



The Secular Circular

Newsletter of the Humanist Society of Santa Barbara

www.SBHumanists.org

JUNE 2020

Please join us for our June Speaker...

How Foreign Policy Really Works: Diplomats' Tricks of the Trade

Hugh Neighbour spent four fascinating decades working around the globe as a U.S. diplomat and as a naval officer. Examine how diplomacy actually works in the real world. The talk will be followed by open discussion and a lively Q & A.

Our Speaker: During his long career, Hugh Neighbour specialized in political and economic affairs, working on multilateral issues, including both arms control and human rights. Hugh's final diplomatic post was as Chief Arms Control Delegate for the U.S. at the OSCE in Vienna, responsible for conventional arms control across Europe, Central Asia, and North America.



U.S. Foreign Service Officer (Retired) and
Lecturer, Hugh Neighbour

He was assigned to Germany when the Berlin Wall fell and Germany unified, to Bolivia when an uprising cut off food supplies for weeks, to Panama as General Noriega stole an election, and to Australia when the ANZUS treaty was fundamentally altered. He was stationed in London during the height of the Cold War, in Stockholm when non-aligned Sweden helped NATO intervene in Bosnia, and in the Fiji Islands where he ran U.S. relations with 8 island countries and territories. He was awarded the Secretary of State's Career Achievement Award. Prior to this, Hugh was a bridge watch officer in the U.S. Navy. After service at sea on a missile cruiser, he served ashore in the Middle East. He is a graduate of the U.S. Naval Academy (Annapolis), the University of Southern California, and the National War College.

Since leaving the U.S. diplomatic service in late 2010, Hugh has traveled widely, worked as a consultant in Washington and in the Caribbean, been an official election observer in several ex-Communist countries, taught courses connecting history and culture to current politics and economics, and lectured aboard high-end cruise ships. Hugh never tires of travel and meeting people-- he's been to ~170 countries -- and loves giving talks and lectures. Having specialized in political and economic affairs, he often links history, trade, and culture to explain our present day world.

When: Saturday, June 20, 2020 via Zoom. Log in as early as 2:30 pm, program begins at 3pm.

Where: Zoom link <https://us02web.zoom.us/j/87133180685>. For those ONLY joining with phone audio, dial 1-669-900-9128 then enter meeting id 87133180685#

Note: This talk will NOT be recorded for playback so please join in person.

The HSSB Secular Circular – June 2020

Our May Speaker: Armin Navabi ***After Religion, Then What? Enlightenment Values***

By Robert Bernstein

Our May 16 talk was well attended, with 50-70 people joining in by Zoom. A new record for HSSB online meeting attendance!

If I had to summarize this talk in a sentence I would say it was about whether it is better to reform and liberalize religion or to confront it head on.

Armin Navabi was born in Iran in an Islamic environment, but he was exposed to other input. His parents were very liberal and secular. They opposed religious authority. His father taught him to question everything.

His school, however, was very religious. They discussed hell and who was going to burn in hell. He was worried he might end up there. His aunt, a moderate who lived with them, said it was only rapists, murderers, and other “worst of the worst” that end up in hell.

But in school they told a different story. They taught that most people will end up in hell. Non-Muslims would all end up in hell and will be unable to escape. Most Muslims would also go to hell for not rigorously following Islamic teachings, however, they will have the opportunity to pay for their sins and work their way out of hell.

Armin worried that his family would not be able to get out of hell because they broke all the rules and would burn in hell forever. Young Armin lit a match and put it on the skin of his arm. He couldn't imagine enduring that for even a few minutes, let alone for thousands of years.

He tried to argue with the religion teachers at school: His father is kind. He does free surgery on the poor. Why should he go to hell? Armin was told that good deeds don't compensate for

not following the Islamic requirements. Armin asked if he could pray and fast in their place.

He was told to do the math. His parents had never prayed. There is not enough time in his life to make up for their lack of prayers for their lifetime. Could he hire others to pray for them? Yes, but that also would be impractically expensive.

