

**The Center of Hope**  
**Report on Vision and Planning Meeting**  
**Marrakech, February 18-21, 2013**

## Background

The Center of Hope is at the forefront of the Elijah Interfaith Institute's agenda. Documents and brochures describing the project have been shared within the Elijah community and beyond. Some of these can be viewed on Elijah's website:

<http://www.elijah-interfaith.org/index.php?id=centerofhope>

As part of reflection and planning towards the Center of Hope (henceforward: Hope), a group of 20 leaders, scholars and thinkers, representing five religious traditions, gathered in Marrakech in February 2013, to think through a variety of conceptual and practical issues related to the Hope project. The Elijah Institute and participants at the meeting express their profound gratitude to Simon Xavier Guerrand Hermes for allowing this conversation to take place in the framework of the Guerrand Hermes Forum for the Study of the Mystical and Spiritual Life, an annual forum that focuses on issues of mysticism and spirituality in world religions. The vision of the Hope Center is closely aligned to the concerns of the Forum for the Study of Mystical and Spiritual Life. In fact, it can be seen as a concrete manifestation of the ideals that inform this Forum. Accordingly, members of this Forum were asked to reflect on various aspects of the Hope project, in an effort to take the project to the next level. This process was facilitated by Lee Skolnick and Jo Ann Secor, of Lee H. Skolnick + Design Partnership, a New York based firm specializing in Museum and exhibit design, and more broadly in the translation of ideas to the broader public in institutional settings. The overall challenge of the meeting was how to embody a spiritual ideal in the concrete ways that the Hope Center seeks to achieve. What follows is an attempt to summarize and distill the main ideas and messages that emerged from the meeting. The wealth of ideas and ideals was huge, and therefore the summary is of necessity subjective, reflecting my own reading and preferences. I therefore invite all participants to offer their observations, comments and complementary insights. This summary will be further elaborated by the Skolnick team as part of their efforts to distill the message of the Center of Hope, based on our group process.

A list of participants at the Marrakech meeting is provided in Appendix B.

I conclude with an expression of thanks to all those who contributed to the process, in other words, to each and every participant at the meeting.

Alon Goshen-Gottstein

## **The Center of Hope - Mission Statement**

Through prayer, education and cultural sharing, the Center of Hope seeks to bring about transformation in the lives of participants, increased understanding and appreciation between members of different faith traditions and a meaningful contribution to processes of peacemaking, community building and reconciliation between diverse faith communities in Jerusalem, thereby serving as a sign and model for religions and their possible relationships worldwide.

## **The Center of Hope - A Vision and its Component**

A. Activities at Hope come under three headings:

1. Prayer. Most prayer activities take place within specific religious traditions, with each religious tradition having its own designated space. A common space, called the Space of Hope, will serve for common silent prayer or other common prayer activities. A meditation space will also serve as common ground for different religions.
2. Education. A range of educational activities will be offered, with specific emphasis on educational activities related to prayer. Primary among these is the museum whose main focus is the prayer life of different religions and how to introduce them in a way that is inspiring for others, and constitutes an invitation to join in the prayer life of Hope. More traditional educational activities draw on existing work of the Elijah Institute, and include: courses, public lectures, seminars for scholars and specialists, think tank meetings, educational activities for resident students and faculty. The educational activities are accordingly of two types: research and dissemination. The former seeks to create new educational resources, through the opportunities provided by the coming together of scholars and others who come to Hope; the latter are activities designed to reach an external audience. Specifically related to the prayerful dimension of Hope are educational activities that involve encounter with teachers and masters of other traditions, who will offer teachings in the framework of the interreligious environment of Hope.
3. Cultural sharing. Cultural sharing contributes to the goals of Hope by providing opportunities for deeper appreciation of the other, drawing inspiration from the other, and opening gateways to the prayer life of the other, outside the specifically ritual framework. Accordingly, a primary means of cultural sharing is musical sharing from different religious traditions. Other forms of artistic sharing are also envisioned. These include painting, photography, dance, theatre and other activities that take the form of exhibitions (in an exhibit hall) or shows and presentations (in an auditorium).

B. The Center of Hope is built on full partnership and equality of all participating religions. It does not belong to one religion that hosts or invites others to join, but is intended, from the very outset, to be a fully collaborative venture. UNESCO sponsorship of this initiative is a way of signaling such common ownership. Hope grows out of nearly twenty years of work at the Elijah Interfaith Institute, that operates under the same vision of collaboration and commonality. Thus, Hope is a home for all, where all are welcome. A place that is home to all invites all to mutual encounter.

C. The scope of traditions represented at Hope extends beyond the Abrahamic faiths that have traditionally recognized in Jerusalem a holy site. Jerusalem is now a global spiritual center. It has what to offer to members of all faiths and members of all faiths can share in the construction of a new narrative of religious peace and harmony, replacing the previous paradigms of competition within the abrahamic family. Any tradition that recognizes ultimately the one God, creator of all, can be a partner

at Hope. Similarly, spiritual traditions that do not share this theological understanding, but offer a spiritual path to human perfection and to the purification of the human heart and the elimination of (religiously based) violence, also have a contribution to make to Hope's efforts in Jerusalem.

D. Activities at Hope are founded on an appreciation of the other religion, and a recognition of its fundamental worth and value, regardless of theological difference and despite vestiges of painful historical memory. While Hope seeks to go far beyond commonly held ideals of respect and tolerance, it takes for granted deep respect for other religions, that finds expression not only in the willingness to share on equal footing, but also in the deep listening and the sharing of the wisdom of the other (education) and existential opening to the spiritual reality of the other (prayer and other activities).

E. Fundamental to the Hope vision is the maintaining of participants' identities and the authenticity of their tradition and its observance. There is no room for missionary activity, nor would we welcome Hope activities as preparing the ground for change of participants' religious identity. Hope is founded on the view that in the encounter between religions, understanding and inspiration are possible without compromising authenticity and the integrity of one's identity. In a similar vein, prayer at Hope seeks to maintain the integrity of each tradition and not to create a synthesis or new hybrid forms of religions. This is why prayer at Hope takes place primarily in spaces, each of which is identified with a particular religion.

F. The realization of the Hope vision draws on community and builds community. By community we refer both to the local Jerusalem community, to which we seek to contribute and from which we draw, and to the community of like minded practitioners worldwide, who resonate with the Hope vision and seek to become a part of it. Accordingly, the Center of Hope will draw to it and will draw upon the life of a community that sustains it, both in practical and in spiritual terms. Members of different religions who come to Hope for varying periods of time will form a community that provides a model and a welcome to the broader public that benefits from Hope. These will include students, scholars, religious and people of good will. The three fundamental activities (prayer, education and cultural sharing) will draw upon the community present at Hope.

