

THE MESSENGER

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Welcome to the New Swedenborg School of Religion!

Mary Kay Klein

On the last weekend in September SSR shut down its old main building, closing the doors on over 30 years in the mansion at 48 Sargent Street in Newton. Within a year the library/archives building will also be emptied though final plans have not yet been made.

So, where is SSR now, after the fifth move in its history? SSR has rented a modern, sunny 3,000 square foot suite on the fourth floor of a building in Newton Centre. The heart of the new location is a lovely chapel, a warm space painted in "celestial blue." Suite 403 at 1320 Centre Street also contains offices for faculty, administrative assistant, accountant, and president, as well as a classroom, a kitchen/lounge, and a small library. In addition, SSR has rented two rooms in Sturtevant Hall on the Andover Newton Theological School campus, a ten minute walk from our main center. This "point of presence" in the Andover Newton community comprises a classroom and a reading room. A number of students are living at Andover Newton, and several faculty are staying in the Andover Newton dorms one or two nights per week.

No move is without difficulties. Certainly parking issues and the smaller space have been hard for some of us at times. Students and their financial supporters will have to bear more of the cost of the students' education. There are many minor adjustment problems in the early days of any new enterprise.

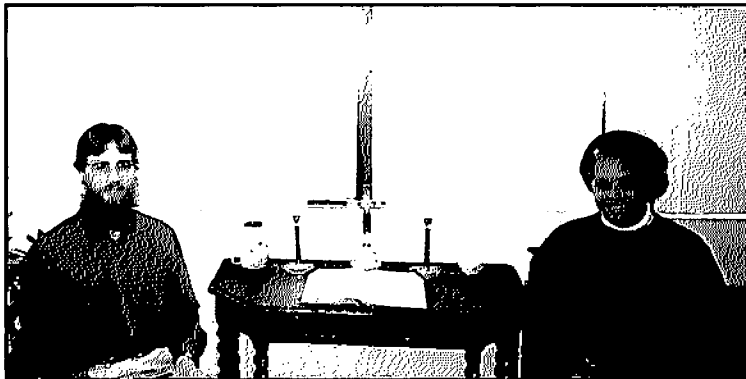
However, in spite of the difficulties, we really love and value our new space. Chapel is becoming a significant time

for community gathering. No longer do we meet first thing every morning, with many in the community coming down from the second floor! Now we meet twice a week during the day and once a month at an evening convocation.

We gather from various campuses, since some students are taking courses at Andover Newton, Harvard, and other local institutions. Some are living at Andover Newton, and others in various locations in the community. We come together with so much to share with each other from our various living situations and educational experiences! There is an energy and vitality in our gatherings that gives us a different perspective on the meaning of being a community.

Many of us go back and forth to the Andover Newton campus during the day. We frequently run into Newton Centre during the day for errands, sandwiches, and coffee. It feels as if all of Newton Centre and Andover Newton are part of our campus now.

We hope everyone in the church who can will take the opportunity to visit us in our new home! Our phone number is unchanged: 617-244-0504. ☒



The Chapel at the Swedenborg School of Religion's new site, 1320 Centre Street in Newton Centre, Massachusetts. Pictured are the Rev. Lee Woofenden, part-time SSR faculty member, and the Rev. Gladys Wheaton, who has returned to SSR this semester to take a spirituality course.

SSR-Cambridge Mediation

Representatives of the Swedenborgian School of Religion and the Cambridge Society met Friday, September 17, 1999, for an all-day mediation session at the headquarters of JAMS/Endispute in Boston. George Kidder served as the "neutral" who did the mediating. A preliminary agreement was reached and was signed by representatives of SSR and the Cambridge Society. Further information will be provided at a later date.



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The Plight of Women in Afghanistan

On September 29, I received the following e-mail from COMSU member Mona Conner, who had received it from Joshua Oleska, a fellow member in the New York church. COMSU chair Steve Koke and I added our names and forwarded it to a number of people on our respective e-mail address lists. The information has been corroborated by articles in a number of newspapers and periodicals and by United Nations human rights investigators.

The government of Afghanistan is waging a war upon women. The situation is getting so bad that one person in an editorial of the *Times* compared the treatment of women there to the treatment of Jews in pre-Holocaust Poland. Since the Taliban [Islamic sect] took power in 1996, women have had to wear burqua and have been beaten and stoned in public for not having the proper attire, even if this means simply not having the mesh covering in front of their eyes. One woman was beaten to death by an angry mob of fundamentalists for accidentally exposing her arm while she was driving. Another was stoned to death for trying to leave the country with a man that was not a relative.

"Women are not allowed to work or even go out in public without a male relative, professional women such as professors, translators, doctors, lawyers, artists and writers have been forced from their jobs and stuffed into their homes, so that depression is becoming so widespread that it has reached emergency levels.

"There is no way in such an extreme Islamic society to know the suicide rate with certainty, but relief workers are estimating that the suicide rate among women, who cannot find proper medication and treatment for severe depression and would rather take their lives than live in such conditions, has increased significantly. Homes where a woman is present must have their windows painted so that she can never be seen by outsiders. They must wear silent shoes so that they are never heard. Women live in fear of their lives for the slightest misbehavior. Because they cannot work,

those without male relatives or husbands are either starving to death or begging on the street, even if they hold PhDs. There are almost no medical facilities available for women, and relief workers have mostly left the country. At one of the rare hospitals for women, a reporter found still, nearly lifeless bodies lying motionless on top of beds, wrapped in their burqua, unwilling to speak, eat, or do anything, but slowly wasting away. Others have gone mad and were seen crouched in corners, rocking or crying, most of them in fear. One doctor is considering, when what little medication that is left finally runs out, leaving these women in front of the president's residence as a form of peaceful protest. It is at the point where the term 'human rights violations' has become an understatement. Husbands have the power of life and death over their women relatives, especially their wives, but an angry mob has just as much right to stone or beat a woman, often to death, for exposing an inch of flesh or offending them in the slightest way.

"David Cornwell has said that those in the West should not judge the Afghan people for such treatment because it is a 'cultural thing', but this is not even true. Women enjoyed relative freedom, to work, dress generally as they wanted, and drive and appear in public alone until 1996—the rapidity of this transition is the main reason for the depression and suicide; women who were once educators or doctors or simply used to basic human freedoms are now severely restricted and treated as sub-human in the name of right-wing fundamentalist Islam. It is not their tradition or 'culture', but is alien to them, and it is extreme even for those cultures where fundamentalism is the rule.

