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HUMANIST Monthly

A Publication of the Capital District Humanist Society
Connecting the Secular Humanist Community of Upstate New York, Western Massachusetts, and Southern Vermont

Sunday, July 14th, 2024

In Person at 12:30 PM and Online at 1:00 PM

HUMANISM IN *STAR TREK*

Gene Roddenberry, creator and executive producer of the television series *Star Trek*, believed that: human beings can solve problems through reason and cooperation; that there is no need to turn to superstition or religion for help; that human understanding and intelligence will help us to develop and progress.

"I've been sure from the first, that the job of *Star Trek* was to use drama and adventure as a way of portraying humanity in its various guises and beliefs. The result was that *Star Trek*... is an expression of my own beliefs using my characters to act out human problems and equations." Gene Roddenberry, interview with *The Humanist* (1991).

Susan Sackett grew up in Connecticut and Florida and received both her Bachelor of Arts and Master of Education degrees from the University of Florida in Gainesville. In August 1974, she began an association with Gene Roddenberry, creator of the television legend *Star Trek*, serving as his personal executive assistant for over 17 years, until his death in October 1991.

Susan and her writing partner, Fred Bronson, sold several stories and a teleplay to *Star Trek: The Next Generation*, including the popular episodes "Ménage à Troi" and "The Game." She has written multiple books about her experiences with *Star Trek*, including *Letters to Star Trek*, *Star Trek Speaks!*, *The Making of Star Trek: The Motion Picture*, and her *Star Trek* memoir, *Inside Trek*.

Susan was on the American Humanist Association Board of Directors from 2006 to 2018. She was also a Board Member of Humanists International from 2011 to 2017.

This event is free and open to the public. It will be held at Pinnacle Living at 45 Forts Ferry Road in Latham, New York and via Zoom. Light refreshments will be available before the talk. If you are not a current paid CDHS member, please follow the instructions below to request an email invitation to attend.

ANYONE WHO IS NOT A CURRENT PAID MEMBER of CDHS can attend. Send an email request to: CDHS.Albany@gmail.com. Please send the request several days prior, or you may log onto our Meetup page: <https://www.meetup.com/Capital-District-Humanist-Society/>, then click on JOIN, then click on ATTEND, and use the RSVP function, and the link will be available.



Susan Sackett

The Capital District Humanist Society provides a supportive community for exchanging ideas, heightening our knowledge of the world and ourselves, fostering moral and ethical growth, and promoting the principles of secular humanism. CDHS is a member organization for people with humanist values. Our values include commitment to free inquiry, rational thought, lifelong education, democracy, social concern, and fellowship.

Capital District Humanist Society, Inc.

Established 1986

Find us on Facebook at <http://www.facebook.com/CapitalDistrictHumanistSociety>



CDHS is affiliated with:

The American Humanist Association (AHA)

Center for Inquiry (CSI)

Humanists International (HI)

The Secular Coalition for America (SCA)

On Sunday, August 11th, 2024, 12:30 PM (In Person) and 1:00 PM (Online)

The Capital District Humanist Society Presents:

Morality De-Mystified

To many people, morality seems unnatural, unscientific, and possibly mysterious or supernatural, or subjective and arbitrary. I will argue that there are objective moral facts which are entirely natural, based on scientific concepts like instrumental valuation, recursive thought, and universalizability. We can then both explain why there are so many moral valuations we share in common, and understand we are prone to make certain frequent errors about the content or source of morality.

Scott Forschler is an independent scholar with a PhD in philosophy from the University of Minnesota, and a specialization in the foundations of morality and universalizability tests. He is writing a book called *The Logic of Morality*, and is the author of many scholarly articles on ethical theory, and other topics from Flannery O'Connor and Zen Buddhism, to the tension between perfection and workability in engineering design.



Scott Forschler

This program will take place both in person (at 12:30 PM) and online (at 1:00 PM) via Zoom. The in-person event will be held at Pinnacle Living at 45 Forts Ferry Road in Latham, NY. It is free and open to the public. Light refreshments will be available at the in-person meeting before the speaker's presentation. Current paid CDHS members will automatically receive an invite to the on-line meeting via email. If you are not a current paid CDHS member, please see page 1 to request an email invitation to attend.

