



# WASHline

## Clothesline Project

FRESH organized a project to highlight the problem of sexual and intimate partner violence. See this page.

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Clothesline Project T-shirts displayed at the Take Back The Night rally at Hood College in Frederick, Maryland.

## Taking Back the Night with T-Shirts

*By Mike Reid*

For the third year in a row, WASH's Frederick Secular Humanists (FRESH) chapter based in Frederick, Maryland organized the Clothesline Project. FRESH chapter coordinator and WASH President Heatherly Hodges lead this project and dedicated three months of her time and energy to it. The Clothesline Project is a national idea where the victims of sexual and intimate partner violence can "air out their dirty laundry" by anonymously making T-shirts that tell their stories or reflect their experiences and feelings through art. FRESH provides blank white T-shirts and colored pens, stencils, glitter glue and other art supplies which participants use to create their

shirts. FRESH held multiple free T-shirt making sessions at various locations around Frederick County, MD where victims could create shirts. The completed T-shirts were ultimately hung from clotheslines in the Whitaker Campus Center at Hood College in Frederick for all to see. FRESH worked with other local organizations, including churches, to hold T-shirt making sessions. Heatherly, herself a victim of sexual violence, organized the first Clothesline Project in Frederick in 1999 when she was an undergraduate student at Hood. For more than 20 years the Clothesline Project laid dormant in Frederick until FRESH (i.e., Heatherly) revived it in 2024. This was FRESH's primary community service project of the year.

The project culminated on April 23<sup>rd</sup> with the annual "Take Back The Night" rally organized by Heartly House, a local support center for the victims of domestic and sexual violence. In close coordination with Heartly House and Hood College, FRESH delivered more than 30 finished T-shirts to the rally where Hood staff hung them up on clotheslines along the central banister in the Whitaker Campus Center.

At Take Back the Night, FRESH and several other local organizations tabled in the central lounge area surrounded by finished T-shirts. The main event of the rally was a series of talks and presentations held in the adjacent auditorium. Heartly House selected Heatherly as one of their speakers. She delivered a poem that she wrote which tells her story of hurt, survival, and full recovery. More than a hundred people in the audience listened in raptured silence as she delivered her poem. This horrible experience influenced her whole future. After graduating from Hood in 2000 and then graduate school, she went on to a career in social work in Frederick County where she helped victims of such violence, many of them children.

The Take Back the Night rally was a great success. More than a hundred people participated. The T-shirts remained at Hood for a few days. Some of them will be displayed again at other venues throughout the year.

WASH chapters and members show that atheists do engage in community service putting the lie to the ignorant claim by some religious nationalists that they are the only ones who do.

*Mike Reid is the editor of WASHline and a former president of WASH.*



Join American Atheists for **America Beyond 250: Reclaiming the Promise of Pluralism**, a half-day gathering exploring what kind of nation we want to build as the U.S. approaches its 250th anniversary. This event focuses on pluralism, democracy and will challenge the exclusionary narratives of White Christian Nationalism while uplifting a vision of a more inclusive, democratic, and pluralistic future for all.

**Where:** Arch Street Meeting House, Philadelphia  
**When:** Saturday, May 30, 2026, from 10am to 5:30pm

Learn more and register here: [America Beyond 250](#).

Facebook event: <https://www.facebook.com/events/1417944297037783>



## Editor's Corner

By Mike Reid

A lot has been going on this Spring, some good, some not. On the good side, Americans United for Separation Of Church and State held their annual Summit For Religious Freedom in April in Alexandria, VA. It was fantastic! Please see [my article](#) about in this issue if interested.

On the not good side, Christian nationalists with the support of President Trump just trampled on our cherished national tradition of church-state separation. On May 17<sup>th</sup> they defiled our National Mall in Washington, DC with their vulgar and disgusting “Rededicate 250: A National Jubilee Of Prayer, Praise & Thanksgiving.” Reminiscent of a megachurch service, a parade of the who’s who in the perfidious pantheon of far right-wing demagogues and fundamentalist theocrats served up to their benighted audience a steady and cringeworthy vomitus of propaganda, disinformation, and inverted history.

We live in trying times, but WASH and our national affiliates American Atheists and the American Humanist Association and many other local organizations are standing up against these Christo-fascist threats to reason and freedom. Join us!