"Besides, if we could excuse everything on cultural grounds, then we should not be appalled that the Carthaginians sacrificed their infant children, that little girls are circumcised in parts of Africa, that blacks in the US deep south in the 1930s were lynched, prohibited from voting, and forced to submit to unjust Jim Crow laws. Everyone has a right to a tolerable

human existence, even if they are women in a Muslim country in a part of the world that Westerners may not understand. If we can use military force in Kosovo in the name of human rights for the sake of ethnic Albanians, then NATO and the West can certainly express peaceful outrage at the oppression, murder and injustice committed against women by the Taliban.

STATEMENT: In signing this, we agree that the current treatment of women in Afghanistan is completely UNACCEPTABLE and deserves support and action by the people of the United Nations and that the current situation in Afghanistan will not be tolerated. Women's Rights is not a small issue anywhere and it is unacceptable for women in 1999 to be treated as sub-human and as property. Equality and human decency is a right, not a freedom, whether one lives in Afghanistan or anywhere else."

The foregoing is in the form of the email petition, which was to be signed and copied and when 50 signatures were

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SSR Hosts Communications Workshop

The Swedenborg School of Religion hosted a communications workshop, facilitated by psychotherapist Lorraine Sando, at its new location on August 11 and 12, 1999. Sando led representatives of General Council, Council of Ministers, the Committee on Admission into the Ministry (CAM), and the Swedenborg School of Religion (SSR) Board, faculty, and administration, through a two-day process which used communication techniques to identify and discuss mutual problems, concerns, etc. The group was selected to encourage open communications among the various constituencies. Problems were discussed openly in an atmosphere that encouraged a spirit of cooperation. The group plans to meet two more times.

Those attending included Eric Allison, Ron Brugler, Larry Conant (replacing Polly Baxter, who was ill), Jim Erickson, Dick Hatheway, Mary Kay Klein, Ted Klein, Margaret Kraus, Chris Laitner, Paul Martin, Jane Seibert, and Wilma Wake.

Recommendations for action that emerged from the meeting were as follows:

FROM GENERAL COUNCIL:

- 1) Clearly identify to whom General Council actions should be communicated and then follow up, rather than just take action in a meeting and have it go no further.
- 2) General Council should include agenda items which promote sharing among members.
- 3) As an agenda item for yearly convention, update the year's happenings.
- 4) Invite SSR representative to October General Council meeting.
- 5) The Convention president is the key contact person.

FROM THE SSR BOARD:

- 1) The SSR board is planning to develop a method for receiving unfiltered information from the students.
- 2) Professional outside evaluation will be sought this year for all aspects of SSR's program: Board, administration, faculty, staff, curriculum, finances, etc.

- 3) At the fall meeting the SSR Board will be discussing: having an article in *The Messenger* after each board meeting; students and faculty being invited to participate in the SSR Board meetings; experimenting with methods for improving the communication between Board, faculty, and students.
- 4) The Board will be having frequent conference calls between meetings.
- 5) The Board will send a representative to General Council meetings.

FROM COUNCIL OF MINISTERS AND CAM:

- 1) CAM would like more time with faculty to discuss student evaluations and concerns and to review ministerial standards, field education issues, etc. They would like to discuss ordination qualifications, training, routes, etc.
- 2) The Council of Ministers is interested in reports from Liaison Committee, CAM, SSR, and Convention president/General Council. Should the COM Executive Committee meet with the faculty or a faculty representative? There are many connecting points, but they are not always direct.

FROM SSR FACULTY/ADMINISTRATION:

- 1) The faculty requests involvement in the search for an interim president. The faculty also requests some significant piece of time to meet with the board in October.
- 2) The faculty/administration would like extra meeting time in the fall with CAM to discuss general issues.
- 3) The faculty requests that the SSR president attend General Council in the fall, and perhaps regularly thereafter.
- 4) The faculty/administration requests a joint midwinter meeting with the Executive Committee of the Council of Ministers to discuss curriculum, etc., and to give a preliminary report on changes.
- 5) The faculty/administration believes

the current meeting was helpful and requests that there be two more meetings of the same group.

During the meeting, the group broke into triads to come up with "miracles"—dreams and visions for the future. The group thought it would be helpful to *Messenger* readers to share these dreams and visions:

- Lots of new SSR students so we can be really selective.
 - Increase in opportunities for SSR graduates.
 - Continue to share open honest communication with each other.
 - Resolution in progress—talking directly to each other.
 - All will come to see the spiritual center to which our organization is connected. Center connects all others and is shared by all.
 - Acknowledge the center—assess ourselves inwardly and reach into the world.
 - All harmonious at school; students excited and on a fulfilling journey.
 - Change in attitude to believe it's OK to grow. We would learn how. Would believe we can do it and would.
 - Students learn how to plant churches and would.
 - No *we/they*—we're in this together.
 - Endowed chair at various seminaries throughout the US/Canada where Swedenborgian theology is a required course.
 - Ability to totally envision something new with a willingness to let go of old models and work toward a new church.
 - A cooperative model throughout Convention moving forward as a harmonious unit.
 - Find the perfect interim administrator to help SSR vision and implement.
 - Matrix organization (interconnected) rather than silo (independent).
 - One person from SSR Board sitting in on General Council and one person from General Council sitting in on SSR Board, other than the Convention president.
 - Visioning process Convention-wide.
- Mary Kay Klein, President, SSR ☸

GRAPPLING WITH SCIENCE AND RELIGION:

Subjects stage dramatic intellectual comeback

Gregg Easterbrook

When the baby-boom generation first decamped for college, if there was one intellectual topic that was totally passe, it was the relationship between science and religion. Hardly anyone was studying the subject, assumed by most thinkers to represent a total dead end. Now, as the boomers' children start off to college, if there's one intellectual topic that is starting to blaze red hot, it is the relationship between science and religion. Rarely has a comeback been so dramatic.

Signs of renewed interest in science and religion are numerous. The topic has recently been a top-selling cover for both *Newsweek* and *U.S. News & World Report*. Universities such as Princeton and Cambridge, which in the 1960s didn't even offer courses on the relationship between science and religion, have established chairs for its study. In April, the venerable American Association for the Advancement of Science will sponsor a high-profile conference, at which physicists and theologians will debate whether recent findings of cosmology indicate anything about the existence of God. Such a confab would have been unimaginable even a decade ago.

