

PIQUE

Newsletter of the Secular Humanist Society of New York

February 2, 2021

Now that it seems we can glimpse the light at the end of the Covid-19 tunnel, should we commemorate our year-long horror show, and if so, how? Your opinion, please. Also herein, should we take Christian Nationalism seriously or very seriously, and should we give our modern-day “malefactors of great wealth” an ethical pass? We examine the hexagonal philosophy of one of our own, offer pandemic poems 100 years apart, tip our collective hat to our new Secretary of State, and call on his boss to remember The Wall. But first, let’s count our – not “blessings” – our very good luck. – JR

25 THINGS THAT ARE BETTER ALREADY

Jennifer Rubin

(Excerpted – and reorganized – from “50 Things That Are Better Already”, *washingtonpost.com*, 1/25/2021)

President Biden has completed just two weeks in office, but already there is much to celebrate. Let’s count 25 of the ways:

1. You can ignore Twitter
2. Manners are in, bullying is out
3. You feel calmer after hearing the president
4. The White House briefing room is not an Orwellian nightmare of lies
5. We are now confronting white domestic terrorism
6. We’re not paying for golf trips
7. No more work-free presidential “executive time”
8. There are no presidential relatives in government
9. Qualified nominees have been selected for senior spots
10. Not one word from presidential children
11. We’re tougher on Russian human rights abuses
12. We get readouts of sane conversations between the president and foreign leaders
13. Quality entertainers want to perform at the White House
14. We have seen the president’s tax records
15. We have a national covid-19 plan
16. Anthony S. Fauci is liberated, and even looks younger
17. Fauci, not the president, briefs on science and vaccines
18. Masks and social distancing are in in the White House
19. No fawning over the president by his subordinates
20. The president takes daily intelligence briefings
21. Andrew Jackson is out of the Oval, Ben Franklin is in
22. Voice of America is back in the hands of real journalists
23. We get memes about Bernie Sanders, not crowd size
24. We are back in the Paris climate accord and the WHO
25. We have first dogs

YOUR OPINION, PLEASE

Do you support the idea of a “national day of remembrance” in March for Covid-19 victims? How should the first anniversary of Covid be noted? Your opinions/ideas to editor@shsny.org, please.

MY ATHEISM AND MY HUMANISM

David Orenstein

The six philosophical corners (a hexagon naturally) to both my atheism and my humanist reliance on material rationalism I think comes down to the following quotes:

1. “The simplest explanation is usually the right one.”
– William of Ockham, 1347
2. “Is God willing to prevent evil, but not able? Then he is not omnipotent.
Is he able, but not willing? Then he is malevolent.
Is he both able and willing? Then whence cometh evil?
Is he neither able nor willing? Then why call him God?”
– David Hume, 1779, citing Epicurus
3. “If ignorance of nature gave birth to gods, knowledge of nature is made for their destruction.” – Percy Shelley, 1811
4. “Ignorance more frequently begets confidence than does knowledge. It is those who know little, not those who know much, who positively assert that this or that problem will never be solved by science.” – Charles Darwin, 1871
5. “[Science] is not perfect. It can be misused. It is only a tool. But it is by far the best tool we have, self-correcting, ongoing, applicable to everything. It has two rules. First: there are no sacred truths; all assumptions must be critically examined; arguments from authority are worthless. Second: whatever is inconsistent with the facts must be discarded or revised.” – Carl Sagan, 1985
6. “That which can be asserted without evidence, can be dismissed without evidence.” – Christopher Hitchens, 2007

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NO PRICE TAG ON ERASING SINS

David Rafferty

(Reprinted from Greenwich (CT) Time, 1/1/2021)

How much money does it take to wipe away sin? Tithing is the classic, fixed-rate example. Set aside 10 percent of what you have for the church and you're on your way to being good with God.

Historically though, there's usually a sliding penance scale based on your ability to pay. The Crusades weren't going to fund themselves, so medieval indulgences didn't come cheap. But that was long ago, and while dukes and barons securing indulgences as an E-Z Pass to heaven may no longer be a thing, our current corporate aristocracy using blood money to wash away their misdeeds is still a very real thing.

