

# The EUDAIMONIST

April 2006 Vol. 8 No. 4

The official newsletter of  
Fellowship of Reason, Inc.



## Eudaimonism: Metaphysics

By Martin Cowen

This essay is the first in a series of essays that will summarize the philosophy of Eudaimonism: Metaphysics, Epistemology, The Nature of Man, Ethics, Politics, Economics, and Aesthetics. First, let us briefly explore Metaphysics.

The Greek etymology of the word "metaphysics" suggests the meaning "beyond nature." "Beyond nature" is a useful sense of the word.

The existence of God or gods is a question that is commonly thought of as a metaphysical question. With the exception of animists and pantheists who find God or gods in nature, most theist believe that God is beyond nature or transcends nature or is outside of nature or is the creator of and different from nature.

Eudaimonism asks: "By what means does a person find God or gods beyond nature?" Eudaimonists frankly confess that they have no faculty (the capacity to receive supernatural revelations) that reveals a transcendental God or gods to them. Eudaimonists just do not know Him, Her, It, or Them. While we do not understand how a person might have an awareness of a God or gods beyond our usual means of knowledge (our five senses, plus introspection), some Eudaimonists have sympathy for the need for God or gods, considering the fact of death and earthly horrors. For Eudaimonists, though, a profound psychological need for God or gods is not a sufficient reason to believe in God or gods.

The Eudaimonist metaphysical position, therefore, is nontheism. Eudaimonistic nontheism is to be distinguished from atheism as commonly expressed, on the basis that Eudaimonism is not actively against theists or theism. We simply and benevolently think that theists are mistaken. Some of us might even envy the rare theist's apparent peace of mind.

Returning to our theme of "beyond nature," science is the means of learning about nature. There are, though, important questions beyond science. Those questions are metaphysical questions. The answers to metaphysical questions are outside of the normal methods of

proof and, in fact, the answers are the assumptions underlying all proofs.

Among the assumptions that underlie all proof are these:

1. The universe (the world, reality, whatever) is real. This idea is sometimes expressed in the phrase: "Existence exists."



2. The universe is orderly. This idea is sometimes expressed in the phrase: "A is A." This idea is sometimes called the Law of Identity. Related to the law of identity is the Law of Non-Contradiction.
3. I am conscious and am capable of perceiving the universe. This idea is sometimes expressed: "Consciousness exists."

"Existence exists" means that the world exists independently of me, that it is not a figment of my imagination. All human action and all language assume that this is true. Only a cigarette smoking Existentialist sipping coffee in a Paris café, living off of a pension or a patron can seriously think otherwise. Another denier of existence is the solipsist who believes that only he exists and that the rest is his mental states. "Why am I writing this essay, if there are no readers?"

"A is A" means that the words I am using on this page have real referents and that the referents remain the same from one second to the next. So that when we read this essay again tomorrow, the words and the referents will not have changed over night.

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

## Call for Submissions/ Letters to the Editor

FOR members are encouraged to contribute items for our monthly newsletter, *The Eudaimonist*.

Suggested topics include: the use of reason in daily life; personal improvement; ethics and happiness; friendship; and celebrations of heroes, freedom, science, culture and the arts. Poetry, photographs and artwork are also welcome. Essays / articles 750-1,000 words; book / movie / TV reviews 250-500 words; letters 100-250 words.

Submissions are subject to acceptance based on quality and relevance, and may be edited for spelling and grammar, or trimmed for space.

Direct all inquires to Martin Cowen, Newsletter Editor, [micowen@yahoo.com](mailto:micowen@yahoo.com) or call 770-471-9800.

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Fellowship of Reason

P.O. Box 5564

Atlanta, Georgia 31107

Or, E-mail us at [info@fellowshipofreason.com](mailto:info@fellowshipofreason.com).

All letters must be signed to be considered for publication.

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."

## Eudaimonism: Metaphysics ... (cont. from Page 1)

"Consciousness exists" means that were I to assert otherwise, you might well ask: "Who says so?" The word "who" presupposes consciousness. Like existence and identity, consciousness is a basic assumption of all knowledge. Only consciousnesses can contain knowledge!

The foregoing ideas are called axioms because they are the basis of all proofs. As the basis of all proofs, the statements cannot be "proved." A proof that uses that which is sought to be proved is called circular. A circular proof is invalid. All proofs use existence, identity, and consciousness as assumptions.