Recently, the \$1.2 million Templeton Prize for Progress in Religion, an award previously bestowed on such figures as Mother Teresa and Alexander Solzhenitsyn, went to a little-known Minnesota academic named Ian G. Barbour. His accomplishment? Helping pioneer the interdisciplinary study of science and religion. Barbour promptly announced he would give \$1 million of the award to the Berkeley, Calif., Center for Theology and the Natural Sciences, an affiliate of Berkeley's Graduate Theological Union and an organization whose own 1981 founding, and rising importance, are indicators of the science-and-religion trend. Why is science and religion on the rebound? Several reasons present themselves, among them:

- Science was expected to disprove

God, but didn't. It was widely assumed that continuing scientific research would uncover hard evidence that everything in nature can be accounted for by autonomous, pointless forces: that humanity "is alone in the universe's unfeeling immensity, out of which (we) emerged only by chance," in the 1972

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words of the French biologist and philosopher Jacques Monod. But the expected disproof of the divine hasn't come. Natural-selection science, for example, has established beyond doubt that living things evolve in response to changes in their environment. But evolutionary theorists still don't have a clue as to how life began. What caused biology to begin remains one of the primary puzzles of science, with the prospect that structures as complex as the 6-billion-unit strand of human DNA could arise from chance alone seeming phenomenally improbable. Until such time as the origin of life is explained, God remains as likely as any other contender.

- The Big Bang is looking more supernatural all the time. About 20 years ago, the late Carl Sagan famously said that Big Bang science would eventually show that the universe was created without any creator. Since then, the picture has changed quite a bit, one reason why, in the years before his 1996 death, Sagan himself began to advocate science-and-religion studies. The leading contemporary development in Big Bang thinking is a theory called

"cosmic inflation," which holds that the entire universe popped out of a point with no content and no dimensions, essentially expanding instantaneously to cosmological size. Now being taught at Stanford, the Massachusetts Institute of Technology and other top schools, this explanation of the *beginning* of the universe bears haunting similarity to the traditional theological notion of creation *ex nihilo*, "out of nothing." That might be coincidence, of course. But the inflation theory of the Big Bang has additional aspects that sound, well, pretty darn supernatural. One is that our universe will exist and expand forever, never expiring as cinders. Another is that multitudes of other universes exist in other dimensions, each also formed from tiny, empty points of nothing. The inflation theory of the genesis is sufficiently mind bending that one of the world's foremost astronomers, Allan Sandage of the Observatories of the Carnegie Institution in Pasadena, Calif., recently proposed that the Big Bang could only be understood as "a miracle," in which some higher force must have played a role. A fair number of cosmologists are now saying the same. It's a 180-degree shift from a few decades ago.

- Science is raising questions that science can't answer. Should people be cloned? Is an embryo a human life? Should genetic engineering be allowed? Biotechnology is generating many quandaries such as these, and will generate more. Such questions fall well outside the realm of science, one reason why many biologists, laboratory administrators and university presidents are seeking out theologians and religious scholars for consultation. Both the federal Recombinant DNA Activities Committee, which must approve genetic-engineering experiments, and the National Bioethics Advisory Commission, which is pondering cloning, have numerous theological advisers.

- Religion is getting real about evolution. Some fundamentalists and creationists continue to fulminate against Charles Darwin. But mainstream faith draws ever closer to admitting the evolutionary mechanics

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Robert Frost and Swedenborg

Victor Carl Friesen

Most of our church people know that there is some connection between Robert Frost, America's first great national poet (perhaps its most beloved one) and Swedenborg. They may not know that Isabelle Moodie Frost, the poet's mother, became a member of the New Jerusalem church in San Francisco when, in her early married life, she lived on the West Coast and that young Robert was baptized there (the record of the ceremony still exists).

Since his father died when Robert was eleven, his mother's influence on the young boy's outlook held sway. Lawrence Thompson and R.H. Winnick, in their authorized biography of the poet, speak of Mrs. Frost making Robert aware that the best nature poetry suggests "analogies between the seen and unseen worlds" (*Robert Frost, A Biography*, Holt, Rinehart and Winston, 1981). Such linkages were clearly part of her Swedenborgian thinking, with reference to the Swedish mystic's notion of correspondences, where physical fact is symbolic of spiritual truth.

Swedenborg's philosophic concepts were a continuing influence on the poet, for Swedenborgian church services were held in the Frost home after the family moved to Massachusetts, following the father's death. In later years, in speaking of his Swedenborgian upbringing, Robert, although stating that he was not an adherent to this faith as an adult, still acknowledged that a lot of it remained in him.

Nonetheless, Swedenborgian influences on Frost's poetry were more apt to appear in the early poems, when the poet's boyhood days were not so far distant. Indeed, a previous *Messenger* article by Louise Heldring (February, 1982) finds ideas from the mystic embodied in "The Trial by Existence," a poem included in Frost's very first book, *A Boy's Will*, published in 1913. Heldring makes particular mention of the lines "The mystic link to bind and hold / Spirit to matter . . ." as reflecting Swedenborg's thought. (Frost quotations, here and later, are taken from *The Poetry of Robert Frost*, Holt, Rinehart and

Winston, 1969).

Earlier this year, as acting leader in the Rosthern (Saskatchewan) New Jerusalem Church for the past three years, I worked on a sermon on the beatitudes from Christ's Sermon on the Mount. To conclude it, I wanted some non-scriptural quotation or anecdote to bring home the idea of blessings in our everyday life. As has happened in similar circumstances at other times, I dipped into a volume of Frost's poetry. I had previously found poems such as "On a Tree Fallen Across the Road" or "The Investment" or "The Silken Tent" to provide colorful illustrations of a point I was making.

On this occasion my eye fell upon "A Prayer in Spring," one of the early poems, again from *A Boy's Will*. The title itself suggested the poem to be appropriate for inclusion in a sermon delivered, as mine would be, in the month of April. Also, Frost's "prayer" was that the events of the season would give us pleasure or happiness (be counted as blessings, if you will).

He spoke of flowers ("in the springing of the year") in the first stanza; blooming orchards in the next ("Like nothing else by day, like ghosts by night"); then a hummingbird that after its "meteor" flight ("off a blossom in midair stands still"). It is almost as if we are pausing, too, in anticipation of the fourth and final stanza, where the poet will make that (Swedenborgian) mystic link to bind springtime matter to eternal spirit. And Frost does so:

For this is love and nothing else is love,
The which it is reserved for God above
To sanctify to what far ends He will,
But which it only needs that we fulfill.

The phenomena of nature are agents of God's love. If love does not become deed, it would cease to be love, Swedenborg has said, and Frost seems to concur: "For this is love and nothing else is love." God sanctifies this "love," the poet continues, and has it serve some grand end of His choosing, a divine plan to which we, too, need to contribute.

