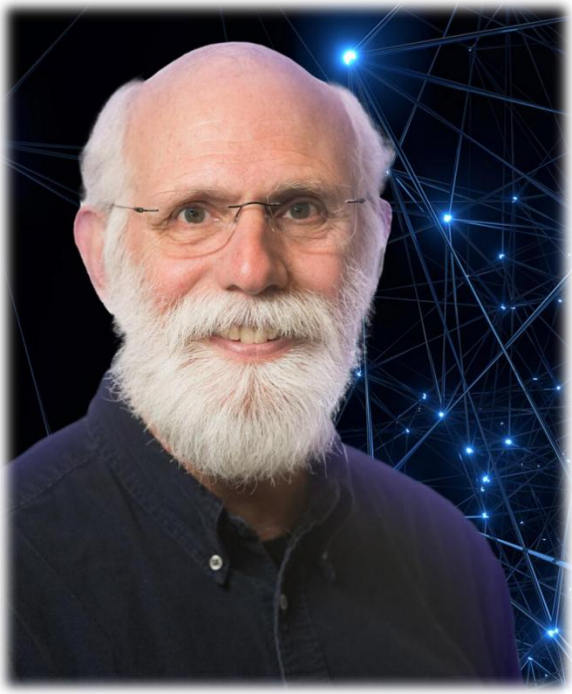
The Secular Circular

Newsletter of the Humanist Society of Santa Barbara

www.SBHumanists.org **NOVEMBER 2026**

Join Us For This Month's Program…

History and Impacts of the Manhattan Project's Hanford Washington Site



Bruce Napier
Environmental Radiation Scientist

Our Program: The U.S. Government took over 580 square miles of eastern Washington State in 1943 to make plutonium for the Manhattan Project, the WWII R&D effort which produced the first nuclear weapons.

The Hanford Site eventually grew to contain 9 nuclear reactors, 5 chemical separation plants, uranium fuel manufacturing, and various supporting facilities. All these operations released radioactive materials into the air and into the water of the Columbia River.

Bruce Napier will discuss the releases, the environmental transport, and the radiation impacts on the populations of the Pacific Northwest.

Our Speaker: Bruce Napier was the Chief Scientist for the Hanford Environmental Dose Reconstruction Project and was part of U.S. studies on Chernobyl and Fukushima. He worked for 47 Years at Pacific Northwest National Laboratory in Richland, Washington and advised national and international organizations on radiation safety. He represented the United States on the United Nations Scientific Committee on the effects of atomic radiation and has led major research collaborations with Russian scientists on radiation effects for over 30 years.

When: Saturday November 21 at 3- 4:30pm
Where: On Zoom https://us02web.zoom.us/j/88193881833.

Adversarious Liberation: Reason, Rebellion, and Religious Liberty

10/24/26

by Judy Flattery

Our October speaker was Kapro Scious, an executive officer of The Satanic Temple (TST), who interacted with us for a fascinating 90 minutes of presentation and discussion.



Kapro Scious, TST

I often introduce a speaker by pointing out how the speaker's topic and expertise relates to Humanist principles. In this case, I started with the *7 Fundamental Tenets* of The Satanic Temple and compared them to statements in Paul Kurtz' *Affirmations of Humanism*.

I was able to find similar humanist sentiments expressed for most of the TST's tenets. We had fairly good agreement for Tenets I, II III, V, and VII. Tenets IV and VI invited some discussion.

TST's Tenet IV says "The freedom of others should be respected, including the freedom to offend. To willfully and unjustly encroach upon the freedoms of another is to forego one's own."

I interpret that to mean that others have the right to express themselves even if it offends me, and I have the right to express myself even if it offends others. I'm ok with that. Is there truly such a thing as 'offensive speech'? If 'speech' is defined as 'words expressed' then 'offensive speech' would be an interpretation or reaction in the mind of the recipient rather than an inherent property of the 'words expressed'.

This 4th Tenet supports TST's use of the word 'Satanic' in their name: they're using a name which works for the organization…if others are offended or have a problem with it—that's on them. Personally, I like TST's 4th tenet.

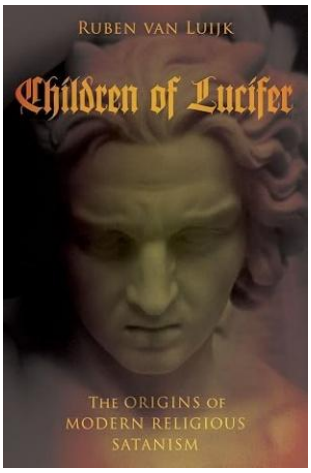
Their 6th Tenet is another one where we don't have a good analog, but no disagreement in principle. It says, "People are fallible. If one makes a mistake, one should do one's best to rectify it and resolve any harm that might have been caused." I think this would be a good addition to our list of Humanist Principles.

