

The official newsletter of  
Fellowship of Reason, Inc.



## In the Company of Friends

By  
Martin L. Cowen III

"A human being is by nature a political animal." Aristotle's *Politics* (1253a1-3)

My friend recently shared with me an article entitled "In God's Name" appearing in *The Economist* (11-1-07). The article asserts, "Religion will play a big role in this century's politics." The impression I came away with is that religion is extremely widespread and diverse in content. Billions of people are bound, some fanatically, to their dogmas. A part of human nature is, I think, a need to be bound to some larger group. This "need to be bound" is part of Aristotle's meaning when he asserts, "a human being is by nature a political animal."

Many members of the Fellowship of Reason, though, are not so bound. I wonder, why? From almost a decade of experience with many members of the Fellowship of Reason (with some members almost two decades), I have a few ideas about us.

Consider the occupations of some of our members. Many computer and information technology people are members. Scientists, engineers, and architects are members. Doctors and lawyers are members. Writers are members. Business people and entrepreneurs are members.

Consider the extraordinary interest of our members in matters of the mind. Books clubs, movie clubs, philosophy clubs, and music clubs are among our many activities.

Consider the intelligence level of all of

our members. We have a number of geniuses and every one of our members is very intelligent.

Given the nature of our members, I believe that a reason we do not belong to larger groups or mass movements, like religions, is that our minds will not permit it. Given our high level of intelligence, we cannot accept the dogma of any faith or mass movement. In other words, our intelligence sets us apart.

I suspect that the claim that our members have a high level of intelligence makes some of my readers feel uncomfortable. Such a claim lacks modesty and modesty is a virtue. The absence of modesty must be a vice. Sometimes, though, in order to get at a truth, one must be frank and, if necessary, immodest. Intelligent people have always been set apart from the crowd. A practical, intelligent person will downplay, and avoid asserting, the fact of her superior intelligence. In this essay, I dare to be immodest and impractical.

I know from years of conversation with members of the Fellowship of Reason that most of us are completely comfortable not agreeing with one another on various issues. The mental state, I infer and introspect, looks something like this: "I, Dan, think Martin is completely mistaken on the idea X. I, Dan, am completely comfortable with my view of the idea X." Martin's view is the exact reciprocal: "I, Martin, think Dan is completely mistaken on the idea X. I, Martin, am completely comfortable

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## In the Company of Friends (continued from page 1)

with my view of the idea X." Whatever "X" may be.

My own experience for some 30 years of adult life prior to the Fellowship of Reason is one of not agreeing with almost everyone on most issues, metaphysical, epistemological, ethical, political and aesthetic. An ideological disconnect from almost everyone is a lonely state, indeed. Among our members my level of connection (as opposed to disconnection) is remarkably higher than prior to my membership in the Fellowship of Reason. My inference is that this is true of others in our group, but not all others. I know that some of our members, unlike me, have always been vitally connected with others, to their credit.

My point, though, is that from a lifetime of practice I am and, I infer, we are unusually comfortable with being the only person in the room holding a particular opinion, nontheism, for instance.

I and, I infer, we are comfortable being alone or almost alone in our opinions.

High intelligence, however, cannot be the only factor that keeps us from being members of larger groups or mass movements, like religions. A great many religious people are very intelligent. Though, I wonder how many geniuses are authentically religious.

What explains the highly intelligent religious person? Actual experience, practicality, and human nature come to mind as three possible explanations.

As an explanation for religiosity, actual experience is the best. If God came to speak with me, as He did to Moses when He appeared as a burning bush, I would believe. I doubt, though, that many intelligent religious persons claim this oh-so-vivid level of personal experience. The more likely experience is the well-documented aesthetic experience called by various names such as the "Oceanic experience", the "Mystical experience", or the feeling of being "One with the Universe". My interpretation of this experience is that it is an aesthetic

experience of the whole universe. The experience is true. People actually have it. If a highly intelligent person mislabels it as an experience of God, he might be permitted this error. Were he to infer an elaborate moral system from his private "Oceanic experience", he would not be forgiven.

As an explanation for religiosity, practicality is the most venal. Just as hiding one's intelligence has practical value, hiding one's nontheism has practical value. Pretending to be religious, one gains access to the Boy Scouts and to tens of thousands of friendly religious communities.