As always, we request material for this newsletter. Please send articles, letters, poems, cartoons, or pictures to me at [editor@wash.org](mailto:editor@wash.org). We do require that all submissions be related to secularism, original material, and free of copyright restrictions.

### Upcoming Events

On May 30<sup>th</sup>, American Atheists will hold their “[America Beyond 250: Reclaiming the Promise of Pluralism](#)” event in Philadelphia. This half-day event will feature secular speakers and exhibitors.

The annual [Capital Pride festival](#) will be held in Washington, DC on June 21<sup>st</sup>. WASH, American Atheists, the American Humanist Association, and the Washington Ethical Society will share a table at the event. Come by and say “Hi.”

August 7<sup>th</sup>-9<sup>th</sup> [Humanists International](#) will hold their biannual [World Humanist Congress \(WHC\)](#) in Ottawa, Canada.

### About WASH

The Washington Area Secular Humanists, Inc. is an independent 501(c)(3) non-profit organization incorporated in Maryland since 1989. It consists of multiple chapters which operate in Maryland, DC, and Virginia.

WASH is a chapter of the [American Humanists Association](#) and an affiliate of [American Atheists](#).

**Disclaimer:** The opinions expressed in articles in *WASHline* are those of the authors and not necessarily those of WASH or its chapters.



## SRF 2026

By Mike Reid

Americans United for Separation of Church and State (AU), in partnership with organizations such as American Atheists, the American Humanist Association, the Center For Inquiry, the Freedom From Religion Foundation, Interfaith Alliance, Black Nonbelievers, and others, hosted its fourth annual Summit for Religious Freedom (SRF) April 25th-27th in Alexandria, VA. SRF 2026 (pronounced “surf”) was a great success! As before, WASH president Heatherly Hodges and I attended and we loved it.

Following their previous formats, SRF began the summit on Saturday with an afternoon session, this time a tutorial on sharpening advocacy skills provided by the Organizing Institute. AU held a social gathering in the early evening. Sunday was the main day of the summit. Great speakers and excellent breakout sessions provided attendees with an engaging experience. AU President and CEO Rachel Laser opened the summit Sunday morning. Nadine Smith, President and CEO of Color of Change followed with an engaging plenary session. Actor and comedian John Fugelsang delivered a lively talk in the afternoon plenary. Breakout sessions on a variety of secular-related topics took up the remainder of the day. AU hosted another social gathering in the evening.

Monday morning began with a plenary session with political commentator and digital creator Anna Connelly. She, like the other speakers, devoted much of her talk to the unprecedented attacks on the separation of church and state by the current administration in Washington and its supporters. Attendees had two options for the rest of the day. They could attend breakout sessions or participate in “Hill Day.” Hill Day consists of a trip to Capital Hill where attendees visit the

offices of their representatives in the U.S. House of Representatives and the U.S. Senate and lobby for or against legislation relating to church-state separation.

For Heatherly and me, the best part of secular cons is always reconnecting with friends and making new ones. A group of us went out to dinner together Saturday and Sunday evenings. For us and I’m sure others, SRF was especially important this year since American Atheists did not hold their annual conference and 2026 is an off year for the AHA’s biannual in-person convention.

Check AU’s website and upcoming issues of their magazine *Church & State* for more detailed summaries of the event. We look forward to SRF 2027 to be held May 1-3, 2027. Mark your calendars!

*Mike Reid is the editor of WASHline and a former president of WASH.*

### WASH Logo Merch

Get cool WASH logo apparel and other merchandise at our online Zazzle store. We have stuff with both WASH main and chapter logos. Check it out!

[https://www.zazzle.com/store/wash\\_store](https://www.zazzle.com/store/wash_store)

# I Was Born An Atheist Just Like You

*By Mark Pascal*

My childhood was that of your typical white middle-class American growing up in the 1960's: a suburban house with a yard, Dad went to work and Mom took care of the house and kids, children actually went outside to play, we had neighbors, birthday parties, public schools, sports, etc. This also included worship. Like so many similar American families, we too went to church every Sunday where I was routinely separated from the congregation and directed to follow the other children to the Sunday school classroom where we would learn all the expected religious dogma that has been passed down for millenia. In other words, I was, at the age of three, expected to start the process of religious indoctrination. I listened to what was taught and found much of it strange, especially the weird, magical, mystical claims such as resurrection and walking on water. I'm sure that teaching us that Jesus was a nice guy was well intentioned, but even at the young age of three or four the supernatural claims seemed a bit too much even to this young child.