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Frost and Lincoln Swedenborgians?

James Lawrence

No, not really, but both of them had strong connections, and articles on both have recently cropped up. Swedenborgians have long known that our President consorted to some degree with Swedenborgians when he was a youngish man, but now the staff at the Lincoln Log Cabin State Historic Site in Lerna, Illinois (which contains the last farm and home of Lincoln's father and stepmother) are interested in discerning more fully Abe's religious leanings during the 1840s. Lincoln's neighbors, Stephen and Nancy Sargent, were two of Abe's close friends, and they were the organizing center of Swedenborgian activity in that region. According to staff historian Susan Gordy, papers comprising family histories in the area indicate what she terms an "avid" interest by Abe in Swedenborg's spiritual writings, as well as a regular attendance at Swedenborgian services and discussions in the Sargent home. To this we add two facts about Lincoln's later religious life: he never officially joined any religion; and his interest in spiritualism during his White House years is legendary.

As for Robert Frost, in a past issue of *The New Yorker* John Updike uses the arrival of yet another Frost biography (by John Parisi) as an occasion to examine the life of America's best-known and probably best-loved poet. Updike quite fairly presents Frost's mother's Swedenborgianism and her strong influence on her son. (Frost and Elinor used the Swedenborgian clergyman in Lawrence, Massachusetts as their wedding officiant in a ceremony performed in his mother's schoolhouse.) As with Lincoln, Frost also never affiliated with any religious body and perhaps the strongest evidence of incipient Swedenborgian influence is Frost's brilliant sense of correspondences between nature and human psychological processes.

The Rev. James Lawrence is co-pastor of the San Francisco Swedenborgian Church.

Reprinted from the San Francisco Church newsletter.



Not long after moving to Chicago, I called a wise friend to ask for spiritual direction: What did I need to do, I asked him, to be spiritually healthy?

"You must ruthlessly eliminate hurry from your life," he said. "There is nothing else." From an immense quiver of spiritual sagacity, he drew only that one arrow. Hurry is the great enemy of spiritual life in our day. Hurry destroys souls. As Carl Jung wrote, "Hurry is not of the devil; hurry *is* the devil."

For most of us, the great danger is not that we will renounce our faith. It is that we will become so distracted and rushed and preoccupied that we will settle for a mediocre version of it.

One of the great illusions of our day is that hurrying will buy us more time.

We worshipped at the shrine of the Golden Arches not because they sold good food or cheap food but "fast" food. Still people had to park their cars, go inside, order, and take their food to a table—all of which took time. So we invented the drive-thru lane so families could eat in vans on their way to soccer practice, as God intended.

Our world has become the world of the Red Queen in *Alice in Wonderland*: "Now *here*, you see, it takes all the running you can do to keep in the same place. If you want to get somewhere else, you must run at least twice as fast as that."

Ironically, all our efforts have not produced what we're

after—a sense of what might be called "timefulness," having enough time. In fact, quite the reverse. Robert Banks, author of *All the Business of Life*, notes that while our society is rich in things, we are extremely poor in time. In fact, never before in human history has a society been so things-rich and so time-poor.

Though our age intensified "hurry sickness," it's not a new problem; people in ministry have been subject to it at least since the days of Jesus. During one hectic season of ministry, Mark notes of the disciples, "For many were coming and going, and they had

Taking Care of Busyness

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excerpted from *Leadership*

no leisure even to eat."

Far too many people . . . think of this as a virtue as if God will reward the hectic one day with, "What a life you had! Many were coming and going, and you had no leisure even to eat. Well done!"

Not quite. Jesus was aware of this problem, and he constantly withdrew from crowds and activities. He taught the same to his followers. In one instance, when they returned from a busy time of ministry, filled with adrenaline, he told them, "Come away to a deserted place all by yourselves and rest awhile."

If you want to follow someone, you can't go faster than the one who is leading; following Jesus cannot be done at a sprint.

Jesus was often busy but he was never *hurried*. Being busy is an outer condition; being hurried is a sickness of the soul.

As much as we complain about it, though, there's part

of us which is drawn to a hurried life. It makes us feel im-portant . . . It means I don't have to look too closely at my heart or life. It keeps us from feeling our loneliness. As long as I have meetings to attend and occasions to preach and teach, I can demonstrate that I am an important person.

"The press of busyness is like a charm," Kierkegaard wrote. "Its power swells . . . it reaches out seeking always to lay hold of ever-younger victims so that childhood or youth are scarcely allowed the quiet and the retirement in which the Eternal may unfold a divine growth."

Hurry, then, is not just a disordered schedule. Hurry is a disordered heart.

We rush around at home even when there's no reason to. We hurry our children along. We set up mock races ("Okay kids, let's see who can take a bath fastest").

The hurry-sick lack simplicity. They often carry around a time organizer the size of Montana. When I get hurried, I begin to resent the very people I'm supposed to minister to.

Solitude is a more traditional practice to cure hurry sickness. Jesus engaged in it frequently.

Dallas Willard noted an experiment done with mice a few years ago. A researcher found that when amphetamines are given to a mouse in solitude, it takes a high dosage to kill it. Give it to a group of mice, and they start hopping around and hyping each other up so much that a fraction of the dosage will be lethal—so great is the effect of "the world" on mice. In fact, a mouse that had been given no amphetamines at all, placed in a group on the drug, will be so hyper that in ten minutes or so the non-injected mouse will be dead. "In groups," Willard noted, "they go off like popcorn."

But what exactly *is* solitude? Some people ask, "What do I *do* when I practice solitude? What should I bring with me?" The primary answer, of course, is "Nothing."

"In solitude," Henri Nouwen wrote, "I get rid of my scaffolding." Scaffolding is all the stuff I use to keep myself propped up, to convince myself I'm important or okay. I am, in the words of the old hymn, "Just as I Am": not my accomplishments or resume or possessions or networks—just me . . .

I think about solitude in two categories: I need brief periods of solitude on a regular basis—preferably each day, even at intervals during the day. But I also need extended periods of solitude—a half day, a day, or a few days.

One of the great obstacles you will likely face is that extended solitude will feel like a waste of time. We're so conditioned to feel our existence is justified only when we are accomplishing something. But also, for me, this feeling comes because my mind wanders so much. I used to think if I devoted a large

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As much as we complain about it, there's a part of us which is drawn to a hurried life. It makes us feel important.

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chunk of time to praying, I should be able to engage in solid, uninterrupted, focused prayer. But I can't.

