



KENNETH BRONSTEIN

PRESIDENT'S "SERMON"

What We're Doing to Change the World

--And Some of It Is Behind the Scenes

You probably don't know that besides our monthly lectures, Brunches, Meetups, discussion groups, street tabling, Cable TV shows, newsletters and weekly reminders of events, we at NYC Atheists are engaging in some behind-the-scenes activism that we call Atheist advocacy. What does that mean? If you look it up in Webster's dictionary, you'll find that an advocate is defined as 1) one that pleads the cause of another; *specif*: one that pleads the cause of another before a tribunal or a judicial court, and 2) one that defends or maintains a cause or proposal.

Some of our advocacy requires court action, but many cases can be handled simply and discretely. For example, we recently received a complaint about prayer meetings in the workplace from one of our members. He is employed by a city government agency, was recently promoted, and the promotion came with a one-year probation period, during which time his supervisor was to evaluate him. Alas, the supervisor was pressuring him to attend department prayer meetings held in a conference room on government property. Our member felt he could not complain because of possible retribution.

I contacted the Human Relations Department of that government agency and, without naming the employee—I merely said the problem was in their agency—I discretely pointed out that this is against the constitutional rights of American citizens. The Human Relations department subsequently issued an agency-wide directive and when I followed up with our member, he told me that the prayer meetings had ceased.

In another instance, we received a similar complaint about prayer in the workplace from a non-member. Here too, we contacted the Human Relations department of the employer, whose people were very cooperative and sent out an agency-wide directive. In both cases, it was

important that the complaint came from us, as a third-party advocate, so that the employee would not have the sensitive complaint on his record.

The Cable Guy

In a third instance, an NYCA member called me and told me that during the installation of cable service in her new apartment, she began to cry because her mother had recently died. The cable installer came to her, put his arm around her shoulder, and said, "Let us pray to Jesus our Savior." The member was shaken and appalled at the unwanted contact and presumptuous words. I contacted the cable company about the incident; they agreed it was improper and said they would issue a policy statement against such proselytizing.

In all three of these cases, we were successful in bringing to the attention of the employer, without taking further steps, the fact that religion does not belong in the workplace. However, had our tactics failed, we would have gone to the next step. Our general strategy with such complaints involves four progressively more stringent steps:

1. We try to resolve the situation with a simple phone call to the employer.
2. We send a letter of complaint on New York City Atheist stationery to the employer or government agency.
3. We send a legal action letter signed by our lawyer.
4. If none of the above work, we initiate legal action.

Going to the Mat

Most often, the first three steps result in a resolution because both employers and city agencies want to avoid litigation. However, in some cases, we find we must go to the mat with the offending agency or employer. There are three phases in pursuing litigation in such cases, often lengthy and cumbersome:

Cont. on page 2

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1. Phase One is Research to find out what laws are involved and what happened in previous court decisions on similar cases. Was the law broken in this case? If not, it becomes a lobbying issue to initiate or revise a law. If a law was broken, we move to Phase Two.

2. Phase Two is Discovery, or in-depth investigation of the details of this particular case. This is sometimes the most lengthy but essential part of a case.

3. Phase Three. The case is filed.

New Cases

We are currently in various stages of litigation, or supporting the complainant, in a number of cases, including the following:

* Chaplains in New York City government agencies, including the police department and the fire department. Do we really need chaplains in our law enforcement agencies, and to what purpose? One NYCA member, a retired police officer, is spearheading this effort, which is now in the Discovery stage.

* The display of the so-called Ground Zero “miracle” cross, which is actually two intersecting steel beams found by a construction laborer after the fall of the Twin Towers on 9/11. The laborer described his find as an “act of god.” The cross is now temporarily at St. Peter’s Roman Catholic Church on Barclay Street but there are efforts being made to put it back on Ground Zero. NYCA is opposed to the use of this cross as a memorial because it places a religious symbol on a public place and is discriminatory toward Jewish, Muslim, Atheist, Agnostic and Humanist victims of 9/11. NYCA is prepared to go instantly into Phase One mode as soon as there are efforts to move this so-called cross.