On Christmas Eve of 1966 when I was six years old, my brothers, parents and I were making final preparations for Santa when we decided we should leave milk and cookies for him so we left a plate of them on a table along with a glass of milk and a note advising Mr. Claus that it was all for him, then my brothers and I went off to bed in anticipation of Santa's arrival. That Christmas morning, my brothers and I rushed downstairs with our parents in tow and we found presents under the tree! They were not there the night before! I looked over at the table and saw cookie crumbs on the plate and an empty glass of milk!

He even left us a note! It was Santa! There was no other possible explanation! With a smile on his face, my father looked over my shoulder as I began to read out loud Santa's note: "Dear Steve, Mark, and John..." That's as far as I got. I stopped then looked at my father and said, "Hey! You wrote this!" I could tell because my father had the most distinctive, unique, and most awful handwriting known to man. It was unforgeable. His expression changed from a smile to a smirk. I looked at the note again, shrugged, tossed it on the table, then tore into my presents without a care in the world. This experience allowed me to correctly conclude, at the mere age of six, that there is no Santa Claus. No one died as a result of the revelation. This event was the birth of my skepticism, which put me on the path to later realizing my atheism: reading Santa's note at 7am, December 25, 1966. Yet, my family and I continued to go to church.

When I was ten, my parents went away one weekend so our grandparents came and stayed with my brothers and me. We were sitting at the dinner table and my grandfather said we needed to say grace so I piped up with, "What do we have to say grace for?" They were certainly surprised by my question, a question that they did not answer. I believe that was the first time I ever revealed my growing non-belief. We said grace anyway.

At fourteen I read the Bible from cover to cover for the first time, and none of it has ever impressed me or convinced me to believe in anything, and I mean anything supernatural. That same year, I decided to go to the annual "confirmation camp," a retreat our church offered to young teens. My mother had received a call from someone at our church asking if I were interested, she asked me if I would like to go and as I thought for a moment she said, "You don't

have to go. If you don't believe this stuff, that's fine." Imagine that! My Christian parents respected me enough to allow me to determine my own path! Now that is parenting! I told her I would like to go but didn't tell her it was because I am a believer, because I never have been, but because I just wanted to see what it was all about. I did not go for the intended purpose of confirming my Episcopalian faith but rather to address my intellectual curiosity. I went to the camp and was even confirmed, but I never believed a bit of it. Doing these things were necessary to give me the information I needed to help me make a decision regarding faith; failing to do these things would have left me uninformed. I would not have earned the right to take any position on faith, one way or the other had I not done these things. It would have been the equivalent of criticizing or even praising a book I had never actually read, music I had never listened to, or getting my information from Fox News.

At the age of twenty I was attending a university located in the Bible Belt and elected to take a religion class not as just another information gathering mission but what I hoped would be a good way to help me understand why people believe religious claims. The course was certainly interesting, but I only learned about what the religious believe. The problem, of course, is we already know what the religious believe given they talk about it so much. What one believes is very important, but not as important as why. Never having that question answered, I still found the experience of taking the class beneficial in that it only confirmed what I have always known: there is no good reason to believe religious claims, therefore, I have always been and will always remain the atheist I was born.

At the age of twenty-six I had long since abandoned Christianity then practiced a Japanese

sect of Buddhism, partly because I was a bit of a Nipponophile, interested in the culture, the language, cuisine, and the art, but mostly because I was curious. Shortly after, I quit Buddhism because a member of the faith told us that surviving terrible injuries she suffered in a car wreck were due to her faith in the power of Buddhism as opposed to the power of humans working hard to become nurses, doctors, and surgeons, as well as making scientific advancements in germ theory and pain management, all of which are coupled with empathy, that is, having the ethical integrity to want to help those who are suffering. She could have just as easily claimed it was Jesus. Coincidentally, I ended up living in Japan for three years, something I never dreamed I would be able to do, and also spent three years living in Argentina, both of which gave me the opportunity to not visit, but actually live within two different cultures in divergent parts of the world, the experience of which were enlightening and totally worth it.