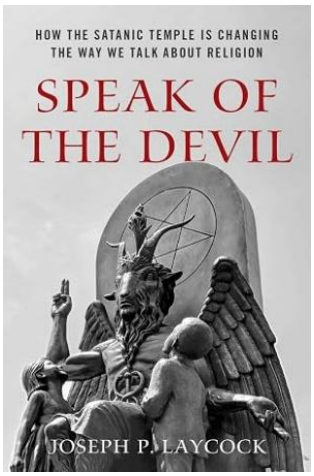
Below are TST's *Seven Fundamental Tenets* alongside portions of Kurtz' *Affirmations of Humanism* for comparison.

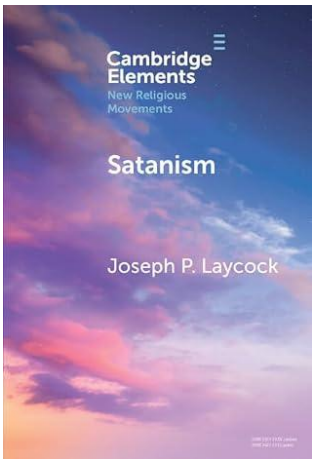
	The Satanic Temple Tenets	Similar Affirmations of Humanism
I	One should strive to act with compassion and empathy toward all creatures in accordance with reason.	We want to protect and enhance the Earth, to preserve it for future generations, and to avoid inflicting needless suffering on other species.
II	The struggle for justice is an ongoing and necessary pursuit that should prevail over laws and institutions.	We are concerned with securing justice and fairness in society and with eliminating discrimination and intolerance.
III	One's body is inviolable, subject to one's own will alone.	We respect the right to privacy. Mature adults should be allowed to fulfill their aspirations, to express their sexual preferences, to exercise reproductive freedom, to have access to comprehensive and informed health care, and to die with dignity.
IV	The freedoms of others should be respected, including the freedom to offend. To willfully and unjustly encroach upon the freedoms of another is to forgo one's own.	Hmmm… Implied, but not so clearly stated in the Humanist Affirmations.
V	Beliefs should conform to one's best scientific understanding of the world. One should take care never to distort scientific facts to fit one's beliefs.	We are committed to the application of reason and science to the understanding of the universe and to the solving of human problems.
VI	People are fallible. If one makes a mistake, one should do one's best to rectify it and resolve any harm that might have been caused.	We believe in the fullest realization of the best and noblest that we are capable of as human beings. [Doesn't specifically address obligation to resolve harm].
VII	Every tenet is a guiding principle designed to inspire nobility in action and thought. The spirit of compassion, wisdom, and justice should always prevail over the written or spoken word.	We believe in the common decencies: altruism, integrity, honesty, truthfulness, responsibility. Humanist ethics is amenable to critical, rational guidance. There are normative standards that we discover together. Moral principles are tested by their consequences.

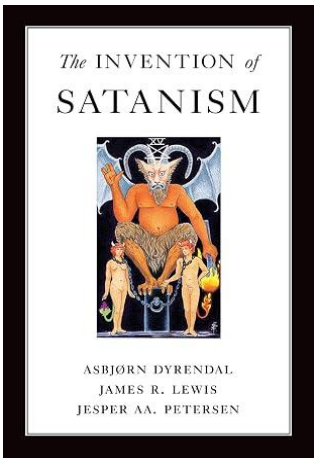
With that commonality setting the stage, Kapro Scious began his talk. He clarified that he was speaking to us *about* the Satanic Temple, sharing his personal thoughts and opinions, and not as an official spokesperson for the Satanic Temple. He started with the question, "What is Satanism?"

He noted that he constructed the answer from a number of scholarly texts including *Children of Lucifer: The Origins of Modern Religious Satanism* by Ruben von Luijk; *Speak of The Devil* and *The Cambridge Elements New Religious Movements* volume entitled *Satanism* both by Joseph P. Laycok, and *The Invention of Satanism* by Dyrendal, Lewis, & Petersen.