* We want the New York Catholic Archdiocese to reimburse the city of New York for expenses incurred in the Pope’s recent visit to the City. In Phase One research, the government has responded that it subsidized the Pope’s expenses because he is an “international figure.” Our strategy now is to push for reimbursement of the expenses incurred by the city for the Pope’s religious services in public places, such as Yankee Stadium. It is estimated that his services there, along with his other religion-related activities, cost the city millions in police protection alone.

* Water bill exemption for churches. Many taxpayers do not know that some non-profits and religious institutions get free water from the City. It is estimated that this costs the City some \$16 million in lost revenue. Since this is a law, this is a situation that we anticipate will require lobbying.

This is a partial list of our planned and early-stage “behind-the-scenes” legal cases. We encourage you to bring us any known situations of discrimination against atheists, or transgressions of government agencies or private employers, particularly if it brings religion into the workplace.

NYCA is in the forefront of activism for atheist freedoms and we need volunteers, we need legal aid, we need speakers and marchers, letter writers and researchers, to help with our work. Join us for what may be the most exciting period of the Atheist movement since Madalyn Murray succeeded in throwing prayer out of public schools. ☐

AUGUST 4, 2008 (Monday)

Atheists' Lifestyle Discussion Group

Group Leader: Dr. Nando Pelusi, Clinical
Psychologist



Dr. Nando Pelusi

Join Dr. Pelusi, contributing editor to PSYCHOLOGY TODAY, in discussions on how to live a more fulfilling Atheist / Secular life, handling uncomfortable situations, declaring your Atheism.

Location: Call Ken Bronstein (212-535-7425)
Must be a NYC Atheists Member to participate.

**ATHEISM IS A CONCLUSION
NOT A BELIEF**

**ATHEISM:
A NON-PROPHET ORGANIZATION**

NYC Atheists Blog
<http://nyc-atheists.org/blog/>

**This newsletter is published by
New York City Atheists Inc.
Publisher – Kenneth Bronstein
Editor – Jane Everhart**

The Strange, Puzzling Saga of Ellen Johnson

Or How The AA President Defied Her Board and 'Walked' Out of Her Job



By Jane Everhart

This is a story of Shakespearian proportions, with a modern-day Iago and Othello, a would-be Knight in Shining Armor, love, betrayal, a long-ago murder and—oh yes, a leaking roof. In the end, it's a tragedy, maybe not one with all those dead people lying around onstage at the final curtain—but with its own melodramatic *sine qua non*.

It is the story of a beautiful woman who was loved not wisely but too well. It is, in fact, the story of the beautiful, self-possessed Ellen Johnson, until recently the president of American Atheists (AA) and the caretaker of that organization since the murder of its founder, Madalyn Murray O'Hair, in 1995.



Ellen Johnson

Johnson presided over the AA's leaky roofed headquarters in Cranford, NJ for some 13 years, ran its annual convention, managed its magazines and other publications, represented Atheists in the media as well as on AA's weekly Cable TV show, raised money, solicited memberships, kept the accounts and gave speeches—all for very little pay (some say it was in the range of \$34K), with one fulltime assistant and one part-time assistant in the one-story warehouse-like AA headquarters in an industrial suburb of New Jersey.

Bill Moore's Freedom Walk

It was at the 2008 AA Convention in Minneapolis that Johnson announced the seemingly innocent event that would lead to her parting of ways with AA. Johnson told convention-goers that she would try to finish the 1963 attempted Freedom Walk of Bill Moore, an atheist U.S Post Office mail carrier, to deliver a letter that contained a plea for racial desegregation to the segregationist governor of Mississippi. Moore never completed his walk from Chattanooga, Tennessee to Jackson, Mississippi, because on the third day, he was ambushed near Gadsden, Alabama and killed with a single shot to the head.