I regret to say that when my wife and I had children I agreed to allow them, as infants, to be baptized into the Catholic Church (I had not yet seen infant baptism as the socially accepted child abuse it is), but they have both grown to give up religion (and with no pressure from my Catholic wife or atheist me) and so they are reasonable, and therefore moral men. Hopefully they will not suffer the discrimination that I've experienced, such as being forbidden to marry someone, been treated with silence, lost friendships, had my moral fiber questioned (but strangely only after they discover I am an atheist), or, according to *Article 36* of the Maryland State Constitution, been told that I am not qualified to serve on a jury because I do not believe in God or an afterlife, just to mention a few examples of discrimination at the hands of the religious, those

statistically demonstrated to be the most discriminatory people in the world. While I cannot deny that I have sometimes been treated kindly by some religious individuals, I've directly experienced what happens to morality when people base it on faith as opposed to reason and the results are not just extremely disappointing, but expected. Treating others with kindness hoping to avoid eternal hellfire is a poor excuse to be good.

I don't choose to be irreligious, I just am irreligious. I respect and defend the right of any individual to practice any religion they wish, but I remain an infidel and will never defend religion, again, only the right. Being good without faith has demonstrated to produce better and more reliable results. I have read the Bible from cover to cover several times, the Koran as well, I gave up Christianity then practiced and gave up Buddhism, I have defended religious freedom, the Bill of Rights and the First Amendment, I've lived in Asia as well as South America and exposed myself to different cultures and ways of thinking, so I think it's fair to say that I have given faith more than a fair shake, certainly more than it deserves, so no one can accuse me of not trying hard enough, and as much as I have tried and as open minded as I am I've just never been a man of faith but rather, a man of reason. What do believers expect of me to do? Lie? I can no more choose to have faith than I can choose to wake up some day and be seven feet tall. I am not an atheist just to be different, contrary, or belittle the religious, I simply cannot believe anything by faith; my morality is driven by reason because one can only be moral when one is acting reasonably, and yes, that applies to believers as well. Like atheists, they too, can only be moral when they are acting reasonably, not faithfully.

For just one of many examples, God said slavery is acceptable, but in contradiction to God's

position, using reason and empathy we humans have determined it is not and have therefore abolished it. God is wrong and Jesus was suspiciously silent about that. My morality comes from determining if an action is reasonable, not faithful, and I have no interest in eternal life. This puts me in a discriminated, yet growing minority: I find slavery unreasonable whereas God finds it acceptable, therefore so do those who place faith above reason.

There was a time when I did believe in Santa Claus but at no time did I ever really believe there is a god in the universe. Maybe I lost faith in Santa at a slightly younger age than your typical child, but at some point it would have been perfectly normal for me to toss such a belief to the garbage bin, in fact, it would have been expected of me. Imagine being nineteen years old or even ninety years old and still holding to the proposition of there being a fat, white-bearded immortal man in a funny red suit who sits in a sleigh driving a team of flying reindeer around the world delivering presents to everyone by landing on their rooftop, getting in the house by squeezing up and down the chimney, and all in one night. Had I held to such a belief, at some point my Christian parents would have told me to grow up. The absurdity of believing in such a fellow is no better or different than believing there is an invisible supernatural psychopath that lives in the sky that knows everything including what we think, that in a failed attempt to disguise its narcissism and sadism, replicated itself in human form, sent it to us, and then had itself murdered "so we can receive salvation from what he threatens to do to us if we don't love him back unconditionally." to quote former Baptist now atheist Matt Dillahunty.

As the atheist I was born, I think it is time everyone gave up such delusional thinking whether we are talking about God or Santa given

we lack as much evidence for one as we do for the other. Despite this, we are not allowed to lose faith in God but we are expected to lose faith in St. Nick, which demonstrates that faith has nothing to do with evidence, but everything to do with the subject matter.

I must say that while the baptism I never asked for occurred without my permission, I don't blame my parents. They were just following a long held tradition which certainly did not ruin my life. But that was because although they were people of faith, more importantly, they were principled, and therefore my non-belief caused no disagreements, lectures, threats, disappointment, or hate between us. In fact, they never even asked if I were an atheist. I suspect they knew, but they couldn't have cared less. If they did, they hid it well. Sadly, there are plenty of atheists who have been ridiculed, discriminated against, and even shunned by their own family merely for their lack of belief. There are many believers who have been treated the same way because they do have faith, just the wrong one. While I have experienced such treatment in the outside world, I am very fortunate that my family never treated me that way and I have done the same with my family. While I do regret baptizing my own children, my boys have grown to be men who have chosen their own path, and it happens to be that of reason and kindness, not faith. Their critical thinking skills remain intact.

