

THE ILLUMINATOR

Winter 2007-8

Where is my light? My light is in me. Where is my hope? My hope is in me. Where is my strength? My strength is in me. And in you. - Rabbi Sherwin Wine (1928-2007)

Hanukkah Party December 7

Or Emet's Annual Hanukkah Party! Don't forget Or Emet's Hanukkah Party on Friday, December 7, 6:30-8:30 pm. at the Friends Meeting House, 1725 Grand Avenue in St. Paul. A short family-friendly *Shabbat* service will start promptly at 6:45 pm., followed by menorah lighting (everyone bring your menorah!), a potato latke potluck, *Hanukkah* songs, and the premier performance of a *Hanukkah* play by the Jewish Cultural School. We will set up a Story Corner for reading Hanukkah picture books to the younger children and set up a table where you can swap Hanukkah books and music with others. Wow! What a fun evening it will be! What should you bring? Menorahs, favorite *Hanukkah* picture books to read to the kids, and other *Hanukkah* books, CD's, etc. to swap. See www.tcfm.org for directions to the Friends Meeting House. (Please note: this is a different location than the Sunday School, and the time is a little earlier than printed in the November JCS e-newsletter.) Questions? Contact Barbara Weisman, 612-722-1030, wegwise@bitstream.net.

JCS News

The Or Emet *sukkah* rose again on a rainy afternoon on September 30 at the home of Amy Stubenhaus and Prentiss Cox. As in prior years, the students painted beautiful wall panels for the *sukkah*.

In October, the students reviewed the High Holidays and *Sukkot*, made flags and marched for *Simchat Torah*, learned about and talked about practicing *zedakah*, learned about Jewish food all over the world and related that discussion to lack of access to food and to the JCS food drive, which netted **236 pounds of food** and **\$100 in contributions**. Muriel Sterne gave a lesson in conversational Hebrew and guest presenter Susi Saxl showed the students a real *torah* scroll. The students had a real treat when they were able to learn **crop art** techniques with prize-winning artists Laura Melnick, Ari Dahlager and Mark Dahlager.

For November, the school curricula focused on the story of *Hanukkah* and its key lessons – courage, hope, integrity and freedom. Students played theater games and read scenes from classic Yiddish theater and voted on what play to perform at the *Hanukkah* party.



Harold Londer with Yehuda Bauer and Or Emet President Margo Fox

Harold Londer Attains *Madrikh* Certification

We are told that Humanistic Jews do not believe in miracles. However, one happened in mid-October at the Birmingham Temple: Our Harold Londer was certified as a recognized leader (*Madrikh*) with all the rights and responsibilities of clergy. According to the International Institute for Secular Humanistic Judaism (IISHJ), which provided the certification, the *Madrikh* is "a Jewish professional who serves as a community guide, ceremonial officiant, philosophic counselor, educator, and movement spokesperson." In order to attain *Madrikh* status, Harold completed a rigorous program of seminars offered by IISHJ and several supervised fieldwork projects. Required seminars included: "Roots of Secular Humanistic Judaism," "Basic Ideas of Secular Humanistic Judaism," "Celebration of Jewish Calendar and Holidays," "Celebration of the Jewish Life Cycle," "Jewish Education and Curriculum Planning," "Leadership, Management, and Community," and "Philosophic Guidance and Counseling." That Harold was able to complete his training while maintaining his full clinical practice speaks volumes to his commitment to Or Emet and the Secular Humanistic Jewish movement. Harold's training was at his own expense without subsidy from Or Emet; yet the benefit to the Congregation has and will be immense.

The Congregation congratulates Harold!

Volunteers are the Backbone of Or Emet

Thanks to everyone who contributes the time, talent and energy that sustains us. If you are interested in promoting Humanistic Judaism in Minnesota, please contact Margo Fox Margofox10@comcast.net. Given adequate interest, a group will be formed to discuss and begin promotion activities. It is time to start thinking about becoming a member of Or Emet's Executive Committee next year. Meetings are no more often than once a month. Elections will be held for President, Vice President, Treasurer, and one At-Large Member (two-year term) at our Annual Meeting in the Spring.

The *Illuminator* welcomes:

Letters to the editor; essays; poems; humor; announcements of Bar/Bat Mitzvahs; weddings, graduations, and anniversaries; articles; photographs (black and white), if relevant to an article; and appropriate paid advertisements.