Open Positions on Executive Council

We're soliciting volunteers to fill the open positions of Secretary and Compliance Officer on the CDHS Executive Council (EC) during the upcoming election. CDHS is a volunteer organization and relies on members to volunteer their time to help maintain CDHS as a successful and effective organization. If you have been a member of CDHS for over one year, please consider volunteering your time and efforts in one of these roles. The EC meets monthly and duties for each position are:

Secretary

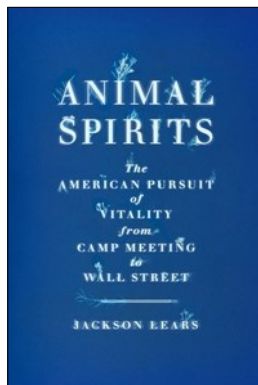
- ◇ Take minutes of EC meetings, send draft to EC members for review. Update as necessary.
- ◇ Maintain archive of approved minutes of past meetings.

Compliance Officer

- ◇ Review bank statements and account reconciliations provided by the Treasurer.

Please contact Don Porterfield at cdhs.albany@gmail.com if you are interested or would like more information.

CDHS Book Group is reading *Animal Spirits: The American Pursuit of Vitality from Camp Meeting to Wall Street* by Jackson Lears. The group meets on the 2nd and 4th Thursdays.



Contact Frank Robinson if you would like to join the spirited and informative discussion.

CDHS Executive Council

Executive Director	Don Porterfield
Acting Secretary	Sue Parry
Treasurer	Roland Tozer
Programs, Publicity	Fred Levine
Publications	Frank H. Wind & Carol Quantock
Social Activities	Candace Fuller
Membership, Telephone	Judith Herbert
Meetup Coordinator	Fred Levine
Compliance	Kevin Smith
Member at Large	Sherry Levine

Appointed Positions

Hospitality	Sue Parry
Room Arrangements	Frank Robinson
Caring Network	Rosina Ansaldo

RECAP OF OUR JUNE SPEAKER'S TALK

by Frank Robinson

Ron Millar is policy coordinator with the Center for Freethought Equality, associated with the American Humanist Association. His talk was titled "Invisible No Longer — Politically Empowering the Humanist and Atheist Community."

Millar started by noting that it was long "practically invisible" in electoral politics. The first member of Congress to identify as nonbelieving was California's Pete Stark in 2007. A second in 2017 was Jared Huffman, identifying as humanist and agnostic. Today the Congressional "Freethought Caucus" numbers 22 (all Democrats — what a shocker). Millar noted that over 70 state legislators nationwide identify similarly (out of over 7,000).

What we're up against he defined as White Christian nationalism — the "America was founded as a Christian nation" nonsense (historically speaking). Xenophobic, homophobic, bigoted, anti-science, anti-democratic (small "d"), misogynistic, racist, paternalistic [have we touched enough bases there? — FSR].

Millar characterized people in that camp as lacking in human empathy, noting all their demonization of, for example, gay and trans people. And while abortion has long been a ferocious issue on that side, their stance has been rejected wherever people get to actually vote on it — even in a Kansas referendum.

Yet when it comes to political choices, more visceral proclivities tend to motivate voting. Racism Millar singled out as a particularly powerful factor under the surface. Provoked by a Black presidency; the "Tea Party" reflecting sublimated racial resentment. And the battle, he said, is a long-term process that won't be resolved soon. Christian nationalists will keep fighting. Millar also said that what was once called "Protestant America" has been broadened to embrace Catholics and, even, Jews, with "Judeo-Christian" becoming the label. And indeed they're even trying to fold in America's Muslims [go figure!], with another relabeling — "Abrahamic." Further, what's happening is that mainstream religion collectively is declining, leaving what remains with a higher proportion of extremism.