It seemed to Armin that if hell were real, then avoiding it should be everyone's top priority. Yet, people seemed to be more concerned about their careers and fashion. To this day he thinks that if you *really* believe in hell, avoiding it should be your top priority.



A Persian depiction of "shameless women" being punished in Hell for exposing their hair to the sight of strangers. For this crime (inciting lust in men) the women are strung up by their hair and burned for eternity. Muhammad is depicted riding Buraq and being accompanied by Gabriel.

Islamic children are considered innocent (unlike Christian children who are born with original sin). The age of reason is 15 for Muslim boys and 9 for Muslim girls (I will note that Muhammad married his second wife Aishah when she was six years old, but waited until she was nine years old to consummate the marriage).

There is no sin for children before the age of reason. Armin strategized that if he committed suicide before age 15, he could avoid an eternity in hell. He asked his religion teacher if he would go to heaven. The teacher said he wouldn't "earn" heaven that way, but conceded that Armin would go to the "lowest" part of heaven if he died while still a child. The highest part of heaven is reserved for martyrs.

"I don't give a sh** what part of heaven. I just don't want to burn." He was getting close to the age limit.

It seemed like a reasonable trade-off to get into any part of heaven vs. the prospect of spending any time at all burning in hell.

So, he jumped out of an upper floor window of the school. He broke both legs and his back and suffered other serious injuries. He was in a wheelchair for months. He said he would have tried to commit suicide 100 more times to avoid hell except that it hurt his parents so much. By then he was 15 and it was too late.

Then Armin paused and said that his personal story was not what he came to talk about. He really wanted to talk about how some people try to come up with explanations and narratives to make religion seem less harmful.

For example, there are Christians who are friendly to gays. Why not do more of this liberalizing of religion versus outright opposition?

His main point: It is not the conclusion we are fighting. It is the methodology. We are fighting for certain values that go beyond atheism.

The wrong methodology (e.g. divine revelation in so-called sacred texts) can give you good answers sometimes. And the right methodology can give you wrong answers sometimes. Best to go with the methodology that works best on average.

What we humanists support are Enlightenment values and the scientific method. These work better, on average, than anything else we have.

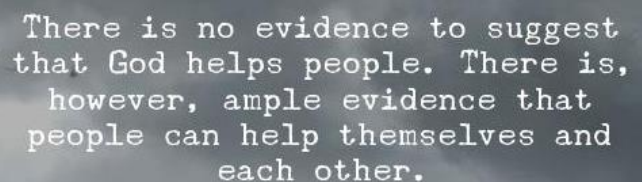
Armin's personal story is important for this reason: His logic for attempting suicide was flawless. His conclusion was correct. He doesn't know why other devout Muslim children don't do what he did. The problem was that the underlying premises were flawed.

What about being liberal? Being liberal, at times, is not helpful. Being liberal with religion often requires reinterpreting holy writings in contorted and absurd ways: compounding bad premises with bad methodology!

When you think about it, the fundamentalists are the most authentic and logical people in Islam. They read the holy texts, and do what they say. "Moderates" and liberals are not being logical!

Imagine a doctor arrives in a village. Disease is spreading. She finds a medicine that will help. She offers it but no one will take it. So she makes up a story of meeting magical fairies in the forest who recommend this cure. People agree to take the medicine and everyone is saved. Seems like the story was a good thing. Maybe the ends justified the means.

But after she leaves, she has left a narrative that others can use and corrupt. Others can also claim to have talked to the forest fairies to get people to do all sorts of harmful things. They might even get people to take harmful drugs.



There is no evidence to suggest that God helps people. There is, however, ample evidence that people can help themselves and each other.

Armin Navabi

Sometimes lies work in the short run, but it is better in the long run to educate people. Education and critical thinking skills have a better return on investment. It is not about telling people what is good or bad. It is about giving people the tools so that they themselves can distinguish what's good from what's bad.

People often have a comeback to him: "If not God, then what? If you take away my God, tell me what to put in its place?" Armin points out that is not an appropriate response.