I mean, right here in our backyard the Sackler family, founders of Purdue Pharma, have been profiting for years from the death and despair of millions hooked on the opioids they make and market. We'll never really know what the Sacklers think when they reflect on the shattered lives their products contribute to, but years of multi-million dollar donations to museums, hospitals and other charities have, until recently, shielded them from needing to think too much about it. As the opioid crisis has become impossible to ignore, it's also become harder for the family to hide behind their generosity. Many of those noble institutions have now decided that both the Sackler name and check-book are no longer welcome.

Similarly, few individuals in the last century have tried to balance the corporate and political horrors they inflict on America with self-serving charitable donations like industrialists David and Charles Koch. So it should be no surprise that when David died, he was notoriously eulogized by writer Charles Pierce, saying, "Every malignancy currently afflicting us can be traced in one way or another into their wallets. ... I wouldn't care if they opened branches of the National Museum of Puppies and Rainbows in every congressional district in the United States. The Koch brothers financed the wrecking ball that is still doing damage."

President Teddy Roosevelt was unimpressed with the creation of the Rockefeller Foundation in 1909, saying, "No amount of charities in spending such fortunes can compensate in any way for the misconduct in acquiring them." Fast forward a hundred years and you can say the same thing about the Trump family and its associates, currently attempting to reintegrate into polite society. Their names should be as toxic as Sackler and we should never forget the destruction they brought down on this country.

Meanwhile, one of the Trump family's biggest cheerleaders made news in Connecticut this week when the local chapter of the Proud Boys extremist thugs tried their hand at using a good deed to wipe away their sins. Dipping into the standard fascism bait-and-switch playbook, members of this Connecticut terrorist cell announced via news release that they had conducted a winter coat drive and made donations to homeless shelters in and around Hartford.

Well, not only was this a surprise to the directors of the

shelters that were supposed to have received the donations, but they were pretty clear they wouldn't knowingly accept anything that could help legitimize terrorists.

"We wouldn't take anything from them if they called us," says one shelter director, while another left no room for misunderstanding when she said, "I would absolutely not accept a donation (from the Proud Boys), you do take a stand on certain things." Just like many of their fellow jihadists, the Boys went to great lengths in their news release to hide their names and faces, a necessary precaution when you're recognized primarily as "a violent street gang".

So while I was heartened to hear about the principled stand the shelters were taking, my next thought was ... We have a Proud Boys cell in Connecticut?

Then I remembered the screaming and cursing coming from the Trump caravans that rumbled through Greenwich last fall. The contempt and venom shown toward peaceful progressive protests in town. The sometimes terrible and shocking things we periodically hear from our Greenwich neighbors in person, in official settings, on social media and I think, sure, it can happen here.

Good people have to, as the shelter director says, take a stand on certain things, because if we don't, hate wins.

DON'T THANK ME

David Graeber

(From Debt: The First 5,000 Years, excerpted on *delanceyplace.com*, 9/4/2020)

The supposedly virtuous act of giving is often instead an act meant to create an obligation, an act whereby the giver measures himself against the receiver and requires a repayment, even if that repayment is gratitude:

[Here] are the words of an actual hunter-gatherer – an Inuit from Greenland made famous in the Danish writer Peter Freuchen's *Book of the Eskimo*. Freuchen tells how one day, after coming home hungry from an unsuccessful walrus-hunting expedition, he found one of the successful hunters dropping off several hundred pounds of meat [for him]. He thanked him profusely. The man objected indignantly:

"Up in our country we are human!" said the hunter. "And since we are human we help each other. We don't like to hear anybody say thanks for that. What I get today you may get tomorrow. Up here we say that by gifts one makes slaves and by whips one makes dogs."

The last line is something of an anthropological classic, and similar statements about the refusal to calculate credits and debits can be found through the anthropological literature on egalitarian hunting societies.

Rather than seeing himself as human because he could make economic calculations, the hunter insisted that being truly human meant refusing to make such calculations, refusing to measure or remember who had given what to whom, for the precise reason that doing so would inevitably create a world where we began "comparing power with power, measuring, calculating" and reducing each other to slaves or dogs through debt.

PROTESTANTISM AND WHITE SUPREMACY

Tiffany Puet

(Excerpted from "Protestantism's troubling history with white supremacy in the US", *TheConversation.com*, 7/16/2020)

As the dominant religion in the U.S., Protestant Christianity's dominance has long been enmeshed with the racial dominance of whiteness – white supremacy.