You may well ask, what does this have to do with Atheism? A lot, it turns out. Bill Moore was a close friend and cohort of Madalyn Murray O'Hair, the founder of AA, a close enough friend that he slept at her house when he was in Baltimore, where Madalyn lived in the early 1960s. Madalyn encouraged Moore in what he called his "Freedom Walk" and helped him to prepare for it, even to the extent of choosing what messages were going to be on the signs he carried.

In her autobiography, *AN ATHEIST EPIC*, in which she has a whole chapter about Bill Moore, Madalyn wrote: "He introduced me to the writings of Albert Ellis... He was kind, he was happy, he was gentle. I think we all fell in love with him... We got into the damndest in-depth conversations that this world has ever heard. I thought he was a male Madalyn Murray; he thought I was a female Bill Moore."

Madalyn Grieved

Madalyn was devastated by Bill Moore's murder. In her autobiography, she describes how she learned of his death: "Bill [Murray, her son] was standing in the middle of the living room screaming at the top of his voice. He was as white as a sheet. 'Bill Moore's been shot...' The wail came out of Bill, 'He's dead!' Someone [who had argued with Moore earlier in a store] had driven past Bill Moore, parked the car on one side of the road, and as Bill had walked past, shot him through the head. He was killed instantly. The man's fight with Bill had been over atheism." Atheism, it appeared, had been the last straw for the killer of Bill Moore.

Moore was, in effect, the first Atheist martyr. Little did Madalyn know that she would someday meet the same fate. Or perhaps she suspected; atheism, as well as racism, was a civil rights issue, and in many ways it still is today. Though we now have a Black man running for president, polls show that, even today, few would vote for an atheist. For some reason, the bias against atheists has held on longer than against any other "ism."

It was in this context that Ellen Johnson announced in March to the conventioners in Minneapolis that she was going to attempt to finish Bill Moore's march to Mississippi to deliver his anti-racism letter. She also introduced to the audience three civil rights workers from the 1960s who had tried to continue Moore's walk back then and were jailed for the effort. Johnson

had located them and arranged for them to come to the convention.

A Cry From the Floor

But when Johnson announced at the convention that she was going to continue Moore's walk, a man's voice shouted from the audience: "Don't do it, Ellen, don't do it! You'll get hurt!" Bart Meltzer, Ellen Johnson's Significant Other and a board member of AA, rose from the audience, climbed to the stage and confronted her face to face in agitation.

Those in the audience weren't sure what to make of this scene. This writer, a witness to the incident, wondered whether it was a planned act to provoke interest in the walk. But no, it turned out that Bart Meltzer feared that Johnson, like Bill Moore, would, be killed. NYCA president Ken Bronstein tried to calm down Meltzer by assuring him that the South of today is very different than the South of the 1960s.

But Meltzer was not finished with his attempt to stop the Freedom Walk and to "save" Johnson. It's not clear exactly what happened next but it appears that Meltzer somehow persuaded some members of the AA Board of Directors that they should stop Ellen Johnson from doing the Freedom Walk by threatening to fire her. Thus, he became the Iago to the Board's Othello.

Fired on Conference Call

What is clear is that on or about April 30, a week into the Freedom Walk, the Board made a conference call to Ellen Johnson in Tennessee, in which the Board said that if she continued the Walk, she would be fired. Despite the Board's initial approval of the Walk as far back as 2007, they had subsequently wavered, citing the Board's "fiduciary liability," which presumably meant insurance coverage, and later was interpreted by some to mean responsibility for others who accompanied her or happened to be on the scene.

Johnson told the Board she was going to finish the Walk, no matter what. It was apparently a bit of a Mexican stand-off. But the Board, evidently on the spur of the moment, voted then and there on the conference call, and with a majority of the Board agreeing, the Board voted to dismiss Johnson in the middle of her Freedom Walk.

Nevertheless, Johnson continued her Freedom Walk. This writer watched with compassion (via computer photos) Johnson's progress through Southern towns. I knew Johnson had been "like a daughter" to Madalyn Murray O'Hair; there was no doubt in my mind that Madalyn would have cheered Ellen on in the Freedom Walk. In fact, I daresay Madalyn, had she lived, would have marched alongside Ellen, even with her walker. Madalyn would have waved her cane or her walker in every new town she entered.