He used this analogy to make his point: Imagine your house burns down. You are horrified to discover that your insurance company is a fraud. You had paid premiums for years but now they offer no help.

You see that a friend is about to buy insurance from that same company and you warn your friend that the company is a fraud. Imagine if your friend's response to your warning was that YOU should then give him insurance for pointing out the fraud! It makes no sense!

"I don't have a guide for life for you. Atheist groups just point out the fraud." But humanist organizations do offer such guidance options.

The original Enlightenment movement had to give "B.S. reasons". They claimed our rights were given by the Creator. Nonsense! The Universe doesn't care about our rights!

In this case, however, a bad argument doesn't mean a bad idea. Enlightenment values are a good idea: scientific methodology, free speech, and a government accountable to the people.

You can see the difference between South and North Korea from space. That difference is the result of the enlightenment values.

Armin told another story from his time in Iran. His parents were grateful when he came out as an atheist. "Thank God!" But now, given his own

enlightenment, he couldn't keep quiet, just like when he was a Muslim and evangelized his religious views.



Armin Navabi speaking to HSSB via Zoom.

In Iran it is dangerous to be against Islam. Even more so to oppose the Supreme Leader, which, Armin says, reveals their true priorities! This led to a discussion of the value of free speech.

An Iranian writer once wrote an open letter critical of Khamenei. Navabi was impressed by his courage. He was scared even to see the letter on his computer screen. He printed the letter. He felt daring. He put it in his school bag. He walked outside with the letter in his bag.

But then he tore it in pieces and flushed it down the toilet.

Many people who have free speech have no idea how amazing it is. They take it for granted. If you start drawing lines to limit free speech, see how that ends up. Free speech is the most important Enlightenment value. Why? Because without free speech you can't argue for the other values; all the other enlightenment values depend on it.

What about those people whose views are so abhorrent and disgusting? Should they have free speech? Well, do we really need free speech

laws for nice views?? We already agree with that. "The real test is when people say stupid or disgusting sh-t."

The same applies to human rights. We have to defend the human rights of everyone—even ISIS people-- or those rights mean nothing.

We have to defend the worst possible speech or we are not defending Enlightenment Values. Everyone fights this from the far right to the far left. The fundamentalists hate free speech and demand blasphemy laws while the left can trample free speech with excessive political correctness.

Some only defend free speech for themselves. They want to get on the free speech train, but get off at their stop. The "woke" left is like that. But the far right is the main anti free speech side, historically. Remember that.

Navabi even defends the free speech of those who say he should be put to death as an atheist ex-Muslim!

Demonstrating his support of the right to free speech for all people, Navabi has recorded and published conversations with people of very extreme views.

He interviewed a Muslim who explained why wife beating is OK. Why having sex with children is OK. Why gays should be executed. Why Armin should be killed. Armin put the conversation up on YouTube and had a favorable response to this open demonstration of free speech.

But then he interviewed non-violent Nazis, who also said stupid, unenlightened things and posted that conversation on YouTube. The Muslims actually said worse things than the Nazis, but YouTube took down the Nazi interview. Why? People have sacred cows (free speech lines drawn) that they don't want to be touched.

"If you draw a line, then I have to cross it," which is why he does 'Draw Muhammad Day'.

Critics say, "Why do you do that? It hurts people's feelings." "Why do it? Muhammad is beloved, like your mother."



First demonstrator missing the whole point of free speech... the second one gets it. –ed.



He responds, "So... Imagine your mother is a powerful politician. She makes a law against making cartoons of her.

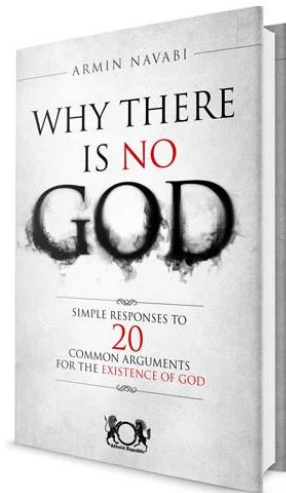
"I am not doing it to upset you. You can ignore my cartoons. My intention is to cross barriers if you put them up."