So, what is Satanism? It has an easy answer and a 'not so easy' answer. The easy answer, from Van Luijk's book defines satanism as "The *intentional* and *religiously motivated veneration* of Satan." He noted that this definition is simplistic, streamlined, and easy to memorize. There are also 'not-so-easy' answers arising from implications of this definition:

- Intentionality: you can't accidentally be a satanist; you can't be a satanist because someone else says you are.
- Religiosity: it must be practiced as a religion. Performative, provocative, or satanic artistic expression alone don't necessarily qualify.
- Veneration: is not the same as worship. Veneration does not require worship; veneration does not require any theistic belief.

Van Luijk notes that sociologists and scholars divide the Satanic milieu into categories:

- Reactionary Satanism,
- Esoteric or Theistic Satanism, and
- Rationalist Satanism

These categories help scholars organize a diverse set of Satanic beliefs, which are often conflicting in the way terms are used or experienced.

Reactionary Satanism is characterized by individuals 'acting out' impulsively in anger without any developed religious framework or philosophy. Activities might include vandalism or other illicit activities. Kapro recalled the Satanic Panic in the 1980s when he was a teenager and witnessed such activities (and possibly… maybe… might have… participated in some of them).

Esoteric or Theistic Satanism is characterized by an actual belief in the supernatural. These groups hold varying degrees of belief in the actual or literal existence of a Satan or of Satanic forces as either divine or demonic. Despite these differences they are aligned in their rejection of a symbolic Satan: to an esoteric or theistic satanist, Satan is 'real'. Kapro does not have much experience with these groups.

Rationalist Satanism characterizes both The Satanic Temple and the Church of Satan. They don't see Satan as a literal deity, but as a powerful symbol of individualism, autonomy, rebellion, and self-empowerment. They prioritize material reality over supernatural beliefs.

So, the answer to the question, "What is Satanism?" depends on who you are asking, what they mean by 'Satanism' and what you mean by 'Satanism'.

Kapro Scious then talked about the history of the concept and worship of Satan. He playfully referred to the eras of Satanic history as Satan 1.0, Satan 2.0, and Satan 3.0.

Satan 1.0 originates in the Book of Job in the Hebrew Bible. Here Satan is not an enemy of God but functions more as a divine prosecuting attorney or hit man who carries our god's will against humans.

Satan 2.0 dates to the first century C.E. around the time of Jesus. This version of Satan is a rebellious fallen angel, a literal enemy of God, who is held responsible for all the evils of the world, who opposes both God and humanity.

Satan 3.0 is the modern conception of Satan. The concept is not connected to the Bible. It's inspired by 19th century romantic literature like *Paradise Lost*, and *The Revolt of the Angels* (Spoiler alert! the revolt of the angels starts in a library when an angel gets an education and loses his faith in God).



Satan 3.0 remains an enemy of God but is recast as a friend to humanity. Satan is a rebel who defies the oppressive authority of God and provides knowledge and support to mankind. The scholar, Laycock, notes that most modern Satanist view Satan through this symbolic lens.

Some history of Satan 3.0: One of the earliest documented accusations of Satanism occurred in 1559. Van Luijk calls this 'Satanism by attribution'. This began during the Protestant and European Reformations when rival Christian factions accused each other of doing Satan's evil work i.e. accusing or labelling rival factions as satanic heretics.

Van Luijk clarifies that 'Satanism by attribution' ("You're a satanist!") is distinct from 'Satanism by identification' ("I'm a satanist."). This distinction also characterizes the beginning of the Satan 3.0 historical period: it evolved from Satanism by attribution then pivoted to Satanism by identification in the 19th century and into modern times.

A major milestone occurred in 1966 in San Francisco when Anton LaVey founded the Church of Satan, which is the first instance of organized, self-identified, religious Satanism, i.e. "We're Satanists and we have a church."

In 1973, Michael Aquino, a prominent member of LaVey's Church of Satan, broke away and soon founded his own tax-exempt religious organization, The Temple of Set, in 1975. This group falls into the Esoteric or Theistic tradition, and they actually believe in a supernatural Satan. Aquino claimed that Satan revealed himself and said that his true name was Set, associated with the god of the dead in the Egyptian pantheon of gods.

Scious compared this split to the way Christian sects break away from each other over seemingly minor disagreements such as how much water should be used in a baptism (or the one cup vs. multi-cup communion ritual dispute we heard about in September at the *Confessions of a Pulpiteer* presentation!). The Satanic groups can schism based on something as simple as which side of the pentagram should face up!

Scious studied this history of the splintering of Christian sects at a Southern Baptist seminary.

Both the Church of Satan and the Temple of Set continue to exist. More information is available on their websites. TST has no formal connections to either of these groups—they each tend to do their own thing.