The first time I tried extended solitude, my mind wandered like a tourist with a Eur-rail pass. I would start praying, and the next thing I knew, I was immersed in an anger fantasy, and someone who had hurt me was being deeply wounded as I was righteously vindicated. Or I would find myself in some grandiose success fantasy that would make Walter Mitty blush.


What I have come to realize, slowly, is that bits of focused prayer interspersed with these wanderings is all my mind is capable of now. One day I hope to do better. But for now, I have to accept that a large chunk of prayer time will be lost to wandering. Brother Lawrence said it like this: "For many years I was bothered by the thought that I was a failure at prayer. Then one day I realized I would always be a failure at prayer; and I've gotten along much better ever since."

I try to begin my days by praying over the day's schedule—meetings I'll attend, tasks I must perform, people I'll be with—and placing them all in God's hands. Through the day, I try to take five-minute breaks, close the door to my office, and remind myself that one day the office will be gone and I'll still belong to God.

At the end of the day, I like to review the day with God: to go over the events to see what he might be saying to me through them, and to hand any anxieties or regrets over to him. One of the great benefits of this exercise is that you begin to learn from your days. When I began this daily review, I began to be aware of the attitudes and responses that were guiding my life.

To learn another way to live, we must ruthlessly eliminate hurry from our lives.

John C. Ortberg is a pastor at Willow Creek Community Church, South Barrington, Illinois.

Abridged reprint from the June 1999 Portland, Maine Swedenborgian Church newsletter, from Eli Dale's column, "Ministry Notebook." 

CABINET REPORT

Cabinet met on September 24–25 at Almont, Michigan. Present were: the Rev. Ron Brugler, president; Bill Baxter, EDSU; Barb Boxwell, FPRSU; Sue Burns, assistant to the treasurer; Larry Conant, Central Office; Steve Koke, COMSU; Chris Laitner, vice-president; Paul Martin, COM; Linda Tafel, MINSU; Gloria Toot, secretary; Lee Woofenden, IMSU.


In his president's report, Ron spoke of the spiritual state of the church, evidenced by lack of vision and hope shown in the augmentation requests. Churches seem to be withdrawing from vision of new things because of the lack of funds. We need to help keep spirit and vision alive, boost church morale. Although we must be cautious, FPRSU felt it was time to collect on some of the gains in the Common Fund. We agreed that we cannot do this every year, but for the next few years we can use some of these gains. The Investment Committee will be asked to increase payoff percentage of the common fund.

Cabinet then spent the first session reviewing the work of the past year. Following this we had a session of visioning. We came up with what we would like to do and accomplish in the next one to three years, if money were not a factor. Finally we had our budgeting session where we looked at income and expense in light of these visions. Many ideas were explored and either added to the budget or deferred.

One idea that was generated was having a writing contest for the youth; the winners to have their expenses paid to attend the British International Youth Conference in England next year. More details will be forthcoming.

Some time was spent planning for next year's convention. The theme, "Building a City of God" was decided upon. Cabinet members also attended a session of the Youth Workers Workshop that was running concurrently at Almont.

Everyone agreed this Cabinet meeting was especially positive, constructive, and energizing.

—Gloria Toot, secretary 

Call For Nominations

The Nominating Committee is seeking qualified candidates for the offices listed below. If you have any suggestions or questions, please notify your minister or a member of the Nominating Committee immediately. Please know that the Nominating Committee encourages you to consider individuals who have talent and abilities in particular areas, but have not yet served within Convention. Thank you for your prayerful involvement in this process!

Vice-president: elected for one-year term.

Recording Secretary: elected for one-year term.

Treasurer: elected for one-year term.

General Council: three persons elected for three-year terms. One minister and two lay people.

Communications Support Unit (COMSU): one elected for three-year term.

Education Support Unity (EDSU): one elected for three-year term.

Information Management Support Unit (IMSU): one elected for three-year term.

Ministries Support Unit (MINSU): one elected for three-year term.

Financial & Physical Resources Support Unit (FPRSU): one elected for

three-year term.

Nominating Committee: two nominations for one elected five-year term.


Committee on Admissions to the Ministry (CAM): one minister and one lay person, each elected to one-year terms.

Board of Trustees, Swedenborg School of Religion (SSR): two elected for three-year terms.

The Nominating Committee submits names for vacated unfulfilled terms on any/all of the above positions. Occasionally a person in a current position may be nominated for another position. In such event the Nominating Committee should have a "backup" nominee to account for any position vacated by election to another support unit or board.

Rev. Robert McCluskey, chair
112 East 35th Street
New York, NY 10016
(212) 532-5742

Nominating Committee:

Robert McCluskey, New York
Barbara Tourangeau, Michigan
Mildred Laakko, Delaware
F. Robert Tafel, Massachusetts
Linda Kraus, Kansas 

The Plight of Women in Afghanistan

(Continued from page 138)

obtained, sent to Mary Robinson, High Commissioner, UNHCHR, webadmin.hchr@un.org and Angela King, Special Advisor on Gender issues and the Advancement of Women, UN daw@undp.org. However, when I called Ms. King's office, I was informed by an assistant that the Commission on the Status of Women can't legally and officially consider electronic messages; although they read and welcome all evidence of interest and support, it is much more effective to send petitions and letters with actual signatures and in the mail:

Mary Robinson, UN High
Commissioner on Human Rights
Palais des NATIONS
8-4 Avenue de la Paris
1211 Geneva 10, Switzerland.

Angela King, Special Advisor on Gender
Issues and the Advancement of Women,
UN, 2 UN Plaza, Room DC 2-1220,
New York, NY 10017.

UN Secretary General Kofi Annan has
called for urgent action to address

violence against women stating, "Gender-based abuses are not an accident of war nor incidental adjuncts to armed conflict. Rather, these forms of persecution reflect the inequalities that women face in their everyday lives in peacetime. Gender equality is not only a goal in itself, it is a means to meeting the challenge of reducing poverty, promoting sustainable development and building good governance."

This issue was also brought up by Marge Calby during our recent Women's Alliance lunch at Pacific Coast Association meeting. I then called Mona for more information, and she gave me some UN numbers, and mentioned that the subject was explored in an episode of the popular family program "Seventh Heaven." I called Warner Bros. programming information number and found that this episode, titled "Yaksada" aired here on October 4. Their source material was the Feminist Majority Foundation. The Foundation has a toll-free number: 1-888-WEWOMEN. Their website is www.feminist.org. On request, they will send an information and political action kit. I will have better information when I receive the kit.