The battle, Millar said, is a long-term process that won't be resolved soon. Christian nationalists will keep fighting — and it's a frightening future if they prevail. Thus he urged political engagement, voting being just the "baseline." Humanists should invest time and money, and build visibility. To help make good voting choices, he referenced the League of Women Voters' "VoteSmart" and "Vote 411" websites.

A recording of this talk can be found on the CDHS YouTube channel: <https://youtu.be/AnMU20JGrog>.

July Social

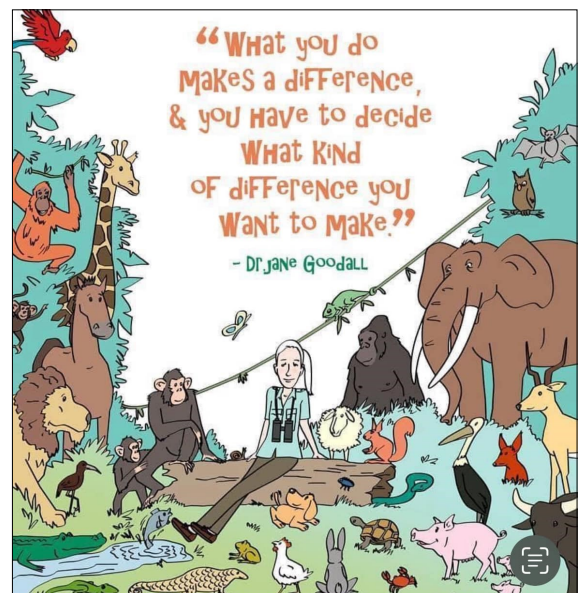
We will have our usual 4th of July picnic this year at Dee Fuller's home on the 4th of July beginning at noon. CDHS will provide the main course, which will be food from Dinosaur BBQ. Everyone is asked to bring a side dish, your own beverage, and a lawn chair. Maybe Roland can serenade us and Frank Robinson can read us his rendition of the Declaration of Independence. It's always a fun time.

Please RSVP to Dee Fuller at candacelf13@gmail.com by Monday, July 1st so we can put our food order into the restaurant.

We will email you with directions to Dee's house, if you need them, when we receive your RSVP. We hope to see you there!

Join the bunch for lunch at Diner Time, 813 New Loudon Road in Latham, just off the Latham Circle. We gather at 11:30 on the 3rd Thursday of every month. Our next get-togethers will be on July 18th and August 15th. Please let Rosina Ansaldo know by Wednesday evening if you'll be joining them.

NOTE: We're looking for more suggestions for restaurants for the Lunch Bunch. We'd like to give our local eateries a chance by rotating them every few months and returning to the ones that get enthusiastic thumbs up. Please send ideas to Rosina Ansaldo. Thanks!



Humanists at Risk: Atal's Story

(From *Humanists International*, June 19, 2024)

Atal (allonym) is an ex-Muslim from Afghanistan. In this blog post, he shares his experience of discovering atheism and the backlash he faced when advocating for women's rights at university.

In the intricate social fabric of Afghanistan, where Pashtun and Tajik tribes coexist, I emerged into a world deeply rooted in religious tradition. The Pashtun tribe, notably recognized for its strong adherence to religious and traditional values, played a pivotal role in shaping my early experiences.

My father, an Islamic scholar (Mula), and my mother, an uneducated housewife, imparted the values of our Pashtun heritage to me. Amidst the chaos of war, my father, a migrant in Pakistan, envisioned a brighter future for his children through the pursuit of modern sciences. So, I ended up studying both Islamic and modern sciences. It was a bit like juggling—one for my life and a brighter future, and the other for my society and my Islamic beliefs. This dual education became a delicate balancing act.

In 2017, I began my University studies. At that juncture, I was a modern, religious individual, fervently praying five times a day and reciting the Quran each morning. The achievement seemed like a testament to divine guidance, with my relatives and society rejoicing in my success. Little did they know that my dedication extended beyond prayers; I spent over 11 hours daily immersed in my studies. It was the commitment to education that opened the doors to the university, not solely the act of prayer.

During my university days, with a computer and internet access, I started questioning things. Why were girls in my society denied basic rights like education and work?

