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Finding a Job as an Atheist A Panel Discussion and Networking

The November Public Meeting will be a discussion about finding a job as an atheist. This is a topic that everyone should have their own philosophy on, because even if you are employed, you cannot depend on being at the job you are at indefinitely. If you are retired, please come as well and share your knowledge.

Discussion topics will include:

- Non-religious resources for finding a job
- Do I go to job fairs or networking events through religious groups and churches
- Should I make an attempt to remove any online information associating me to atheism, or try to prevent it in the first place?
- Should I, in any circumstance, allude to that I'm non-religious in on my resume or in an interview?
- Thoughts on working for a religious company
- Other's experiences where religion or atheism has come up when looking for a job

We will keep the discussion focused on experiences and advice in finding a job, and less on atheism in the workplace, that could fill up a whole other meeting.

Discussion will be led by a panel, but audience interaction is highly encouraged. We are also looking for additional people to be featured on our panel, particularly if you have worked in HR, management, or have relevant experience. If interested, please contact Heather at chair@mnatheists.org

We will leave time for job focused networking at this meeting as well. We can share with others our education, interests, and professions to learn more about others workplaces and make connections that might become valuable in the future.

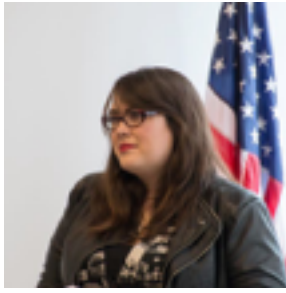
Sunday, November 19, 2017

1:00–1:15 p.m.: Social
1:15–1:45 p.m.: Business Meeting
1:45–2:00 p.m.: Social
2:00–3:30 p.m.: Discussion

Augsburg Park Library
7100 Nicollet Ave
Richfield, MN 55423

4:00 p.m.: Dinner

Dinner details will be announced at the meeting.



President’s Column Actions Speak Louder Than Prayer

By *Alyssa Ehni*

With three major hurricanes making landfall in the US and the deadliest mass

shooting in U.S. history, there have been many calls for thoughts and prayers for those impacted by the recent tragedies. But does prayer actually help?

There has not been much academic study of the effects of prayer on those being prayed for, though the studies that exist generally show no positive outcome. The results of one study showed that those who were told they were being prayed for had a worse outcome than the control group. The studies that show a positive benefit of prayer show that benefit for the person praying. In other words, it does not help those that need help, but lets the people praying feel good for “doing” something.

It is not surprising that prayer would not help the

intended recipient. After all, thoughts and prayers did not help rebuild houses after Harvey, feed people after Irma, or restore electricity after Maria. Or perhaps people did not pray hard enough? Or maybe tragedy is not appropriate to pray about. Half of Americans believe that their god influences the outcome of sporting events. So why not pray to help curry favor? If the fans of both teams pray, what happens then?

It is fine if people want to waste their time praying. It is problematic when this leads to inaction because they already “did” something. Just because you feel better about the situation, does not mean that anything has actually improved. It is absurd to think that hunger is not a problem in the U.S. because you just ate dinner and are full.

Atheists do not send thoughts and prayers in the wake of tragedy. As atheists we know that no deity is going to intervene to make life better. It is up to us to take actions to improve our lives and the lives of others. It is not to say that we should not let other people know that we are thinking about them. Rather, thinking about people and situations needs to be coupled with actual action.

Cryptogram

By *George Francis Kane*

Dch fohidxeg es dch dmodc es n mhaxtxeg xi egh

dcxgt, wod dch fohidxeg es xdi

oihsoaghii xi ngedchm. X np ni sxmpaj legzxglhy

dcnd mhaxtxegi ye cnmp ni X np dcnd

dchj nmh ogdmoh.

—Whmdmngy Moiihaa, *Pj Mhaxtxeoi Mhpxgxilhgli*



News and Notes

Sustaining Religious Privilege

by *George Francis Kane*

On September 29 the United States voted against a United Nations resolution that condemns the death penalty for those found guilty of committing blasphemy or apostasy. The resolution passed in the Human Rights Council anyway, 27 – 13. Nations joining the United States in opposition included Saudi Arabia, the United Arab Emirates, Qatar and Egypt, where Islam is the official state religion, and Bangladesh, where 86% of the population is Muslim. As reported in this column before, that nation has provided little protection for the atheist bloggers under death threats from fatwahs issued by Muslim clerics.