From the Puritans to Thomas Jefferson and Benjamin Franklin, the early leaders of the United States were steeped in a racial ideology of a divinely ordained Anglo-Saxon heritage, a romanticized account of the ancestral and cultural roots of inhabitants of England. They believed they were building a new nation with a divine purpose, a "new Israel" with a twofold mission: racial and religious.

This ideology is symbolized in the seal Jefferson proposed for the new nation, which President John Adams described as depicting "the Children of Israel in the Wilderness, led by a Cloud by day, and a Pillar of Fire by night, and on the other Side Hengist and Horsa, the Saxon Chiefs, from whom We claim the Honour of being descended and whose Political Principles and Form of Government We have assumed".

This is part of an old, defining narrative of America as chosen by God, rooted in a white Anglo-Saxon heritage and exceptional in its devotion to values of liberty and individual rights – a narrative of American exceptionalism.

This narrative has also supported the notion that the ideal or "true" American citizen is essentially white and Protestant – a view that historians of Protestantism have noted was reflected in the pulpits of pre-Civil War America.

Notions linking "whiteness" to Protestantism were further entrenched in the second half of the 19th century, when immigrants from Ireland, Germany and Italy came to the U.S. bringing Catholicism with them.

These non-Protestant, non-Anglo immigrants were seen as "less white" than more established Anglo communities and were subject to significant discrimination.

Only after assimilation into Anglo cultural norms, especially speaking English, were they granted the social and economic privileges that came with "whiteness". Yet many continued to experience anti-Catholic discrimination.

And the U.S. continued to see other immigrant groups – Latino, Jewish, Asian and Middle Eastern – racialized, discriminated against and set as perpetual "foreigners" in contrast to the norm of the white Christian American.

The supposed superiority of white Protestantism, supported by interpretations of biblical texts, was for centuries used to justify the institution of slavery.

Biblical texts were also used to justify segregation and Jim Crow. Even the Ku Klux Klan rooted their ideology of white supremacy in Protestant theology and the Bible.

In the reasoning of many white Protestants, white dominance was not the consequence of a political and economic arrangement, but the will of God – the way things are supposed to be. As Kelly Baker, author of *The Gospel According to the Klan*, states: "Even liberal Protestant church-

es supported white supremacy. That seemed the natural order of things. Just as people used biblical texts to support slavery."

Such notions of race and religious superiority also combined in the forcing of Native American children into Christian boarding schools from the mid-19th century. The children were robbed of their families, cultures and religion under the rationale that they would benefit from the "civilizing influences" of Anglo Christian culture.

Today, rising rates of anti-Semitism and Islamophobia remind America that religious minorities continue to face a social and political climate of bias and discrimination that marginalizes them as foreign or "other".

The old narrative of Anglo-Saxon America continues to feed notions that a "real" American citizen is essentially white and Protestant. Sikhs are attacked and told "go back to your country". Buddhist temples are vandalized and mosques are denied building permits. Muslim community leaders are reportedly asked to sign "loyalty pledges" to verify their "American-ness".

Understanding religious difference in America requires a view of how the country has been shaped by racism. And interrogating racism in the U.S. requires a view of how it pervades social institutions, including religion.

"PATRIOT CHURCHES"

(From a *Center for Freethought Equality* release, 1/9/2021)

One key indication that the dangerous seeds of Christian nationalism Trump watered are continuing to grow this very moment is that a network of pro-Trump "Patriot Churches" is gaining traction across America – and shows no signs of slowing down.

Patriot Churches have a wide reach – so far they're in at least Washington, Tennessee, and Virginia. During their services, they pray against "communism and socialism and homosexuality and transgenderism and abortion". They call masks "face diapers" and admonish those who wear them to "trust the Lord with your health". They gather after services to watch pro-Trump propaganda films with animations of Jewish activists in KKK hoods. They're the epitome of the Christian nationalism that Trump has actively encouraged under his administration.

Patriot Churches and other Christian nationalist organizations will gain even more traction after their members can claim to be oppressed by a liberal government.

BELIEVE THEM WHEN THEY SAY

"THIS MEANS WAR"

Thomas B. Edsall

(Excerpted from "*The Capitol Insurrection Was as Christian Nationalist as It Gets*", *nytimes.com*, 1/28/2021)

It's impossible to understand the Jan. 6 assault on the Capitol without addressing the movement that has come to be known as Christian Nationalism.