Published quarterly.

Dues:	Individuals	\$260
	Families	\$385
	- w/school	\$475
	- 2 nd child	\$60
	- add. child	no charge

www.oremet.org

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Harold Londer

Executive Committee

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Or Emet is affiliated with the Society for Humanistic Judaism (SHJ) and the International Federation of Secular Humanistic Jews.

President's Message

The Thanksgiving holiday is past, but not the time for giving thanks. Perhaps because this year Thanksgiving fell on my birthday, I found myself spending more time than usual considering how very grateful I am for (amongst other things) the special people who have been important in my life.

So, both here and in person (where that is still possible) I am expressing a loving "thank you" to my family, friends, teachers and those who throughout the years have demonstrated caring and with whom I've shared goals, mutual respect, tears and laughter.

Since joining *Or Emet*, I count among you many friends.

We learn from one another; we care about each other and all people; we value justice and integrity; we sometimes disagree (usually) without being disagreeable; and we take seriously the responsibility of doing what we can to "heal the world." As *Or Emet* members we are culturally, not religiously, Jewish. We celebrate important life passages together, like baby namings, weddings, *bar* and *bat mitzvot* and Jewish holidays. We enrich each other's lives.

At the Jewish Cultural School in November, I visited with classes briefly even though it was hard to break away from the interesting discussion that was being led by Richard Logan on "Finding Common Ground." It was great fun to hear the children singing Hanukkah songs with Muriel Sterne and to watch them each create their own menorahs with teachers Scott Oremland and Eva Cohen which they will light with us at our up-coming Hanukkah celebration.

Hopefully, you will all be there to join in the festivities and you will also be able to participate in many of our future programs.

Margo Fox, President

Donations to *Or Emet*

To celebrate the 50th Birthday of Amy Stubenhaus: **Muriel Sterne, Phil Griffin, Rollie Langer, and Evelyn Lessin**

In honor of Harold Londer receiving certification as a Madrikh: **Muriel Sterne and Phil Griffin**

In honor of our mothers: **Sharon and Alan Miller**

In honor of her grandson Miko's first birthday: **Evelyn Lessin**

Humanistic Judaism is a voice for Jews who value their identity and who seek an alternative to conventional Judaism.

Humanistic Judaism rejects supernatural authority and affirms the rights of individuals to control and be responsible for their own lives.

The Society for Humanistic Judaism mobilizes individuals to celebrate Jewish identity and culture in a manner consistent with humanistic philosophy.

Or Emet Winter 2007 Schedule

	Time	Location	Program
December			
Friday 7	6:30 pm.	Friends Meeting House	<i>Shabbat</i> Service and <i>Hanukkah</i> Party with Cultural School.
Sunday 16	10 am.	Friends School	Cultural School and Adult Program: "Jews and the Muslim World." H. Londer
January			
Friday 11	7:30 pm.	Minneapolis Sabes JCC	<i>Shabbat</i> Service and Program: "TV by Girls: The Power of Storytelling to Change Attitudes." Barbara Wiener
Sunday 20	10 am.	Friends School	Cultural School and Adult Program: "To Go with <i>Tu B'shevat</i> ." Rebecca Baumann of The Minnesota Project
February			
Friday 8	7:30 pm.	Minneapolis Sabes JCC	<i>Shabbat</i> Service and Program: "Jewish Veterans Remember WWII." Linda Schloff, Upper Midwest Jewish Archives
Sunday 17	10 am.	Friends School	Cultural School and Adult Program: (TBA)
March			
Friday 7	7:30 pm.	Minneapolis Sabes JCC	<i>Shabbat</i> Service and Program: "A Man of Two Worlds." Nathan Wolf, Mexican Consul
Sunday 16	10 am.	Friends School	<i>Purim</i> Celebration with Cultural School.

Minneapolis JCC is located at 4330 Cedar Lake Road, St. Louis Park.

Minnesota Friends School is located at 1365 Englewood Avenue, St. Paul.

Friends Meeting House is located at 1725 Grand Avenue, St. Paul.

All *Or Emet* Programs are free and open to the Public. A Humanistic Jewish *Shabbat* Service precedes Friday evening programs and an *Oneg* follows.