The resolution has no binding force, but merely “urges” nations that employ capital punishment “to ensure that it is not imposed as a sanction for specific forms of conduct such as apostasy, blasphemy, adultery and consensual same-sex relations;” or “against persons with mental or intellectual disabilities and persons below 18 years of age at the time of the commission of the crime, as well as pregnant women.”

Of course, the U.S. negative vote does not imply that the United States administration is considering enacting capital punishment for apostasy or blasphemy — at least not yet! The acting US representative on the Human Rights Council explained the vote:

We voted against that resolution because of broader concerns with the resolution’s approach in condemning the death penalty in all circumstances, and it called for the abolition of the death penalty altogether. We had hoped for a balanced and inclusive resolution that would better reflect the positions of states that continue to apply the death penalty lawfully, as the United States does. The United States unequivocally condemns the application of the death penalty for conduct such as homosexuality, blasphemy, adultery, and apostasy. We do not consider such conduct appropriate for criminalization.

This is significantly overstated, as the resolution in fact does not “call for the abolition of the death penalty altogether.” If it had, there would have been no need to specify the offenses for which it urged nations not to impose death. I expect that in the debate over the resolution, some of its supporters expressed total opposition to capital punishment, but in the actual wording of the resolution (<http://undocs.org/A/HRC/36/L.6>) that position was avoided.

The United States supported two amendments proposed by Russia. The first stated that the death penalty “is not necessarily a human rights violation.” The second stated that the death penalty is not a form of torture, but can lead to it “in some cases.” These amendments do not materially change the resolution at all, but were rejected because they would dilute its impact. Despite the rejection of the amendments, Russia nevertheless voted its approval of the resolution.

[The Attorney General’s] guidelines include permitting companies to refuse to hire or promote gays and lesbians, or unmarried mothers

In early August, Attorney General Jefferson Sessions issued new rules to guide federal agencies on questions of religious freedom. The new guidelines are intended to encourage right-wing culture warriors to discriminate in business activity and public accommodations against same-sex couples and women, as long as they justify it by claiming religious beliefs.

The guidelines include permitting companies to refuse to hire or promote gays and lesbians, or unmarried mothers; deciding that “the federal government may not condition federal grants or contracts on the religious organization altering its religious character, beliefs, or activities;” and allowing companies to deny individuals of a federal benefit, such as contraceptive coverage in an employer-provided health insurance policy.

Rather than “protecting religious freedom,” these guidelines create religious privileges, exempting individuals and companies from the requirements of federal law. In *Burwell v. Hobby Lobby*, the Supreme Court recognized the religious rights of a “tightly held company,” but the Session guidelines appear to invite companies

Suicide and Mental Health An Atheist's Perspective

by *August Berkshire*

On October 6, 2017, I was part of a panel discussion on the topic of "Suicide and Mental Health." It was sponsored by NISE (Northern Intercultural Spiritual Experiences) and held at the Champlin United Methodist Church. Joining me on the panel were a Catholic priest, a Protestant minister, and a representative from the Baha'i faith. A representative from the Muslim faith was also planned, but at the last minute was unable to attend.

I had previously approached five of our members who have a professional background in these issues but none were able to make it. The subtopic was: "What is your group doing to address the problem?" I thought of an approach and two of our mental health experts (who couldn't make it) thought it was a good one. Following are my Opening Remarks.

Thank you for inviting me here to discuss these important topics. The one thing we all share is a desire for good mental health in our community and the prevention of suicide.

Most atheists don't believe in anything supernatural. We are naturalists and materialists. That means that everything about our bodies and minds is material. Our brains are material and our thoughts are material. They're composed of neurons, chemicals, and electricity. There is no "ghost in the machine." So if someone is mentally ill, it is a physical ailment — no different, in that sense, from a broken leg. So there should be no stigma attached to mental illness.

People who are depressed and suicidal don't really want to end their lives, they want to end their pain — a very reasonable desire

As atheist organizations, our particular expertise is helping people who have been traumatized by religion. Now, I realize that religious belief has been helpful for some people. But I think we can find some good substitutes that don't have the downsides that religion does.

People can become very disillusioned and depressed if they're led to believe they're the special creation of a god and there is an afterlife — and then they grow up and lose their belief in

these things. But even worse than the disillusionment that can come with leaving a religion is the mental trauma that can come with staying in a religion.