Andrew L. Whitehead and Samuel L. Perry, professors of sociology at Indiana University-Purdue University

Indianapolis and the University of Oklahoma, describe Christian Nationalism in their book *Taking America Back for God*:

It includes assumptions of nativism, white supremacy, patriarchy and heteronormativity, along with divine sanction for authoritarian control and militarism. It is as ethnic and political as it is religious. Understood in this light, Christian nationalism contends that America has been and should always be distinctively "Christian" from top to bottom – in its self-identity, interpretations of its own history, sacred symbols, cherished values and public policies – and it aims to keep it this way.

In her recent book, *The Power Worshippers: Inside the Dangerous Rise of Religious Nationalism*, Katherine Stewart, a frequent contributor to these pages, does not mince words:

It is a political movement, and its ultimate goal is power. It does not seek to add another voice to America's pluralistic democracy, but to replace our foundational democratic principles and institutions with a state grounded on a particular version of Christianity, answering to what some adherents call a "biblical worldview" that also happens to serve the interests of its plutocratic funders and allied political leaders.

This, Stewart writes, "is not a 'culture war'. It is a political war over the future of democracy."

While much of the focus of coverage of the attack on the halls of the House and Senate was on the violence, the religious dimension went largely unnoted (although my colleagues Elizabeth Dias and Ruth Graham made the connection).

I asked Perry about the role of the religious right, and he replied by email: "The Capitol insurrection was as Christian nationalist as it gets." Perry elaborated:

Obviously the best evidence would be the use of sacred symbols during the insurrection such as the cross, Christian flag, Jesus saves sign, etc. But also the language of the prayers offered by the insurrectionists both outside and within the Capitol indicates the views of white Americans who obviously thought Jesus not only wanted them to violently storm the Capitol in order to take it back from the socialists, globalists, etc., but also believed God empowered their efforts, giving them victory.

Together, Perry continued, the evidence

... reflects a mind-set that clearly merges national power and divine authority, believing God demands American leadership be wrested from godless usurpers and entrusted to true patriots who must be willing to shed blood (their own and others') for God and country. Christian nationalism favors authoritarian control and what I call "good-guy violence" for the sake of maintaining a certain social order.

The conservative evangelical pastor Greg Locke, the founder of the Global Vision Bible Church in Mount Juliet, Tenn., epitomizes the mind-set Perry describes. In his 2020 book, *This Means War*, Locke writes, "We are one election away from losing everything we hold dear." The battle,

Locke continued, is "against everything evil and wicked in the world." It is

... a rallying of the troops of God's holy army. This is our day. This is our time. This means something for the Kingdom. As a matter of fact, THIS MEANS WAR.

Editor: At the end of this lengthy essay, Edsall concludes:

As members of the Christian right have become angrier and more adversarial, some to the point of violence, their decline from dominant to marginal status has bred a provocative resentment that is serving to spur the very secularization processes that so infuriates them.

JOE BIDEN: BUILD THIS WALL

Warren Blumenfeld

(Excerpted from "We Must Cement the Tattered Wall Separating Religion & Government" at thegoodmenproject.com, 1/24/2021)

While I respect President Joe Biden's decision to practice his Catholic faith, which he holds dear, I had hoped he and Vice President Kamala Harris might have set a new precedent by keeping religion out of their inaugural ceremonies – to begin to repair the torn and tattered wall of separation between religion and government. But this was not to be. ...

Whatever happened to the alleged wall separating religion and government? While the courts have attempted to reinforce this partition, our presidents have continually attempted to tear it down. ...

George W. Bush and other elected leaders have invoked their Christian faith as the foundation of their political ideology. While governor of Texas, Bush officially declared June 10, 2000 as "Jesus Day", and he advised all Texans "to follow Christ's example by performing good works in their communities and neighborhoods".

If the U.S. truly stands as a country dedicated to the concept of the separation of religion and government, as articulated by the First Amendment, why then do presidential inaugurals include "invocations" (supplications or prayers to God), and "benedictions" (a short prayer asking for divine assistance, blessings, and guidance given usually at the close of religious services)? ... And I will go even further: Why indeed does the government require the practice at presidential and other "swearing in" ceremonies of the placement of hands upon the Bibles (composed of the Jewish Bible and the Christian Testaments) and a swearing to the name of "almighty God".