These questions bothered me, but I kept away from questioning Islam. Until one day, my brother and I started discussing these things; secretly he had also been questioning Islamic norms. At first, I defended Islam, but as we dug deeper, I realized he had a point. That's when I dared to question Islam.

I started looking up stuff on the internet, trying to understand the realities of Islam. Slowly, I found answers to why girls and women in my society were treated unfairly. I learned how religious leaders manipulated people for personal gain. It wasn't easy, but after six months, I looked back and saw a 180-degree change in my life.

I became an Atheist because I witnessed the injustice in my society.

I saw how war leaders and corrupt people are using innocent people and religious beliefs. How religion is playing a crucial role in the continued war in my country. I was always thinking about why the war continues in my country, and why people don't think that they are on the wrong path. However, I was not able to find the answers to these questions until I became an atheist.

Reflecting on this transformation, I realized the journey from a devout Muslim to an Atheist wasn't just a rebellion; it was about seeking the truth and being true to myself.

Since embracing atheism, my experiences have been a rollercoaster. One notable shift has been in my perspective towards non-Muslims. In my devout Muslim days, I harbored baseless animosity towards them simply because they didn't share my faith. Islamic teachings had instilled this prejudice in me. Now, as an atheist, I've shed that unfounded hatred.

I've come to realize the detrimental impact of Islam on my society. The religion becomes a tool for war leaders to manipulate innocent minds, fostering a mindset driven by Islamic laws to perpetrate violence. Islamic norms, I've observed, hinder girls and women in my society from pursuing education and work. The focus on Jihad and war eclipses other essential aspects of life.

Being a Muslim granted me a misguided sense of entitlement to intervene in others' lives, imposing my beliefs on them. It was an erroneous privilege bestowed upon me by Islam. In my country, non-Muslims face systemic discrimination. The societal narrative dictates that only Muslims are on the right path, perpetuating a closed-minded attitude towards other faiths.

For atheists like me, the situation is even more precarious. Openly identifying as an atheist is akin to signing a death warrant.

Islamic teachings propagate hostility towards those who reject the faith. Consequently, secrecy becomes a survival instinct for atheists. Even my own brother refrained from revealing his atheism for fear of reprisal.

This silence left me feeling isolated, a sentiment compounded by the pervasive influence of Islam on every aspect of society. From education to festivals, Islamic principles dictated the norms, making it challenging to dissent. The struggle was not just intellectual but also practical; I found myself having to navigate a society filtered through the lens of Islam while harboring views that contradicted its teachings.

At times, I had to play a charade, attending mosque prayers to avoid punishment and further isolation. It was a delicate dance between self-preservation and conformity.

As I sought out fellow atheists, I discovered a community of individuals grappling with similar challenges. Many dared not challenge the societal structure entrenched in Islamic laws. My attempts to open dialogues, such as organizing debates at University, focused on questioning Islamic norms that hinder women's education and work. Despite maintaining a respectful tone, the consequences were severe and my life became endangered.

In August 2021, the collapse of the government of the Islamic Republic of Afghanistan marked a dire turning point as the Taliban, an extreme religious terrorist group, assumed control. Faced with imminent threats, I had to abandon my city and seek refuge in Kabul, the capital. Even in this new sanctuary, the shadows of danger loomed, with unidentified individuals making threats—individuals likely among those who had attended my debates at the university.

Amidst this perilous situation, I reached out to Humanists International for help. I was aware the organization faced significant challenges in identifying and supporting those in need. Thankfully, once my identity had been confirmed and the gravity of my situation was realized, they were able to help. As the danger escalated, I made the difficult decision to leave Afghanistan and head to Pakistan. During my crisis, Humanists International consistently inquired about my wellbeing and guided me in finding a secure haven.

I vividly recall receiving emails from Emma Wadsworth-Jones, the Casework & Campaigns Manager at Humanists International. Those emails were not just messages but beacons of hope in my darkest hours.