Related to practicality is human nature as an explanation for religiosity. My main theme in this essay is that human beings are by nature social (political) animals. We have no choice. We are by nature, that is, of necessity, social. In fact, the main social groups are religious. In order to participate in our human nature, we must join a group and for most people the only available groups are religious.

So I conclude that I am and, I infer, we are set apart from our six billion human brethren by our high intelligence and (1) our lack of religious experience (or a correct interpretation of an aesthetic appreciation of the whole), (2) our impracticality, and (3) our willingness to struggle against our human nature that strongly inclines us to be members of larger groups or mass movements, like religions.

In the first part of this essay, just concluded, I state why we are not bound to larger groups or mass movements, like religions. In the second part of this essay, I state why we ought to be bound. In the third and final part, I state how we might be bound, not to larger groups or mass movements, like religions, but to a moral community.

We cannot help being members of society and we are. Most of us vote. Most of us work in our market economy. All of us have acquaintances and business relationships. So, perforce, we are

### About the name "The Eudaimonist"

A eudaimonist (pronounced "yoo-DIE-mon-ist") is one who believes that the highest ethical goal is individual happiness and personal well-being. The term is derived from the ancient Greek word eudaimonia, which means, roughly, "well-being."

### Disclaimer

The opinions expressed in the columns appearing in this newsletter are those of the author and not necessarily the views of the organization. The Fellowship of Reason, Inc speaks only through its Articles of Incorporation, the Bylaws, and the actions taken by the Board of Trustees as a board and recorded in the minutes of the corporation.

**Fellowship of Reason, Inc.****Mission Statement**

The Fellowship of Reason® is dedicated to the personal flourishing of our members through reason.

**Fellowship of Reason, Inc.** is a Georgia nonprofit corporation and a tax-exempt 501(c)(3) corporation

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## FOR Merchandise

The mug you have to have.

FOR coffee. FOR tea. FOR a friend.

Mugs are \$6 each or 2 for \$10.

FOR Polo Shirts and T-shirts are also available. Members Price is \$25 for Polo Shirts and \$15 for T-Shirts.

Prices include domestic shipping, inquire for international shipping.

Contact us at any FOR function (see page 9)

Questions? info@fellowshipofreason.com.



## In the Company of Friends (continued from page 2)

participants in society. In this way, we fulfill Aristotle's definition that "a human being is by nature a political animal".

What had been missing, prior to the Fellowship of Reason in my own case, and, I infer, in at least the case of some others, is a level of interpersonal contact that is not present among fellow voters, fellow workers, acquaintances, and business associates. What had been missing is a higher level of intimacy than is possible with these other groups.

That which I lacked and, I infer, at least some others lacked were friends with whom to share pleasures and pains, with whom I might engage in serious discussion, and about whom I might care and who would care about me.

I have noticed that the pleasure of opera is greatly enhanced for me when shared with others of my friends who are enthusiastic about opera, too. The same is true of the pleasures of movie watching, theater or concert going, jogging or hiking, reading a book for group discussion or listening to a lecture. Even food and drink are of immensely greater pleasure when shared with the right people.

Having dozens of friends who are members of the Fellowship of Reason has

exposed me to life experiences, good and bad, that I might never have had. Many of those experiences have been painful. I have observed that others have had their minds eased or their pains diminished or better understood by sharing them with me or others in our group. I conclude that when difficulty or even disaster strikes, having wonderful friends to go to for solace or advice or even just to listen is a great blessing. On the other hand, the sharing of success, my own or that of my friends is a great pleasure.

Gossip is a bad word. But, continuing with my undertaking to be both immodest and impractical in this essay, I must confess that I am a gossip. By this I mean that I enjoy and participate in conversations about my friends who are absent at the time of the discussion. I hasten to add that the conversations about my friends are always benevolent with the intention of working through a widely known difficulty that the friend is presently suffering. Having a group of friends who actually care enough about me to talk about me and my problems with me or in my absence is a marvelous advantage. I have others actually working on my problems for me!

All of the advantages of having a close group of friends that I have mentioned

## In the Company of Friends (continued from page 3)

(sharing pleasures and pains, and working on my problems in my absence) are matters of the mind. It is as if my consciousness is shared by others. It is as if I am a part of a wider consciousness, which is the consciousness of all of my friends with whom I share my pleasures and pains.

Therefore, I conclude, it is good to be bound to a community. It is good to be in the company of friends.