Related to the foregoing are three more ideas that I call corollaries of axioms:

1. Existence has primacy over consciousness.
2. Our senses are valid.
3. Human beings have volition.

"Existence has primacy over consciousness" means that existence determines the content of consciousness, rather than the other way around. Stated simply our experiences are not, generally, hallucinations. This idea cannot be proved. I cannot disprove that an evil demon has created me and is projecting a hallucination into my mind for my pleasure. We can imagine other fantasies.

"Our senses are valid" is, likewise an axiom and unprovable. Our only access to the outside world is through our senses. If our senses are not valid, by what means might we prove that our sense are not valid (when our only means of knowledge, our senses, is invalid).

"Human beings have volition" is, likewise, an axiom and unprovable. Human agents, like us,

seek knowledge. That we are agents of thought capable of initiating thought, thinking, and achieving knowledge through thought is an axiom. While we can fantasize that we are merely automatons—mere functions of our nature and nurture—incapable of acting beyond our nature and nurture, the act of seeking knowledge and of sometimes claiming knowledge, of necessity, assumes that we can act beyond our nature and nurture. In particular, we can act in relation to the truth apart from our nature and nurture. To restate this point, when I claim to know something or that something is true, I am asserting more than: "I am determined by my nature and nurture to believe that X is true." Rather, I am saying: "In spite of my nature and nurture, X is true; that is, X corresponds to reality, not merely to my nature and nurture."

I started this essay by talking about God, mainly because the existence of God or not is the most common metaphysical question. Actually, the nontheism of Eudaimonism is merely a footnote and is unimportant to the substance of our philosophy of reason. The value of talking about God is that it provides a dramatic contrast that illuminates Eudaimonism in our theistic culture.

The true metaphysics of Eudaimonism, though, is found in the three axioms and the three corollaries of axioms discussed above. Nontheism is a mere consequence of the first axiom, existence exists. The non-existence of God, or gods, or unicorns is not fundamental.

In future essays we will build on our metaphysics. In the next essay we will explore Eudaimonist epistemology. As a teaser, consider this claim: "Some things have to be experienced in order to be understood or communicated."

### 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 an open, benevolent, and vital rational moral community in which we celebrate our lives, our freedoms, and our philosophy of reason. We study ethics.

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

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**Subscription Information**

12 monthly issues of this newsletter is \$15 per year.



Don't hit that snooze button!

# 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.



# Survey, A Successful Exercise

The Officers and Trustees of FOR would like to extend a special thank you to all our members and friends who responded to the January survey. Approximately 30% of the surveys sent out were returned, providing a substantial amount of useful information that the Officers have systematically processed and presented the Trustees. The responses indicated a high level of interest and general satisfaction in FOR, and give us a focus on actions we can take to build on our strengths and work on the necessary improvements. The Officers and

Trustees are now refining an action plan, starting with the highest priority results. We will have a report to the members on the results and the actions in the May issue of The Eudaimonist. It is gratifying to be assimilating all the suggestions and responses you, our members and friends, have provided. The Officers and Trustees feel this is important work that needs to be done thoughtfully, without rushing. So thank you for your patience, and we look forward to offering you our results next month!

# Expanded Adult Education Program

**New starting April 2, 2006 – THIS SUNDAY!.**

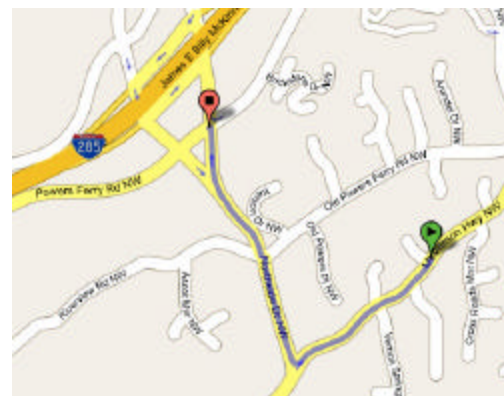
FOR's exploration and development of our common ethical ground moves to a new time and a new place:

**Time:** 10:30 AM to Noon on every First Sunday of the month

**Place:** Crowne Plaza Hotel  
6345 Powers Ferry Road  
Atlanta, GA 30339

For program description, see "We Study Ethics" in this issue.