The Satanic Temple (TST) was founded in 2012 by Lucien Greaves and Malcolm Jarry. Its headquarters are in Salem, Massachusetts. It's in a beautiful building, is open to visitors for tours, and has great swag.

Kapro Scious then shared the Mission Statement of the Satanic Temple, which is:

- To encourage benevolence and empathy
- To reject tyrannical authority
- To advocate practical common sense
- To oppose injustice
- To undertake noble pursuits.

He loves and embraces this mission statement and memorized it, along with the Seven Tenets, to be able to easily answer questions that come up from time to time about TST. He adopted the five statements of the mission statement as five practices to guide his life and his actions.

The Seven Fundamental Tenets of TST:



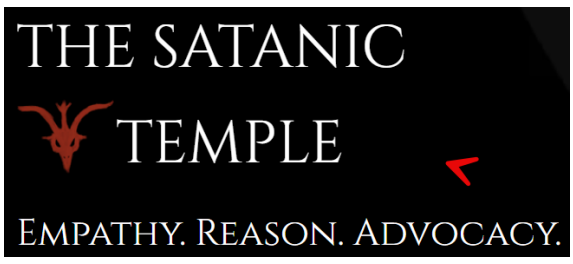
In thinking about the bigger picture, Kapro came up with the term 'Adversarious Liberation' defined as "the liberation of minds, bodies, and laws from religious authoritarianism," i.e. freeing people from having their lives controlled by other people's supernatural beliefs.

An easy example is the issue of women's reproductive health and outlawing abortion because some religious people consider it a sin. Kapro clarified that TST is not anti-Christian or anti-religion; they are anti-theocracy and pro-separation of church and state.

TST undertakes programs or initiatives called 'Campaigns' as expressions of their values and the practical application of their mission statement. Here are summaries of their current campaigns and how they relate to TST values:

Religious Reproductive Rights Campaign supports women's reproductive freedom because TST values bodily autonomy and opposes involuntary bodily control based on the supernatural beliefs of others. TST currently runs three telehealth clinics in three states providing free reproductive health and abortion services. They are working on their fourth telehealth clinic. Their website describes a 'Religious Abortion Ritual' which exempts participants from state prerequisite requirements such as waiting periods, mandatory viewing of sonograms, and compulsory counseling so that women can receive 1st trimester abortions on demand in states that have enacted the Religious Freedom Restoration Act.

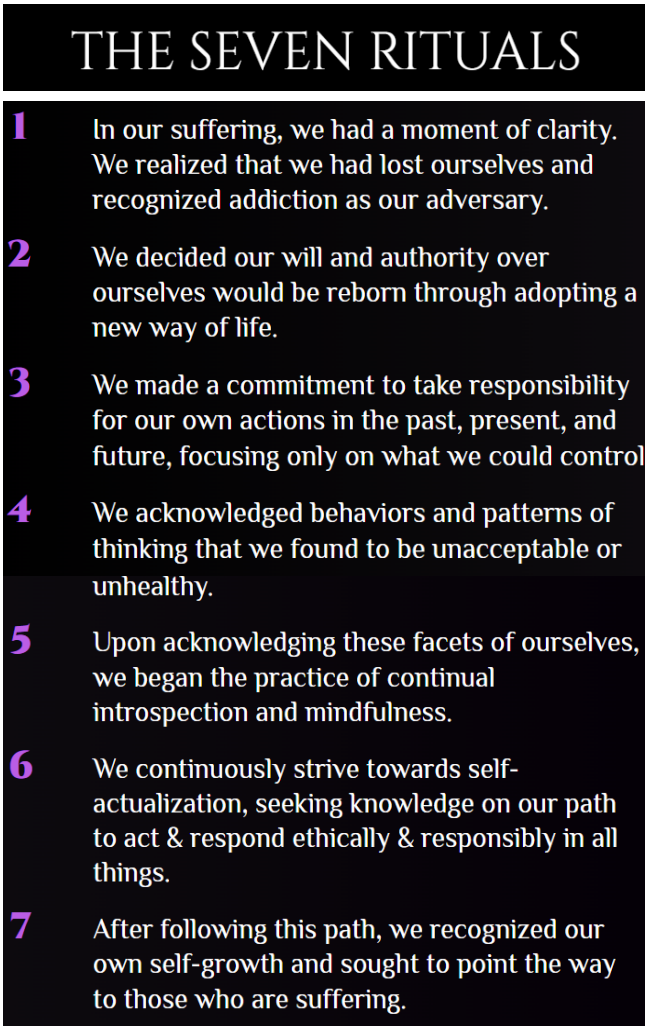
After-School Satan Club (ASSC) Campaign: a.k.a. Educatin' With Satan encourages students to think independently and pursue their own intellectual interests because TST values intellectual independence and the freedom and responsibility to think for ourselves. This campaign seeks to offer an alternative to the Christian evangelical Good News Clubs in public schools wherever they are active. Scious has experienced ASSC firsthand in California as a volunteer. He commented that a variety of activities are offered and no child is compelled to participate in any given activity and are free to explore from among the various offerings. TST website states, "ASSC exists to provide a safe and inclusive alternative to the religious clubs that use threats of eternal damnation to convert school children to their belief system. Unlike our counterparts, who publicly measure their success in young children's 'professions of faith,' the After School Satan Club program focuses on science, critical thinking, creative arts, and good works for the community. While engaged in all of these activities, we want clubgoers to have a good time."