This is why he burned a Koran. People said, "Burning books is bad; Nazis burned books." No. Nazis burned other peoples' books. "This Koran was mine. I paid for it."

The value of books is not the ink and paper. There are free apps of the Koran on-line. He did

not deny anyone access to the Koran by burning his own copy. It might even make more people read it.

Some people were even upset with the carbon emissions! So he made a video showing he bought carbon offsets. He even burned a copy of his own book, *Why There is No God*, alongside the Koran to make the point that they are both just books.



Before the talk started, we were informed of the situation of Mubarek Bala, president of the Humanist Society of Nigeria who allegedly posted unflattering comments on Facebook about Muhammed. Bala was arrested in April, disappeared by the Nigerian government.

"We don't have to pay a price like he does. Is it too much for us to be hated by a few people?"

At this point the audience was invited to ask questions.

Navabi noted that he is sad that his mother has passed but glad to know she is just dead and not burning in hell. He considers himself to be an "agnostic atheist" because there is an infinity of non-existent things to deny.

I challenged his claim that every religion has a hell. As far as I know, the Jewish religion does not. Navabi agreed that hell is not in Jewish scripture, but it was introduced by some.

Navabi responded to a question from Mars C. by pointing out that some Protestant "reformers" ended up being more extreme than the Catholics, so reform does not always translate to moderation or liberalization.

I asked him to comment on the Ugandan-Canadian Muslim reformer, Irshad Manji, who spoke at UCSB in 2004. He did not agree with what she is doing to liberalize Islam by highlighting the good parts.

He said that the Bible and the Koran have good stuff mixed in with a lot of really terrible stuff. The Koran says to take care of orphans. That actually makes the Koran more dangerous because it encourages people to believe the worst parts, too.

He is outraged that feminists (such as liberal western women who wear hijab in demonstrations intending to show solidarity with Muslim women) are actually promoting a book (the Koran) that says it is OK to enslave captured women, that child brides are OK, and that it is good to beat your wife just because you "fear her possible disobedience". [Recommended reading on this topic: *The Wind in My Hair* by Masih Alinejad, founder of the "My Stealthy Freedom" movement. Recommended podcast: [SJME Episode 59](#). -ed.]

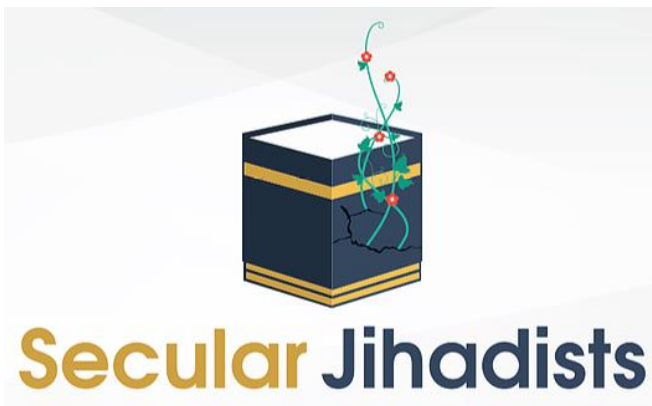
"Imagine we did that with *Mein Kampf*? Would we tolerate 'reform Nazism'? Maybe allowing blacks and Jews to be Aryans? We would never try to 'reform' any other book as violent and sexist as the Koran. Religion gets special privilege."

Philip C. wondered if Humanism can bring people together as effectively as religion. Navabi agreed that providing logical arguments and evidence is not very effective at rallying people to a cause. "We need better cheerleaders for Enlightenment values."

He reminded us that not all Western values are Enlightenment values and vice versa. Nazism and Communism came from the West. He said we need to make heroes out of Voltaire and great scientists in a way that sells... with good stories and strong narratives.

In the chat, attendee Mars C. commented that Gene Roddenberry's Star Trek proposed an ideal vision of a future free from religion. I agreed!

Navabi currently lives in the Philippines. It is one of the most religious countries on Earth. He said that atheists in religious countries are very motivated to have strong atheist communities and that it is relatively safe to be atheist in the Philippines.



