

*Diocese of Olympia
Resolutions Committee
2018 Report to Convention*

MEMBERS OF THE RESOLUTIONS COMMITTEE: **The Rev. Jonathan Weldon**, co-chair, St. Paul, Bellingham; **the Rev. Rilla Barrett**, co-chair, St. Stephen, Oak Harbor; **the Rev. Jedediah Fox**, Church of the Redeemer, Kenmore; **the Rev. Bonnie Malone**, St. George, Maple Valley; **Ms. Mary Maxon**, St. Luke, Vancouver; **Ms. Susan Rolfe**, St. Mark, Montesano.

Seven Resolutions were received by the September 11 deadline. The Resolutions Committee has considered the resolutions and offers its opinions, based on the process outlined in the diocesan canons, in this report.

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1 **Resolution #1 – 2919 Assessment Rate Reduction**

2 *Submitted by the Diocesan Council*

3 **Resolved**, That this 108th Convention of the Diocese of Olympia approve the recommendation
4 of the Diocesan Council that the 2019 diocesan assessment rate factor be reduced from 15% to
5 14.5% of the Net Disposable Income (NDI).

6 Explanation: The assessment rate is set two years prior to its inception. Thus, in 2017, Diocesan
7 Convention approved an assessment rate for 2019 of 15% of Net Disposable Income (NDI).
8 However, based on the financial analysis by Diocesan Council, it proposes that the assessment
9 rate for 2019 be lowered to 14.5%. To do so, requires a separate resolution presented to
10 Diocesan Convention to change the previous resolution passed in 2017. Since it is a reduction
11 in the assessment rate, the motion requires a simple majority vote.

12 The Budget and Finance Committee of Diocesan Council monitors the operating budget
13 revenues and expenditures quarterly throughout each year. Over the past two years, the level
14 of assessment funds collected has risen to almost 100% of the projected amount. Additionally,
15 the diocesan staff stewards our funds well and often manages to spend less than the budget
16 permits while still completing all programs and expectations. As has been noted elsewhere, the
17 diocese has also benefited from a strong investment market.

18 In reviewing all budget requests for 2019, the Budget and Finance Committee realized
19 that it could reduce the assessment rate for 2019 and still meet all funding requests as
20 presented. To do so does require that the diocese use some of its realized capital gains from
21 2017 and increase the draw on unrestricted net assets. Moreover, staff has made some
22 selected reductions in proposed expenditures but none of these reductions will impact
23 expected needs of the diocese. The proposed budget also includes some new areas of
24 expenditures that grew out of Diocesan Council work in 2017 and 2018.

25 Diocesan Council believes it is important to support all congregations in their local
26 ministry by keeping the assessment rate at the “right” level. This budget change will do just
27 that and will also continue to provide strong support for congregations through a variety of
28 grant programs and direct support to congregations.

Resolutions Committee Recommendation: DO PASS

1 **Resolution #2 – 2020 Assessment Rate**

2 *Submitted by the Diocesan Council*

3 **Resolved**, That this 108th Convention of the Diocese of Olympia approve the recommendation
4 of the Diocesan Council that the 2020 diocesan assessment rate factor be set at 14.5% of the
5 Net Disposable Income (NDI).

6 Explanation: In accordance with Canon 7, Diocesan Convention determines the assessment
7 rate for the second year of assessment following determination; thus the 2018 Convention sets
8 the 2020 assessment rate. Over the past few years the rate has been reduced to the current
9 level of 15%; the rate was 20% from 2004 to 2006, 18% from 2007 to 2011, 17.5% in 2012 and
10 17% in 2013, 2014, & 2015, 16% in 2016 and set at 15% for 2017 and 2018. A separate
11 resolution proposes to reduce the assessment rate for 2019 to 14.5%, changing the resolution
12 approved at the 2017 Diocesan Convention.

13 As a result of collective congregational efforts made in previous years, the assessments
14 actually collected by the diocese in 2017 rose to almost 100% of budget projections. The
15 continued efforts of all congregations to pay their full assessment, in the year requested, has
16 been exemplary. Coupled with the careful expenditures of budgeted funds by diocesan staff,
17 the continued strength of the investment market in the past several years, and a judicious use
18 of both capital gains and unrestricted net assets has enabled the Budget and Finance
19 Committee of Diocesan Council to support this reduced rate of assessment while meeting the
20 expressed vision of the Diocese of Olympia previously adopted by Diocesan Convention.