(**Comment:** Here, in fact, the writer is in error – the U.S. government certainly does not require any Bible at any "swearing in" (or "affirming"), or any reference to any deity. – JR)

Furthermore, why do we hire chaplains to deliver prayers at the daily openings of Congressional sessions, all paid for by public tax dollars?

Many people who are asked to place their left hand on religious texts while raising their right hand to "tell the truth, the whole truth, and nothing but the truth, so help me God", are in this very act, committing perjury when they do

not either believe in a god or do not believe, understand, or follow the very books over which they are pledging. ...

Though nowhere in the U.S. Constitution does the phrase "separation of church and state" appear, it was originally drawn from a letter President Thomas Jefferson sent in 1802 to the Danbury (CT) Baptists Association.

Jefferson held deep concerns over the possibility of an erosion of the First Amendment's religious freedoms, as did "Father of the Constitution" James Madison. In his "Letter to Edward Livingston," July 10, 1822, Madison opined:

"Every new and successful example, therefore, of a perfect separation between the ecclesiastical and civil matters, is of importance; and I have no doubt that every new example will succeed, as every past one has done, in showing that religion and Government will both exist in greater purity the less they are mixed together." ...

Everyone in our country has the right to hold any, or no, religious beliefs as they consider appropriate to suit their lives. This is a basic constitutional right, and more importantly, a basic human right to which all are entitled. Many of the framers of the U.S. Constitution were aware of the dangers of entangling religion with governmental activities and public policy. In fact, though, how "separate" do religion and government now stand in the United States?

Rather than building a border wall between the U.S. and Mexico, we need, instead, to cement the wall between "ecclesiastical and civil matters ... [so] that religion and Government will both exist in greater purity the less they are mixed together."

ONE FOR OUR SIDE

At his swearing-in by Vice President Kamala Harris, our new Secretary Of State Antony Blinken took the oath of office on a copy of the U.S. Constitution, not a Bible.

READERS RESPOND

To the Editor: Thank you so much. I have been an avid reader of PIQUE since I first got an issue and sometimes its wisdom makes its way into my teaching. I hope you can imagine my applause and appreciation. Keep up the good work. – *Monty Worth & the Worth clan*

To the Editor: Donald Trump's impeachment trial, what is the point? The point is that we must expose as far as possible the evil this man and his supporters represent. The Trump administration was a close call, not only with fascism, but with catastrophic policy errors (think climate). While Trump's most ardent supporters will not change their minds, the less fanatic ones will.

On another front. If while engaged in committing a felony, one in that group kills somebody, the others, though they did not kill anyone themselves, are charged with what is referred to as felony murder. Hundreds of Trump supporters stormed the Capitol, damaging it, a felony. A police officer was killed. Ergo, the mob members should be charged with felony murder, Trump with inciting the defendants. – *Lawrence Shaw*

Then ...

QUARANTINE, 1918

Faith Shearin

There were towns
that knew about the flu before
it arrived; they had time to imagine the germs
on a stranger's skirts, to see how death
could be sealed in an envelope,
how a fever could bloom in the evening,
and take a life overnight.
A few villages, deep in the mountains,
posted guards on their roads,
and no one was allowed to come or go,
not even a grandmother carrying a cake;
no mail was accepted and all the words
and packages families sent
to one another went unopened,
unanswered. Trains were told
not to stop, so they glowed for a moment
before swaying
towards some other place. The food
at the corner store never came
from out of town and no one went
to see a distant auntie
or state fair. For awhile, the outside world
existed in imagination, in memory,
in books or suitcases, deep in closets.
There was nothing but the town itself,
hiding from what was possible,
and the children cutting dolls
from paper, their scissors sharp.

Now ...

PANDEMIC, 2021

(Editor: A pastiche poem for these times, especially for all you ex-English majors – count the references – posted on Facebook by Dorothy Kahn – JR)

I won't arise and go now, and go to Innisfree
I'll sanitize the doorknob and make a cup of tea.
I won't go down to the sea again, I won't go out at all,
I'll wander lonely as a cloud from the kitchen to the hall.
There's a green-eyed yellow monster to the north of
Kathmandu
But I shan't be seeing him just yet and nor, I think will you.
While the dawn comes up like thunder on the road to
Mandalay
I'll make my bit of supper and eat it off a tray.
I shall not speed my bonnie boat across the sea to Skye
Or take the rolling English road from Birmingham to Rye.
About the woodland, just right now, I am not free to go
To see the Keep Out posters or the cherry hung with snow,
And no, I won't be travelling much within the realms of
gold.
Or get to Milford Haven. All that's been put on hold.
Give me your hands, I shan't request, albeit we are friends
Nor come within a mile of you, until this shit show ends.