He ended by reminding us of his organizations:

[Atheist Republic](#)

[Secular Jihadists for a Muslim Enlightenment](#)

[Armin Navabi YouTube Channel](#)

If you missed this talk it is available at [this link](#).



[Armin Navabi connected to HSSB at 6 am his time. He said he was concerned about over-sleeping so he stayed up all night drinking coffee to stay awake. We very much appreciate his efforts to share his perspective with us and the

work he is doing to support atheists and ex-Muslims around the world. I am a “patron” of both Atheist Republic and Secular Jihadists for Muslim Enlightenment and invite all humanists to become familiar with and consider supporting their important work. – ed.]

Concern for Mubarek Bala

By Judy Flattery

Mubarek Bala is the President of the Humanist Society of Nigeria. He is a trained chemical engineer. He allegedly made a Facebook post critical of Muhammed, was arrested on April 28 and taken to Kano, a predominantly Islamic state in northern Nigeria. His arrest petition claims he violated:



Mubarek Bala, President of the Humanist Society of Nigeria

- Section 26(1)(c) of the Cybercrimes Act, which criminalizes insult of any persons due to their religion, ..., and is punishable by a fine and/or up to five years' imprisonment.
- Section 210 of the Penal Code of Kano State: inciting the Muslim community which could lead to a public disturbance.





International human right forces activated, including Humanist International, Amnesty International; The U.S. Commission on International Religious Freedom (USCIRF) which expressed its “deep concern”. Bala’s attorney has been trying to locate him in jails throughout northern Nigeria. For more information on the history and [current state of imposed religions in Nigeria](#) please read this review by atheist activist, by Dr. Leo Igwe.

SECULAR SONNET COVID-19

By Mary Wilk

Our nation is engaging in a war
That won't be won with military might,
More deadly than we ever knew before,
Which we have only just begun to fight.

From negligence and shameful lack of will
We failed to heed the warnings of a foe
So dire in its ability to kill,
So difficult for us to overthrow.

This virus is too small for us to see
Yet spreads contagion at a rapid pace.
Thus each of us must act defensively
In order to protect the human race.

Hopefully the end will be in sight
If all the nations of the world unite.

In Memory of HSSB Member, Don Margerum

HSSB Member, Donald Lee Margerum passed away peacefully at home in Montecito, California on May 24, 2020. He lived a long and beautiful life, and was ready to leave this life as his health declined. He and his wife, Barbara, have been HSSB members for nearly 18 years.

Don was born on March 29, 1926 in Ferguson, Missouri to parents Donald Cameron Margerum and Ida Lee Nunley. His early years were spent in Ferguson with his younger twin brothers, Dave and Dale. Don was interested in science and aviation from a young age, flying model airplanes and building toys for himself and his neighborhood friends. His interests led him into a degree in electrical engineering, initially from University of Missouri, and then to Northwestern for his Master's Degree. After serving in the Navy, Don married the love of his life, Barbara Barden, and they moved to California to start a family and a new life in Los Angeles.

Don had an illustrious career, making many bold moves that got him noticed by various aerospace engineering firms and held several microwave patents. His chapter in the book *Microwave Scanning Antennas* was a professional accomplishment of which he was very proud.

He eventually founded his own company, Raven Electronics in Burbank, California, where he and his team worked to develop proposals for government defense contracts.

Don and his wife, Barbara, moved to Santa Barbara in 1978 when Don was approached by Raytheon where he worked until retirement.

Not long after moving to Santa Barbara the family purchased a small wine shop called the Wine Cask and over the next 30 years his initial investment grew into a revered restaurant and food and wine destination.

In 2010, Don spoke to HSSB on the topic of nuclear power. Barbara told us that Don enjoyed his association with and the good work of the Humanist Society.