21 The Budget and Finance Committee wishes to commend the entire diocesan staff for its
22 careful use of funds, the finance staff for its close tracking of diocesan funds and excellent data
23 reporting, and the efforts of all congregations to commit the necessary resources to enable our
24 collective diocesan vision.

Resolutions Committee Recommendation: DO PASS

1 **Resolution #3 – Cost of Living Adjustment (COLA) to Clergy Salary Scale for 2019**

2 *Submitted by the Personnel Commission of the Diocese of Olympia*

3 **Resolved**, That this 108th Convention of the Diocese of Olympia set the Cost of Living
4 Adjustment for 2019 parochial clergy salary scale at 3.3%.

5 Explanation: As required by Canon 23, sections 2 and 5, the Personnel Commission, in August
6 2018, proposes the Cost of Living Adjustment (COLA) for 2019 for the parochial clergy salary
7 scale. This is based on the Bureau of Labor Statistics Consumer Price Index for the Seattle-
8 Tacoma-Bellevue area for June 2017 to June 2018, which showed an increase in the cost of
9 living of 3.3%. For information purposes the Personnel Commission offers the clergy salary
10 scale adjusted for the proposed COLA increase:

11 Personnel Commission - 2019 Proposed Parochial Clergy Salary Scale

12 GRADE	MINIMUM	MID-POINT	MAXIMUM
13 A	\$ 91,721	\$ 114,652	\$ 137,582
14 B	\$ 83,381	\$ 104,227	\$ 125,072
15 C	\$ 75,788	\$ 94,735	\$ 113,682
16 D	\$ 69,281	\$ 86,602	\$ 103,922
17 E	\$ 62,722	\$ 78,403	\$ 94,083

18 **Mandatory Policies (applies to rectors and vicars):**

- 19 1. If church-owned housing is provided, the range is reduced by 30% plus the
20 amount of any utilities provided, either in form of actual utility costs paid or in
21 allowances provided.
- 22 2. Clergy must be paid at least the minimum of the applicable range.
- 23 3. Clergy with five (5) or more years of ordained service must be paid at least 90%
24 of the mid-point of their congregation' s applicable grade. Note: a clergy
25 person with less than five (5) years should be given pay raises greater than the
26 cost-of-living adjustment so the salary would reach the 90% of mid-point by the
27 fifth year.
- 28 4. Clergy with ten (10) or more years of ordained service must be paid at least
29 100% of the mid-point of their congregation' s applicable grade. Note: a clergy
30 person approaching (10) years in the same grade or congregation should be
31 given pay raises greater than the cost-of-living adjustment so the salary would
32 reach the 100% of mid-point by the tenth year.
- 33 5. Exceptions to these policies require the approval of the Bishop.
- 34 6. All financial agreements with clergy must be rewritten or amended in their
35 Mutual Ministry Agreement to reflect changes in compensation or provisions
36 and a copy forwarded to the Bishop by January 31 of each year.

37 **Advisory Policies:**

- 38 1. For additional paid clergy (associate, assistant), it is recommended that
39 minimum compensation be established at two salary grades below that
40 established for the parish or mission, depending upon qualifications and
41 experience.

- 42 2. If a congregation is moving toward a higher grade, that congregation would be
43 wise to increase toward that new salary grade incrementally.
- 44 3. Congregations are encouraged to consider clergy performance when
45 deliberating compensation increases in excess of the COLA.
- 46 4. For interim clergy of a parish or mission, it is recommended that compensation
47 shall be at the grade level of the parish or mission, prorated for the percentage
48 of time committed.

Resolutions Committee Recommendation: DO PASS

1 **Resolution #4 – Adoption of the Model Policy for the Protection of Children & Youth**

2 *Submitted by the Office of the Bishop and Diocesan Chancellor*

3 **Resolved**, That this 108th Convention of the Diocese of Olympia adopt the Model Policy for the
4 Protection of Children and Youth, as set forth by the 2018 General Convention of The Episcopal
5 Church.