See you there!



Crown Plaza (red) is less than a mile from Forum (green)

## More Metaphysics

By David Ziebell

If we did not live in a world socially defined by god-myths, eudaimonist metaphysics could be discussed very quickly, and the lead essay in this issue would be much shorter. Simply stated, our modern view is that there is nothing beyond nature. If ever we run across something beyond nature, we would assert that whatever "it" was, "it" is part of nature, only we didn't know about "it" before we ran across "it." That would be all the metaphysics we need.

But we do live in a world shaped in part by historical ignorance. Our advantage is: since we exist today, we can build on the clearest thinking from the past. We think that some philosophers throughout the ages have been reasonable in dealing with chaos that confronted non-scientific man. Working without science, but doing the best that they could, they expanded on the original etymology to include in metaphysics an exploration of what it means to exist: what is existence, how does it come about, what are its qualities, etc. Thus, moderns can accept (if we want to) the basic validity of branches of metaphysical philosophy such as ontology, cosmology, etc.

Or, if we want to, we can accept that science provides basically valid answers to the same questions. The use of science, as a basic tool of reasoning, is relatively new. The use of scientific methods defines the enlightenment, which continues to this day. One consequence of this fact of human existence is that we no longer need a bright line of demarcation between metaphysical studies and other kinds of studies. We simply study what there is to study.

There is no contradiction between metaphysics understood from a philosophical perspective, and metaphysics understood from a scientific perspective. The whole notion of cosmology is an excellent example of this.

## Birthdays

### April Birthdays

April 3	Theresa B
April 5	Christopher S
April 9	Kate M
April 20	Don S
April 24	Peter B
April 28	Larry C

A philosophical perspective to cosmology can be seen in the first two axioms discussed in the lead essay. After much study of their experiences, modern eudaimonists learned to base their philosophy on a few inescapable statements. These are the axioms, with which we can logically discuss the rest of our knowledge. We are not born with these ideas in our heads, rather, we eventually see the wisdom of using them as part of our toolkit for getting on with our lives. And so one way of stating our cosmology philosophically is



existence exists, and everything in it is what it is, not something else. And, how did it come about that way (the question of cosmology)? Philosophical answer: it just is. No worries.

A scientific perspective to cosmology can be seen also in the first two axioms. After much study of our experiences, modern eudaimonists

*(Continued on Page 5)*

### May Birthdays

May 2	Frank V
May 21	Dan B
May 29	Carla B
May 29	Geoff M

Consider this.

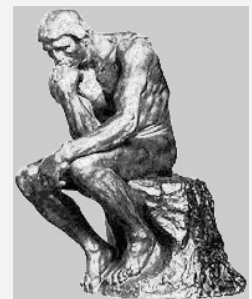
National Day of Reason

Thursday, May 4, 2006

[www.nationaldayofreason.org](http://www.nationaldayofreason.org)

Consider the alternative.  
Unreason? Not reasonable?  
Anti-reason?

*We invite your comment!*



## Meaning of Membership

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

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

**Lifetime membership:**  
\$700

### Contact Information

To talk to somebody about Fellowship of Reason call:

Chris at 678-585-0406  
Vera at 404-577-7968  
Martin at 770-471-9800  
Dan at 770-831-3010

Note:

**New Time and**

**Place:** ----->

- see page 3

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In order to enjoy the benefits of the Fellowship of Reason, you need not be a member. All of our activities are free and open to the public. A number of non-members regularly participate with us and are most heartily welcome.

Why then become a member of the Fellowship of Reason?

The Fellowship of Reason exists by virtue of the generosity of its members and friends. People you know contribute money, property, services, and time in order that the value we all enjoy continues to exist. The services by performers at FORum, by executive committee members, by hosts and hostesses, and by planners of events are vital to the existence of FOR. Those volunteer services are, in fact, FOR.

Membership is, simply, a clear statement that you wish the Fellowship of Reason to continue to exist. Membership is not the only way to make this statement. Some non-members are generous contributors of money, property, and services. In fact, we all benefit by the mere attendance of non-members at FOR events.

If you want FOR to continue to exist, won't you clearly say so by becoming a member today?