Humanists International went beyond moral support; they penned support letters advocating for my safety and asylum applications, which I attached to my applications for master's scholarships. Their unwavering support played a crucial role in securing a scholarship for me. Upon receiving the scholarship and relocating to [a safe foreign country], Humanists International continued to be a pillar of support. They introduced me to groups and individuals in the country, facilitating the expansion of my network and the forging of new friendships.

Humanists International played a pivotal role in supporting me during a critical juncture in my life.

The support I've received often leaves me feeling overwhelmed with gratitude. It goes beyond what I could have asked for, and I am genuinely thankful for their unwavering assistance. The support letters they provided helped to strengthen my scholarship applications, ultimately enabling me to secure a spot in a master's program in Data Science here in my new country. This transition to a safe and secure environment has not only opened doors for my academic pursuits but has also provided a haven for me during a tumultuous period in Afghanistan.

The change in my circumstances, from navigating threats in Kabul to pursuing my education abroad, underscores the profound impact of Humanists International's support on my life. It's not just about tangible assistance; it's about the empowerment and sense of security they have bestowed upon me, creating a foundation for a brighter future.

Having arrived here and secured a scholarship, my hopes for the future have been revitalized.

I envision a brighter and better future, one where I can actively contribute to positive change. In this secure environment, I aspire to be a catalyst for promoting atheism and humanism in my society. My journey, marked by challenges and transformative experiences, fuels my determination to make a meaningful impact and advocate for the principles I believe in. The support I've received has not only offered me safety but has also instilled in me a sense of purpose for the future.

Looking for Ideas for Planning and Executing Community Involvement Activities

(contributed by Sue Parry and Don Porterfield)

In the years before the COVID-19 pandemic, CDHS routinely engaged in community involvement activities. These activities included: tabling at public events (such as Art on Lark, Pride Month, Community Fairs, etc.); supporting local humanitarian organizations (such as Regional Food Bank, HATAS, RISSE, Grassroots Givers, and others) with donations of time or money; participating in fundraising efforts of worthy organizations (answering phones for the WAMC fund drive, assisting with the Food Pantry's "Can"struction food drive, etc.); and others.

The Executive Committee would like to engage with interested members in a discussion about ways to use our resources to increase our community involvement activities. We are inviting all interested members to participate in this discussion.

Questions we might discuss:

- ⇒ What are our priorities as an organization? How can we put our Humanist principles to work for both ourselves and others?
- ⇒ How does serving our community mesh with our desire to get more people to know about CDHS and to see it as an organization they would like to be part of?
- ⇒ How do we live our Humanism? Are there ways we can enlarge our own understanding of Humanism so that we make a more meaningful contribution?
- ⇒ CDHS has a fair amount of money in the bank. We occasionally make donations to community service organizations, but we don't have a more general plan for how we put our money to work for good. Do we need one? Should we be putting more of our money to work?
- ⇒ Should we have projects that also draw on members' time and talents? What sorts of ideas do you have and be willing to help plan and execute?

We plan to have a meeting with interested members at 7:00 PM on Tuesday, July 30, 2024 to discuss these questions about community involvement. If this is a discussion you're interested in being a part of, please email cdhs.albany@gmail.com and indicate whether you would rather meet in person or online.

June Social Recap

The June Social on June 22 began with a lunch at the Grapevine Farm on Route 7 in Cobleskill. The bistro-style restaurant features a wine cellar, bakery, and gift shop. Following lunch, the group took a short trip to the Iroquois Museum, where staff conducted a private tour. Below are a couple of photos of attendees at the restaurant prior to their meals.



Right-wing Lawyers to Christian Lawmakers: Use SCOTUS to "Unwind" Church/State Separation

(by Hemant Mehta of [Friendly Atheist](#), June 21, 2024)

"With this court... I absolutely think you can unwind" separation of church and state, said a panelist for the National Association of Christian Lawmakers

Earlier this month, at Liberty University, members of the National Association of Christian Lawmakers held their 2024 National Policy Conference, and it's clear from their discussions that one of their main goals is to overturn church/state separation by taking advantage of the Supreme Court's current right-wing extremism.