By creating a community around activities of the Hope center, and by drawing into the life of this community various members of the Jerusalem community, we contribute to redefining interfaith relations, through the model and example of a community life. The interplay of local and international members allows this community life to be grounded in Jerusalem even before the Jerusalem public would be ready for this initiative on its own accord. It also provides a focal point for activities of communities in other locations, who can prepare themselves for coming to Jerusalem, and who can continue to draw from the Jerusalem experience.

G. Hope seeks to contribute to processes of deeper understanding, sharing wisdom, peacemaking and reconciliation through personal and group transformation. The prayer dimension of Hope is crucial for such transformation (more on this in the section below on prayer). Accordingly, Hope seeks to not only share information or even understanding, but to bring about a transformation in the lives of participants. On a group level, a project that is comparative as well as collaborative, that touches on the deepest aspects of the spiritual life, allows the particular religious community to revisit its self understanding, bring to light hidden potential and redress imbalances brought about by historical processes. How prayer is presented in the Hope museum (specifically: appreciation of the tension between the ideal and the real in prayer life, see below) and how it is lived by practitioners can provide points of growth and transformation for all participants. On the level of the individual, the quality of spiritual life and prayer at Hope should produce a spiritual experience in the heart of the other, by

means of which one is touched and transformed. In thinking of transformation through prayer, special importance is attached to mystical or contemplative prayer, which is seen as a mainstay of the lives of members of the Hope community.

H. While Hope seeks to impact the lives of those who come to it, and thereby contribute to redefining relations between communities on the ground, its activities will also help redefine the view of religion in the public eye, and especially as represented by the media. The common perception of religion as the cause of war and disharmony will be balanced by an institutional grounding of an alternative vision where religions provide the foundations for peace and harmony, precisely in a setting that for generations has been the focus of holy war. Especially the focus on prayer will allow us to present religion as a unifying, rather than divisive force. Thus, Hope may be considered as delivering a universal public message of a new narrative, where holy peace replaces holy war and where Jerusalem provides a global model for peace between religions.

I. Accordingly the acronym of Hope, **H**ouse **O**f **P**rayers and **E**ducation, with reference to prayer and education, also conveys a fundamental message that Hope seeks to convey. It is a message of hope with regard to relations between religions and the recognition that religions together deliver a message of hope to humanity. Together, they point to a life of meaning and to values that transcend ordinary life. They point beyond, to a higher source of meaning in Ultimate Reality, in the divine. Prayer and hope are closely related inasmuch as prayer provides the foundation for hope. In situations, such as that of the Holy Land, where political solutions to current conflicts seem to continually escape us, we can rediscover our hope by returning to the foundations of hope in prayer.

J. The Hope mission grows out of the nearly two decades of work at the Elijah Interfaith Institute. Elijah's mission statement reads: "Fostering peace between the world's diverse faith communities through interfaith dialogue, education, research and dissemination, by generating interfaith dialogue at the highest levels, and bringing together world religious leaders and renowned scholars the world over, through research projects, public conferences and community-based initiatives." The achievements of Elijah on the international front, drawing to it the highest level of world religious leadership and breaking new ground in research and educational activities, provide a foundation for the Hope vision. This vision grounds Elijah's work in a specific locality, opens up to the life of prayer and provides a powerful global symbol that can shape future interfaith relations worldwide.

## Hope's Audiences

In thinking of audiences, it is helpful to think of them in relation to the degree to which various audiences can resonate with and contribute to the range of activities at Hope and to their purpose. Accordingly, such audiences that have the greatest resonance and who can benefit from and be integrated in the largest number of programs and goals should be considered the primary audience. Those who can only relate to some of the goals and some of the programs should be considered secondary, and those with still lesser affiliation would be considered tertiary, etc. It stands to reason that there will be a reverse relationship between the numbers of participants who are considered primary and those considered secondary, tertiary etc., with numbers increasing as correspondence to Hope's vision becomes more partial. Thus, audience and impact are appreciated not in terms of quantity - where the greatest impact is identified in terms of numbers of participants, but in terms of quality - where the fullest integration with the vision is realized, and where transformation is greatest. As Hope combines spiritual ideals with social and public impact, the priority of the spiritual to the public and social is a crucial choice that must be made upfront. In what follows, priority is given to the quality and totality of the Hope experience over what might otherwise seem to be most important, namely the greatest public impact. This expresses a belief in the ultimate priority of spiritual processes, as these are expressed in the quest for wisdom and in the life of prayer. It also betrays an understanding that only through genuine transformation and deep spiritual process can long term fruits be attained in the political, social and public spheres. If Hope is to have broad public impact, it must come through a narrower core of committed individuals, who can assimilate and then radiate the Hope message outward. Breadth, in this view, is a consequence of depth, and Hope's audiences are measured in an attempt to gage the potential depth of process from which different constituencies can benefit.

Primary audience: committed practitioners with an openness to members of other religions, who seek to immerse themselves in a transformative experience involving common life, sharing of wisdom, deep prayer and practical collaboration, in the service of peace and mutual understanding. These include religious leaders, scholars of religion, students of theology, religious educators, members of religious orders and communities, and other committed individuals who seek to have a transformative interfaith experience that can reach out and impact society. Primary audiences will have longer term commitment. This includes people who come to Hope for an extended period as well as members of the Jerusalem (or Holy Land) community, that become regular participants in Hope's activities. Thus, community emerges as a defining element of the primary audience. The primary audience is one that has community affiliation with Hope, be it by way of coming to live in a community or by forming a meaningful part of the local community engaged in Hope's program.

Secondary audience: Religious audiences that relate to some but not all aspects of Hope. These include people who wish to learn about other religions, to have some encounter with ideas or individuals from another religion, or to express solidarity with the overall vision of Hope, as a vision of interreligious collaboration, without becoming too deeply immersed in it. (An interesting point of distinction could be whether they engage prayer activities only within their own tradition or also in other traditions or in common contexts of prayer). Such secondary audiences could include tourists and locals who wish to have some knowledge and exposure to other religions or to Hope itself. It includes pilgrims who place Hope on their itinerary (if a hostel is built and pilgrims come specifically to that Hostel in order to partake of a Hope program, they might be considered a primary audience. Duration of their visit is a relevant factor). It includes groups such schools, soldiers etc., who come to benefit from a specific activity, like a lecture, museum, or even a day at Hope.

According to the above criteria, Hope's primary audience is adult. This is also relevant for identitarian concerns, as Hope seeks to deepen the religious identity and commitment of participants, through the experience it offers, rather than put it into question. It is therefore more suited for committed participants with well formed identities. Thus, there seems to be a direct relationship between age and maturity and the capacity to benefit from Hope's message. Accordingly, youth (schools, movements) who come as part of an activity of their social group can benefit partially. Furthermore, the younger the age group, the harder it is to maintain the atmosphere we seek to create at Hope. Thought has to be given to the tension between maintaining a space and a character and the desire to reach out to youth. Whether this balance is attained by opening only some activities (museum, talks) to school children, and not others (prayer), by receiving young audiences only at given times, or by some other means is subject to further thinking.