CONGREGATION

"If you do not know where you are going, any old road will get you there." - - Thomas Carlyle

Hiding behind Sports Illustrated Magazine

My wife has always called me a "closet sports fan." Throughout our courting days, I was able to hide the fact that I read the sports section first when the paper arrived in the morning - in the modern era, I click on ESPN.com first when I sign on to the computer. Recently, however, I found my Sports Illustrated magazine to be useful. While sitting in an airport, reading before a plane trip, I slipped the book I had selected for the trip (I love reading on planes - no interruptions, no phone calls, no TV as a distraction, and they bring you iced drinks with a smile.) inside the magazine so no one could see what I was really reading: "God is Not Great, How Religion Poisons Everything," by Christopher Hitchens. I did not think it was the kind of book one should be seen reading in public. Or as one pundit said about reading the book at Barnes and Noble: "I felt like I was reading pornography in public."

And yet three books questioning the existence of God and criticizing the impact of religion in our society have made it to the New York Times best sellers list within the past year: Hitchens' book, Richard Dawkins' "The God Delusion," and Sam Harris' "The End of Faith" all rocketed to near the top of the list. Who is buying and reading these books? Why are they suddenly main stream enough to attract significant readership? Certainly the religious fervor that has swept this country over the past few decades has not abated. Study after study continue to show that we live in one of the most religious countries in the world, much closer in the fervor of our beliefs to third world countries than to most European or Asian developed countries.

Perhaps the World Trade Center disaster, fueled by religious fundamentalism, or the "outing" of numerous fundamentalist ministers as gay, or drug using, or cheaters has finally made some people question religious dogma. I am not sure.

I have read all three books. No major surprises or revelations for anyone, religious or not, who has thought about these difficult questions. I am bothered at times by the mocking tone. I would love to discuss these books with a true believer, not in a debate or in an argumentative sense, but more to hear their reaction to the points made. How can ANYONE deny the pain and suffering that fundamentalist religious values have brought to the world throughout history, and continue to bring to this very day?

I liked this quote from the German poet Heinrich Heine (Hitchens, p. 43):

In dark ages people are best guided by religion, as in a pitch-black night a blind man is the best guide; he knows the roads and paths better than a man who can see. When daylight comes, however, it is foolish to use the blind old men as guides.

Go Timberwolves!!

- - Harold Londer

On Common Ground

Democracy, which we all value, is a respectful conversation between people and groups of differing views. It depends not only on civil discourse in official governance forums where reasonable compromise might be reached for the sake of the greater good, but also on a strong civil society of voluntary non-governmental organizations (such as *Or Emet*) and strong secular institutions (courts, legislatures, universities) that often mediate between differing points of view. Sustaining the social fabric of democracy also depends on occasion on good-faith efforts by people of opposing views to devote at least some effort to finding areas of agreement (and common cause) with their political and cultural adversaries.

Today we live in an "argument culture" where disagreements and differences get more media attention (e.g., Blue State/Red State) than do commonalities and similarities. Despite this, there are many heartening examples of people with radically differing views (e.g., an Israeli rabbi and Palestinian imam working for peace; a Jewish rabbi and an Episcopalian minister agreeing on New Testament roots of anti-Semitism) finding common ground in ways that promise to reduce or eliminate conflict and which even lead to actions pursued in concert. These examples might be models that could be used in many adversarial situations. Sometimes common ground is found initially in *process* – an agreement to use civil discourse for example and to attempt sincerely to understand each other's point of view. In other words, the common ground process depends on people having enough good will to commit to seeking areas of agreement with adversaries so that they might identify actions they can work on together despite their disagreements. This technique has led, for example, to pro-life and pro-choice adversaries coming to cooperate in providing for unwed mothers.

Because it is voluntary, democratic, secular and grounded in ethical principles, *Or Emet* (and Humanistic Judaism) is well-positioned to nurture the search for

common ground on important ethical, political and cultural issues. Perhaps (for the sake of inquiry and learning) *Or Emet* might begin by sponsoring a series featuring former mutual adversaries (several examples were suggested by the group) who managed to find ways to work together despite deep differences. Or, we might offer our good offices as non-judgmental mediators who could attempt the common ground approach with groups in opposition to each other. Furthermore, it might be in *Or Emet's* own interest - depending on which political/cultural/social issues we might choose to champion) to explore and pursue areas of common ground with, for example, other Jewish groups for the sake of nurturing Jewish cultural identity, other secular humanistic groups for the sake of furthering humanistic values, other liberal groups for the sake of advancing tolerance, people of several faith communities for the sake of identifying ethical principles held in common.