I imagined Ellen grieving over the deaths of Madalyn, her son Jon Garth and her granddaughter Robin, all of whose bodies were found in a shallow grave in Texas some seven years after they were murdered. I imagined tears slipping down Ellen's cheeks as she walked those lonely southern country roads, I speculated that her Freedom Walk might be a kind of memorial for Madalyn and her family. I identified with Ellen's

sorrow and her grief and I saw her desire to finish Bill Moore's task as a tribute to Madalyn.

Atheists and Civil Rights

Arthur Brenner, who was Ellen's assistant manager at AA headquarters, told me that Ellen's primary goal was to honor Bill Moore as atheism's first martyr, and secondly, to show the world that atheists care about things like civil rights. "We Atheists are often accused of not being as moral as religious people, and Ellen wanted to demonstrate that Atheists do indeed care about the civil rights of all people," Brenner said.

After the Freedom Walk, Bart Meltzer wrote a *mea culpa* letter to the Board pleading for them to reinstate Ellen, confessing in a long, detailed letter posted on the AA blog that he was at fault in persuading the Board that they should threaten to fire Ellen if she went through with the Walk. In order to try to save Ellen's life, our would-be knight-in-shining-armor had, it appears, destroyed her career.

But the Board would not be budged, citing, among other things, that leaky roof in AA headquarters, apparently as evidence of Johnson's lack of attention to the important things of life. It soon became clear that there had been bad feelings and a lack of communication between the AA Board and its president for many years. Still, what had brought the matter to a head now? True, Bart Meltzer's cajoling the Board to threaten Ellen with dismissal no doubt put the idea in their heads. But this writer's concomitant theory is that with Atheist celebrity on the rise, and with people in Atheist-spokesperson positions gaining celebrity power and visibility, Johnson's caretaker position, ignored for more than a decade, was now being seen by the almost all-male AA Board in a new light as a power center and a valuable cachet.

What Remains After the Wreck

In the end, Johnson's dismissal still stands, though many AA members have written on the blogs that they will not renew their membership unless she is reinstated. Bart Meltzer has resigned as Board member and AA's head of state and regional operations. He is no longer a part of Ellen Johnson's life, she has told some people. The man who loved not wisely but too well has, in the end, lost his lady love.

Frank Zindler, a biblical scholar who lives in Ohio, has been appointed president pro tem until a new one is hired. Conrad Goeringer, a long time AA emeritus leader, has taken over the management of the New Jersey headquarters. The AA magazine is in shambles but that leaky roof is being fixed. Despite the Board's admonishments that everyone should "move on," and "things will get better," there seems to be an unshakeable sadness in the headquarters of our parental affiliate, AA.

And so, as the curtain falls, can we say farewell to our beautiful Desdemona, to our era of Camelot with her at the helm, to the guy who loved not wisely but too well, to the two Poloniuses who are taking our leading lady's role, and most of all, to that leaking roof, to which I say, Out, out, damned spot.

□

NYCA's Lifestyle Discussion Group Described by Psychologist

Dr. Nando Pelusi, who conducts NYCA's Lifestyle Discussion Group, was recently interviewed by Ruth N. Geller, the editor of Humanist Network News (HNN), a weekly e-zine published by the Institute for Humanist Studies. We present excerpts from the article below.

New York City Atheists Inc. provides a safe forum for its members to vent their frustrations and get support by sponsoring an "Atheist Lifestyle Discussion Group," currently attended by some 15 to 16 individuals, and growing. On the first Monday evening of each month, the group gathers in the apartment of NYC Atheist president Kenneth Bronstein to talk about their problems with work and family members and to listen for advice on how to deal with the thorny issues facing atheists and freethinkers in an overwhelmingly theistic society. "We found that a lot of people had problems that came from being raised in a religious household," says Bronstein. "There were common problems, such as telling your parents that you were an atheist, or difficulties at work."

The discussion group is free, but open only to NYC Atheist members. It has been up and running for about six months.