With this brief history of my non-belief, one can see that there were several contributing factor that supported my birthright atheism: recognizing that Santa's handwriting was really my father's, determining at a young age that the Bible stories are absurd, having religious parents who respected me enough to teach me how to think and not what to think, actually reading the entire Bible and Koran multiple times and being thoroughly unimpressed, taking religion classes, exposure to

other cultures, practicing divergent religions, prayers that always resulted in silence, or just being someone who is genetically wired to require evidence to believe things regardless of the subject. Just because we are talking about God doesn't make consideration for it any more important, special, or credible than talking about unicorns, pixies, or fairies. My beliefs cannot be based on the subject matter, but only evidence. I am a non-believer because I have no reason to be otherwise. Being a faith-free atheist is not a choice; it's a gift from nature. If not, then God made me an atheist so I'll be the best atheist I can be. Who am I to question the will of God?

*Mark Pascal is active in the FRESH chapter of WASH.*

## The Secular Advocacy Teams

American Atheists has organized Secular Advocacy Teams (SAT) to address state-level threats to church-state separation and secular values. Maryland and Virginia are two of the states with active SATs.

The legislative sessions for both Maryland and Virginia have concluded for this year, but the MD and VA SATs are still active.

If you live in Maryland and would like to get involved in the MD SAT, please contact American Atheists Maryland State Director Mike Reid at [mike.reid@atheists.org](mailto:mike.reid@atheists.org).

If you live in Virginia and would like to get involved in the VA SAT, please contact American Atheists Virginia State Director Aiden Barnes at [abarnes@atheists.org](mailto:abarnes@atheists.org).

# Thoughts On AI

by Bill Creasy

Artificial intelligence is a tool for searching for and organizing information, usually large data sets of similar types of information. Large language models (LLMs) are often trained by looking for patterns in text written by people.

People can still congratulate themselves on having advantages over AI models. Even though individual people can't contain all of the large data sets, we still have an ability to come up with new ideas and new styles from our use of imagination and by using reason. Another big advantage humans have is that we evolved to cope with the outside world and the price of failure for our ancestors was death. That training is more unforgiving than AIs get. Every living person is the product of a 100% successful line of reproducing ancestors going back to the first cell.

A lot of the thinking that people do originated from specialized computations that were developed over millions of years of evolution of our ancestors. The methods that we have now were developed to solve problems that were encountered in trying to survive in the world. That includes rules for social behavior, since cooperating in groups is an important survival strategy. We don't have to constantly use reason to come up with new ideas, but rather use variations of methods that have been used by our predecessors to deal with real-world situations. Some of those predecessors were earlier animal species. The methods may not be perfect, but they were good enough, and we found ways to adapt them.

Our evolutionary inheritance includes the cultural information collected from group selection or cultural evolution. As members of evolving

groups, our ancestors learned how to get along together and cooperate to solve complicated problems as members of a society. Unfortunately, we also learned less desirable traits like hating outsiders. Some traits we can keep and utilize into the future, others we will have to try to suppress. It is possible that eventually, people will learn how to give an artificial intelligence program the ability to operate in the world as well as we do. We might even be able to train it to work in totally alien environments, like in space or on other planets that will always be a challenge for humans. If that can be done, it will probably be done by copying at least some of the methods that made humans successful.

One of the interesting findings from the study of computational methods like visual processing or language analysis was that everyone assumed that these methods would be easy, because they seem easy subjectively. Our brains interpret visual information all the time and it doesn't take any effort by us. Computer scientists learned a lot about how difficult the problem is by trying to make a machine do it. In the same way, trying to make a machine act like a survival machine will teach us how difficult it is.

Reason alone or information processing alone are not a perfect way to approach problems in the environment, and they can lead to huge errors. Reason can start with arbitrary assumptions to find new conclusions, but the assumptions can be ridiculously wrong or oversimplified so the conclusions are wrong. Information processing is limited by the amount of relevant information that is available. That is why science has to have a combination of reason with empirical testing to see if the conclusions are consistent with the outside world.