- - Richard Logan

Why Worship Humanism?

presenting the opinion of the author

We came for the Jewishness. To be specific and to the point, we wanted to be Jewish without God. We wanted for ourselves and for our children a Jewish tradition that was informed by historicism and not by theology and a Jewish practice that was intellectually honest. We wanted an enhanced Jewishness, a secular Jewishness. What we were given, however, and what we have given ourselves is something else entirely. Our leaders in their efforts to be known as other than non-believing Jews, though that is what we are, insisted on a philosophy of positivism that was not Jewish, which is called Humanism. Their thinking was that in order to attract followers to our movement we had to be for something and not against something. This thinking came from a sense of inferiority, from being anxious about how the theologically based Jews thought about us. In their anxiety, our leaders even bent so far backwards as to insist on a "rational" spirituality - a buzz word of the late 20th century - though they knew in their hearts there was no such thing.

We invented a word for ourselves - "agnostic." We do not care about thinking about God, we say. We are lying to ourselves, however. We think about the God Concept all of the time. We are obsessed by it. Every time we meet the Jewish tradition face on to sift fact from fiction, we confront the God Concept. We could not recall any of the stories of the Jewish people without this confrontation. We have not ignored the God Concept. We have faced it and set ourselves apart from it.

Ignosticism is self-delusion born out of anxiety. Saying we are agnostic implies we do not think about God and the Jews. We do think about it and we have made up our minds. We should not be afraid to say so.

Our practices are also informed by this anxiety. Because we are anxious, we would rather be positive than be Jewish. Our ritual references the earth, kindness, memory, and so forth, but not Jewishness. Worse, we intone Humanistic statements in the deep cadences of Jewish prayer. We light candles, we read responsively, we meditate silently, and we sermonize. We cannot shed our tone of reverence.

What we do is not what we want. When we talk about Humanism directly, it becomes apparent that few of us know what it is about. Those of us who make the effort to learn about Humanism are not enlivened by it. This is not surprising given that we are not here for the Humanism. We are here to be Jewish. It is also no surprise that we intone the Humanist prayers with the same sense of dulled consciousness with which we said the theist prayers when we were in synagogue.

It is also true that the ritual repeating of the same simple Humanistic statements in every Friday night service does not inform us about Humanism. We further trivialize both Humanism and Judaism by straining to extract vestiges of Humanism from the *halachic* tradition.

The proof of its irrelevance is that we excuse our children and their parents from the ritual of Humanism. We acknowledge that our children are here for a Jewish experience even though we seemingly cannot allow that same experience for ourselves. The times we are most Jewish are when we share the Jewish holidays with our children, when all of us respond directly to the old stories and their meanings.

The substituting of Humanism for Jewish experience is doubly unfortunate in a congregation the size of *Or Emet*, which has no adult Jewish education course or even regular book discussion. Adults who come on Friday nights only experience Jewishness solely in the melodies of a few Hebrew songs.

Were our leaders correct in supposing that there would be no successful movement without the positive message of Humanism? Our national membership plateaued years ago. Two of our largest congregations have left the movement. We have no connection with the other major secular Jewish movement in North America which distrusts our Rabbis and their Humanism. By any measure, we can say that Humanism as a strategy for growth has not been successful.

We now face an undeniable crisis as we have lost the charismatic founder of our movement. The challenges ahead are formidable.

How can we at *Or Emet* turn from worshipping Humanism to experiencing Jewishness? We must have the courage to acknowledge that what we have is not

what we came for. We must admit that our practice is dominated by a liturgy that is not a Jewish liturgy. Once we have done this, we have to decide whether to make the liturgy Jewish or dispense with it entirely. One way is to do on Friday nights what we do on holidays: confront the old stories and challenge their meanings. Others will have different suggestions. - -
Mike Persellin

Book Review

Dr. Solly Harris, who has been active in secular humanist Jewish circles in Israel, has written a very interesting semi-autobiographical book entitled "*From Judaism to Jewishness: A Personal Odyssey*" (Kavim, 2007). The first part of the book tells the story of Harris' immigration to South Africa from Lithuania, as a boy growing up in an Orthodox home, his university experience and the achieving of a viable profession, and eventually his making *aliyah* with his family to Israel. The second part of the book tells of Harris' intellectual journey from religious to secular Jew. That transformation involved a methodical and rigorous rationalistic examination of received Jewish religious thought, informed in part by the loss of many of Harris' relatives in the Holocaust. Various god-centered responses to the Holocaust are examined, including those of important Jewish and Zionist thinkers. Harris asks questions and challenges, rejecting implausible explanations. Harris' Jewishness always stays at the center of his analysis. For Harris, Jewishness is the history and culture of the Jews over time and is no longer bound into theistic belief.