## We Study Ethics: After the End of Faith

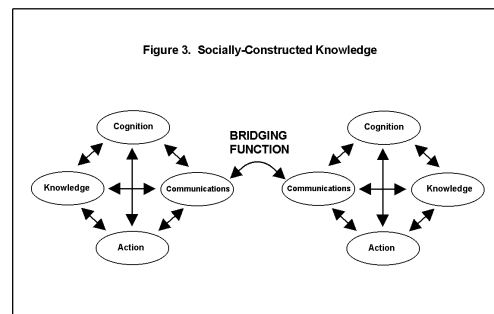
First Sundays at 10:30, At the Crowne Plaza Hotel FOR's ongoing adult education class continues our current program: "After the End of Faith." Our purpose is to simply state what is our common ethical ground in the Fellowship of Reason, to describe systematically the modern eudaimonist ethics.

On Sunday, February 5, 2006, our discussion continued with part 3 of "knowledge." We discussed the validity and universality of knowledge. We introduced the concept that the mind is inherently embodied.

April 2, we'll summarize the background topic of "knowledge." The topic of discussion will be: "Experience plus Reason equals Knowledge Under Construction."

Please plan to participate, as we map out our common ground.

Any questions about or input to this program should be directed to David Ziebell at [dziebell@bellsouth.net](mailto:dziebell@bellsouth.net).



Two People Sharing Knowledge

(Figure from [http://www.cim-oem.com/bridge\\_8c18c.html](http://www.cim-oem.com/bridge_8c18c.html))

## More Metaphysics...(Continued from Page 4)

learned to make sense of those experiences in terms of a few principles. These are the framework or context for our experience, with which we can understand and communicate the rest of our knowledge. We are not borne with these principles in our heads, rather, we eventually see the wisdom of using them as part of our toolkit for getting on with our lives. And so one way of stating our cosmology scientifically is based on the law of identity, the assumption that everything in the universe is what it is, not something else. But why is there "something" and not "nothing" (the question of cosmology)? Scientific answer: tracing back the way things are today, we see that everything started with a big bang. No worries.

The bottom line: the modern eudaimonist metaphysics is quite simple. It is a massive achievement. To the ancients, much of the world was not understood, and it was a good question to them whether important features of the world might be beyond human understanding, like the fury of the gods, worthy of fear. In contrast, our metaphysics frees us from fear of "that which cannot be understood." Our metaphysics accepts that there may be some things we will never know, but we know from our metaphysics that this is a trivial thing, not to be feared, not to be surrendered to, not to be taken as an excuse for one person or one faith to take authority over another.

## Spook: Science Tackles the Afterlife

A review of the book by Mary Roach

New York: W. W. Norton & Company, 2005.  
311 pages • \$24.95

by Tom Welch

Humans are, so far as we know, the only beings able to contemplate the inevitability of our own demise. This unpleasant situation has led people since time immemorial to claim the existence of an afterlife—a continuation of individual or collective consciousness after physical death. While various religions have found such claims useful as a way to control behavior through reward-seeking or punishment-avoidance, they have not been proven by the rigorous standards required by reason.

I expected *Spook*, by California writer Mary Roach, to be an analysis of such claims based on the latest scientific knowledge. However, it is instead more of a chronicle of various “paranormal” claims relating to the existence of an afterlife—especially claims formulated in the past few centuries, which have often used a cloak of science or pseudoscience to bolster their credibility.

To be sure, Roach does her share of debunking. She points out the role human psychology plays in perpetuating certain beliefs. A tendency to ignore inconvenient facts and focus on corroborating evidence, for example, is a key component of encounters with “mediums”, who claim to communicate with the spirits of the dead, as well as with individuals who claim to be the reincarnated souls of the deceased. Another example is the human tendency to perceive patterns where none exist. The mind will construct words and even phrases out of gibberish. This trait goes a long way in explaining the supposed occurrence of electronic voice phenomena, or EVP, in which believers claim to hear messages from the dead transmitted through radio static or onto electronic recording devices.

Other claims Roach takes more seriously, however. She believes the best chance for determining whether consciousness may continue after death is current research into near-death experiences. However, I found more intriguing her description of the theories of Gerry Nahum, a multidisciplinary researcher at Duke University. Nahum posits that according to the laws of thermodynamics, the energy of sentient consciousness must continue to exist after physical death, though not necessarily *qua* consciousness. The experiment he has designed to test what actually does happen (using nonhuman animals) has remained unfunded, however.