6 Explanation: This document is a statement for the Episcopal Church, setting forth expectations
7 for its leaders in their relationships with children and youth. The purpose of these model
8 policies is to foster the highest standards of behavior in ministry settings. The document
9 includes:

- 10 · Screening and Training Protocols (Appendix A), which explains the level of screening
11 and training required before engaging in ministry with children and youth;
- 12 · A description of requisite training that is specialized and tailored to ministry role and
13 function;
- 14 · Behavioral standards designed to ensure that children and youth and all who engage in
15 ministry with them are treated with dignity and respect in all settings; and
- 16 · Recommended Practices and Guidelines for Social Media and Electronic
17 Communications (Appendix B).

18 This model policy sets forth statements of general expectations and guidelines of behavior for
19 ordained and lay people in the church when engaged in ministry with children and youth. This
20 policy is mandated for all such activities sponsored by every congregation, institution,
21 organization, school, and agency of each diocese. The purpose of these policies is to create
22 safe and welcoming space for all children and youth in our communities and those engaged in
23 ministry with children and youth and to prevent sexual abuse. It presents best practices for
24 creating such safe space. Circumstances in many localities may make some of these best
25 practices difficult to implement or even unworkable. As a result, local entities may make
26 additions or revisions in developing local policy so long as they meet or exceed the
27 requirements of these policies. This requires that local leadership understand this policy
28 thoroughly enough to make appropriate judgments about local circumstances. Any such
29 additions or revisions must be submitted in writing for the approval of the bishop. No
30 provisions may be omitted from a local policy. Church governing bodies and all leaders should
31 understand these policies and all local requirements thoroughly enough to make appropriate
32 judgments and should consult with the Office of the Bishop when unanticipated situations
33 arise.

Resolutions Committee Recommendation: DO PASS

[MODEL POLICY FOR THE PROTECTION OF CHILDREN & YOUTH](#)

35

1 **Resolution #5 – Adoption of the Model Policy for the Protection of Vulnerable Adults**

2 *Submitted by the Office of the Bishop and Diocesan Chancellor*

3 **Resolved**, That this 108th Convention of the Diocese of Olympia adopt the Model Policy for the
4 Protection of Vulnerable Adults, as set forth by the 2018 General Convention of The Episcopal
5 Church.

6 Explanation: The Church is called to embody and advance God’s mission. Ministry is the
7 vocation of the whole community: laypersons, deacons, priests, and bishops who together
8 represent Christ and the Church in the world. The obligation to seek and serve Christ in all
9 persons and to respect the dignity of every human being is binding for all the baptized. The
10 authority with which leaders – ordained persons and adults who minister with vulnerable
11 adults – are entrusted, creates an inherent power imbalance in the pastoral relationship. This
12 power imbalance derives from the leadership role and, in the case of clergy, the symbolic
13 authority of an ordained person.

14 Christian leadership is intended to provide occasions for guidance and grace, and its
15 abuse is always and unequivocally wrong. Ministry involves a necessary tension between a
16 Gospel-based integrity and a Gospel-based intimacy as modeled by the life of Christ. A rigid
17 adherence to a system of rules leads to an unproductive legalism. Yet, without the framework
18 of the law, the intimate relationships into which Christ calls us risk distortion and harm. All the
19 people of God are called to minister attentively within this tension. These policies are intended
20 to provide a pattern for attentive practice of ministry.

21 This document is a statement for The Episcopal Church, setting forth expectations for
22 its leaders in their relationships with vulnerable people. The purpose of these model policies is
23 to foster the highest standards of behavior in ministry settings. The document includes:

- 24 · Screening and Training Protocols (Appendix A), which explains the level of screening and
25 training required before engaging in ministry with vulnerable adults;
26 · A description of requisite training that is specialized and tailored to ministry role and
27 function;
28 · Behavioral standards designed to ensure that vulnerable adults and all who engage in
29 ministry with them are treated with dignity and respect in all settings; and
30 · Recommended Practices and Guidelines for Social Media and Electronic Communications
31 for Vulnerable Adults (Appendix B); which contains recommended Practices and Guidelines
32 for Social Media and Electronic Communications.