Examples include:

- The belief that we are not born as neutral or good people but as sinners.
- The belief that we can't take credit for the good things we do because, of ourselves, we can do nothing.
- The belief that everything bad is our fault — even if we had nothing to do with it — because Adam and Eve (and by extension, we) disobeyed a god and somehow brought evil into the world.
- The belief that a severely judgmental invisible being is spying on us 24/7.
- We are made to feel guilty because a "savior" supposedly died for us — when that death was completely unnecessary.
- The belief that, after we die, we may be tortured forever in Hell.
- Treating women as second-class people and coercing them into having sex and babies.
- Demonizing gays and lesbians and trying to make them straight using electroshock.
- And finally, some religions instruct their followers not to take medications, including medications that might help with mental illness.

Atheists combat the mental distress that can be caused by religion in two ways: First, by going after the source of the distress — critiquing the religions that are causing it. And second, by dealing with the results of the distress through groups like Minnesota Atheists, Recovering from Religion, No Longer Quivering, and Secular Organization for Sobriety.

Now, I'd like to turn to the topic of suicide. Some religious people are taught that without their god-belief, life would be meaningless. But we need to teach people that life is an end in and of itself.

Atheists have a strong case to make against suicide because, for us, there is no afterlife. If you kill yourself, you won't get reunited with a lost loved one and you won't be in "a better place";

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Suicide continued from page 4

you'll be no place at all. So why not stick around and see if things will get better?

And of course, people who are depressed and suicidal don't really want to end their lives, they want to end their pain — a very reasonable desire.

Even worse than the disillusionment that can come with leaving a religion is the mental trauma that can come with staying in a religion

When people are distressed they do sometimes turn to religion, and sometimes it helps. And if it's helping, we're not going to try to talk people out of it. But as I said, there's always the danger of the downside of religion. And, as Americans become more atheistic, religion will become less of a viable solution. We don't see any gods helping us, so have to help each other.

Even though I'm now an atheist, I took away one valuable teaching from the Bible — which is valid even without religion: The Old Testament asks the question: "Am I my brother's keeper?" And the New Testament answers that question: "Yes."

Thank you again for sponsoring this panel.

August Berkshire is a member of the board of directors of Minnesota Atheists and has been a public speaker on atheism since 1984.

News and Notes continued from page 3

to expand that group. While the guidelines are addressed to federal agencies, there are implications for state and local organizations. County and city laws prohibiting discrimination against same-sex couples in public accommodations, for example, may be found to violate the free exercise of religion. Session's guidelines will encourage culture warriors to renew the battles against GLBT and reproductive rights.

Get Famous (Sort of)

You too can become published by simply submitting something to The Minnesota Atheist newsletter:

Have a blog?	Let us reprint it.
Have an opinion?	Let us hear it.
Want to review a movie/TV show/book etc.?	Give us your take.
Enjoyed a gathering or event?	Tell us about it.

Specifically for the January issue, we're interested in Thanksgiving and Xmas experiences, and thoughts for the new year. Here are some ideas (but feel free to surprise us):

- How do you deal with religious family at holiday gatherings?
- Tell us your favorite atheist-related Thanksgiving and/or Xmas story.
- Show us your atheism-related halloween costume.
- What are your plans to push progressive ideas in the new year?

Just send your input to editor@mnatheists.org and we'll do the rest.

Cryptogram Answer

The question of the truth of a religion is one thing, but the question of its usefulness is another. I am as firmly convinced that religions do harm as I am that they are untrue.
—Bertrand Russell, *My Religious Reminiscences*

The Orville Atheism Goes Mainstream

By Milo Grika

The Orville is perhaps the most approachable (and certainly the most visible) show on progressive topics ever. From the creator of *Family Guy* and co-creator of *American Dad!*, Seth MacFarlane has produced (writes and stars in) what he terms a “pet project.” He says that he wanted to create a spoof of space exploration/science fiction television, and while he has done that, it is clear he has a second, more secretive agenda.

For those not familiar with MacFarlane, besides the afore-mentioned TV shows, he was also an executive producer of *Cosmos: A Spacetime Odyssey*, the Neil deGrasse Tyson reboot of Carl Sagan’s *Cosmos* series. He also wrote, directed, and starred in the films *Ted* and *A Million Ways to Die in the West*. MacFarlane is a strong supporter of progressive ideals, especially gay rights, and like deGrasse Tyson and Sagan, he is also an atheist.