Tertiary audience - the non affiliated, non religious, who seeks to learn and understand about religion, by exposure to the best of religion. The non religious, or the member of the public at large, who has ideas of religion as source of division and who wishes to be exposed to the alternative that Hope provides, can gain much by visit to Hope. Media is primay within this tertiary audience.

Tertiary audience - the spiritual seeker. Hope has a lot to offer the spiritual seeker, but is not conceived primarily for the spiritual seeker. In saying spiritual seeker is intended the unaffiliated seeker, who searches for her path and seeks to have a spiritual opening or encounter, through exposure to religions. (The spiritual seeker who seeks to deepen her existing path through encounter with spiritual practitioners and teachings of other religions is the primary audience of Hope). While being in the presence of spiritually committed individuals and teachers of wisdom can prove to be an important station on someone's journey, catering to the unaffiliated seeker runs the risk of turning Hope into a spiritual supermarket. In the balance between service to those who walk in the door and the goals of Hope, this audience is therefore considered to be of tertiary importance.

While Hope seeks to cater to the different levels or circles of its potential audience, the distinction between these different levels becomes very significant in thinking of lead up activities, prior to the full establishment of Hope. As a rule of thumb, one should consider that preparatory activities should focus on the primary audience, as they can bring to any specific activity a broader backdrop of experience, that helps frame the given experience and draws the most from it. However, certain activities such as exhibitions (pray for the peace of Jerusalem) extend to broader audiences.

The distinction between primary and secondary audiences is significant in another way. The primary audience is not there only for itself, but also to serve the vision and to communicate it to others. Thus, the community, people in residence and those who affiliate themselves closely with the vision, are those who receive visitors to the museum, who help maintain the spirit of the institution, maintain a prayerful presence of the different religions in their respective settings etc. Community, or more broadly - the primary audience, is the driver of the Hope Center.

In terms of a programmatic description of facilities at Hope, this suggests that residency plays an important role in the formation of community. Therefore, a choice of site and an architectural program would take into account the need to maintain the site and to breathe spirit into it through the life of a community.

Were it needed to hazard a guess as to the proportion of visitors and “users” of hope, in numerical terms, I would put forth the following intuitive estimate:

Primary audience, 15% of people who come. Likely that only 2 or 3 percent in residence, and the rest in community situation or pilgrimage. Assuming a residency of 30 individuals, the core of Hope would accordingly be about 200 individuals, who are present to the Hope enterprise for varying periods of time, ranging from a week to permanent.

Secondary audience, 50%, would be 750 visitors a week.

Tertiary audience - 48% close to 750 a week.

A total turnover of 1500 visitors a week, or about 200-250 a day may be low, if some of the activities cater to busloads of visitors. These figures may need to be revised. If so, the percentage of primary audience serving secondary and tertiary audiences would drop to 1 % for residents and 5% for non residents. (calculated at 4000 a week, 650 daily visitors).

## **The Message of Hope**

The following themes emerged as the key messages of Hope

- A. We, as religious people, stand together, in God's presence, facing each other, facing the world.
- B. The core of what unites us is far more significant than what divides us. This allows us to recognize and respect one another. Moreover, it allows us to learn, receive and be inspired by one another. Together, we can be transformed and grow towards God (or ultimate reality), as well as greater perfection of our humanity. Such growth does not come at the expense of our identity, but rather deepens it, in God.
- C. In prayer we are able to address the pains and crises that cannot be healed on the social and political sphere. Prayer is real and its fruits are real. Prayer therefore provides a meaningful response to the challenges of contemporary life, and specifically is an appropriate means of addressing the historical and contemporary tensions between religions as these relate to Jerusalem.
- D. The narrative of holy war must give way to a narrative of holy peace. Jerusalem, the city most associated with holy war, must become a symbol of peace and harmonious coexistence. Hope is a sign of such peace, radiating to the world from Jerusalem.
- E. Hope is a sign of hope to the world. Our friendship, collaboration and standing together allows us to jointly address those aspects of existence that might lead to despair. Our message of peace, harmony and prayer, coming from Jerusalem is a message of hope.

## **The spirit of Hope - one word embodiment**

In an attempt to capture the spirit of Hope, participants were asked to think of a single word that expresses Hope's spirit. The ensemble of answers was a rich harvest, a rich associative tapestry, that covers a full range of emotions, aspirations, human and spiritual realities. These can be seen in Appendix A.

## The Center of Hope - A Jerusalem Vision

A. The Center of Hope appeals to the notion of “center”. “Center” is an important notion in religious thought, where the cosmos and the life of the religious community are organized around a center, establishing relations of center and periphery. Jerusalem in particular has been thought of as a cosmic center and a spiritual center for centuries, drawing faithful through pilgrimage, aspiration, prayer and even “holy war” to the holy center. To speak of a “Center of Hope” is therefore to draw on a crucial dimension of what Jerusalem has meant for the different traditions for generations.

B. To recall the place of Jerusalem as a center for three religions is to recall that Jerusalem is more than a place; it is an ideal, pointing to a higher reality and connected in religious thought to such a higher reality through such notions as the celestial Jerusalem. Hence, Jerusalem carries with it rich associations, such as salvation, identity, dignity, and more. The Hope vision taps into all these dimensions, now appreciated in a framework of mutual recognition, as part of a common journey to and from the center.

C. Center stands in relation to periphery. If Hope is a vision for the center, it also assumes continuing relationship with the periphery. Thus, the vision of Hope is not only a vision for Jerusalem, but a global vision. It is global because it serves pilgrims coming from all four corners of the earth. It also carries a message for the world and serves as a sign and model. Also in terms of programming, it is assumed that programs at Hope will be carried out in partnership with a variety of institutions worldwide, sharing resources, exhibitions, educational activities, video feed of prayer at holy places, and more. Thus, it will be a center within a broader network of centers, or, to continue the age old theological expression, a center of centers.

D. Today’s Jerusalem as a center and a holy place suffers from fear, suspicion and mistrust of the other. It is thus a city that serves as a parallel, rather than common, spiritual center for different religions. If the cycle of fear can be broken through a model collaboration, Jerusalem’s sanctity and spiritual power will come into clearer relief, a sanctity that expresses itself in love and harmony, rather than through competition and animosity.

E. In Jerusalem today we have different communities living alongside one another. Establishing trust and working in collaboration transforms these *communities* into a *communion*, organized around the common center.

F. In traditional thought, there are suggestive associations between Jerusalem and paradise. In some small way we seek to capture a taste of that at Hope, where paradise serves as a counterpoint and source of transformation for the reality of city life. Differently put, Hope is an oasis in the heart of the city, suggesting an alternative way of being.