33 This model policy sets forth statements of general expectations and guidelines of behavior for
34 ordained and lay people in the church when engaged in ministry with vulnerable adults. This
35 policy is mandated for all such activities sponsored by every congregation, institution,
36 organization, school, and agency of each diocese. The purpose of these policies is to create
37 safe and welcoming space for all vulnerable adults and those engaged in ministry with
38 vulnerable adults, and to prevent sexual abuse. This policy is a model and, as such, it presents
39 best practices for creating such safe space. Circumstances in many localities may make some of
40 these best practices difficult to implement or even unworkable. As a result, local entities may
41 make additions or revisions in developing local policy so long as they meet or exceed the
42 requirements of these policies. This requires that local leadership understand this policy

43 thoroughly enough to make appropriate judgments about local circumstances. Any such
44 additions or revisions must be submitted in writing for the approval of the bishop. No
45 provisions may be omitted from a local policy. Church governing bodies and all leaders should
46 understand these policies and all local requirements thoroughly enough to make appropriate
47 judgments and should consult with the Office of the Bishop when unanticipated situations
48 arise.

Resolutions Committee Recommendation: DO PASS

[MODEL POLICY FOR PROTECTION OF VULNERABLE ADULTS](#)

1 **Resolution #6 – Absurd Translation of the Nicene Creed**

2 *Submitted by Bishop William Choi, St. John, Snohomish*

3 **Resolved**, that this 108th Convention of the Diocese of Olympia request the Office of the Bishop
4 to communicate with the Standing Commission on Music and Liturgy, on behalf of this
5 convention, requesting that the Standing Commission on Music and Liturgy consider the
6 submitted analysis by Bishop William Choi, et al, of translation issues of the Nicene Creed,
7 specifically into East Asian languages, as the Standing Commission updates liturgies.

8 Explanation: William Choi, Retired Bishop of the Anglican Church of Korea, former chaplain to
9 Seafarers of the Diocese of Olympia, and member of this Diocese, and others have identified
10 undesired meanings in the selection of key words in the translation of the Nicene creed,
11 specifically in the characters used in East Asian (e.g. Korean, Mandarin, Japanese). For example,
12 the characters used for Holy Spirit in the East Asian translation have a strong association with
13 ancestor reverence. William Choi has written up a lengthy analysis of these issues. He has been
14 informed that the proper way to get this analysis to the Standing Commission on Music and
15 Liturgy is through a Diocesan Convention resolution. This resolution fulfills this instruction and
16 begins a conversation between William Choi, et al, and the Standing Commission on Music and
17 Liturgy. This resolution has no impact on the budget or funding of programs.

Resolutions Committee Recommendation: DO PASS

Background document: [NICENE CREED](#)

1 **Resolution #7 – Aligning Diocesan Fossil Fuel Divestment and Reinvestment with The**
 2 **Episcopal Church**

3 *Submitted by Moira Fulton; sponsored by The Bishop’s Committee for the Environment*

4 **Resolved**, that this 108th Convention of the Diocese of Olympia acknowledges Resolution
 5 C045, Call for Investing in Clean and Renewable Energy, which was passed by the 78th General
 6 Convention of The Episcopal Church in 2015;¹ **and be it further**

7 **Resolved**, that this 108th Convention of the Diocese of Olympia supports the steps the
 8 Investment Committee of the Executive Council of The Episcopal Church has taken to
 9 implement the divestment goals of Resolution C045;² **and be it further**

10 **Resolved**, that this 108th Convention of the Diocese of Olympia requests the Board of Directors
 11 to align the Diocese of Olympia’s investments with the provisions of Resolution C045 and to
 12 honor the provisions of Resolution #5, Divestment from Fossil Fuels, which was passed by the
 13 103rd Convention of the Diocese of Olympia in 2013;³ **and be it further**

14 **Resolved**, that this 108th Convention of the Diocese of Olympia exhorts the Board of Directors
 15 to fulfill its fiscal responsibilities while making this investment decision consistent with our
 16 Christian faith rather than making decisions solely to maximize financial profits regardless of
 17 the costs to God’s people and creation; **and be it further**

18 **Resolved**, that this 108th Convention of the Diocese of Olympia requests the Board of Directors
 19 to report annually on their progress in implementing these actions and principles, and that this
 20 report be submitted in writing to the Bishop of the Diocese of Olympia at least 90 days prior to
 21 each future diocesan convention until such time as the divestment from fossil fuels is
 22 complete, as defined in Resolution #5 passed by this Convention in 2013.