Interestingly, Nahum claims to have once sought support for his research from the Roman Catholic Church. Instead, the panelists to whom he presented strongly discouraged him

from pursuing his line of questioning. Based on Roach’s admittedly hearsay account of their reaction, the panelists feared that either (1) the research findings would contradict Catholic dogma, or (2) even if they could be made to fit into Catholic dogma, they would remove an element of faith from it.

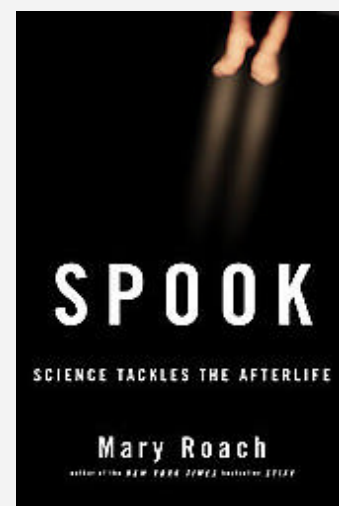
Unfortunately, however, Roach gives credence to a lot of questionable assertions. Her epistemological conclusions tend to a certainty-is-impossible view of the world, or, as she more prosaically puts it, the “Big Shrug”. A perfect example is her reaction to the findings of a Canadian researcher. The latter has demonstrated how certain electromagnetic fields can lower human melatonin levels and produce the sensations of a “presence” often described by those who claim to have encountered ghosts. Roach—and the researcher—give equal credence to the possibilities that the subjects are experiencing hallucinations or that they are rendered more sensitive to stimuli from actual ghosts. Disappointingly, she goes on to intimate in her conclusion that personal belief is more important than truth, metaphysically speaking.

The problem with such an approach is that it grants equal validity to any arbitrary assertion that anyone might care to make. Extraordinary claims require extraordinary evidence, as a medium channeling Carl Sagan might say. The burden of proof rests on the shoulders of those making the “paranormal” claims Roach describes. One of the hallmarks of proof is eliminating all other logical possibilities. So far, none of the claims she discusses has met this standard.

“I’m not interested in philosophical debates on the soul,” Roach tells us in her introduction. Too bad—a reasoned discussion of what is and isn’t possible might have eliminated some useless speculation.

Despite its flaws, the book is an often enjoyable read. Roach writes in a humorous style which at times had me laughing out loud. Her digressions can be highly entertaining, if completely irrelevant. Sometimes, however, even her humor can be depressing, leaving the sense that life is Theater of the Absurd—and then you die.

In the final analysis, *Spook* is an amusing diversion that falls short on thoughtful analysis—or the type of insightful exposition that changes minds.



# April 2006

April 2006						
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23	24	25	26	27	28	29
30						

May 2006						
S	M	T	W	T	F	S
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
April 2	3	4	5	6	7	8
10:30am Adult Education (Crown Plaza) 1:00pm FORum (NWUUC)	Theresa Barber bd	7:30pm Philosophy Club (Sally's house)	Christopher Sulentic bd 7:30pm Invisible College (Vera's house)			11:00am Nonfiction book club (Chris and Allison's house)
9	10	11	12	13	14	15
Kate bd 8:00am Reason Runners		7:30pm Fiction Book Club (Beth's house)	7:30pm Invisible College (Vera's house)			7:30pm Potluck (Mary)
16	17	18	19	20	21	22
8:00am Reason Runners		7:30pm Philosophy Club (Sally's house)	7:30pm Invisible College (Vera's house)	Don bd		6:30pm Movie night (John's studio)
23	24	25	26	27	28	29
8:00am Reason Runners 8:00am Deadline for newsletter submissions	Toni bd		7:30pm Invisible College (Vera's house)	8:00pm Pub night	Larry bd	
30						
8:00am Reason Runners						

# May 2006

May 2006						
S	M	T	W	T	F	S
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	29	30	31			

June 2006						
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11	12	13	14	8	9	10
18	19	20	21	15	16	17
25	26	27	28	22	23	24
				29	30	