In this third and final part of the essay, I would like to suggest how it is we might be bound to a community. Earlier, I alluded to my personal alienation from others for years prior to the Fellowship of Reason, stating that I disagreed “with almost everyone on most issues, metaphysical, epistemological, ethical, political and aesthetic”.

Clearly, I disagreed with everyone else’s philosophy, those five categories being the traditional divisions of philosophy.

My metaphysics holds that only this world exists. Everyone else believed that a supernatural world existed inhabited by a super being resembling a super man, his or her God, of course.

My epistemology holds that the world that exists independently of me and is accessible by my five senses. Everyone else believed that there were some special humans, prophets, who had access to a supernatural world by some special sense.

My ethics holds that a human being is morally entitled to strive to sustain his own life and values. Everyone else believed that they were entitled to elevate their own lives and values to the level of a universal value having a moral claim upon my life and energies. So, for instance, a person whose personal value was to “save the whales” asserted that I, too, ought to assign my highest priority to their task. Or, for another instance, a person whose personal value was a pristine nature, untouched by man, sought to deny me access to the hiking trails on Grand Teton. Take any popular

beneficiary or cause in today’s culture. The beneficiary or cause is always someone else or someone else’s personal value arbitrarily elevated to a universal value that, they say, I ought to share and sustain.

My politics holds that a human being is entitled to make both good and bad choices for his own life and to enjoy the fruits or bear the consequences of both choices. The fruit of a good choice is a value, such as wealth. To enjoy the fruits of a good choice resulting in wealth is to be wealthy. The consequence of a bad choice is a disvalue or harm. To bear the consequences of a bad choice, such as smoking resulting in illness, is to pay for your own end-of-life care, rather than relying upon others who made healthy choices to do so. Everyone else believed that the fruits of good choices were to be confiscated and that the consequences of bad choices to be ameliorated with the confiscated achievements of others.

My aesthetics provides me with images of great human achievements in the person of individuals or in their products. Everyone else sought images of death, misery, and chaos.

The Fellowship of Reason is a moral community. A moral community is a group of individuals bound together by an interest in a particular moral philosophy, in my case the name of that philosophy is Eudaimonism. The tenets of Eudaimonism are those just stated.

Individuals who share the same moral philosophy people a moral community. Members might be educable students, peers, or teachers with respect to that philosophy. A single member might be all three, an educable student in some respects and with respect to some other member, a peer in some respects and with respect to some other members, and a teacher in some respect and with respect to some other members.

The mechanism of our binding is the exchange of values. One of us, an enthusiast and advanced student of classic films, binds us to him by his value

## Letters to the Editor

**Regular membership:**  
\$35 per year

**Contributing membership:**  
\$70 per Year

**Lifetime membership:**  
\$700

### Contact Information

To talk to somebody about  
Fellowship of Reason call:

Martin at 770-471-9800  
Dan at 770-831-3010

In response to "Why I am not an Atheist" *The Eudaimonist* October 2007, **FOR Charter Member Mark Sulkowski** writes:

Martin, I agree that no one authentically chooses their religion, and so we should not treat others as if they have made an evil choice. Even if one believes theists evil for refusing to seriously consider naturalistic worldviews, they may simply not have been exposed in the right way at the right time to better ideas. To give an example, vanishingly few people who found something valuable in the ideas of Ayn Rand intentionally sought ideas from Ayn Rand. Most simply wanted to read an entertaining novel, and were struck at a time in their lives when they were open to her ideas. The ideas found fertile soil and took root.

In my view, people grow "organically". The human brain is not a computer that can be programmed and reprogrammed at will. We grow over time, accumulating memories, forming concepts, and creating enormously complex and multi-layered associations between them. An ecosystem, with its complex dependencies, would be a better analogy for the human mind.

Because of this dynamic and intricate pattern of growth, it is very difficult for anyone to turn on a dime regarding their worldview. We simply should not expect anyone to become a *Eudaimonist* overnight. We should not expect a belief in God to vanish without a long and possibly painful struggle. Most atheists that I have seen relate their life stories online have told me that it took them years to mentally expunge a Christian worldview from their minds, and that it was an arduous process of taking a wall down, brick by brick.

When I contemplate Christians, I keep in mind that had my life gone differently—had I been exposed to different ideas and life events—I might be in their shoes right now! That is a humbling thought, and one that teaches tolerance, and even love and kindness, for my fellow Christians. As misguided as they may happen to be, they are sacred values in the world, and I do not seek to be at war with them, but only a potential source of wisdom and support if I happen to be there for them at the right time.