G. Such an alternative reality cannot ignore the concrete reality of the city. Rather, it seeks to transform it. In addition to changing hearts and minds, Hope will provide opportunities for its community and activities to serve the city and its residents of all religions. As will be suggested below, prayer does not stand alone, but in relation to ideals such as charity, justice and more. The fruits of prayer must be translated in the social realm in specific ways that communicate a new reality of collaboration in the Holy City.

## **Understanding prayer - our common core, our driving vision**

Important interfaith work is happening worldwide. Hope draws on such work and seeks to contribute to it in unique ways. Hope draws, in particular, on the many achievements of the Elijah Interfaith Institute, some of which are particular to it, especially the high quality of representation, discussion and engagement that characterize its Board of World Religious Leaders and its Interfaith Academy. It also draws on Jerusalem and the central place it occupies in the world's religious consciousness. But more than anything, its uniqueness lies in featuring prayer at the heart of an interreligious vision, both conceptually (education, museum) and in practice, through ongoing prayer (ideally: round the clock) activities of the different faith traditions. In integrating prayer, study and encounter, Hope offers a new formula that has the potential to redefine interfaith relations globally. Executing it in Jerusalem holds the promise of being a sign and a model for others to follow suit.

Because of the novelty of the approach and in order to appreciate the potential that prayer provides for coming together, we require reflection on the role of prayer in our religious traditions and on how it could serve as common ground and bridge-builder. Moreover, we must articulate our understanding of what prayer is, why we pray and therefore how we can come together around prayer. Participants at the Marrakech meeting spent close to two days exploring these issues. What follows are highlights of those discussions, presented with an eye to enhancing the Hope vision and the particular contribution of the life of prayer to the message of the Center of Hope.

A. In thinking of prayer, especially in an interreligious context, we do well to recall the distinction between the ideal and real. All too often we consider the reality we see on the ground (in the prayer lives of individuals or institutions) as the ideal, thereby idealizing the real. Without losing sight of the real, at Hope we seek to present the ideal, as represented in the highest ideals of each of our traditions, and to find ways of translating those ideals into reality, realizing the ideal.

B. Approaching prayer from the angle of its ideal allows us to discover the higher commonality, grounded in the common aspiration for transformation and elevation of self and society, in transcending the narrow boundaries of the individual and in entering the fullness of the divine or spiritual life. Recognizing these common ideals allows us to look beyond many apparent differences as these manifest in the concrete reality of rituals, texts and the various accoutrements of worship.

C. Focusing on the ideal also provides us a perspective from which we can revisit the reality of each of our traditions, in a way that is constructively critical. Each of our traditions is invited to recall its higher ideals. Some of these common ideals may be realized in another tradition. Encounter with that tradition, and the process of "holy envy", by means of which we are called to compete with the other through inspiration to higher ideals, allow us to reclaim parts of our tradition and aspects of its spiritual reality we may have lost sight of. Consequently, in presenting prayer at the Hope museum, the emphasis should be on the core spiritual experience and processes, and on identifying the deeper spiritual commonalities that constitute the finest exemplars of our traditions. These, and not colorful arrays of hats, coats and various physical aids to worship, or the architectural diversity of buildings, should be the core of what we seek to present to the visitor.

D. We recognize three interrelated dimensions of how prayer works and how it benefits the individual and society. These can be presented as horizontal, vertical and transformative.

1. Horizontal - prayer is a means for caring for the other, thinking of the other's needs and wellbeing. It is a means of discovering our common humanity and vulnerability, how all of us are in need and how our needs require one another, even as they require intervention and aid from above. Prayer generates and is founded upon love, and love of the other (friend, neighbor) is fundamentally related to the experience of prayer in all our traditions. Prayer is a means of discovering our deeper bonds and commonalities. It allows us to discover a universal love that makes us aware of the interconnectedness of all people, of all beings. Where our traditions place boundaries on love, containing it within the community or in some other narrow boundaries, this should be considered a secondary accretion, a circumstance of history, rather than something fundamental to our traditions. A collaborative and comparative approach to prayer allows us to recognize such obstacles and to remove them, by appeal to a higher common ideal that is expansive and inclusive in its horizontal reach.

2. Vertical. Prayer elevates us to a higher reality. We usually think of that reality as God, though non-theistic religious traditions might describe it (or their own ideals) differently. Religions often think of the vertical transition as a movement from earth to heaven, from body to soul, from lower self to higher self. Jerusalem in particular is thought of in such vertical terms. Judaism, Christianity and Islam all speak of a heavenly Jerusalem and an earthly Jerusalem. Prayer is the axis along which one moves from one to the other. The fruits of peace, greater love and harmony and the recognition of God in the image of the other are some of the common fruits of such a vertical ascent. Some would say, friendship with God and friendship with our fellow human being grow off each other.

3. Central to the horizontal and the vertical movement is the recognition of prayer's transformative power. As one grows in love of God (vertical), so one grows in love of the other (horizontal). Such growth in love is the fruit of prayer, because prayer touches the depths of the heart, bringing about transformation. Entry into the depths of our heart allows us to discover the human heart as such, the heart that is shared by all. So too, prayer allows us to grow in wisdom, gratitude and compassion, virtues that condition our attitude to God as well as to the other. Prayer is the primary instrument for purification, expansion of awareness, gaining of an understanding heart, cultivation of love, growth in humility and all the virtues required for reaching out to the other and of growing in closeness to God. Surrender, or self annihilation, and opening up to the divine reality are core to the fullness of the prayer experience. The quest for self annihilation or transcending of self is a common feature of all religious traditions, whether theistic or non theistic. It is the means of filling the practitioner with the energy, flux, light, love etc., of a higher reality. What is common to all contemplative prayer, across traditions, is that the essential core of prayer is to be open and attentive to the reality that is greater than our little "ego" and which dissolves our "ego-centrism" and enables us to live in communion with all of reality. Naturally, such an open attitude encompasses our neighbor as well.

The ideal prayer operates on these three levels, making prayer transformative for the individual, thereby holding the promise that through prayer, practiced at its highest, our communities and societies, can change and grow. Collaborating in such processes would seem to be quite natural and make sense, in view of prayer's inherent drive to growth, expansion and transformation. If prayer is about making us more aware and open in all directions, inclusion of the other within our horizons, and incorporation of the other within our own self understanding would seem to naturally flow from a true life of prayer.

E. The recognition of prayer's transformative power, leads us to a consideration of the different forms of prayer. The tension between the ideal and the real is often a tension within our traditions, as they struggle to realize the highest ideals within the specific forms of prayer, particular to each tradition. Broadly speaking we can recognize three forms of prayer:

1. Communal prayer and ritual. This is the most visible and broadly practiced form of prayer. Because this form of prayer is most broadly shared and is most visible, we often mistake what prayer is about

with its external manifestation. A presentation at Hope can help redress the balance between what prayer is about and its outward manifestations by recalling the various forms of prayer across traditions.