Resolutions Committee Recommendation: NO OPINION

23 ¹ *Resolution C045, Call for Investing in Clean and Renewable Energy, was passed by the 78th General Convention*
 24 *of The Episcopal Church in 2015. It called on the Investment Committee of the Executive Council, the Episcopal*
 25 *Church Endowment Fund, and the Episcopal Church Foundation “to divest from fossil fuel companies and*
 26 *reinvest in clean renewable energy in a fiscally responsible manner.” It also called on the same entities “to*
 27 *refrain from purchasing any new holdings of public equities and corporate bonds of fossil fuel companies.”*
 28 *https://www.episcopalarchives.org/cgi-bin/acts/acts_generate_pdf.pl?resolution=2015-C045*

29 ² *The Episcopal Church’s Investment Committee adopts guidelines of Resolution C045 (March 5, 2018)*
 30 *<https://www.episcopalchurch.org/posts/publicaffairs/investment-committee-adopts-guidelines>*

31 ³ *Resolution #5, Divestment from Fossil Fuels, was passed by the 103rd Convention of the Diocese of Olympia in*
 32 *2013. It requested the Board of Directors to divest within five years from the direct ownership of public equities*
 33 *and corporate bonds of the world’s leading 200 fossil fuel companies as identified by the Carbon Tracker*
 34 *Initiative, and it requested the Board to adopt a policy to refrain from that time forward from direct ownership*
 35 *of these public equities and corporate bonds.*
 36 *<https://resources.ecww.org/sites/default/files/resources/2013Journal.pdf> (at pages 11-12)*

37 **Explanation:** God calls us to be good stewards of Creation (Gen. 1:31, 2:15). The Fifth Mark of
 38 Mission of the Anglican Communion is “To strive to safeguard the integrity of creation and
 39 sustain and renew the life of the earth.” Our Baptismal Covenant calls us to care for the least
 40 among us; this applies especially to the coming generations and other species who have little
 41 or no voice in our society. Climate change is a threat to all life. The scientific consensus¹ is
 42 overwhelmingly clear that anthropogenic greenhouse gas emissions from the burning of fossil
 43 fuels have already caused and will continue to cause climate change. Without a rapid global

44 shift away from the burning of fossil fuels, the effects of climate change will displace and
45 impoverish hundreds of millions of people in the coming century and condemn many species
46 to extinction.²

47 For over two decades, the Episcopal Church and the wider faith community utilized
48 shareholder and legislative advocacy on climate change, to very little effect. As the climate
49 crisis has worsened, the national church has acted to increase the scope of its response and
50 resolved (through Resolution C045, Call for Investing in Clean and Renewable Energy, passed at
51 the 2015 General Convention) to divest of fossil fuels and reinvest in sustainable energy
52 sources as a way to both use its voice and to live by its religious beliefs. A growing number of
53 religious,³ educational and civic institutions⁴ have divested from fossil fuel holdings, having
54 concluded that it is immoral to profit from an industry whose core business creates climate
55 disruption and whose financial and political influence has undermined legislation to address
56 and mitigate climate change.

57 Consumer fossil fuel use is affected by industry influence; and though reducing every
58 individual's carbon footprint is important, the actions of the fossil fuel industry also must
59 change. The fossil fuel industry's value and future depend on burning these fuels. The industry
60 has used its financial power to prevent legislation to reduce carbon emissions, spending an
61 estimated \$115,000,000 annually to prevent climate policy,⁵ and has deceived the public for
62 decades about its knowledge of the danger of climate change resulting from burning these
63 fuels.⁶