Grey Faction Campaign: The TST website states that "Grey Faction is an educational and advocacy organization whose mission is to protect mental health patients and their families from dangerous pseudoscience and discredited therapies, particularly in the area of so-called 'repressed memories'. It advocates for treatments grounded in credible evidence. This is consistent with Tenet V which relates to using our best scientific understanding of the world and not distorting facts to suit our own purposes. It came about to address some of the repressed memory claims touted during the 1980s Satanic Panic. Kapro Scious has not had direct interaction with this program but stated it is one of founder Lucien Greaves's favorites.

Protect Children Project Campaign. The TST website states that this project "addresses abuses that take place in public schools that are perpetrated by school officials and are deemed legal. By asserting a religious claim consistent with our tenets, students who are TST members can legally exempt themselves from egregious forms of mistreatment." The categories of abuse mentioned are corporal punishment, solitary confinement and the use of scream rooms, use of physical restraints, and restricting bathroom access. Students carry a card stating their beliefs (e.g. bodily autonomy), and TST works to obtain legal counsel and sue the school district if the student's religious right of bodily autonomy is violated.

Sober Faction Campaign. TST website states, "The Satanic Temple Sober Faction is a peer support group that offers a Satanic approach to recovery from addiction. Sober Faction meetings assist those who are suffering from addiction in finding sobriety without having to experience the burden of religious dogma and superstition." There is no requirement to admit 'powerlessness' over addiction, or to 'turn your life over to god as you understand him'. Instead, they have Seven Rituals along the path to recovering from addiction.



As a combat veteran of the Iraq war with an academic background in psychology and PTSD, Kapro Scious has been a Sober Faction volunteer facilitator of the Veterans recovery group for the past 2 years, which has benefited both himself and others.

Satanic Representation Campaign. TST's website states, "The Satanic Representation Campaign (SRC) is dedicated to promoting pluralism and fighting for TST members' religious liberty, providing resources and strategic counseling to TST members who seek to have their religion represented alongside other religious voices by taking part in limited public forums such as invocations and displays on public property." This campaign addresses things like advocating for equal rights and access in delivering a prayer or invocation at a

government meeting, erecting religious statues on government property, distributing religious literature in public schools, etc. SRC supports TST members and others in participating in these types of activities and facilitates a legal response if they are refused because of their particular belief system. Kapro stated, "Religious liberty that exists only for one's own religion is not religious liberty." Kapro has not been directly involved with this campaign but has advised and coordinated with them based on his 15 years' experience as a non-theistic prison chaplain in California prisons as TST builds out its own chaplaincy program.

Satanic Good Works Campaign. The TST website states, "Satanic Good Works performs services that improve communities. From organizing blood drives, charity drives, and parks & road cleanups, Satanic Good Works assists members and congregations to build a better world." This is in alignment with the 1st Tenet, "One should strive to act with compassion and empathy towards all creatures in accordance with reason." Some examples at the congregation level are 'Menstruatin' with Satan' which provides menstrual products for women plus food drives as well as shoe and clothing drives for unhoused people distributed during the winter months. Kapro stated that "Compassion is not merely a statement but is an ethical responsibility expressed through deliberate action for the benefit of others."

At this point Kapro Scious took questions.

A participant named 'J' spoke of the maddening inconsistency of many Christians who oppose abortion but are in favor of executions but opposed to suicide and who are also not very willing to be responsible for babies born to unwilling or incapable mothers. She fears encroaching authoritarianism, and wonders if the conservative leanings of many churches is a result of liberals fleeing the churches.

Co-Host Rhett Kuseski of the Humanist Association of Orange County, shared that he would have loved to have had an afterschool Satan program in elementary school. Rhett was an atheist in elementary school, then pretended to be a Satanist in high school for the shock value. Rhett got pulled into Christianity in college, was 'born again', became a young Earth creationist, went to Seminary school, got a Masters in Biblical Studies, then 9 years later had a falling out with the church and became an agnostic atheist humanist.