2. Spontaneous prayer of the individual. This is most often an expression of need and a call for help. Our common humanity allows us to recognize this call, whether it is a call for help in dealing with life and its challenges or whether it is help in purification and attaining a higher spiritual state.

3. Contemplative prayer. This form of prayer is related to meditation, and may also be called mystical prayer, adoration, mental prayer etc.. It is the spiritual core of prayer, often taking the form of an exercise or technique that takes the practitioner through a process. Such processes address the three dimensions of prayer: horizontal, vertical and transformational.

While contemplative prayer is closest to the ideals of prayer, described above, all forms of prayer are informed by those ideals. These ideals either inform how other forms of prayers are structured or provide their deep motivation, wherever prayer is more than the call to address an immediate urgency, arising out of a life situation.

Prayer at Hope should capture a balance between these different forms of prayer, ranging from the public ceremony to the intimate space of the individual. Communal and ritual prayer are required for maintaining an ongoing presence of prayer, recognized by communities and a symbol of their collaboration in this common venture. Such public prayer also fulfills an important educational function, in that it allows members of other traditions to learn and experience the prayer life practiced by other traditions. At the same time, contemplative prayer is vital for maintaining an atmosphere and an environment that is conducive to personal and community transformation. The community life of communities participating in Hope should include as an important feature contemplative practices, as appropriate within the structures of each tradition. The presence of deeper prayer will radiate upon public prayer. It will also be a means for radiating peace and creating the atmosphere and spiritual framework within which the message of Hope can resonate. Between these two extremes, personal spontaneous prayer will be supported, in the creation of an environment that favors prayerfulness.

F. Prayer is often thought of as supplication and making requests of God, wish making, to be fulfilled through prayer. The concept of prayer described above is clearly more comprehensive than such a view of prayer. While supplication and wish making, for the welfare of the individual and the community, do form an important part of prayer, they are, in the ideal, not the core of prayer, or even its most dominant expression. In the ideal, prayer is a process based on being in the presence of the divine. Supplication is grounded in awareness of presence, and forms a whole with other aspects of prayer, such as thanksgiving, praise, confession, adoration and more. Prayer, at its core, is a quest for perfection and transformation. Both contemplative prayer and the proper practice of communal prayer allow us to go beyond a narrow impression of prayer as mere petition, wishmaking and fulfillment of needs.

G. Within the forms of prayer, especially the move from public to contemplative prayer, we often move from speech to silence. Hope seeks to capture this movement. These two are complemented by various musical dimensions that enhance the prayer experience. Music at Hope will be incorporated both within prayer services (public) and as a standalone dimension, presented as cultural sharing, providing a means of access into the particularity of a given religious tradition and its spirituality.

H. The quest for peace is intimately tied to the reality of prayer at Hope, and indeed is a central feature of prayer as such. Prayer is a means for attaining individual peace, through the trust it engenders in being supported and through the growth and transformation it produces. Peace is also a focal point of the conscious intention of many prayers, found in all traditions. These prayers should be highlighted

either as part of the museological presentation of prayer and/or as part of the actual prayer practices at Hope, given its goal to spread peace. An interpretive view of the meaning of prayer in our traditions could also suggest peace as one of the goals of prayer in world religions. However, to recognize the commonality of the quest for peace as fundamental to the reality of prayer, and not only as an important need for which one prays, one must identify how peace relates to the broader goals of each tradition and how it is shaped by them. In this way, a common quest is situated within the diversity of our traditions' particular theological emphases. Thus, some traditions (Judaism and Christianity) could be seen as privileging the will of God and salvation as the goals of their religious system. Peace would be an expression of these goals. Islam views a close relationship between peace and justice, while Hinduism situates peace within a framework of broad cosmic harmony. Peace is closely related in some traditions to personal spiritual evolution. Recognizing what peace means to each of our traditions is important for knowledge of the other as well as for discovery or rediscovery of various strands of thought, usually associated with another tradition, within our own tradition. The web of associations and juxtapositions of prayer with other core virtues and practices- charity, justice, fasting and study, and more - is a two way street. These may be considered as fruits of prayer, even as they provide entry points into deeper prayer. Finally, looking at how peace is conceptualized in the different traditions could lead us to broaden our reference to peace and to think of harmony alongside peace as a goal and an expression of prayer.

To illustrate how prayer might serve the quest for peace in Jerusalem, when practiced in a collaborative setting, beyond a symbolic expression of commonality, let us consider the consequences of being in the presence of the other while praying for God's kingdom to come. The other comes into one's view more clearly than if she were absent. God's kingdom in all likelihood would be understood in terms of peace with the other, rather than in terms of the conversion of the other to one's own religion. There is thus a reciprocal transfer of meaning between the classical prayers and the new framework.

I. In various ways, prayer, peace and hope are related in the context of the concrete reality of Jerusalem and the Holy Land. Prayer increases the peace within us, thereby allowing us to find hope and to cultivate hope in others, through the peace we radiate. From another perspective, prayer *is* our hope when we cannot see how peace, on the political plane, will come about.

## **Teaching and communicating - The ethos of transmission at Hope**

The Hope consultation took place as part of the third meeting of the Guerrand Hermes Forum for the Study of the Mystical and Spiritual Life. The first day of the meeting was devoted to consolidating the yearlong discussions of the Forum, devoted to the theme of master-disciple relations across spiritual traditions. At the conclusion of that day we asked participants to reflect on what potential relevance the study of master-disciple relations might have to the Hope project. The logic behind the question is as follows. Masters are in a position to communicate the tradition. They have to address the reality of the student, find ways of framing and presenting the tradition, seek to represent it faithfully, even as they may restate or update it in novel ways. In short, a study of master-disciple dynamics could reveal some essential truths or helpful perspectives regarding how knowledge, wisdom and the fundamental teachings of a tradition should be communicated. The Hope project too concerns itself with communicating the tradition, both to members of the tradition and to others. At Hope traditions exchange roles, as teacher becomes disciple, learning from the other, and vice versa. What lessons, then, can be drawn from our study of internal teaching dynamics to the communication of our religions' views of spirituality and the life of prayer to members of other religions. Participants were asked to distill essential teachings of master-disciple relations and to consider how they might apply to the presentation of exhibitions and other aspects of Hope. What follows are some of the insights that emerged from that conversation. Some are in the nature of practical recommendations, some in the nature of guidelines or suggestions for what might be a suitable ethos for the communication of wisdom between our traditions.

### *Practical Suggestions*

A. Who does the teaching? Use the voice of great teachers and rely on their teaching (quoted to suit the particular situation), as a way of delivering the message and maintaining authenticity. This is preferable to using the anonymous voice of the curator. Video and technology may be used to make teachers of old come alive. Thus, one encounters the tradition itself, and not only ideas, abstractions, or descriptions. One could even represent teachers with disciples, and these disciples could even be disciples from different faiths.