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	May 1	2	3	4	5	6
		Frank Vickers bd 7:30pm Philosophy Club (Sally's house)	7:30pm Invisible College (Vera's house)			
7	8	9	10	11	12	13
8:00am Reason Runners 10:30am Adult Education (Crown Plaza) 1:00pm FORum (NWUUC)		7:30pm Fiction Book Club (Beth's house)	7:30pm Invisible College (Vera's house)	7:00pm FOR Symphony		11:00am Nonfiction book club (Chris and Allison's house)
14	15	16	17	18	19	20
8:00am Reason Runners		7:30pm Philosophy Club (Sally's house)	7:30pm Invisible College (Vera's house)			7:30pm Potluck
21	22	23	24	25	26	27
Dan Barber bd 8:00am Reason Runners		8:00am Deadline for newsletter submissions	7:30pm Invisible College (Vera's house)	8:00pm Pub night		6:30pm Movie night (John's studio)
28	29	30	31			
8:00am Reason Runners	Carla Bauer bd Memorial Day		7:30pm Invisible College (Vera's house)			

## Events

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

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

We meet every Sunday morning at 8 a.m., except FORum Sundays, at the southwestern entrance to Piedmont Park on 10th Street. Breakfast at Flying Biscuit follows at 9 a.m. Walkers and joggers welcome! Martin Cowen coordinator: 770-471-9800.

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

Philosophy tapes are played to a small private audience in the living room of a volunteer on the 1st and 3rd Tuesdays of each month. Free. Sally Hull coordinator: 404-257-0454

### 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: 404-754-7519.

### 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

**FOR Symphony:** Thursday, May 11. at 7 p.m. in Symphony Hall. This is the final of six concerts in the 2005-2006 ASO Concert Season. Martin Cowen coordinator: 770-471-9800.

### Potluck: 3<sup>rd</sup> Saturday, 7:30 p.m.

Members and friends of FOR meet monthly for a potluck supper. Bring something good to eat or drink to share. Our next potluck is Saturday, April 15, 2006 at the Mary Ampola's residence. David Ziebell coordinator: 678-591-1510

### Movie Night: 4<sup>th</sup> Saturday, 6:30 p.m.

Members and friends of FOR enjoy a monthly movie night at John's studio using his extraordinary equipment. FOR's next movie night is Saturday, April 22, 2006. Arrive at 6:30 p.m. Doors will be locked for safety! Movie starts at 7:15 p.m. Free.  
 John Grover coordinator: 404-754-7519

### 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, April 27, 2006 at 8 p.m.  
 Scott Carper coordinator: 404-964-6697

## Movie Night News

For March and April Movie night, we will be watching classic films. In March, we will see "Queen Christina" with Greta Garbo in what is said to be her finest film. Garbo had total veto power with all the creative choices in the film including the choice of director, cameraman and cast, so this really is a GARBO film!

Though based on a real life Queen of Sweden, the plot focuses on the romantic intrigues behind the political scene.

"Two sequences are legendary: Christina memorizing the room where she has first experienced love; and the long, concluding closeup of a queen become ship's-figurehead--as blank as a tabula rasa..." "If some of Garbo's other performances have dated, this one documents her magical strangeness in a way that has stood the test of time."

In April we will watch Fritz Lang's "Metropolis

Metropolis is the first true masterpiece of science fiction in film. You can see it's influence in films such as Star Wars, The Matrix, Dr. Strangelove, Blade Runner, among others.

The story is set in 2026: citizens are divided between workers who must live underground and the rich who enjoy a city of splendor. A man from the upper class abandons his privileged life to join oppressed workers in revolt.

Lang was a master at "uncovering the abstract forces of law, conspiracy, violence and sacrifice...". "The social argument of Metropolis is simpleminded, but the dynamic images of crowd behavior amid an urban labyrinth are still frightening."

## Join us at FORum:

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

April 2, 2006

## Join us for We Study Ethics

FOR's Ongoing Education  
Program

**1st Sunday  
at 10:30 A.M.**

David Ziebell  
Facilitator

## 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**

P.O. Box 5564  
Atlanta, Georgia 31107

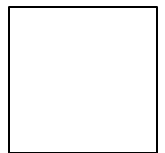
**E-mail**

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

A Rational Community for the  
New Millennium.



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