**FOR Charter Member Ellen Lewit** writes:

Martin's denial that people can and often do choose their religious beliefs and associations is arbitrary, untrue, insulting and trivializes our basic freedoms of thought. Freedom of thought historically begins with freedom of religion. This becomes a matter of only toleration without further implications if people cannot choose their own beliefs.

I know several persons who have consciously chosen and successfully converted to different religions. History is full of others. The fact that

their desires, backgrounds and context entered into the decision is not relevant to the action. These things are part of all our decisions.

Martin indicated that facing death is the major factor in religion and that philosophers and only philosophers face this openly. While religion can comfort people and does serve to ritualize all of life's transitions, death is NOT the main interest of neither religion nor philosophy. Most philosophers were religious, and not all philosophers deal the death issue well or at all.

I do not believe that we greatly fear our own deaths. Being mortal is not a happy idea but what we actually fear is not being able to live well and the indignity, pain and helplessness of dying. We also fear greatly the loss of those we care for—especially those we love. The death of significant persons in our lives is traumatic and painful. We need some form of mourning, of dealing with the grief. Religions are useful for this, but any social group can do so, as we did with a memorial service on the death of our friend Scott Orbach, who was a valued participant in FOR.

Both philosophy and religion are attempts to deal with all the trials and needs of living—especially, living in a community. There is considerable overlap between them.

That I am an atheist is incidental. More importantly, I am an individualist. I am passionate about the right of each individual to decide what he thinks and to speak and act on his thoughts.

Since religion was often a strong political force, the freedom to think began with freedom of religion. The established Church was opposed to all other religions and often attempted to eliminate their adherents. One could not openly question ideas the church held and, thus science and industry were stifled.

Freedom of conscious, freedom to choose one's religion or the absence of it is a recent achievement historically. After the inquisition, religious toleration grew slowly in Northern Europe. But, it was in the new world, in the 1600's, that religious liberty was first a reality.

After the Puritans banished him, Roger Williams settled Providence - the first place where there were no laws restricting one's religious beliefs. In the 1700's, Thomas Jefferson was instrumental in passing Virginia's Bill of Religious Liberty, which laid the foundation for religious freedom in the US Constitution.

The flourishing of both individuals and communities are dependent on personal freedom to think, to speak and to act on one's thoughts.

By claiming that we cannot choose, that philosophy and religion are mutually exclusive, that religion is primarily concerned with avoidance of dealing with death and that we should not speak our minds when it is unpopular, Martin's article trivializes the importance and significance of individual rights to thought, speech and action and the political attempts to preserve them.

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(continued below in column one from page 4)

as teacher of that knowledge. Another, a hiking enthusiast, binds us to him by organizing a hike in the wilderness with the promise of the companionship of other friends while enjoying nature. Another, a great teacher of philosophy, binds us to him with insights into the great ideas. Another binds us to her by providing a warm and homey environment in which to share food, drink, and the love of a good book.

We are political animals even in our moral community. Politics is simply the science of living together. Within our moral community, the tool of our politics is the exchange of values.

In conclusion, I have asserted that we, the members of the Fellowship of Reason, on the whole and for the most part, are not bound to larger groups or mass movements, like religions, because of our high level of intelligence and the absence of religious experience. I have asserted that we ought to be bound to the *right* group because of the values to be found therein, such as the sharing of pleasures and pains, and the opportunity to have others care about your life and problems, and you theirs. And, finally, I have asserted that the *right* group is a moral community with whom we share a common philosophy. In metaphysics, only the natural world exists. In epistemology, our senses are valid and have access to the natural world. In ethics, we are morally entitled to secure our own lives and values as others are entitled to secure theirs. In politics, we are entitled to enjoy the fruits of our good choices and to bear the consequences of our bad choices. In aesthetics, we enjoy great human beings and their achievements.

I do so enjoy being in the company of friends.

**FOR Lifetime Charter Member and Trustee Dan Barber** writes:

Why I AM an Atheist  
By Dan Barber

In response to October's provocative article by Martin Cowen, atheism is defined as the disbelief in supernatural deities. That is not important, is it? (I cannot choose this, no need to).

When it comes to my view on reality (metaphysics), I am an atheist. Polls show 90% of Americans believe in the supernatural—so correct or not, the majority rules with the definition of atheism. If 90% believe in unicorns, we would be a-unicornists, too.