64 Climate scientists informed us five years ago of the absolute need to limit global
65 warming to just 2 degrees Celsius (3.6 degrees Fahrenheit) above the norm prior to the
66 Industrial Revolution. Even this cap is fraught with risks,⁷ but it is one that even the most
67 conservative governments in the world have agreed to meet.⁸ To avoid exceeding this 2-degree
68 Celsius cap, we must emit no more than approximately 565 more gigatons of carbon dioxide.⁹
69 Yet the fossil fuel industry already possesses in their reserves enough carbon that if burned
70 would emit approximately five times that amount (2,795 gigatons) of carbon dioxide.¹⁰ And still
71 the industry continues to expand its production¹¹ and its research to access new sources of
72 fossil fuels to sell to be burned.¹²

73 Given this stark situation, the biblical mandate and our church's teachings could not be
74 clearer: we must respond with faithful, prophetic action by following the lead of the national
75 church to divest of fossil fuel and reinvest in clean energy. The time has come for the Diocese
76 of Olympia to take this action regarding the preeminent moral issue of our time and to divest
77 and reinvest as a natural alignment with our core religious beliefs.

78 ¹ NASA. (Updated 2018, August 8). *Scientific consensus: Earth's climate is warming*. Retrieved from
79 <https://climate.nasa.gov/scientific-consensus/>

80 ² Intergovernmental Panel on Climate Change (IPCC). (2014). *Climate change 2014 synthesis report summary for
81 policy makers*. Retrieved from http://ipcc.ch/pdf/assessmentreport/ar5/syr/AR5_SYR_FINAL_SPM.pdf

82 ³ Green Faith. *Divest and reinvest central; A listing of known religious divest and reinvest efforts*. Retrieved from
83 <http://www.greenfaith.org/programs/divest-and-reinvest/listing-of-known-religiousdivestment-efforts>

84 ⁴ Fossil Free: Divestment. *Divestment commitments*. Retrieved at
85 <https://gofossilfree.org/divestment/commitments>

86 ⁵ Bloomberg (2016, April 7). *Trying to put a price on big oil's 'climate obstruction' efforts*. Retrieved at
87 [https://www.bloomberg.com/news/articles/2016-04-07/trying-to-put-a-price-on-big-oil-s-climate-](https://www.bloomberg.com/news/articles/2016-04-07/trying-to-put-a-price-on-big-oil-s-climate-obstructionefforts)
88 [obstructionefforts](https://www.bloomberg.com/news/articles/2016-04-07/trying-to-put-a-price-on-big-oil-s-climate-obstructionefforts)

- 89 ⁶ *Climate Liability News*. (2018, April 5). What oil companies knew about climate change and when: A timeline.
90 Retrieved at <https://www.climateliabilitynews.org/2018/04/05/climate-change-oil-companiesknew-shell-exxon>
- 91 ⁷ *Yale Environment 360*, Yale School of Forestry & Environmental Studies. (2018, March 16). Stark differences in
92 climate impacts between 1.5 and 2 degrees of warming. Retrieved at [https://e360.yale.edu/digest/stark-](https://e360.yale.edu/digest/stark-differences-in-climate-impacts-between-1-5-and-2-degrees-ofwarming)
93 [differences-in-climate-impacts-between-1-5-and-2-degrees-ofwarming](https://e360.yale.edu/digest/stark-differences-in-climate-impacts-between-1-5-and-2-degrees-ofwarming)
- 94 ⁸ *United Nations Climate Change*. (2015). The Paris agreement. Retrieved at [https://unfccc.int/process-](https://unfccc.int/process-andmeetings/the-paris-agreement/the-paris-agreement)
95 [andmeetings/the-paris-agreement/the-paris-agreement](https://unfccc.int/process-andmeetings/the-paris-agreement/the-paris-agreement)
- 96 ⁹ *350.org*. (2018). Do the math. Retrieved at <http://math.350.org/questions>
- 97 ¹⁰ Same as 9 above.
- 98 ¹¹ *U.S. Energy Information Administration*. (2018, January 18). EIA expects total US fossil fuel production to reach
99 record levels in 2018 and 2019. Retrieved at <https://www.eia.gov/todayinenergy/detail.php?id=34572>
- 100 ¹² *Hart Energy E&P*. (2018, July 13) Study: U.S. Oil, Gas Companies Add to Reserves. Retrieved at
101 <https://www.epmag.com/study-us-oil-gas-companies-add-reserves-1709271>
-