B. A variation on the above - The student can choose a specific teacher, from a range of available teachers. Then that teacher, through technology, could be the one to present prayer or other subjects that are presented at Hope.

C. Teaching could be organized around questions of students, drawing on their experience, identifying their quest. They would be addressed by a teacher who provides an answer or responds, by phone, video, or in person. In this way, encounter with living teachers is built into the exhibition and educational process. Aspects of an exhibition that are standard can be routinized using technology, while more advanced discussions can open up to a personal encounter with a teacher. The religious tradition of the teacher would have to rotate, as we likely cannot have a teacher from each tradition always available. Such rotation could be built into Hope's schedule of activities.

D. Story telling is fundamental to classical teaching and can readily be extended beyond one's tradition in an encounter with the Other.

*Establishing the ethos of sharing and teaching*

E. The teacher heals, restoring lost balances, reaching the depths of the heart, making the heart whole. This is also the mandate of Hope.

F. Listening, deep listening, is the foundation of all learning and is common to Master-disciple relations and to learning across traditions.

G. Humility is the foundation of the learning process, wherein the disciple recognizes his want and turns to the teacher. In sharing wisdom and learning *from* one another we do more than learn *about* the other. Teaching is not a one sided process, but also involves openness to learning from the situation and from the student. Accordingly, learning from one another is an act of humility.

H. Master and disciple are involved in a process of mutual growth. Communication across religions should carry that quality of mutual growth.

I. Teaching and learning are founded in freedom, the freedom of both parties to engage. Without such profound freedom, the authenticity of the spiritual process is compromised. Sharing in Hope must be founded upon freedom, with no coercion, allowing participants true spiritual freedom to engage and grow.

J. Traditional learning involves learning a body of knowledge, but also something that is beyond concrete knowledge, even beyond the cognitive dimension. The experience we share with the other should strive to echo a learning process based on cognitive knowledge, but also transcending it.

K. The teacher connects with the life experience of the student in the process of teaching. Talking about prayer across religions must relate to the life experience of the participant. This can be done by reference to life's key moments and fundamental challenges. It can also be done dialogically, by creating situations in which the student's voice is heard and her life situation is acknowledged, as part of the learning, presentation, or exhibition process.

L. The teacher draws on the experience of the student. The teacher is there to bring light, clarity and understanding to the student's experience. The teacher possesses the language, categories and concepts that provide meaning and direction for the student's experience. Sharing across traditions, we may find another tradition has the language and category that puts our own experience in clearer relief or that allows us to recognize similar experiences within our own tradition.

M. The teacher is a translator. Often he or she translates what we already possess into new language, and what has become stale takes on a new life. Translation is a way of reowning thanks to a new context. Similarly, the act of communicating to members of another tradition is an act of translation, that contains the seeds of renewal for both parties.

N. The teacher helps the disciple to break past preconceptions and to see things in a new light. The foundations of interreligious engagement lie in our ability to overcome prejudgements and to see the other, and ourselves, from a new perspective.

O. The ultimate achievement of the accomplished teacher is to reconnect the student to the divine. Profound interreligious exchange ought to echo the process of such reconnection.

## **Presenting Hope, Designing an Experience, Crafting a Message**

Discussion of teacher-disciple relations and how they might provide a model for presentations at Hope has already moved us from the broader message to specific strategies of how to present the core messages and to suggestions of orientations, attitudes, emphases and more specific messages that Hope could convey, through exhibits, and more broadly speaking, through the Hope project itself. The following section presents additional suggestions for how Hope's message might be shaped, especially with reference to exhibits.

A. In presenting the broad phenomenon of prayer, one seeks to find a balance between highlighting commonalities and pointing to particulars and distinctions between religions. The quest for presenting commonalities leads to the strategy of presenting a broad, synthetic view of prayer, supported by the voices of individuals and sources within each tradition. This seems preferable to a presentation, religion by religion, of customs of prayer, which would highlight particularities at the expense of the synthetic view of prayer. Situations of challenge, limitations to the broad generalization and particularities would then be presented as secondary to the core generalizing view.

B. Two main axes emerge for the presentation of prayer. The first is time. Prayer is structured around time, the cycle of the day and the cycle of the year being primary cases. Grounded in time, it also seeks to transcend time, leading the individual to a reality that is beyond the changes of time. Moreover, prayer reflects a quest for constancy, wherein one lives in divine presence all the time. This dynamic of time and timelessness is one important axis for the presentation of prayer.

C. A second important axis has to do with life situations and how they are addressed through prayer. Life situations and important existential moments, related to life and death, are moments of spiritual opening, where prayer takes on new meaning. In fact, these are moments when meaning is sought and prayer becomes a means of discovering deep meaning of life.

D. Prayer requires models and points us to exemplary individuals who have practiced prayer deeply, benefited from its fruits and authored prayers that others can use. Prayer thus leads us to saints and holy individuals in the various religious traditions. In line with the suggestion, above, of using the voice of great teachers from the tradition to communicate, prayer itself may be presented through its finest exemplars. This insight applies not only to the exhibition but also to the prayer spaces, where pictures of great saints of the tradition may be hung (on the back wall). They help identify the tradition, point to its finest exemplars, and situate the individual praying person in the company (not necessarily the intercession) of these great individuals.

E. Complementing this emphasis is the recognition of the importance of the voice of the common person. She serves as a witness to the power of prayer in her life and to how it has helped her deal with challenges, existential problems and the ongoing spiritual journey. Capturing the voice of faith and its expression in prayer, worldwide and on the streets of the Jerusalem, could be an important element to incorporate through video recordings and other presentations that illustrate the power of prayer in the lives of believers of all faiths.

## **The Exhibition(s) - Questions for further consideration**

A. Hope's main exhibition focuses on the life of prayer in different religions. It is not conceived as a museum of religions or an introduction to religions. This does, however, raise the challenge of providing background information on each religion and contextualizing the view of prayer within a broader understanding of each tradition. In part, one may conceive of prayer as a gateway to understanding each tradition. Such a perspective, however, would be limited by the attempt to offer a synthetic view of the phenomenon of prayer, highlighting commonality rather than particularity. Another way of dealing with the challenge of introducing religions is to provide additional content or to rely on exhibits of partner organizations, such as the Museum of World Religions in Taiwan, and to feature some of their work on private student based video screens, rather than as the main exhibit. A third possibility would be to provide information as part of supplementary and changing exhibits, though this is of limited value if it is carried out on a rotating basis. Future thinking should address how to best address this challenge.

B. What thematic focus should Hope's exhibition have, beyond prayer? Should issues such as religious violence, peace, hope, Jerusalem serve as key themes? Or should they be featured as secondary or temporary exhibitions?

C. What is the relationship between temporary exhibits and the focus on prayer? Are secondary exhibitions housed at Hope simply because it is a worthy interreligious venue, or do we seek to shape exhibitions with a specific focus? One recommendation is that any topic that is featured in an exhibition would be tackled from the specific perspective of prayer and how it is reflected in texts and experiences of prayer.