Don Margerum at an HSSB event. *Photo courtesy of Marian Shapiro.*

Don was an avid tennis player and sailor, enjoyed chartering boats for family vacations and sailing competitively with his son, Doug. He loved fly fishing and pursued the outdoors every summer at their cabin in Colorado. He loved his involvement with the Aspen Institute, his passion for undergrounding electrical utilities in Montecito, his book club, his Men's group, the Unitarian Society discussion groups and VISTAS life-long learning. Don loved all sweets, especially coconut ice cream and always had a full cookie jar.

Don is survived by his wife, Barbara, children Hugh, (and wife Carol), Doug (and wife Marni), and Amy (and husband Gilchrist), his four grandsons Lyle, Slater, Remy and Evan (and their mother Laurel).

The Visiting Nurse and Hospice providers at VNA Health in Santa Barbara provided exceptional care in Don's final days, and in lieu of gifts, donations can be made to VNA Health or to the Unitarian Society of Santa Barbara.

Sir Robert Peel, Father of Modern Policing

[At this time of heightened tension and demonstrations regarding police actions in several high profile cases it is useful to look back on the origins of modern policing. –ed.]

A former British Prime Minister, Sir Robert Peel established the London Metropolitan Police Force in 1829. He became known as the "Father of Modern Policing," and his police force became known as the "bobbies". His commissioners established a list of policing principles that remain as relevant today as they were two centuries ago. They contain three core ideas and nine principles.

3 CORE IDEAS OF MODERN POLICING

1. The goal is preventing crime, not catching criminals. If the police stop crime before it happens, we don't have to punish citizens or suppress their rights. An effective police department doesn't have high arrest stats; its community has low crime rates.
2. The key to preventing crime is earning public support. Every community member must share the responsibility of preventing crime, as if they were all volunteer members of the force. They will only accept this responsibility if the community supports and trusts the police.
3. The police earn public support by respecting community principles. Winning public approval requires hard work to build reputation: enforcing the laws impartially, hiring officers who represent and

understand the community, and using force only as a last resort.



Sir Robert Peel, the “Father of Modern Policing.”
Source: *HistoricUK.com*.

9 POLICING PRINCIPLES

1. To prevent crime and disorder, as an alternative to their repression by military force and severity of legal punishment.
2. To recognize always that the power of the police to fulfill their functions and duties is dependent on public approval of their existence, actions and behavior, and on their ability to secure and maintain public respect.
3. To recognize always that to secure and maintain the respect and approval of the public means also the securing of the willing cooperation of the public in the task of securing observance of laws.
4. To recognize always that the extent to which the cooperation of the public can be secured diminishes proportionately the necessity of the use of physical force and compulsion for achieving police objectives.
5. To seek and preserve public favor, not by pandering to public opinion, but by constantly demonstrating absolute impartial service to law, in complete independence of policy, and without regard to the justice or

injustice of the substance of individual laws, by ready offering of individual service and friendship to all members of the public without regard to their wealth or social standing, by ready exercise of courtesy and friendly good humor, and by ready offering of individual sacrifice in protecting and preserving life.

6. To use physical force only when the exercise of persuasion, advice and warning is found to be insufficient to obtain public cooperation to an extent necessary to secure observance of law or to restore order, and to use only the minimum degree of physical force which is necessary on any particular occasion for achieving a police objective.
7. To maintain at all times a relationship with the public that gives reality to the historic tradition that the police are the public and that the public are the police, the police being only members of the public who are paid to give full-time attention to duties which are incumbent on every citizen in the interests of community welfare and existence.
8. To recognize always the need for strict adherence to police-executive functions, and to refrain from even seeming to usurp the powers of the judiciary of avenging individuals or the State, and of authoritatively judging guilt and punishing the guilty.
9. To recognize always that the test of police efficiency is the absence of crime and disorder, and not the visible evidence of police action in dealing with them.

Source: [Law Enforcement Action Partnership: Advancing Justice and Public Safety Solutions](#)
Here are their just published [national policing reform recommendations 6/3/2020](#).