The Orville is very much modeled after *Star Trek*, but with the sophomoric humor of *Family Guy*. For you Trekkies, and you know who you are, you will be disappointed with the childish script. For fans of *Family Guy*, you will be disappointed that the comedy doesn’t really work with the main, dramatic story line. For those of you that thought *A Million Ways to Die in the West* was awkward, disjointed, and only passably funny, you will feel the exact same way about *The Orville*.

But for those who want to bear witness to bringing the message of atheism to the masses ... at primetime ... and on a network station, you will be pleasantly surprised and possibly overjoyed!

Every episode challenges people’s accepted ideas, and a couple (a full quarter of the episodes so far) are blatantly anti-religion. The show is also a platform to discuss gender equality, and same-sex marriage. This is all done under the veil of our futures increased knowledge and the inclusion of alien beings and societies, but it’s all just a ruse to slip some new thinking into the minds of the watchers.

It currently airs on FOX, channel 9 locally, at

8:00 p.m. Thursdays. We are still in just the first season, so it won’t require much binge watching to get caught up. And the delight of seeing atheism in the bright lights of national TV is well worth it.

One of the mechanisms to highlight gender equality is the inclusion of a female security officer — a petite alien with superhuman strength. Not only is she called upon to protect the away teams, and handle physically difficult situations, but she is also part of a running theme whereby she has trouble dating male, human crewmembers because they have issues being weaker than their girlfriend.

Another officer, also an alien, is from an all-male race. He has a male “wife” living on board the ship. In the third episode, “About a girl,” the two have a female baby which results in a court battle on forced gender, “corrective” surgery.

There is even an episode that touches on our treatment of animals. Episode 2, “Command Performance” has the captain and first mate trapped in an alien zoo. And while this reminds me of a *Twilight Zone* episode, it still strongly asks the questions, what constitutes a “lower” organism?, and do they deserve to be denied freedom?

Two shows specifically hammer the wrongness of religious belief: episodes 4, “If the Stars Should Appear,” and 6, “Krill.”

In the former, a group of people are unaware that they are living on a ship in a “bio dome.” The privileged class uses the religious order to control the others and specifically to *violently* keep them from asking questions that go against the religion.

In the latter, the “last advanced race that still believes in the divine” are a war-mongering species whose scripture commands them to destroy all beings that don’t believe in their god. I wonder who they represent?

Episode 7, “Majority Rule” weakly questions what absolute democracy looks like. Unfortunately, like episode 2, it seems to be a rehash of another show, this time an episode of *Black Mirror*.

With any luck, *The Orville* will help those on the fence to let go of their religion, and possibly move conservative folks to the middle as well. Sadly, it will need more than a bit of luck to get even a second season; God knows they need it.

Thanksgiving Memories

By Ron Julien

We invited my dad and stepmother (George and Madeline) to my home for Thanksgiving dinner back around 1982. Madeline was a Catholic who rarely missed church and played the organ on some Sundays. Madeline also knew I was an atheist and that there would be no group prayer at our table.

So before we started the assault on the turkey she says to me, "It would be so nice if we could go around the table and everyone could say what they are thankful for." I guess I didn't see any problem with that, I was pretty happy I was still breathing.

I don't remember what anyone said that day with the exception of my teenage daughter. My daughter Tiffany became an atheist on her own when her confirmation teacher refused to answer her onslaught of questions. Tiffany's mother insisted she take confirmation classes. Tiffany insisted she would no longer take classes. Tiffany won.

So we're sitting at the dinner table and I notice a look in my daughter's eye, and I'm thinking this could be fun. When it gets to her she says, "I'm thankful small children don't explode when you say the number four." Madeline responds, "What did she say?" I was laughing so hard I couldn't explain it to her that Tiffany was a big Steve Martain fan and she'd heard him say that on SNL or somewhere and had picked an absolutely perfect time and place to repeat it.

Madeline lived to be 96 and about the last six or seven years of her life she would say, "Ronnie, tell me again how you see the end of life and after." She would also ask her priest the same question. Not long ago her son and I were discussing Madeline and he said to me, "You know she put more value in what you told her than what her priest said." I always said she was one of the smartest people I knew.