The better focus would be what kind of ethicist are you? "Atheist" tells me no valuable information, but is one of the first building blocks to ethics.

How do I know there is no supernatural (epistemology)? I can only use experience, reasoning and logical conclusion. My reality must have basis connected to my senses. Faith is just much too life threatening! Imagine standing on a tall building and jumping off?

How do I decide right from wrong (ethics)? I use an objective standard. My life stands at the pinnacle of my values hierarchy. Rational self-interest dictates what is good for my life and what is not. Remember "rational" is the key word. And only *I* can define what is rational by the amount of homework I am willing to do.

When it comes to politics, I am capitalist. Trade with me, never force me. Or a volley of force becomes the response and it's just a matter of time..."join the revolution" always becomes the most attractive alternative!

When it comes to aesthetics, I value growth and construction rather than death and destruction, therefore I am Eudaemonist. Learning and creating is the key to flourishing and that is a beautiful thing.

Sure the term atheist has negative baggage attached to it (placed on by theists I might add)! But so does anything worth doing or saying. Those at the top who are threatened by change, succeed and then pull up the ladder (their respect for reality) and leave a useless image of a ladder (faith).

To define myself based on what others would like to hear is against my own moral standard. My self-esteem (self respect) is not for sale. It is the most valuable thing I have, for it also is key to how and why I define the value of everything I know. If I sell out, a quest for a new "spirituality" would then be a necessity.

**FOR's mission is to promote the personal flourishing of our members through reason.**

# January 2008

January 2008							February 2008						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
6	7	8	9	10	11	12	3	4	5	6	7	8	9
13	14	15	16	17	18	19	10	11	12	13	14	15	16
20	21	22	23	24	25	26	17	18	19	20	21	22	23
27	28	29	30	31			24	25	26	27	28	29	

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		January 1, 2008	2	3	4	5
		New Year's Day 1:00pm FOR live HD opera (Hansel and Gretel)	7:30pm Invisible College (Greg's house)			7:00pm Classic Film Appreciation Course (Steve Whiteman's house)
6	7	8	9	10	11	12
12:00pm FORum (NWUUC)		7:30pm Fiction Book Club (Beth's house)	7:30pm Invisible College (Greg's house)			11:00am Nonfiction Book Club (Allison's house) 1:30pm FOR live HD opera (Macbeth) 7:00pm Classic Film Appreciation
13	14	15	16	17	18	19
8:00am FOR Runners (Flying Biscuit)			David S. bd 7:30pm Invisible College (Greg's house)		Vera bd	7:30pm Potluck (Volunteer)
20	21	22	23	24	25	26
8:00am FOR Runners (Flying Biscuit)			7:30pm Invisible College (Greg's house)	8:00pm FOR pub		6:30pm Movie Night (John's studio)
27	28	29	30	31		
8:00am FOR Runners (Flying Biscuit)			Mark bd 7:30pm Invisible College (Greg's house)	Sally bd		

# February 2008

February 2008							March 2008						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
3	4	5	6	7	8	9	2	3	4	5	6	7	8
10	11	12	13	14	15	16	9	10	11	12	13	14	15
17	18	19	20	21	22	23	16	17	18	19	20	21	22
24	25	26	27	28	29		23	24	25	26	27	28	29
							30	31					

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					February 1	2
						Wendell B. bd 7:00pm Classic Film Appreciation Course (Steve Whiteman's house)
3	4	5	6	7	8	9
12:00pm FORum (NWUUC)		Michael N. bd 7:30pm Philosophy Tapes (Sally's house)	7:30pm Invisible College (Greg's house)		7:30pm Atlanta Opera	Alan C. bd 11:00am Nonfiction Book Club (Allison's house) 7:00pm Classic Film Appreciation Course (Steve)
10	11	12	13	14	15	16
Reg G. bd 8:00am FOR Runners (Flying Biscuit)		7:30pm Fiction Book Club (Beth's house)	7:30pm Invisible College (Greg's house)			1:30pm FOR live HD opera (Manon Lescaut Puccini) 7:30pm Potluck (Leanna / Jim)
17	18	19	20	21	22	23
8:00am FOR Runners (Flying Biscuit)		7:30pm Philosophy Tapes (Sally's house)	7:30pm Invisible College (Greg's house)			Ellen bd 6:30pm Movie Night (John's studio)
24	25	26	27	28	29	
8:00am FOR Runners (Flying Biscuit)			7:30pm Invisible College (Greg's house)	8:00pm FOR pub		

## Events

For detailed info on all upcoming events, visit  
<http://www.fellowshipofreason.com/calendar.htm>

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### FORum: A Celebration of Human Achievement

First Sunday noon  
 FOR's premier event. Starting at noon with an InFORmation Hour conducted by Dan Barber for visitors and new members. Meet and greet at 12:30 p.m. The program starts at 1 p.m. and lasts one hour. We enjoy post-program conversation until 3 p.m. when those interested adjourn to The Loop restaurant for further fellowship. Children's Program from noon to 3 p.m.