What was originally a support group morphed into a discussion group that focuses on how to handle the complicated situations that some atheists face. "Meetings are opened by asking, 'Is there anything anyone would like to discuss?'" says Bronstein. Although group members follow the philosophy of "whatever you say here stays here" in the tradition of 12 Step programs, Bronstein said that the comments are rarely that personal.

Led by Dr. Nando

While it is not a therapy group, it is led by a clinical psychologist, Nando Pelusi, Ph.D., who practices cognitive behavior therapy from a philosophical and evolutionary perspective. Dr. Pelusi also writes a regular column called "Neanderthink" on evolutionary psychology and therapy in the magazine *Psychology Today*. HNN recently interviewed Dr. Pelusi about his thoughts on psychology and atheists.

HNN: As a psychologist, how much pressure or stress do you feel that atheists feel living among a primarily theistic society? Do you see this manifesting in the issues your clients bring to your practice?

Dr. Pelusi: The effects of feeling marginalized are well known, and atheists are one of the most maligned and

misunderstood groups. First, we're not really a group, since we're as heterogeneous as the general population, and we're not all militant. I like a spirited debate, but on an individual level, I'm more interested in finding common ground than in talking people out of their untenable religious beliefs.

I've seen studies suggesting that religious people are happier, but I remain skeptical, because very religious people value group approval much more than does the average nonbeliever, so I suspect that atheists are more honest about reporting what they feel and believe. A paradox is that lying to oneself, "self-deception," may confer emotional benefits from an evolutionary standpoint, so if religious people get comfort by being included in the larger group, that's fine. However, the atheist requires more honest self analysis, and that may be a burden for some.

HNN: What function do you feel the "atheist lifestyle discussion group" performs? It is interesting that living in a huge metropolis such NYC, folks still feel the need for support around their beliefs. I can only imagine that the situation would be worse in smaller cities and rural areas.

Dr. Pelusi: This group is experimental, and it is still evolving, and each meeting has had a different tone and purpose. So far, the main function it serves is a meeting ground where individuals have sought feedback for some of their general frustrations; it is also a place where nonbelievers exchange ideas for solutions. Religious people have ready-made regular meetings with "fellowship," and "study groups," but atheists usually keep private and find little solace among groups, religious or otherwise.

HNN: You spent some time with the Jehovah's Witnesses as a child. What was that experience like and how did it shape your religious and non-religious beliefs?

Dr. Pelusi: My grandmother came from Italy with my mother and her sisters, and they knew no one, and spoke little English. The Jehovah's Witnesses were very friendly and brilliant at recruiting people and getting the recruiters to indoctrinate new people--so I grew up within that framework. I was raised mostly by Witnesses and their friends, although I never got baptized. Mostly, they were very nice people, but when it came to the slightest hint of questioning any premise they grew increasingly vague and scrambled to find some scripture somewhere to amorously answer any questions.

After puberty, I got dissatisfied, but it was difficult to extricate myself at first, because I grew up with crazy stories of demons, a tempting Satan, a God who loved me but was very judgmental and angry at times, the conflicting stories of Jesus, the pressures to not be part of "The World," and the looming destruction of Armageddon. It's quite a story, and from a psychological point of view, quite gripping, since it involves the most basic human impulses: Survival, danger, fear of group disapproval, in-group/out-group, struggle, and sacrifice.

One benefit of getting out of the Witnesses is seeing that belief systems are subtle and interlocking, and hard to change. It's one reason I'm a psychologist, and a cognitive-behavioral one at that: I deal with people's deeply held convictions and try to establish guidelines for beliefs, including the scientific method, falsifiability and logic.

HNN: Are you finding that atheists are primarily angry about the imposition of religion in their lives, or depressed, frustrated, etc.? How do you help them handle their anger and deal with their other emotions?

Dr. Pelusi: I work to get people to quit blaming others,

even when others are deliberately frustrating you. Atheists have bad PR in this country, and Ken (Bronstein), Jane (Everhart), and others organizing this group are trying to get the word out about the pitfalls of religiosity and the liberation that comes from disbelief in the eyeball in the sky.