Rhett asked Kapro about his Southern Baptist seminary experience.

Kapro was raised in the new age neo-Pagan movement (think crystals, chakra, Wicca, druids, heathenry, etc.) and was quite active in the central valley around Visalia/Fresno. Avenal prison was looking for a pagan or Wiccan priest. Apparently, they were being sued for not having one available. Kapro, having experienced religious discrimination in the military jumped at the chance to provide a non-theistic chaplaincy service for the prison. His NCO military experience prepared him well for CDCR: he made sure he knew all the rules and regulations and followed them. The prison's Community Relations Manager (CRM) loved working with him, but Kapro was not accepted by the other chaplains who claimed he was not qualified to be there. He then used his 9/11 Veteran's benefits to enroll in Jerry Falwell's Baptist Seminary and earned a degree in religion. He was then better qualified than any of the other chaplains on staff. The CRM met with the other staff chaplains who then stopped harassing Kapro, and instead just avoided him.

At the seminary he learned about the 'doctrines that divide'. Since he was not raised Christian, this was all new to him. He had thought of the cross as a symbol of torture and murder and that people who wore the cross were generally, in his experience, "not very nice people." His reaction at the seminary was "Holy crap! It's worse than

I thought!" He was, however, impressed with what he learned about theological structure.

A participant named Ocean shared that she has met many people from TST in L.A. that support various causes with which she is involved. She asked Kapro how he became a leader both with TST and in other leadership roles.

Kapro modestly answered that he really has no idea—that he tends to 'Forrest Gump' his way through life and then 'MacGyver' his way out of the difficult parts. He noted that anyone can watch services on TST TV for free. He became well known by doing a series of shows for TST TV about a method of processing PTSD informed by both his psychology background and combat experience. That led him to be invited to the Sober Faction Veterans group, and then to the TST group working to develop a nontheistic chaplaincy program. He also has a talent for creating and developing rituals to serve emotional, psychological, and social needs for those TST members who have a need for rituals and was invited to help develop appropriate rituals. One thing leads to another and another. It works to volunteer, which leads to adventurous side-quests! Be brave! "Have the courage to suck at something new!"

Gary then asked if they had a program for college students and how we could further expand or franchise TST's work?

Kapro believes that the Satanic Representation Campaign has a Satanic program within it applicable to college students, although he was not very familiar with it. He believes that if there are students at a college who want to start a satanic club, TST will sponsor and support them in doing so.

Kapro indicated that a good way to support TST today is by donating to the 4th Telehealth center for reproductive health rights.

Existing TST congregations are listed on the website and if someone wants to start a congregation, they can start a 'TST candidate group'. Their Recognition and Onboarding Committee (ROC) works with candidate groups to become congregations. The current website does not currently list any TST Congregations in California.

Chaplaincy is another potential campaign. There are opportunities within TST for volunteers, to support congregations, and to support campaigns.

Gary also asked about the pros and cons of using the term Satan since it can be provocative or even a turn-off. Kapro answered that a flippant TST answer to the question of "Why Satan?" is generally, "Why not Satan?" It gets at that fourth Tenet about the freedom to offend. Plus, modern rationalist Satanism, derived from Satan 3.0, is based on the 19th century romantic literature view of Satan as the enemy of God and friend to mankind. If others associate the term with the Satan of earlier time periods, that doesn't mean Kapro has to change his authentic expression to conform with their misperception. Kapro noted that the term 'Wicca' used to be stigmatized and is now more 'ho hum'. Using the name Satan as an authentic expression might also destigmatize the term over time, just as the term 'atheist' is being destigmatized.

Plus, there is a strategic legal value to having TST recognized as a legitimate religion counterbalancing theistic religions by using the term Satan. For example, the Good News Clubs are counter-balanced by the After School Satan Clubs and sometimes rather than allow ASSC into a school, the school will shutter the Good News Club. So, it can be an effective strategy to push back against encroaching religious proselytizing in public spaces. He described Lucien's Law: "If you give it to the Christians, then we want it too." Kapro said that this strategy wasn't part of the original design but was discovered early in TST's existence.