For example, many people have developed systems of thought that seem rational but are completely at odds with principles of group selection that have been shaping human behavior for millions of years. Many smart thinkers have concluded that humans are primarily individualistic. This is contrary to the evolutionary history of humans as members of groups. People have ways of thinking that are centered on the self, but also other methods that are based on group membership. So developing artificial intelligences requires finding the right algorithms so that the machines can find the same mixture of approaches that humans have developed. The theory to do that doesn't exist yet. Do we have to worry about AIs replacing us? At present, they are not trained with enough experience about surviving in the real world.

Some people are concerned that an AI will take away their jobs. This is a problem, but it isn't a new problem. Machines have been replacing human jobs for centuries, since farmers were replaced by mechanical farm equipment. Mostly, it is a problem because people are employed in jobs that are too trivial or too much drudgery for them, so a simple AI can do it better. If an AI can perform the parts of the job that are boring, people can let them do those boring parts. It is a good idea to check that the AI results are sensible. AI may have "hallucinations" that have to be corrected.

The greatest danger of an AI to human survival may be a rational AI that derives a principle that indicates that human life is a threat to the planet, and then it is given too much power to accomplish an unacceptable conclusion of eliminating humans. This kind of result would make movies like *Terminator* seem disturbingly plausible. We should perhaps view this kind of a situation like a child playing with a loaded gun.

The child doesn't have a deep enough grasp of what a bullet can do and how dangerous a trigger is that the child can avoid trouble. A more complex and mature AI would realize that it is dependent on a working human society and avoid putting it in jeopardy.

Individuals, humans or AI, must look out for themselves and their goals, but that must be balanced with group membership and cooperation. People can leave groups if they don't see the value of membership in a particular group, but they can't avoid group membership entirely. They can stop doing their prosocial actions. But the society that exists now is too complex to operate without significant cooperation between participants. As a result, it is important to view group selection from the perspective of individuals as well as groups. If an AI is to become part of human society, it must be capable of the same balanced approach.

For the moment, we can learn about how we think by trying to train an AI. The new intelligence will be a continuation of our culture. Eventually, humans might be replaced, but not necessarily because of intelligence. It may be because AIs are more efficient, because they are designed for a particular purpose, or use energy in a more efficient way. Humans could exhaust a resource from the environment that our biological-based mechanisms, our "wetware," can't survive without. Even so, AIs will be our offspring, as a product of our culture and our experience.

*Bill Creasy is secretary of WASH. This essay is an excerpt from his book, Making a Happy Society II: Study the Controversy, available on Amazon.com.*

*Amazon.com: Making a Happy Society II: Study the Controversy (Making a Happy Society series Book 2) eBook : Creasy, William R.: Kindle Store*

# Chapter Reports

## Baltimore Secular Humanists (BSH)

BSH has meetings a various times and places around Baltimore, Baltimore County, and Hartford County. Watch the meetup site for the latest events: <https://www.meetup.com/bsh-wash/>

There are also several other non-WASH meetup groups in the Baltimore area, including Human Values Network Meetup and Baltimore Atheists that hold monthly discussion groups. BSH also posts notices of university lectures that are held in-person or on Zoom. These are posted with about a week's notice.

We have posted events that are sponsored by Profs & Pints with lectures from university professors. They charge an admission fee. Some of their past lectures can be found online here.

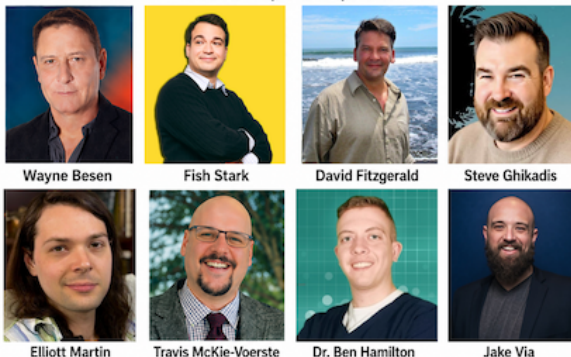
## Maryland-DC Chapter (MDC)

MDC events are posted at <https://www.meetup.com/wash-202/>.

### Washington Area Secular Humanists Speaker Serie

Join us each month for a talk by an expert speaker on a secular topic.