Patte LeVan 

Robert Frost and Swedenborg

(Continued from page 141)

Ours is a Kingdom of Uses, Swedenborg again would add, a *useful* life being the sincerest form of worship. The last word is Frost's: "It only needs that we fulfill."

Frost's succinct final stanza requires several readings and some knowledge of Swedenborg, I think, for us to gain its full significance. The simple words are, as fellow poet (and critic) Louis Untermeyer has stated of Frost's poetry in general (*A Pocket Book of Robert Frost's Poems*, Washington Square Press, 1960), "so friendly and so profound."

Victor Carl Friesen holds a Ph.D in American literature from the University of Alberta. His latest book is *The Year is a Circle* (Natural Heritage Books, Toronto), a celebration of Henry David Thoreau in nature photographs and poetry. He is a member and acting lay leader in the Rosthern, Saskatchewan Swedenborgian Church. 

GRAPPLING WITH SCIENCE AND RELIGION:

(Continued from page 140)

must be correct. In 1996, Pope John Paul II called evolution "more than just a hypothesis." Some mainstream denominations, such as Episcopalianism and Reform Judaism, no longer contest natural-selection theory, seeing nothing in it that contradicts the existence of the divine. Stick-in-the-mud views about the evolution have long made many of the religious seem, to scientists, simply not worth talking to. Now that mainstream faith is beginning to accept evolution, dialogue between science and religion becomes possible.

- Postmodernism is running out of gas. Concepts expected to ascend to longtime intellectual dominance are, instead, losing appeal.

Deconstructionism swept the university scene in the 1970s and 1980s, but hasn't worn well; interest in this theory is waning, except among specialists. Minimalist literature is in decline, having said what it had to say, or perhaps in this case, having avoided

saying what it didn't have to say. The postmodern credo that all thought is conditioned by social context increasingly looks like just something to bear in mind, not the all-embracing Big Idea originally supposed. And the negativistic impulses of postwar existentialism have turned into their own enemies: If everything's meaningless, why even bother to say that? As postmodernism descends into the blahs, metaphysics, or the study of truth, is enjoying a revival

As postmodernism descends into the blahs, metaphysics, or the study of truth, is enjoying a revival in academic departments of philosophy.

in academic departments of philosophy. Educators and thinkers burned by the fad for making all statements value-free are showing renewed interest in the study of right vs. wrong. Increasing attention to the boundary between

science and religion fits perfectly into that pattern, as both these disciplines concern themselves with grand issues and search for supreme answers.

- This stuff is interesting. What caused the universe? Did reality arise from nothing? Is life a fluke? Is there a higher purpose? Are we just interacting electrons, or do we possess an ineffable spirit? It's hard to think of many questions fundamentally more interesting, and that, ultimately, may be why science and religion is making its comeback. Neither science alone, nor spirituality alone, seems likely to produce a complete understanding of our being. But working together, they might: And if you can think of anything more interesting than that . . .

Gregg Easterbrook is a senior editor at the New Republic and author of *Beside Still Waters: Searching for Meaning in an Age of Doubt*. He originally wrote this article for the Los Angeles Times, April 4, 1999. Reprinted with author's permission.



Lincoln's Declaration of Thanksgiving as a National Holiday, 1863

It is the duty of nations as well as of men to owe their dependence upon the overruling power of God; to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon; and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations are blessed whose God is the Lord.

We know that by His divine law, nations, like individuals, are subjected to punishments and chastisements in this world. May we now justly fear that the awful calamity of civil war which now desolates the land may be a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people?

We have been the recipients of the choicest bounties of heaven, we have been preserved these many years in peace and prosperity; we have grown in numbers, wealth and power as no other nation has ever grown.

But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us.

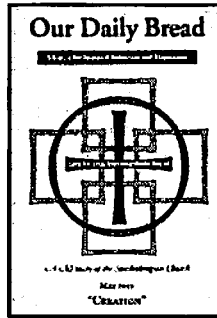
It has seemed to me fit and proper that God should be solemnly, reverently and gratefully acknowledged as with one heart and one voice, by the whole American people. I do therefore invite my fellow citizens in every part of the United States, and also who are at sea and those who are sojourning in foreign lands, to set apart and observe the last Thursday of November as a Day of Thanksgiving and praise to our beneficent Father who dwelleth in the heavens.

(signed) A. Lincoln
October 3, 1863

submitted by the Rev. Don Rose,
editor of New Church Life
Byrn Athyn, Pennsylvania



50th Anniversary of *Our Daily Bread*



Our Daily Bread

In December 1949, *Our Daily Bread* was born. *Our Daily Bread* was a dream of the Rev. Richard H. Tafel, Sr. He saw the need for a monthly Swedenborgian devotional magazine as a source of spiritual inspiration for members and friends of the church. This new magazine was published by the American

New Church Tract and Publication Society, with Dick Tafel, Sr., as editor.

Our Daily Bread is now a ministry of the Swedenborgian Church issued under the auspices of the Council of Ministers, and edited by the Rev. Lee Woofenden. Over the years its ministry has expanded beyond the borders of the Swedenborgian Church. It reaches many spiritual seekers and newcomers to Swedenborg, as well as various institutions, including public libraries, prisons, seminaries, and nursing homes.

Each month's issue of *Our Daily Bread* offers Sunday sermons on a particular spiritual topic from a variety of viewpoints: classic and contemporary, doctrinally enlightening and personally moving. Daily meditations, including readings from the Bible and Swedenborg, continue the theme throughout the week.

Our Daily Bread has now been carrying its message of Swedenborgian inspiration and enlightenment to its readers for fifty years! We will celebrate *Our Daily Bread's* birthday with a special 50th Anniversary issue in January 2000, featuring sermons from the top five authors over the magazine's fifty-year life span: the Revs. Richard H. Tafel, Sr., Antony Regamey, George F. Dole, Paul Zacharias, and Brian Kingslake. The theme of the special issue will be "Celebrate Life!" It will also include a brief recounting of the beginnings of *Our Daily Bread* written by Adolph T. Liebert, who was present at its birth fifty years ago.

As a reader of *The Messenger* you will receive a copy of the 50th Anniversary issue even if you are not an *Our Daily Bread* subscriber. However, we want to reach even farther with our 50th birthday celebration! If you have friends or family members who might enjoy the enlightenment and comfort offered by *Our Daily Bread*, we would like to give them each a free three-month trial subscription starting with the 50th Anniversary issue. *Our Daily Bread* is especially appreciated by isolated people, shut-ins, spiritual seekers, and people who are struggling with difficult life circumstances.