D. Stated differently - Hope's mission statement identifies three main activities - prayer, education and cultural sharing. In what way does this threefold focus shape temporary exhibitions? Should exhibitions be open and broad as the mandate of education and cultural sharing, or should it be given specificity in relation to prayer?

E. In what way does the main exhibit address the issue of interreligious prayer or common prayer? Do we seek to go beyond the presentation of commonalities and the quest to inspire the visitor through the testimony of multiple religions to an exploration of possible models and forms of common prayer? Would we then also have to deal with the limitations and boundaries that different religions see in relation to common prayer? This would require highlighting challenges and boundaries, arising out of the particularity of specific theological views and particular historical relationships.

F. What is the engagement of the visitor to the main exhibit (or to secondary exhibits)? Are visitors passive or is there something of themselves they can leave in response? Compose a prayer? Be motivated to action? Be invited to move from the exhibit to prayer spaces?

G. In thinking of how prayer spaces are constructed and interreligious sensibilities, should we be asking traditions to make sacrifices for the sake of others, such as avoiding images, icons? If so, what are guidelines? Should this apply more readily to traditions with which the Jerusalem community is not familiar, such as Hinduism and Buddhism, as a way of making them less foreign? Does their own self understanding make such a request less problematic?

## **Implementing the Hope Vision, Steps Towards the Center of Hope**

The following section lists a range of activities that could serve as lead up, testing the idea of Hope, or that could serve as preparation for it. The following suggestions can be divided into three categories: building community; lead up activities; working with partners. The threefold breakdown should not be considered too strictly. A given idea may be classified under more than one heading. The ideas below emerged in the course of conversation, but do not amount to resolutions. Implementing them all requires staff and resources that are significantly beyond what Elijah can provide in the visible future. They therefore serve as a basis for future planning and require further thinking, primarily in practical terms and the likelihood of implementation.

### *Building Community*

As was clear from our discussions, Hope is grounded in community. Community can be variously conceived - international community, local community, affiliated monastic communities, religious leadership, people of goodwill, pilgrims, visitors who come specifically to Hope and more. All are aspects of building the Hope community. The following activities have been suggested in preparation for the Center of Hope:

- A. Create core of leadership, representing religious leaders of all traditions, who will help drive the project.
- B. Engage local communities in Jerusalem in sharing the idea and testing their possible interest.
- C. Create partnerships of communities of prayer, who will begin praying together on periodic basis.
- D. Entrust the Hope initiative to the prayer of religious communities, who will support it through prayer.
- E. Revive Elijah consortium around Hope project. Elijah started out as a consortium of 13 Christian, Jewish and Muslim institutions. Following the intifada, the consortium stopped operating, and Elijah focused its activities on the international front. The consortium created a community of students, who are one sub-community of Hope. Revisiting the consortium in the framework of Hope allows us now to combine prayer and education in Jerusalem in a new way.
- F. Solicit and engage religious leaders beyond the present scope of Elijah's Board of Religious Leaders. Leaders should be engaged in Israel and beyond. Leaders in Israel should be invited to consultations on how to realize the Hope vision. Such consultations should take place within each tradition.
- G. Create a pilot nucleus of interreligious people coming to Jerusalem for a specific period, longer than the average pilgrimage, to be a nucleus of hope. They would be hosted within existing institutions. They would show how an interreligious community functions, and how it can sustain programs, prayers, lectures etc. In a similar vein, an interreligious community could be formed elsewhere and then come to Jerusalem for a period in order to share its experience.
- H. Create online community supporting the project, using social media tools.

### *Lead-up Activities*

- A. Implement aspects of a common/parallel prayer program across communities already now. For purposes of outreach strategy, it may be useful to highlight prayer for peace or hope, rather than highlighting the more contemplative and transformative aspects of prayer.
- B. Hold conferences, symposia, in Israel and elsewhere to present the idea.
- C. Have an exhibition on prayer in Jerusalem. Could function as travelling exhibition, building up momentum. Initial plans for the "Pray for the Peace of Jerusalem" exhibition have been drawn up.

- D. Bring high level religious leaders to be spokespersons and to present the idea to media and local community. An Elijah delegation to public bodies and to the public. (builds on star status, as opposed to building on community involvement).
- E. Building up support for project with high profile names, in religion or beyond.
- F. Identifying site and advancing programmatic building ideas.
- G. Creating funding contacts and inspiring them with the vision.
- H. Cultivating Pilgrimage. This is a primary strategy for lead up activity. Hope serves pilgrims to Jerusalem as one of its target groups. Pilgrimage is one of the ways of advancing the Hope agenda in practice, in gaining experience and in raising consciousness, in Israel and abroad. Accordingly, one could arrange pilgrimages of Hope in various formats - 3/7 days. To this end, one could link up with religious leaders, work with tour operators and pilgrim organizations. Hope pilgrimages would obviously be interreligious pilgrimages, but more particularly they will include a mix of Hope activities, specifically prayer and joint study.

#### *Build up Partnerships*

- A. Implement above ideas with the collaboration of local institutional partners who sign on to the project and who allow us to use their facilities (consortium schools, religious bodies etc.).
- B. Present Hope to partners in international settings that provide a means of disseminating the idea. Example: the Rimini meeting. Other possibilities: sacred music festivals.
- C. Use network of green pilgrimage of holy places (in which Jerusalem plays central role) to become networks of prayer. Those cities would be praying for others by founding prayer groups, thereby building a network of communities.
- D. Liase with networks of interfaith orgs and interreligious councils worldwide, who could buy into the vision and become part of it.
- E. Link up with the Sulha program in Israel.
- F. Organizing exhibitions in places that are specific to prayer (Assisi, Lourdes, etc.) and known for it, so could be part of network.
- G. Inviting relevant exhibitions showing elsewhere to Jerusalem. These would be hosted by local partner institutions, maybe even the municipality. These exhibitions would benefit from the opportunity to present in Jerusalem, and from having activities organized around the exhibition. Same idea for concerts of sacred music.
- H. Linking into exhibits or activities happening elsewhere by organizing Hope (prayer and education) activities around them. Such partnering can be thought of in relation to Hope's 3 foci - prayer (praying for Hope at prayer sites), education (involvement in conferences etc.), cultural sharing (exhibitions, music).

## **Towards a Spatial Program for the Center of Hope**

Following is a proposal for a spatial program for Hope. Figures are in square feet, converted from round figures in square meters.