Coming Out as Atheist

HNN: Any practical tips on "coming out" at work or to your family?

Dr. Pelusi: In general, I'd recommend working on overcoming a fear of conflict. Some conflict can be good! Other people may get hostile, or rejecting, but you don't have to. The key thing to remember is that you can stand it, and that debate often clarifies your own thinking. Lively and friendly debate can sharpen your ideas about what exactly is wrong with (a) the other person's proposition, but most importantly, (b) your own! I'm actually one of the few people now at airports who have a ball debating anyone with a religious pamphlet!

Come meet Dr. Pelusi at our monthly Lifestyle Discussion group. □

New NYCA Meet-Ups a Smashing Success

NYCA's idea of choosing interesting new leaders for our monthly meet-ups proved to be such a smashing success with the debut of the handsome, charismatic Nathaniel ("Natty") Adams in June that it inspired this review of Natty's skillfulness, posted on the NYC Atheists blog by Michael Dorian, our blogmaster and next-in-line to host the meet-up.

"With the ever-dapper Natty Adams at the helm, the June monthly NYCA meet-up at the Stone Creek Lounge was the most spirited and well-attended group we've witnessed in a while," wrote Dorian.

"More than 40 (maybe 50) folks of all ages, genders, stripes, and sexual persuasions turned out to drink and discuss quite a hot topic brought to us by the suave and I dare say debonair Adams, who had us roll this question across our intellectual palates: How do you react in social situations to people who profess a belief in the god/the supernatural?"

"Well, it was like opening a can of tuna in a feline factory. The fur flew, hair stood on end, people's proverbial tails puffed, and there was even some

figurative hissing and clawing. The responses to this politely "provocative" question ranged from: we need to build bridges with the believers to we should practice diplomatic politics to why bother with the godlovers when we ought to slam the door of tolerance in their faces.

"It was a well-mannered cat fight without the cats. If you weren't there, you missed some very thoughtful exchanges about ethical obligations, activism, objectivism, Buddhism, tribalism, capitalism, violence, war, and human nature. It was atheists at their passionate, persuasive and comical best.

"Monsieur Adams was asked to come back and host again next month. After seeing his seersucker jacket, Yves-St. Laurent tie, cuff linked shirt, and white straw fedora, I don't know if I'm more curious about what he will bring up for a topic next time or what he will wear... In any case, it should be another splendid evening."

Ed. Note: This month, our Meet-up leader will be none other than the writer of this review, Michael Dorian, whose own colorful wit and sharpness are widely anticipated.

No god – No problem

UPCOMING AUGUST EVENTS

AUGUST 9. 16, 23, 2008 (SAT.) 10 AM- 6 PM
NYCA STREET TABLING

Where: Columbus Circle
Front of Time Warner Building-Broadway (59/60)

Shift one: 10:00 A.M. - 1:00 P.M.
Shift two: 1:00 P.M. - 6:00 P.M.

Great time to meet the public - Wonderful
experience

AUGUST 10, 2008 (Sunday) 12:00 PM
NYCA Brunch, Speaker, Book Club, Library

WHERE: Kennedy's Restaurant
327 West 57th St. (8th/9th Ave.)
COST: \$20 (includes brunch, one drink, tax, tip)

Speaker: Rook Hawkins



Rook Hawkins is a historian of the Bible, the ancient Near East, and the Hellenistic and Roman periods. He is also co-founder of the internet radio show, the Rational Response Squad, and hosts his own show on history called Rook's Nook. He is currently editing a book of collected scholar's essays for publication in an academic series and writing a second book on the creation of the figure of Jesus.