Treasury Report

April through September

By Chris Matthews

Building Fund

\$50 Dean Borghorst
\$25 Robert Schmitz
\$75 Total Building Fund

Radio Fund

\$400 George Kane
\$200 Mark Nelson
\$180 Nancy Ruhland
\$85 Mark Paquette
\$70 August Berkshire
\$50 James Barri
\$50 Nathan Curland
\$50 Arthur Scearcy
\$40 Cynthia Flaig
\$40 Jeff Koeppen
\$40 Shirley Moll
\$20 Herbert Davis
\$20 Janice Sofield
\$10 Steve Petersen
\$248 Cash donations
\$1,503 Total Radio Fund

General/Visibility Fund

\$340 Jim Mueller
\$160 Caroline Brunner
\$130 Michelle Tjernagel
\$100 Erik Englebretson
\$80 Nancy Ruhland
\$50 Dean Borghorst
\$50 Leland Salisbury
\$37 Justine Hartz
\$20 Steve Petersen
\$15 Linville L Doan
\$645 Cash / anonymous
\$1,627 Total General/Visibility Fund

Total Income \$3,205

Current Building Fund \$137,897

Top Expenses

\$5,330 Radio Show
\$1,697 Newsletter Printing
\$570 Meetings, Parades, Booth, etc.

Review of October Public Meeting

Dr. Hector Avalos: The Beatles and Secular Humanism

By George Francis Kane

Dr. Hector Avalos, Professor of Religious Studies at Iowa State University, confirmed his title of Minnesota Atheists' "Mr. October" by presenting to our October Public Meeting for the 8th time. His slideshow at the October 22 meeting at the Ramsey County Library in Maplewood focused on the growing secularization of the arts as exemplified by the "British Invasion" of rock and roll music in the 1960s, exemplified by the music of the Beatles.

This is part of a centuries-long trend. From 1500 to 1800, the subjects of works of music, literature and the visual arts were primarily religious. In the period since, the focus turned from sacred concerns of man's relationship to God to the relationships we develop with other people.

During the Renaissance, sacred music was developed by Christian churches, while secular music was the province of troubadours. That division continued into the mainstreaming of black racial music in America in the early and mid-20th Century. In this context, sacred music was represented by Gospel music, while secular music developed as the Blues.

A sea-change of the evolution of secular popular music was signaled on February 7, 1964, with the arrival of the Beatles in New York. Dr. Avalos showed the main evidence for this cultural transformation in the subject matter of the music, in the background of the musicians and in the public reaction to the musicians.

The subject matter of the new music was entirely secular, dealing with human relationships, such as courtship, falling in love, and wanting to be left alone. While their songs recognized concerns that had been often regarded as the province of religion, the Beatles' answer was never a god, or conventional Christianity. Dr. Avalos demonstrated this by examining the lyrics of a dozen Beatles songs.

In a famous Playboy interview, Paul McCartney stated of the Beatles that, "None of us believes

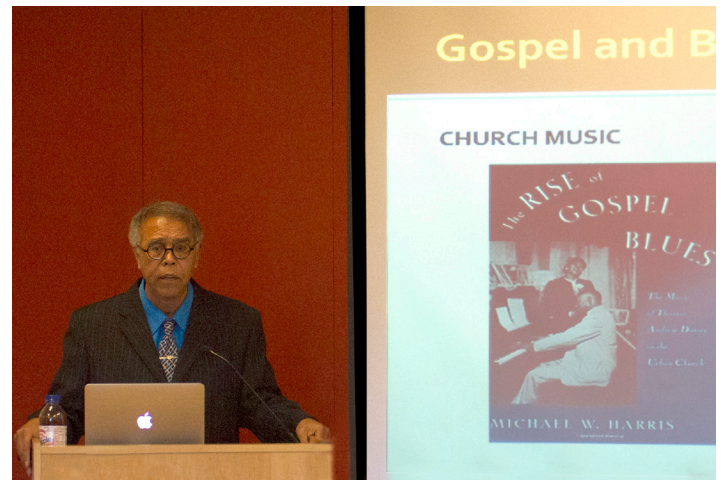
in God.... We're all agnostics." Dr. Avalos concluded from his explication of the songs that the Beatles were, however, distinct. John was an open atheist. Paul was thoroughly secular. George was heavily influenced by Eastern mysticism. Ringo's song writing was secular during the run of the Beatles, but he later professed a conventional monotheism.