Martin Cowen director: 770-471-9800.

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### FOR Runners: Sunday 8 a.m.

We meet every Sunday morning at 8 a.m., except FORum Sundays, at the southwest corner of Piedmont Park on 10<sup>th</sup> Street. Breakfast at Flying Biscuit (corner of Piedmont and 10<sup>th</sup> Street) follows at 9 a.m. Breakfast lovers, walkers, and joggers welcome!

Martin Cowen coordinator: 770-471-9800.

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### Philosophy Club: 1<sup>st</sup>/ 3<sup>rd</sup> Tuesdays 7:30 p.m.

#### PROGRAM CANCELED FOR JANUARY

Philosophy tapes are played to a small group of friends in a private home on the 1st and 3rd Tuesdays of each month. Free.

Sally Hull coordinator: 404-257-0454

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### Fiction Book Club: 2nd Tuesday 7:30 p.m.

Members and friends of FOR meet on the 2nd Tuesday of every month at John and Beth's house. For book selections and more information, go to [www.fellowshipofreason.com/fiction.htm](http://www.fellowshipofreason.com/fiction.htm)

Beth Holley coordinator: 404-372-7378

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### Non-Fiction Book Club: 2nd Saturday 11 a.m.

Members and friends of FOR meet 11 a.m. on the 2nd Saturday of every month at Chris and Allison's house. For book selections and more information go to:

[www.fellowshipofreason.com/nonfiction.htm](http://www.fellowshipofreason.com/nonfiction.htm)

Allison Byrd coordinator: 404-372-4089

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### Potluck: 3rd Saturday 7:30 p.m.

Our next Potluck is Saturday, January 19, 2008, at TBA at 7:30 p.m. Remember it is potluck, so bring something good to eat and drink to share.

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### Pub Night: 4th Thursday, 8 p.m.

Members and friends of FOR meet on the 4th Thursday of every month at Manuel's Tavern at 8 p.m. for adult beverages and adult conversation. FOR's next pub night is Thursday, January 24, 2008 at 8 p.m.

Scott Carper coordinator: 404-964-6697

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### Movie Night: 4th Saturday, 6:30 p.m.

Members and friends of FOR meet on the 4th Saturday of every month at John Grover's photography studio to enjoy potluck and a movie. FOR's next movie night is Saturday, January 26, 2008, at 6:30 p.m.

John Grover coordinator: 404-872-4555

*Join us for our  
 next monthly  
 FORum:*

**January 6,  
 2008**

**Sunday at 1 p.m.**  
 (Meet, Greet at 12:30)

Come early for the  
**InFORmation  
 Hour**

At noon  
 Moderated by Dan Barber for  
 visitors and new members

### FOR FAMILY FRIENDLY

Children's program  
 from noon to 3 p.m.

## Birthdays

- |              |          |
|--------------|----------|
| • January 16 | David S. |
| • January 18 | Vera N.  |
| • January 30 | Mark S.  |
| • January 31 | Sally H. |

- |               |            |
|---------------|------------|
| • February 5  | Michael N. |
| • February 10 | Reg G.     |
| • February 23 | Ellen L.   |

## Celebratory Announcements

Do yourself a favor and remember a good thing that happened to you this month:

Please, write it down: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Now do the membership of FOR, Inc. a favor by relating this fact during FORum next month!

\_\_\_\_\_



**Fellowship of Reason**

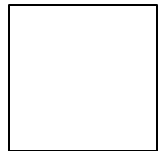
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Atlanta, Georgia 31107

**E-mail**

[info@fellowshipofreason.com](mailto:info@fellowshipofreason.com)

A Reason-Based Moral  
Community for the 21<sup>st</sup>  
Century

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**We're on the Web!**  
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[fellowshipofreason.com](http://fellowshipofreason.com)