No cover charge; membership not required. Pay only for your food, drink and tips. Cody's Cafe, 4898 Hollister Ave. in the Turnpike Center, Goleta in the room to the right as you enter the restaurant. For information phone Board member, Mary Wilk at 805-967-3045.

Saturday, May 18. Monthly meeting. Dr. Paul Marshall, *How Apostasy and Blasphemy are Choking Freedom Worldwide*.

Saturday, June 15. Summer Solstice Party. Barbecue, fun and games!

Saturday, July 20. Drama TBA!



Humanist Society of
Santa Barbara
PO Box 30232
Santa Barbara, CA 93130