He also mentioned that in the book, *The Revolt of The Angels*, Satan realizes that if he triumphs over God, they would effectively switch places and he would become the god and God becomes the evil adversary, and the pattern of corruption, battle, and hate would continue ad infinitum. Satan's escape from this destiny is to work on eliminating those aspects of himself that are susceptible to corruption and hatred, which he formerly attributed to God. So Satan's answer is not to destroy God but to engage with, address, and heal those parts of himself while disengaging from God. This is another aspect of what TST may view as the heroic nature of this rationalist Satan 3.0.

Next, I asked about safety at TST. Safety is a significant concern with at least four attacks on TST's headquarters. The FBI has informed Lucien Greaves of credible threats against his life and has taken steps to protect him. Despite these threats and the impact on his personal life, Lucien continues his work while leading a life of relative seclusion.

Rhett asked about a recent news story about The Satanic Temple's invocation on October 6 in Iowa. TST heard about a new opportunity for religious organizations to do the opening invocation at the Ottumwa, Iowa city council meeting on a first come, first served basis. TST got the first spot and read their standard invocation: "Let us pray. Dear dark father, let us stand now unbowed and unfettered by arcane doctrines born of fearful minds in darkened times. Let us embrace the Luciferian impulse to eat of the tree of knowledge and dissipate our blissful and comforting delusions of old. Let us demand that individuals be judged for their concrete actions, not their fealty to arbitrary social norms and illusory categorizations. Let us reason our solutions with agnosticism in all things holding fast only to that which is demonstrably true. Let us stand firm against any and all arbitrary authority that threatens the personal sovereignty of one or all. That which will not bend must break, and that which can be destroyed by truth should never be spared its demise. It is done. Hail Satan."



Former city council member Matt Dalbey delivering the standard TST invocation at the Ottumwa, Iowa City Council meeting on October 6, 2026.

I thoroughly enjoyed Kapro Scious' presentation and developed a deeper appreciation and respect for what TST provides for the world.

Volunteering With
The Compassion Prison Project
By Judy Fontana

A weekend in October found Judy Fontana and Phil Holland joining Judy and Dave Flattery at the California Men's Colony State Prison in San Luis Obispo participating in the Compassion Prison Project as volunteers. The Flatterys have participated in numerous prison projects throughout California, but this was the first time for Phil and me. We had been intrigued and curious for some time wondering if this kind of volunteerism made a difference and exactly what it was like.

We arrived at the prison early Saturday morning to join other volunteers and helped load boxes of snacks and educational materials onto carts for the day's programs. We then proceeded through minimal security screening having previously submitted to a rigorous background check. We were then escorted to the gymnasium where we set up a circle of 50-60 chairs which were soon filled by inmates and volunteers.

Fritzi Hortzman, the program's founder, started the morning by enthusiastically and forcefully reminding everyone of their inherent worth and dignity as a human being no matter what they had done in the past. They were here willingly participating in the program and were accountable for their past actions.

During the entire two days neither Phil nor I ever knew what crimes the men had committed but we did know that they were major felonies, many violent, and that many of the men we met had been incarcerated for twenty, thirty or more years.

I will not spend time detailing the days' activities but urge you to go to the website compassionprisonproject.org for more information. What I do want to share is our impressions of the men, the prison system, and the Program.

Our stereotype of the hardened criminal was the first to go. The men we met, who obviously had self-selected some time ago to aspire to a different trajectory in order to participate in the program, were bright, articulate, and introspective. Many had become quite educated having attained degrees while in prison and many were working on certificate programs.

They were informed and knew what was happening in the outside world. During activities throughout the day, they came across as genuine, pleasant, and humorous. If it weren't for the tattoos and prison uniforms, I felt that it could have been a group of men from the local Elks Club.

Many of the men were still hoping for parole and projected a sense of hope that they could still have a life outside of the prison. They had come to terms with their past and like all of us were looking towards the future. Even those who seemed to have little hope of release seemed to have achieved a sense of acceptance of self.



Compassion Prison Project representatives and volunteers near California Men's Colony state prison in San Luis Obispo, including Judy & Dave Flattery, Fritzi Horstman, Phil Holland, Judy Fontana, and other volunteers.

Neither Phil nor I ever felt in the least threatened and there was never a prison guard present in the gym that we could see, although there were a couple prison personnel present.

The men were there for their own growth, dealing with childhood trauma, and because their participation could help their chances with the parole board.

I asked a number of them if they felt that our being there made a difference to them and they all replied in the affirmative. They longed for connection with the outside world and one stated that they often felt that no one on the outside cared, and our having made the effort to be there showed them that someone did care.

I pointed out that there were hundreds of people out "there" working on their behalf in terms of prison reform and legislation and they would never see those people but they were the ones who could make a difference to their futures.