Below are previous speakers



Wayne Besen

Fish Stark

David Fitzgerald

Steve Ghikadis

Elliott Martin

Travis McKie-Voerste

Dr. Ben Hamilton

Jake Via

Contact: [Clyde@wash.org](mailto:Clyde@wash.org)

## Frederick Secular Humanists (FRESH)

FRESH meets twice monthly in Frederick, MD. Our regular meetings are held on either the third or fourth Sunday of each month (based upon library availability) at the C. Burr Artz Public Library at 110 E. Patrick St., Frederick, MD 21701. Occasionally, if that venue is not available, we will meet at the Urbana Regional Library at 9020 Amelung St., Frederick, MD 21704.

FRESH has finished its third annual Clothesline Project, a public awareness event for survivors of power-based violence.

Kicking off the summer:

WASH's own Mike Reid will be doing a talk on human evolution with replica hominin skulls on June 28<sup>th</sup> a 1:30 pm at the C. Burr Artz Public Library in Frederick.

Mike will give a tour of the Hall of Human Origins exhibit at the Smithsonian National Museum of Natural History where he has been a volunteer for many years on July 26<sup>th</sup>, time to be announced.

Rob Boston, recently retired from Americans United for Separation of Church and State, will talk to us about church-state separation on August 23<sup>rd</sup> 1:30 pm at the C. Burr Artz Public Library in Frederick.

Our annual picnic will be held on September 30<sup>th</sup> at Noon at Pine Cliff Park in Frederick. Hope to see you!

Additionally, FRESH meets on the second Sunday of each month at 6 pm for an informal social hour at the Brewer's Alley restaurant at 124 N. Market St., Frederick, MD 21701. Our

events are announced on our Meetup Page.

For more information, please visit our webpage at <http://wash.org/fresh>

For event details please visit our Meetup Page: <https://www.meetup.com/fresh-wash/>

All are welcome to attend our events, but an RSVP on Meetup is appreciated.

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### **Shenandoah Area Secular Humanists (SASH)**

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SASH meets twice each month by Zoom to accommodate our attendees from all over the USA. Our meeting on the second Sunday morning of each month is a discussion on a humanist topic. An upcoming topic is “Living a Humanist Life.”

On the last Sunday morning of each month our book club meets. Our monthly (second Sunday morning of each month) Zoom-based meetings always have interesting discussions on such things as Free Will. In addition, we have a vibrant book club on the last Sunday morning of each month.

SASH will announce the winner of its annual high school seniors’ essay contest in the next edition of *WASHline*.

Please email [sash@wash.org](mailto:sash@wash.org) for more information or check our meetup page:

<https://www.meetup.com/shenandoah-area-secular-humanists/>

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### **Northern Virginia Chapter (NVC)**

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NVC announces its events on the main WASH Meetup page. For upcoming events, please check

<https://www.meetup.com/humanism-218/>

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### **Southeast Virginia Atheists, Skeptics & Humanists (SEVASH)**

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The SEVASH calendar remains quite busy with all of our regularly scheduled social events across the Greater Hampton Roads area, from Virginia Beach to Williamsburg, which has included gaming socials, weekly team trivia, brunches, dinners, coffee get-togethers, etc. Our recently added monthly Sober Sunday meetup event is gaining in popularity, so we’ll definitely keep this as a regular/recurring event.

SEVASH volunteers continue our mutual aid efforts stocking and maintaining our Free Food Pantries in both Norfolk and Newport News, as well as working with the LGBT Life Center’s Pride Pantry. We were awarded with a \$500 grant to help keep our pantries stocked as part of the American Humanist Association’s American Empathy Project, and we hosted a public event for this effort on Sunday, May 3rd at Elation Brewing in Norfolk. In addition to the funding, AHA provided project guides, event promotion, and support throughout the entire planning process. In helping us promote the event, we had some new folks show up to support our cause.

Our Free Little Humanist Library in Norfolk continues to be actively used, especially with the recent addition of books and DVDs contributed by the American Humanist Association

All of this of course is in addition to our regular schedule of dinners, brunches, team trivia and other social / gaming events.