SHSNY CALENDAR: JANUARY – APRIL 2021

FICTION BOOK CLUB ONLINE

The SHSNY Fiction Book Club meets online via Zoom for the duration of our enforced isolation. Join the Zoom Meeting at <https://zoom.us/j/97467470190?pwd=dGdEbTkwV0pSRmZRWHYvajFoTXlrZz09>
Meeting ID: 974 6747 0190
Passcode: Read

TUESDAY, FEB 9, 7:30 pm **DRESSED FOR DEATH** Donna Leon

Commissario Guido Brunetti of the Venice police solves murders while navigating Italian society, politics and family life.

“[One of] the real charms of this series [is] the endearing character of Brunetti and his compassionate insights into the heart of Venice and the soul of its people.” – *The New York Times Book Review*
– Paperback & Kindle

TUES, MARCH 9, 7:30 pm **MR. BRIDGE** and/or **MRS. BRIDGE** Evan S. Connell

Mr. Bridge is a classic portrait of a man, a marriage, and the manners and mores of a particular social class in the first half of twentieth-century America.

Mrs. Bridge completes the group portrait of a family divided by loneliness, boredom, isolation, and sexual longing. – Paperback, Kindle

TUES, APRIL 13, 7:30 pm **THE ISLAND OF SEA WOMEN** Lisa See

The *NYTimes* best-seller is a “mesmerizing new historical novel”. – Paperback & Kindle

HUMANIST BOOK CLUB

Harry French will send the linking codes for the Zoom meetings. Send your address to: htfrench46@gmail.com
Meanwhile, do the reading ...

THURS, FEB 4, 7:00 pm **CASTE: THE ORIGINS OF OUR DISCONTENTS** Isabel Wilkerson

Pulitzer-winner Wilkerson’s portrait of an unseen phenomenon in America: a hidden caste system. A #1 *NYTimes* bestseller, long-listed for the National Book Award.

“An instant American classic, the keynote nonfiction book of the American century thus far.”

THURS, MARCH 4, 7:00 pm **A LOT OF PEOPLE ARE SAYING:**

The New Conspiracism and the Assault on Democracy Nancy L. Rosenblum and Russell Muirhead

Conspiracy theories are as old as politics. But conspiracists have introduced something new: conspiracy without theory. And the new conspiracism has moved from the fringes to the heart of government with Donald Trump. What is to be done about it?

THURS, APRIL 1, 7:00 pm **ON TYRANNY:** **Twenty Lessons from the Twentieth Century** Timothy Snyder

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HUMANIST HAPPY HOUR ONLINE

SUNDAY, JAN 31, 5:00 pm

Pour something, grab a snack, and join 15 or more humanists and rationalists for lively conversation in our SHSNY Happy Hour!

Zoom in at
<https://us02web.zoom.us/j/9806344432?pwd=c0NrNUoweDVGWWho2ditvYmJlEVjVGdz09>
Meeting ID: 980 634 4432
Passcode: SHSNy
Join by Skype for Business
<https://us02web.zoom.us/j/9806344432>

MONDAY MOVIES: MUSICALS!

Let’s have some fun, screening, talking about, and simply enjoying the best “all-singing, all-dancing” Hollywood (and other) classics. Rent ‘em on Amazon (\$3.99), watch, then Zoom in at ...
<https://zoom.us/j/92351454127?pwd=OVg5NnBaUFc4NWtLbHJlNW1vZlY1Zz09>
Meeting ID: 923 5145 4127
Passcode: watch

MONDAY, FEB 15, 8:00 pm **GUYS AND DOLLS**

Brando sings! (Oh, yeah, so does Sinatra.) Music by Frank Loesser to match the Damon Runyon style, direction by Joe Mankiewicz, and Stubby Kaye rocks the boat.

MONDAY, MARCH 1, 8:00 pm **MY FAIR LADY**

Maybe the best musical – stage and/or screen – ever made. Rex Harrison, Audrey Hepburn, Stanley Holloway, that Lerner & Loewe score, and eight Oscars, including Best Picture.