Give a gift of spiritual life to those you love and care about! To sign up for a trial subscription for yourself or others, send a postal mailing address for each recipient to:

Our Daily Bread
P.O. Box 396
Bridgewater, MA 02324
Email: odb@swedenborg.org
Fax: 508-946-1757



St. Paul

On October 7, 1999, the Virginia Street Swedenborgian Church, pastored by the Rev. Kit Billings, began a 4-session Simplicity Circles workshop that was scheduled to meet weekly, from 7:00 to 8:30 p.m., ending on October 28. The workshop description states: *Simplicity circles are a way of looking at life choices in new ways. The sessions will look at the background and history of this concept and show how they relate to Swedenborgian New Church teachings about clarity, uses, and constant spiritual awareness. Participants will take an active part in the process of assessing and making choices for intentional, meaningful living as individuals and will explore ways of forming a new kind of community for sharing and teaching based on concepts of simplicity and New Church teachings.*

At this writing, the sessions are just beginning—it will be interesting next month to hear how they went.

Cleveland

The Swedenborg Chapel in Cleveland reports that the Rev. Eric Hoffman has agreed to come to Cleveland approximately every 4-6 weeks to conduct morning worship service. He will lead the morning Bible study, afternoon visioning sessions, and, if scheduled, any evening programs for the community, as well as using Sunday afternoon to provide pastoral visitation. If needed, Eric will also conduct weddings and baptisms.

Kansas

The Pretty Prairie church was the subject of an extensive two-page pictorial spread in the *Hutchinson News* Faith section September 4, 1999, entitled "Spirit of Swedenborg Lives on Prairie." The article included a short history of Swedenborgianism in Kansas and a history of the church, Johnny Appleseed's influence in the Midwest, and interviews and commentary from the Rev. Eric Zacharias, Adam Seward, Jane Siebert, Margaret Kraus, and other members of the Pretty Prairie church.

PARISH *News*

Ohio Association Meeting

Bellefontaine, Ohio—The Ohio Association held its 146th annual meeting at the Comfort Inn October 1-3. All societies were represented from Cleveland, Cincinnati, Pittsburgh, and Urbana. We had four children and 31 adults in attendance. Urbana was the host church. Since we changed part of our Constitution last year to elect our president of Association on the same schedule as we elect the president of Convention, our election this year was as listed in the Convention Journal: vice president for 1999-2000, Chuck Winter from Cleveland; secretary Ed Swiger from Pittsburgh; treasurer is Frank Doyle from Cincinnati. The president remains Betsy Coffman of Urbana.

One of our main focus points was the importance of continuing to solicit associations and churches to make donations to the Swedenborgian Student Scholarship Fund at Urbana University which the Ohio Association began in 1998 with seed money of \$20,000. We need to continue growing this fund to endowment status in order to provide scholarship support to Swedenborgian students throughout our denomination. It was decided that if there is insufficient progress toward the goal, we might restrict application to Swedenborgian students from within the Ohio Association. Another focus point was the request from Kemper Road church for support of \$10,750 to pave their parking lot with asphalt. They will provide an additional \$3000-4000 from their funds to complete the payment for this project.

After the Saturday morning songfest, business meeting, and a carry-in lunch from a local restaurant, we welcomed the Rev. Dr. Wilma Wake from New Hampshire who led our program with a talk, "Bringing the Swedenborgian Church into Today's World." Her presentation was one of historical

background on how we have gotten from the founding of the church to 1999. Then she had us focus on how each of us arrived at this point in our spiritual paths and how we deal with the questions—What is the Swedenborgian Church and is it a Christian Church? and/or Who is Swedenborg anyway? We then broke up into small groups to discuss those questions, we gathered back together, and each group presented their answers to the whole group. This brought forth a lot of good ideas and gave everyone food for thought so that each of us can better represent our denomination to the outside in today's world.

Following dinner at the Homecoming Restaurant, we returned to the motel for dessert, with entertainment provided by "Heartstrings," a women's quartet from Yellow Springs, Ohio. They played mostly Celtic music, but also some Swedish, Italian, and American mountain music on a variety of instruments. Everyone enjoyed the evening.

On Sunday morning we drove 18 miles to the Urbana church for the Sunday service that included Communion and a presentation by the children under the supervision of Missy Sommer. She also provided the children's program on Saturday. Participants in the service were the Revs. Wilma Wake and John Billings, Chuck Winter, Betsy Coffman and Dick Sommer. Communion servers were Kevin Baxter, Alison Lane, Sage Currie—all UU students—and Betsy Lau, who is currently residing in Urbana. The gathering ended with a potluck lunch in the church basement.

Next year, the Ohio Association has been invited to join with the Michigan Association for a joint meeting at the Almont Retreat Center September 29-October 1.

As president of the Urbana Society, I wish to thank the Cincinnati church for trading with us this year so that we would not be planning Ohio Association and Convention 2000 within the same year. I also wish to thank Betsy and Bill Coffman, and Missy and Pat Sommer for all their hard work in planning and implementing this Ohio Association meeting.

—Dick Sommer, president
Urbana Swedenborgian Church ☪

The Joy of Spiritual Growth

(Continued from back page)

meaningful relationships with God, self, and others. The reader sees clearly how to forgive, to release false cause, and to live in the present."

Paul H. Skinner

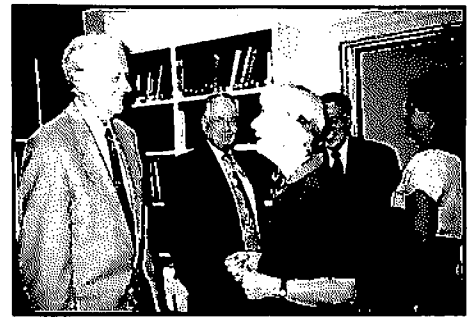
Author of *Vision: The Search for a Spiritual Pathway*

Frank Rose and Robert Maginel, co-founders of the Arizona Spiritual Growth Foundation in Tucson, guide people to nurture the spiritual dimension of their lives. *The Joy of Spiritual Growth*, their first book, is a real-life primer that outlines twelve tasks for those who want to deal with their anger and judgment, learn to forgive, and maintain peace of mind. The book is a tool that can be used by individuals or by a group working toward a common goal. It can also be used by couples wishing to build a spiritual life.

A special feature of *The Joy of Spiritual Growth* is the "Reporting on

the Task" section at the end of each of the twelve tasks: the reader "caves-drops" on participants who were enrolled in a twelve-week seminar held in the fall of 1998. They candidly share their successes or setbacks in applying the given task to their daily lives. The tasks are brought into the reader's focus by the participants' struggles, which underscore their everyday challenges. As the reader watches them achieve peace of mind in working the tasks and supporting each other, he or she is inspired to use the tasks as well to achieve a deeper level of enjoyment of life.