1. musem on prayer in religions	10,700 sf (square feet)	
2. auditorium for 300 people	4305	
3. classrooms, seminar rooms, small lecture halls, spaces for one on one encounters of teachers and disciples	5382	
4. exhibition hall (art exhibits, temporary exhibits)	2152	
5. office and administration		3229
6. Jewish prayer space		2152
7. Jewish prayer space, egalitarian		1614
8. christian prayer space, all denominations	2691	
9. muslim prayer space		1614
10. hindu space, including exhibition		1076
11. buddhist, including exhibition		1076
12. sikh, including exhibition		1076
13. multi purpose prayer space for others, as needed	2152	
14. hope space for shared prayer		3229
15. meditation room		1614
16. cafeteria		2152
Total		46,285

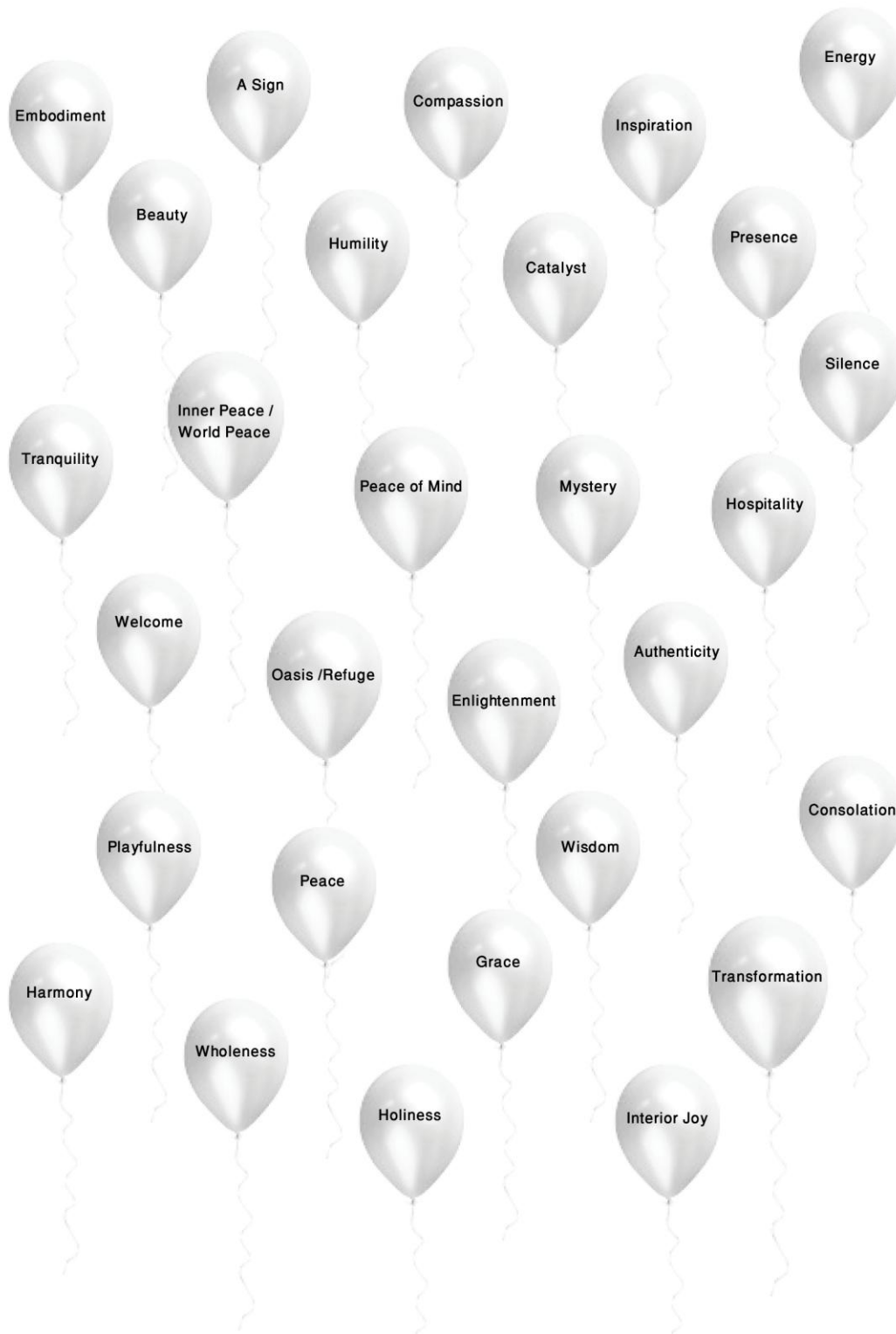
Not included in this list is library space, which would be at least 10,000 square feet. While Hope requires library, the costs of keeping up a first rate library are enormous. Much thought needs to go into this, including whether Hope is to be a research center or a living, teaching center, that is

experientially oriented, while research activities could rely on many other excellent libraries in Jerusalem, some of which would be in partnership with Hope.

Also not included in the list above are accommodations. If Hope is to function as a community, it must have communal living spaces for teachers, students, leaders and volunteers who come to Hope. A working figure is 30 residents at Hope. Spatial requirements would add another 5,000 square feet. We are currently considering a site that would allow us to construct an interreligious hostel, that could help sustain ongoing activities at the Center of Hope, after it is built. Therefore, spaces needed for residence are presently considered within plans for developing an interreligious hostel as part of an eventual Hope campus.

With reference to outdoor spaces, there is no clear guideline for how much outdoor space is required for ceremonial purposes. It is highly unlikely that each religion will have its own structure, given spatial constraints of whatever plot we find. The present plot under consideration does not allow for religion-specific outdoor space. Therefore, ceremonial use of outdoor space will in all likelihood be multi-religious, with any procession or outdoor activity taking place in common open space. Outdoor space should serve as a common space for meeting, silence (certain parts) and inspiration from the beauty of garden. Rather than linking outdoor space to activities that are specific to individual religions, it should be considered an important aspect of common space, and its landscaping should take into account this commonality.

# The Hope Center – One Word



## Appendix B: List of Participants at Marrakech meeting

Therese Andrevon	therese_andrevon@hotmail.com
Swami Atmapriyananda	atmapriyananda@gmail.com
Mustafa Ceriç	cericmustafa@gmail.com
Abel Damoussi	abel.damoussi@hotmail.com
Paul Fenton	Paul.Fenton@paris-sorbonne.fr
Alon Goshen-Gottstein	gogo@elijah.org.il
Shrivatsa Goswami	shrivatsaji@gmail.com
Ruben Habito	rhabito@smu.edu
Muzaffar Iqbal	muzaffar-iqbal@cis-ca.org
Ghassan Manasra	ghassan.manasra@gmail.com
Simon Xavier Hermes Guerrand	sxgh@ghfp.org
Nikitas Lulias	mnikitas@ses.gtu.edu
Haviva Pedaya	haviva.pedaya@gmail.com
Christian Rutishauser	christian.rutishauser@lassalle-haus.org
JoAnne Secor	jsecor@skolnick.com
Piotr Sikora	pj.sikora@gmail.com
Lee Skolnick	lskolnick@skolnick.com
Henri Van Lidth	h.vanlidth@dth-law.be
Timothy Wright	abbottimothy@gmail.com