I recently mentioned how one panel at this gathering pushed the idea of putting chaplains in public schools while rejecting the idea that non-Christians—including Satanists and Muslims—could take advantage of their plans. Satanism is "not a religion," said one ignorant panelist. Muslims couldn't be "certified" as chaplains, said another. (He's wrong.)

But a more disturbing conversation was also held that weekend involving how conservatives could take use the Supreme Court to undo their biggest losses over the past several decades.

The panel included Matt Krause, an attorney with the conservative legal group First Liberty. That group may be best known for representing Joe Kennedy, the arrogant Christian football coach who demanded the right to pray at midfield after games. He won his case only because conservative justices distorted the facts to justify the outcome they wanted.

Krause argued that if the Supreme Court could help them overturn prayer in public schools in that case, they ought to keep pushing to see how far the justices will go. For example, they should erect Ten Commandments monuments outside schools and courthouses (presumably without other monuments to provide a secular context). And they should push for Christian-only invocations at government meetings (instead of having an open forum that allows speakers of any faith or no religious faith). And they should also demand Christian prayers at school board meetings (which are currently not permitted).

"Why not go on offense and why not assert our rights, especially with this opportunity we've been given that we have not had in half a century?" Krause said, revealing that he's been working with state legislators "to put Ten Commandments back up in the schoolhouse" and to enact policies requiring schools to allow students to leave during the day to "get religious instruction."

"We think it's a unique opportunity," Krause added. "We'd love to come alongside each and every one of you in your states, if you have something that you want to do—whether at the state level or in your districts, at the county level, or city level—to restore faith in America. We haven't had this opportunity since the 1970s; we want to use it to its fullest advantage while we have that opportunity."

The "opportunity" he's referring to is the chance to revert back to a time when non-Christians were treated as second-class citizens and Christianity was treated as the government's default faith. Conservative Christians have learned they can't win in the marketplace of ideas when one of those ideas is "plurality," so they fantasize about a time when competition didn't exist.

Oregon State Rep. E. Werner Reschke, who recently said atheists and Muslims were unfit for public office because they don't understand "the nature of God," asked the panel if it was possible to go even bigger: Why not just bring forced Christian prayers back into public schools?

He wondered if the Supreme Court could overturn the 1963 Supreme Court ruling in *Abington School District v. Schempp*, which ended recitations of the Lord's Prayer in public schools. Reschke called it a "watershed" ruling that ushered in a "secular society" and that "everything fell from there"... as if society began failing after Christian prayer in school became optional instead of mandatory.

Krause was all on board. So were the other panelists. One of them even suggested the best strategy to use: Push these kinds of bills in multiple states, all at once, in order to make it harder for church/state separation groups to fight them in the courts.

(Continued on Page 7)

"I think you can see a light at the end of that tunnel," Krause assured the audience. "You just got to get the cases up there. It's got to be the right ones with the right fact patterns, but with this court—especially with the tests that they're promulgating—I absolutely think you can unwind that at some point."

"With the history and traditions test, all is possible at this point," agreed fellow panelist Richard Mast of Liberty Counsel. "All can be questioned based on this current court and this makeup, so I encourage legislators where you have the majority, be aggressive. ... This new court and a return to a history and traditions test calls everything bad into question."

Mast then encouraged the state legislators present to launch a blitz of right-wing church-state legislation to overwhelm the opposition.

"I cannot express enough how important it is to have concerted efforts around the country where you're all running similar bills so they cannot using the Alinsky tactic of isolate, polarize, and destroy one individual crazy senator or representative," he said, "You've got our side of the issue [creating] a diffuse target that they cannot laser in on and zero in on and it causes them to have to expend resources in a broad swath where we can push things through in one or two states and then advance these majority and historic and traditional positions."

What these men are suggesting, of course, isn't just a reversal of long-standing precedent. It's an unwinding of the basic principles of the Constitution. They want to undo the First Amendment in order to cater to their theocratic whims.