"Consider the monkey trap. It is a very simple device for catching monkeys, just a hollow coconut or jar full of peanuts tied to a tree. The opening to the coconut is so small that the monkey can fit its hand in when it is empty, but can't pull it out when it is full. To catch a monkey, you just put the coconut where the monkey will find it. It sees the peanuts, puts its hand in and grabs a handful of peanuts. Now its hand is so big the monkey can't pull it out.



From left: Rev. Dr. Frank Rose and Robert Maginel, co-authors, chat with Dr. Perry Martin and other attendees at the Foundation's Friday night lecture presented September 17, 1999.

Unwilling to let go of the peanuts, the monkey is trapped.


In our case, we are not clinging to peanuts but negative emotions. Our problems come on not because we have negative feelings, but because we identify ourselves with them and become attached to them. We won't let go."

From Chapter Three

Paperback, 187 pages, \$13.95

Chrysalis Books

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PASSAGES

Deaths

Horn—The Rev. Dr. Friedemann Horn, 79, entered the spiritual world September 21, 1999. He died in his sleep after a brief battle with cancer. The memorial service was conducted October 2 in the Neue Kirche der deutschen Schweiz, Apollostrasse 2, 8032 Zuerich, the Rev. Thomas Noack officiating. Friedemann discovered the works of Swedenborg prior to World War II. At the University of Marburg in Germany, Horn came to the attention of Professor Ernst Benz, who became his mentor and under whose auspices he was able to graduate with a thesis on "Schelling and Swedenborg," which was translated into English by the Rev. Dr. George Dole in 1997.* In 1952, Horn was ordained as a pastor of the New Church. He founded the journal *Open*



Friedemann Horn, at Convention in Leesburg, Florida, 1998.


Doors with Gerhard Gollwitzer forty years ago and was the managing editor until his death. He was ordained as Chief Pastor for the Continent of Europe after the death of Alfred Regamey and was, from 1977 to 1979, the president of the Swedenborg School of Religion in Newton, Mass. The last vision of Friedemann Horn was for the New Church to enter under the roof of the World Council of Churches.** On the Sunday before his death, he attended service. During the discussion on the sermon, he quoted the prayer of Eduard Moerike, which had always meant so much to him:

Lord, send what Thou wilt,
Be it Joy or Sorrow,
It is enough for me, that
Both spring from Thy hands.
Thou wouldst not with Joys
And wouldst not with Sorrows
Me overwhelm
Yet in the Centre lies
Pure Meekness alone

**Schelling and Swedenborg: Mysticism and German Idealism*. Swedenborg Foundation, West Chester Foundation, Pennsylvania

**See January 1998 *Messenger*, p.11

Kernich—George M. Kernich, age 88, longtime member of the Pittsburgh Society of the Swedenborgian Church entered the spiritual world February 3, 1998, in the Forbes Hospice, Pittsburgh. A private interment took place February 6, 1998, in Economy Cemetery, Economy, Pennsylvania.

Carey—Mary E. Carey, age 89, longtime member of the Pittsburgh Society of the Swedenborgian Church, entered the spiritual world December 26, 1998. Private service was conducted December 29, 1998, at Mt. Royal Cemetery, Glenshaw, Pennsylvania, by the Rev. Raymond Fosnight. 



Change of Address

Rev. Dr. George F. Dole
876 High St.
Bath, Maine 04530
Phone: (207) 442-8323



Emanuel Swedenborg was born January 29, 1688, in Stockholm, Sweden.

Although he never intended a church denomination to be founded or named after him, a society was formed in London 15 years after his death. This 1787 organization eventually spawned the present General Convention of Swedenborgian Churches. As a result of Swedenborg's own spiritual questionings and insights, we as a church today exist to encourage that same spirit of inquiry and personal growth, to respect differences in views, and to accept others who may have different traditions. Swedenborg shared in his theological writings a view of God as infinitely loving and at the very center of our beings, a view of life as a spiritual birthing as we participate in our own creation, and a view of Scripture as a story of inner-life stages as we learn and grow. Swedenborg would conclude, "All religion relates to life, and the life of religion is to do good." He also felt that the sincerest form of worship is a useful life.

Healing Our Worldview

The Unity of Science and Spirituality

John L. Hitchcock

"Can we bring science and spirituality together in the coming century? Can we bridge reason and intuition, head and heart? Our survival and our future depend on these questions. Hitchcock provides a thrilling view of how this harmony and healing can be achieved."

—Larry Dossey, M.D.

"The universe sets problems for us that only love can solve."



science and religion, seemingly contradictory worldviews, are essentially complementary: they form a whole. In *Healing Our Worldview*, John Hitchcock outlines the tasks necessary to adjust our worldview so that we see our place in the universe within the light of this whole.

Hitchcock applies his thought as a physicist, Jungian therapist, and phenomenologist of science and religion to this lucid and compelling exploration of the reality within both spirit and matter.

To understand the nature of what is "outside" us, we must learn the depths of who we are "within." Paradoxically, we can't understand who we are without understanding the world we inhabit. As we examine either science or spirituality, we find that the distinction between the two does not ultimately hold. Aware of this paradox, we must hold the two, balancing the inner and outer worlds. Such a balance requires nothing less than a re-conception of reality, a re-conception that enables us to move

from alienation to involvement, from anger to forgiveness, from apathy to caring, and from confusion to awareness. Our healed worldview will, in short, make us more alive and whole.

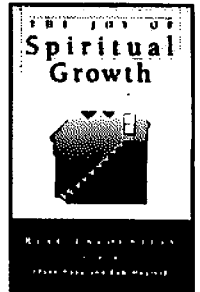
"Forgiving the universe is accepting our finitude and partialness and our own personal shadowy darkness, but it is also seeing ourselves as part of the whole, as one of many needed parts. Every human is in the same boat. Our help comes from others who have problems in the same way that we do ourselves. And, for some reason, that is the way it was, is and will continue to be intended to work. The universe sets problems for us that only love can solve." — from Chapter Eight

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The Joy of Spiritual Growth: *Real Encounters*

Frank Rose and Robert Maginel

The Joy of Spiritual Growth: Real Encounters offers a practical approach to waking up to the spiritual life and to climbing this vertical dimension through spiritual growth. Various techniques developed by Frank Rose and Robert Maginel provide firm footholds for the ascent toward more



(Continued on page 147)

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