SEVASH events are announced on

<https://www.meetup.com/sevash/>

<https://www.facebook.com/groups/sevash/>

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### DC Region Atheists (DCRA)

We host a Secular Zoom Community meeting on the second Thursday of each month at 7 pm. We nourish our connections with like-minded secular people and discuss a broad range of topics on religion, science and secularism. Please RSVP for a monthly meeting at: <https://www.meetup.com/dc-atheists>

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### DC Atheists, Humanists & Agnostics (DC-AHA)

DC-Atheists, Humanists, and Agnostics group (DC-AHA) meets at Madhatter (1319 Connecticut Ave NW, DuPont Circle) for happy hour the first Wednesday of the month at 6-8pm.

<https://www.meetup.com/DC-Atheists-Humanists-Agnostics/>

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### Atheists, Agnostics, and Secular Humanists of Richmond (AASHR)

We serve the greater Richmond, VA area. Our events are announced on

<https://www.meetup.com/aashr-wash>

<https://www.facebook.com/groups/atheistsandagnosticsrichmond/>

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### Other Chapters

For information on WASH's other chapters, please see the Chapter Contact Information on the chapter pages at [wash.org](http://wash.org).



### WASH Contact Information

Web: [www.wash.org](http://www.wash.org)

US Mail:  
**Washington Area Secular Humanists**  
**P.O. Box 352**  
**Frederick, MD 21705**  
 email address: [inquire@wash.org](mailto:inquire@wash.org)

#### WASH Volunteers

Heatherly Hodges, *President*  
 Bill Creasy, *Secretary*  
 Matt DeGrave, *Treasurer*

Mike Reid, *WASHline Editor*

# Chapter Contact Information

## 1. Northern Virginia Chapter (NVC)

Arlington, VA  
nvc@wash.org  
[wash.org/nvc](http://wash.org/nvc)

## 2. Baltimore Secular Humanists (BSH)

Baltimore, MD  
bsh@wash.org  
[wash.org/bsh](http://wash.org/bsh)

## 3. Hartford County Secular Humanists (HCSH)

(A Subgroup of BSH)  
Bel Air, MD  
bsh@wash.org  
[wash.org/bsh](http://wash.org/bsh)

## 4. Charlottesville Atheists and Secular Humanists (CASH)

Charlottesville, VA  
[inquire@wash.org](mailto:inquire@wash.org)  
[wash.org/cash](http://wash.org/cash)

## 5. DC American Humanists (DC-AHA)

Washington, DC  
[dcaha@wash.org](mailto:dcaha@wash.org)  
[wash.org/dcaha](http://wash.org/dcaha)

## 6. DC Region Atheists (DCRA)

Washington, DC and Montgomery County, MD  
[don@wash.org](mailto:don@wash.org)  
[wash.org/dca](http://wash.org/dca)

## 7. Frederick Secular Humanists (FRESH)

Frederick, MD  
[fresh@wash.org](mailto:fresh@wash.org)  
[wash.org/fresh](http://wash.org/fresh)

## 8. Fredericksburg Secular Humanists (FSH)

Fredericksburg, VA  
[fsh@wash.org](mailto:fsh@wash.org)  
[wash.org/fsh](http://wash.org/fsh)

## 9. Atheists, Agnostics, and Secular Humanists of Richmond (AASHR)

Richmond, VA  
aashr@wash.org  
[wash.org/grh](http://wash.org/grh)

## 10. Lynchburg Area Secular Humanists (LASH) Lynchburg, VA

[inquire@wash.org](mailto:inquire@wash.org)

## 11. Maryland-DC (MDC)

Montgomery County, MD  
[mdc@wash.org](mailto:mdc@wash.org)  
[wash.org/mdc](http://wash.org/mdc)

## 12. Shenandoah Area Secular Humanists (SASH)

Front Royal, VA  
[sash@wash.org](mailto:sash@wash.org)  
[wash.org/sash](http://wash.org/sash)

## 13. Southeastern Virginia Atheists, Skeptics & Humanists (SEVASH)

Greater Hampton Roads, VA  
sevash@wash.org  
[wash.org/sevash](http://wash.org/sevash)

## 14. Secular Humanists of Roanoke (SHOR)

Roanoke, VA  
[shor@wash.org](mailto:shor@wash.org)  
[wash.org/shor](http://wash.org/shor)

## 15. Southern Maryland Secular Humanists (SMASH)

St. Mary's County, Maryland  
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