Upcoming Online Events:

- August 8: *Distant But Together: A Virtual Celebration of Humanism*. Sponsored by the American Humanist Association. Speakers include Hemant Mehta, Roy Speckhardt,

Rachel Laser, Debbie Goddard, and others. This is a one-day virtual conference with multiple speakers. Register for it here: [American Humanists Virtual Conference 2020](#)

Note: SkeptiCal 2020: This Northern California conference on science and skepticism has been postponed until 2021.

HSSB ZOOM BOMBED!!

By Judy Flattery

Our extra speaker meeting session on Sunday May 17 was “Zoom-bombed”. This talk, on COVID-19 and whether we were ready to re-open, was given by Dave Flattery.

Part way in, the session was interrupted by a participant making a suggestive offer, then by someone starting to draw on Dave’s chart, then by someone taking over the screen and playing a video of Hitler and then drawing suggestive images on the screen. We removed the offenders from the session and they came back. We ended the session and logged back in, so did they. Finally we ended the session before Dave could complete his talk. This disruptive behavior is known as Zoom bombing.

In an effort to make our meetings open to the public and easy for our members to access, we freely shared our meeting ID in our newsletter, on our FaceBook page, in Edhat and other places.

Going forward we will be making some changes to stop this unwanted Zoom-bombing intrusion:

1. When you log in you will be placed in a waiting room and admitted to the meeting one at a time. This gives us a chance to individually review who is attending. We did this on the Saturday May 16 meeting and it worked well

without incident (despite having a controversial speaker).

2. We will restrict screen sharing to the host and co-host and will initially mute all participants.
3. At this time we will not require a password, but may do so if these actions are insufficient to stop the harassment.

Are Zoom Bombers testing our support of free speech??

HSSB Contact Information

Officers:

President: Judy Flattery, sbhumanisteditor@gmail.com

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Board Members at Large:

Wayne Beckman, David Echols, Mary Wilk, Nan Cisney, Clover Brodhead Gowing

Newsletter Editor & Submission Deadline

Judy Flattery sbhumanisteditor@gmail.com

Deadline for submissions to the Secular Circular is midnight, the last day of each month. Our web site, www.SBHumanists.org, archives current and past issues of the *Secular Circular*.

Annual HSSB membership dues: \$36 for an individual, \$60 for a couple, \$100 for a Society Supporter, and \$300 (or more) for a Society Patron. Non-members may subscribe to hardcopy of this newsletter for an annual fee of \$20. E-mail copies provided to members and interested non-members at no charge.

To join HSSB: Send your contact information and a check for your membership dues to *Humanist Society of Santa Barbara*, to Mary Wilk, 4384 Via Presada, Santa Barbara, CA 93111. For further membership information contact Mary Wilk at mwilk@cox.net.

For any information about HSSB, call 805-769-4772. Like our page on Facebook. Join our Facebook Group.





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

HSSB Calendar

Tuesday June 16, 5:30 pm: Zoom Board Meeting. Click on the following link *as early as 5pm for dinner & socializing, meeting begins at 5:30.* <https://us02web.zoom.us/j/88581145146>. For those ONLY joining with phone audio, dial 1-669-900-9128 then enter meeting id 88581145146#

Saturday June 20 3:00 pm: Hugh Neighbour. *How Foreign Policy Really Works: Diplomats' Tricks of the Trade.* We are meeting via Zoom. Click on the link as early as 2:30 pm to familiarize yourself with how Zoom works: <https://us02web.zoom.us/j/87133180685>. For those ONLY joining with phone audio, dial 1-669-900-9128 then enter meeting id 87133180685#

Tuesday July 14, 5:30 pm: Zoom Board Meeting. Click on the following link *as early as 5pm for dinner & socializing, meeting begins at 5:30.* <https://us02web.zoom.us/j/83592300667>. For those ONLY joining with phone audio, dial 1-669-900-9128 then enter meeting id 83592300667#

Saturday July 18, 3:00 pm: Speaker TBD. We are meeting via Zoom. Click on the link as early as 2:30 pm to familiarize yourself with how Zoom works: <https://us02web.zoom.us/j/82191957451>. For those ONLY joining with phone audio, dial 1-669-900-9128 then enter meeting id 82191957451#