Paul McCartney stated of the Beatles that, "None of us believes in God.... We're all agnostics."

Dr. Avalos noted that Mark David Chapman's 1980 assassination of John Lennon was at least in part a hate crime directed against Lennon's atheism. He also discussed the religious views of other rock bands of the time, such as the Rolling Stones, Led Zeppelin and Black Sabbath.

After his screen show, Dr. Avalos entertained a lengthy question and answer session that covered a wide area of contemporary art and culture. Everywhere he found broadening secularization and rejection of religious orthodoxy. The increasing secularization of society, he claimed, was bidirectional in influence with the humanization of art.



Atheists Talk Radio & Cable Report

By Steve Petersen



Atheists Talk Radio Show

Podcast can be listened to at www.mnatheists.org page down to the podcast link, <https://www.patreon.com/AtheistTalk> Atheist. You can catch our show live, every Sunday Morning at 9:00 a.m. Central on AM 950 KTNF or online at <http://www.am950radio.com/listen-live/> Contact us during the show with questions or comments at (952) 946-6205 or contact us anytime via radio@mnatheists.org or tweet us anytime at @atheiststalk

Sponsors of the program are: Q.Cumbers restaurant in Edina, MN and American Atheists and the members and donors of Minnesota Atheists. To support the program go the MNA web page donation/radio, giveMN/minnesootatheists, <https://www.patreon.com/AtheistTalk> Atheist or by mail to our Post Office Box. All donations are tax deductible.

“Atheist Talk — Attending Religious College II”
Atheists Talk #422, September 24, 2017

“Atheist Talk — Religion in Public Schools” Atheists Talk #423, October 1, 2017

“Answers From Atheists” Atheists Talk #424, October 8, 2017

If you are interested in the radio program, please send a message to radio@mnatheists.org. Atheists Talk is on Twitter and Facebook. Thank you to all the volunteers who put the radio program together each week.

Atheists Talk cable program

Our latest taping was James Zimmerman interviewing Eric Jayne of Atheists Parenting.

Atheists Talk cable View it online on the Minnesota Atheists iTunes or YouTube channels. If you have an idea or expertise in a subject of interest to atheists, contact Steve Petersen at address@mnatheists.org.

Cable Crew: George Kane, Brett Stembridge, Shirley Moll, Steve Petersen, Grant Hermanson and Art Anderson.

Podcasts: Available via iTunes and YouTube which are made possible by Grant Hermanson. To date, our YouTube channel has had over 300,000 downloads.

Cable schedule:

Minneapolis: Ch. 75. Monday 7:00 p.m. Sponsor: Steve Petersen.

Northwest Community Television (NWCT) Brooklyn Center, Brooklyn Park, Crystal, Golden Valley, Maple Grove, New Hope, Osseo, Plymouth and Robbinsdale, Ch. 20. Check web page for date and times at: <http://nwct.org/programming.aspx>. Sponsor: Grant Hermanson.

St. Paul: Ch. 15 Wednesday 5:00 p.m. Sponsor: Jim Wright.

Bloomington: Ch. 16 Sunday 11:00 p.m. Sponsor: David Beardsley



Winter Solstice Celebration A Festivus for the Rest of Us

Saturday, December 16
5:00 p.m.

Minnesota Humanities Center
987 Ivy Ave E
St. Paul, MN 55106

Registration Deadline — December 7th
(on-line registration available soon)

\$35 for Dinner & Entertainment
(\$30 with Member Discount*)
\$10 for Entertainment Only

Join us for a fun secular celebration of the season! Freethinkers are remaking the holidays based on the true reason for the season — the winter solstice — to create a festivus for the rest of us like in the good old days! There'll be a festivus pole where we will collect gifts for Bridge for Youth. Festivus activities will include the airing of political grievances, secular caroling, a zany mummers play, The Emperor's New Clothes, and a few surprises! Save the date so you don't miss it! Hosted by Humanists of Minnesota.

*Member discounts are for dues-paying members of either Humanists of Minnesota or Minnesota Atheists.