But their strategy isn't coming out of nowhere. The conservatives on the Supreme Court have said that if something that promotes Christianity—like, say, a giant cross on public property—wasn't challenged in the past, there can be a case made to defend it in the name of "tradition." (That may be why Louisiana Gov. Jeff Landry just signed a blatantly unconstitutional bill to force Ten Commandments displays in every public school classroom. Might as well get sued and appeal all the way to SCOTUS, where the most radical members could create reasons to justify the law.)

Several decades ago, and long before that, Christianity was the only game in town when it came to religion. There are many reasons for that, including a lack of diversity as well as scientific ignorance. But on that basis, these legislators and lawyers now say, they could push their religion back into public schools by appealing to the fact that it was once the only game in town. If we did it then, why not now? It's what the Founders would have wanted!

They don't give a damn about anyone who's not a Christian. They would never accept a different religion or non-religion being shoved in their faces in a similar way, but they're eager to use their power to force their faith onto everyone else.

That's Christian Nationalism for you.

They know people aren't choosing Christianity on their own and that organized religion becomes less popular every year. So instead of trying to make a case for faith, they're trying to mandate it before others can fight back.

To what end? What will be better if they got their way? Nothing. Their dream solution would fix none of the problems that exist, many of which are exacerbated by these very people. They want more guns in society, they don't care about climate change, they reject the scientific efficacy of vaccines, they take money out of public schools, etc. Their "solution" to damn near everything is to ignore the data and make everything worse.

And now they want to add more Jesus to the mix. As if that's ever helped.

The same people who complain about rising antisemitism want nothing more than to force Jesus upon Jewish students. The same people who pretend to be defenders of the Constitution have no respect for religious freedom.

Unfortunately, thanks to apathetic voters who stay home on Election Day, amoral conservatives who always find ways to justify supporting anti-democratic Republicans, and self-important progressives who refuse to vote for Democrats who aren't perfect enough, the Supreme Court has been handed over to conservatives hand-picked by the Federalist Society.

These Christian supremacists know that if they can just get their pet issues in front of their pet justices, the facts won't matter. Neither will the First Amendment. The outcome is guaranteed because the majority of justices, like them, are more interested in elevating Christianity than respecting the foundations of our country.

Capital District Humanist Society, Inc. PO Box 11209, Loudonville, NY 12211-0209
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Visit us on the web at humanistsociety.net

The Capital District Humanist Society (CDHS) is an independent, non-profit (and non-prophet), non-partisan and strictly non-religious educational and social organization for those who share humanist values: commitment to education, rational and free inquiry, democracy, social concerns and fellowship. CDHS is affiliated with the four major humanist organizations - the American Humanist Association (AHA), the Council for Secular Humanism (CSH), the Secular Coalition for America (SCA) and the Humanists International (HI).

There are five types of CDHS member support: Individual, \$50/yr.; Family, \$80/yr.; Sustaining, \$100/yr.; Patron, \$150/yr.; and Lifetime Member, one contribution of \$1000 or more.

Members receive our publication, *The Humanist Monthly*, and vote each September on the make-up of the governing Executive Council. Members are eligible for election to the Executive Council and may also serve as appointed officials. Members are welcome to attend Executive Council meetings.

The IRS recognizes CDHS as a tax-exempt organization under Section 501(c)(3) of the Internal Revenue Code. Therefore, all donations, both cash and materials with established "fair market value", qualify as charitable contributions for income tax purposes.

Donations are gratefully accepted to help speed our growth. CDHS is a tax-exempt 501(c)(3) organization under the IRS Code. Financial disclosure information and our annual report are available upon request.

If you know of someone who may be interested in CDHS, please pass this newsletter along or give us the name; we will send a sample copy or two with no obligation.

We value your input. In the best humanist tradition, CDHS has no rigid picture of itself. We ask you to join us, not follow us. What activities and services would you like CDHS to provide its members? Send us your suggestions, questions, and comments.



CDHS

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FIRST CLASS

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All this information will be included in our Directory, which is distributed to members only, unless you request otherwise by checking and signing here: ☐ I do not want to be listed in the CDHS Member Directory _____

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Annual Payment **Date** ____/____/____

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| <input type="checkbox"/> Life Member | one-time contribution of \$1000 or more | _____ |
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