Phil noted that probably 90% of the prisoners were people of color which I didn't find the least surprising given our police and judicial system.

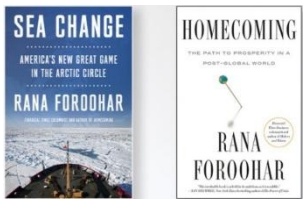
Having spent a brief time with these men I came to question the use of long prison sentences. We live in a country seemingly focused on retribution and not rehabilitation and overly long sentences make it much harder for individuals to reenter the outside world. Most European countries do not follow this model and are appalled by our long sentences and emphasis on punishment. Also, recently I became aware that most European countries spend much more relatively on policing and much less on incarceration and we spend much less on policing and much more on incarceration.

Both Phil and I felt the Compassion Prison Project to be worthwhile and our brief participation powerful on its impact on us and hopefully made a tiny difference to those with whom we interacted.

Upcoming Events of Interest to Humanists

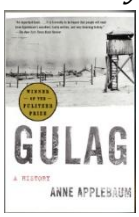
Submitted by Diane Krohn

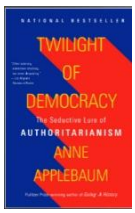
November 11-17: *Death Valley Atheist Adventure*, hosted by Atheists United. This campout features hiking and viewing of iconic locations in Death Valley. Camping will be at a group site. Death Valley Atheist Adventure

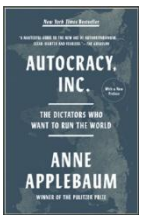


November 19: *Rana Foroohar: Sea Change: America's New Great Game in the Arctic.* UCSB Arts & Lectures event. Rana Foroohar.

January 31, 2027: *Anne Applebaum: History, Memory and Power*. UCSB Arts & Lectures event. Anne Applebaum. Books by Anne Applebaum include: *Twilight of Democracy, Gulag, and Autocracy, Inc.*







HSSB Contact Information

Officers: *President & Editor:* Judy Flattery, sbhumanisteditor@gmail.com
Secretary: Diane Krohn, DJKrohn1@gmail.com
Treasurer: David Flattery, david.flattery@post.harvard.edu

Board Members at Large:
Wayne Beckman, Robert Bernstein, Judith Fontana, Gary Noreen, Roger Schlueter

To Join or Donate to HSSB: Annual Membership dues $36 for an individual, $60 for a couple, $100 for a Society Supporter and $300 (or more) for a Society Patron. Dues payments and other donations can be made via

- PayPal (Paypal.me/SBHumanists or QR code below). At the PayPal site, select 'Send' then log into your PayPal account to complete the transaction. Or
- Zelle (HSSBpayments@gmail.com) or
- Checks made out to *Humanist Society of Santa Barbara* and mailed to Mary Taylor, HSSB, P.O. Box 30232, Santa Barbara, CA 93130.
- Please include your name and contact information when submitting payments.
- Membership questions? Contact Mary Taylor at HSSB.Membership777@gmail.com

Watch our speaker videos on YouTube. Subscribe to our Meetup page to be notified of upcoming events.

Humanist Society of Santa Barbara
P.O. Box 30232
Santa Barbara, CA 93130

HSSB Calendar

Tuesday November 17. 5:00 pm Pacific. HSSB Board Meeting. Members always welcome to attend. Zoom link: https://us02web.zoom.us/j/83592300667.

Saturday November 21, 3:00 pm Pacific. Bruce Napier: *History and Impacts of the Manhattan Project's Hanford Washington Site.* Zoom link: https://us02web.zoom.us/j/88193881833.

Tuesday December 8. 5:00 pm Pacific, HSSB Board Meeting. Members always welcome to attend. Zoom link: https://us02web.zoom.us/j/83592300667.

Sunday December 13. Solstice Lunch at Timbers Roadhouse Goleta. $20 for members; $35 for non-member guests.

Tuesday January 12. 5:00 pm Pacific, HSSB Board Meeting. Members always welcome to attend. Zoom link: https://us02web.zoom.us/j/83592300667.

Saturday January 16, 3:00 pm Pacific. Eddie Tabash: *What's Up with the Supreme Court?* In person at TBD and on Zoom link: https://us02web.zoom.us/j/88193881833.

Tuesday February 16. 5:00 pm Pacific, HSSB Board Meeting. Members always welcome to attend. Zoom link: https://us02web.zoom.us/j/83592300667.

Saturday February 20, 3:00 pm Pacific. Susan Huckle: *The Earth is Flat?! And Other Things My Mother Taught Me.* Zoom link: https://us02web.zoom.us/j/88193881833.