Minnesota Atheists Membership and Donations

Membership Levels

- One-year student membership \$10
- One-year individual membership \$35
- Three-year individual membership \$90
- One-year household membership \$45
- Three-year household membership \$115
- One-year sustaining membership \$75
- Three-year sustaining membership \$200
- Life membership \$600

Donation Funds

General Fund \$ _____

Building Fund \$ _____

Radio Fund \$ _____

Donations are tax deductible. Membership fees are deductible for the amount beyond their fair market value.

Student memberships include a subscription to the PDF version of *The Minnesota Atheist* delivered by email. All other memberships include a subscription to the printed version delivered by postal mail. If you would prefer the PDF version delivered by email, please check the box and provide your email address.

Please make checks payable to:

Minnesota Atheists.

Students, please enclose a copy of your fee statement or school identification.

Minnesota Atheists
PO Box 120304
New Brighton, MN 55112

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Street Address _____

City, State ZIP _____

Just email newsletter Email address _____
(Required for student memberships and email subscriptions)

Upcoming Events

Walk to End Hunger

Thursday, November 23 at 7:30 a.m., Mall of America, 8100 24th Ave S, Bloomington. Registration is \$25 which goes directly toward our team's fundraising goal for The Food Group.

Winter Solstice Celebration

Saturday, December 16, Minnesota Humanities Center, 987 Ivy Ave E, St Paul. Watch online for the program and registration, will be through the Humanists of Minnesota.

Atheists Talk Community Brunch

First Sunday of every month at 10:30 a.m., Q. Cumbers, 7465 France Ave S, Edina.

Atheist/Agnostic Alcoholics Anonymous

Every Sunday from 6:00-7:00 p.m. and Wednesday from 7:00-8:00 p.m., Health Recovery Center building, lower floor, 3249 Hennepin Ave, Minneapolis. Based on A.A., minus beliefs in any form of a God.

Freethought Toastmasters Meeting

First and third Monday of every month from 6:30-8:00 p.m., Larpenteur Estates Party Room, 1280 Larpenteur Ave W, St Paul. freethought.toastmastersclubs.org

Godless Gamers

Every Thursday at 6:00 p.m., Fantasy Flight Games Center, 1975 County Rd B2, Roseville.

Freethought Dinner Social

Second and fourth Monday of every month from 5:00-7:00 p.m., Davanni's, 8605 Lyndale Ave S, Bloomington.

Freethinking Females

Second Monday of every month at 7:00 p.m., Claddagh Irish Pub, 7890 Main St N, Maple Grove, and fourth Monday of every month at 7:30 p.m., Sweeney's Saloon, 96 North Dale Street, St. Paul (NOTE: two different locations). Shattering the myth that Atheist groups are male dominated with a female's only event.

Volunteer Food Packing

Second Thursday of every month at 1:00 p.m., The Food Group, 8501 54th Ave N, New Hope.

Blasphemer's Brunch

Second Saturday of every month at 10:30 a.m., Pizza Lucé, 800 W 66th St, Richfield.

Minnesota Atheists Board Meeting

Third Wednesday of every month at 6:30 p.m., Amherst H Wilder Foundation, 451 Lexington Pkwy N, St Paul. All Minnesota Atheists members are welcome.

Bowling for Deities

Last Saturday of every month at noon, Memory Lanes, 2520 26th Ave S, Minneapolis.

For more events, visit www.meetup.com/minnesota-atheists



12 The Minnesota Atheist

Minnesota Atheists

Positive Atheism in action since 1991

Minnesota Atheists is dedicated to building a positive atheist community that actively promotes secular values through educational programs, social activities, and participation in public affairs.

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Minnesota Atheists Goals

Minnesota Atheists practices positive, inclusive, active, friendly, neighborhood atheism in order to provide a community for atheists, educate the public about atheism, and promote separation of state and church.

Minnesota Atheists Media

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Minnesota Atheists Affiliations

Atheist Alliance of America

Atheist Alliance International

American Atheists

The American Humanist Association

Council for Secular Humanism

The International Humanist and Ethical Union

Secular Coalition for America

Secular Coalition for America

Secular Coalition for America

Minnesota Atheists Membership

Regular members: 218

Life members: 43

Meetup members: 2,400

2,400

Minnesota Atheists Honorary Members

Hector Avalos, PhD

Dan Barker

Gerald Erickson, PhD

Annie Laurie Gaylor

Dick Hewetson

Robert M. Price, PhD



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