Subject: *Spoken by the Prophets: How Interpretation of Jewish Scripture Created the Character of Jesus.*

Hawkins will discuss the conflict between historical Jesus scholarship versus the use of literary criticism and how a better, more probable explanation can be given for the existence of the legend of Jesus. Offering a new interpretation of the Gospels, Hawkins will explain how the Gospels are not representations of a unique form of Greco-Judaic biography that came about *sui generis*; instead, the Gospels better express the genre of the Jewish Fiction novel. Hawkins will show this by presenting

cases in the Gospel narratives where literary allusions take place not only between the Gospels and the Old Testament, but between the Gospels and Greco-Roman literature. The question of 'why' fictions were written, 'where' the character of Jesus fits in, and 'why' this genre strains the case for a historical Jesus will all be discussed.

Book Club / Library

After brunch, we move to the NYCA Library located on East 79th Street.

We continue discussing Christopher Hitchens' *god is not Great*, Chapter 10: "The Tawdriness of the Miraculous and the Decline of Hell."

Need not have read the assignment to participate.

AUGUST 19, 2008 (Tuesday) 7:00 PM
NYC Atheists Meetup

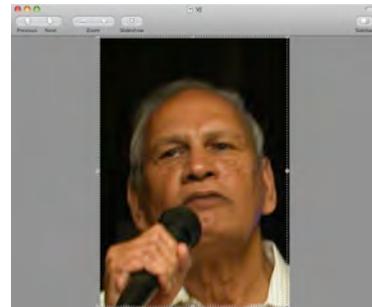
Location: Stone Creek Bar and Lounge
140 East 27th St. (3rd/Lex)

If you are into lively discussions, interesting people, provocative ideas, challenging conversation; if you like people who make you think and let you talk, if you'd like to get to know your fellow atheists better, what they're really like with no pretensions, no censorship, no affectations, this is the place for you.

Cost: Free (cash food and bar)

Register: <http://atheists.meetup.com>

PROUD TO BE AN ATHEIST



Dr. Vijayam Gora, Director of the Atheists Center (India)
Speaker at our July 13, 2008 Brunch

UPCOMING EVENTS AND MEETINGS

AUGUST 2008

Aug. 2*	Sat. .	10AM-6PM	NYCA Street Tabling
Aug. 4**	Mon.	7:00 PM	NYCA Lifestyle Discussion Group
Aug. 9*	Sat. .	10AM-6PM	NYCA Street Tabling
Aug. 10***	Sun.	12:00 PM	NYCA Brunch/Book Club/Library
Aug. 16*	Sat. .	10AM-6PM	NYCA Street Tabling
Aug. 19****	Tue.	7:00 PM	NYCA Meet-Up and Discussion
Aug. 23*	Sat. .	10AM-6PM	NYCA Street Tabling

SEPTEMBER 2008

Sept. 6*	Sat. .	10AM-6PM	NYCA Street Tabling
Sept. 13*	Sat. .	10AM-6PM	NYCA Street Tabling
Sept. 14***	Sun.	12:00 PM	NYCA Brunch/Book Club/Library
Sept. 20*	Sat. .	10AM-6PM	NYCA Street Tabling
Sept. 23****	Tue.	7:00 PM	NYCA Meet-Up and Discussion
Sept. 25*****	Thur.	6:30 PM	NYCA Monthly meeting
Sept. 27*	Sat. .	10AM-6PM	NYCA Street Tabling

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* Columbus Circle – Front of Time Warner Building – Broadway (59/60)

** Location: Call Ken Bronstein 212-535-7425

*** Kennedy's Restaurant – 327 West 57th St. (8th/9th) – Rear Room

**** Stone Creek Bar and Lounge – 140 East 27th St. (3rd/Lex)

***** SLC Conference Center–352 Seventh Ave./16th Floor-(29/30th St.)

WEDNESDAYS

THIS WEEKIN ATHEISM

6:30 PM (Manhattan Cable # 57)
Live Streaming: WWW.MNN.ORG

THURSDAYS

NYC ATHEISTS CABLE SHOW

7:00 PM (Manhattan Cable # 67)
Live Streaming: WWW.MNN.ORG

THURSDAYS

ATHEISTS BOOK CLUB

7:30 PM (Manhattan Cable # 67)
Live Streaming: WWW.MNN.ORG

NYCA
Cooper Station
P.O. Box 93
NY, NY 10276-0093

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