Harris' journey leads to Secular Humanist Jewishness, the term he uses to describe himself and like-minded secular Jews. His hope is this community will grow as more Jews perceive that traditional or even liberal god-centered Judaism is increasingly incapable of confronting modernity and its challenges. "From a young man who accepted without question the Orthodox Jewish faith of my family, I turned half-circle to regard myself as a Jewish Secular Humanist, a proud and committed Jew, a worldly Secularist, a caring Humanist. Others have come to the same or similar world-view along different paths. Still others are groping and wandering, baffled and confused, not sure what to make of the recent tragic history of their fellow Jews and the reputed providential God who did not or could not do anything to prevent it. If what I have written is in any way helpful to them to find their way, that will be my satisfaction and my recompense."

Join in a weekend of friendship, learning, and inspiration.

SHJ Conference 2008

We've been doing it for more than 40 years. Let's do it for 40 more.

HUMANISTIC JUDAISM: I DID IT MY WAY!

Come, contribute, explore!
Come, contribute, explore!

Friday – Sunday

April 4-6, 2008

Programs for adults, young adults & teens
April 6-8: Tour L.A.
Marriott Warner Center
Woodland Hills (Los Angeles), CA
hosted by Congregation *Adat Chaverim*
Come learn, be inspired by the vision of our leaders across the continent, add your voice to our shared experiences and enjoy the social and cultural programs.
If you have questions about the Conference, contact Bonnie Cousens
at the SHJ office, 248-478-7610, info@shj.org

SHJ

At the October SHJ Board meeting, Bonnie Cousins, Executive Director, and Miriam Jerris, Community Development Director, spoke very movingly and at length of the grief at losing Rabbi Sherwin Wine. Other Board members from around the country also shared their feelings. At the time of his death, Sherwin had already given up day-to-day management of SHJ. We were reassured that his work and SHJ will continue, and I personally have much confidence in the excellent staff. Rabbi Adam Chalom is now head of the International Institute and has taken over the organization of future seminars. SHJ is committed to build on the foundation that Sherwin provided and to keep on growing.
- - *Margo Fox*

[“The following tribute to Rabbi Sherwin Wine appeared in the October/November issue of Free Inquiry. It was written by Edd Doerr, Past President of the American Humanist Society, a biographer of Sherwin and also a great leader in our “Community of Reason.” I wrote to Edd, thanking him for his acknowledgment. Yes, Sherwin was a “*mensch* and a *macher* like no other.” I recommend Edd’s book about Sherwin, *A Life of Courage*, to you all.” - - Curt Leavitt, Board Member, Humanists of Minnesota]

Sherwin T. Wine 1928 – 2007

Rabbi Sherwin T. Wine, founder of the Society for Humanistic Judaism, died on July 21 in an automobile accident while vacationing in Morocco. Sherwin founded the first Humanistic Jewish congregation, the Birmingham Temple, in suburban Detroit in 1963. Six years later, he formed the Society for Humanistic Judaism, which now has about ten thousand members in thirty congregations in the United States and Canada. In 1982, he led in the formation of the North American Committee for Humanism. Responding to the rise of the religious Right, Sherwin and Ethical Culture leader Edward L. Ericson founded Americans for Religious Liberty in 1982 to defend religious and intellectual freedom in our secular democracy. Ericson wrote recently: "The strength and energy of Sherwin's life and thought rested firmly on his commitment to Enlightenment principles. When reason was out of fashion, he stood by it. When science was scorned, he upheld it. When secular democracy was attacked, he defended it. He saw clearly that theocracy is one of the worst of all possible forms of government and that every step toward the establishment of religion, however disguised or rationalized, must be vigorously rejected." Sherwin's books include *Judaism beyond God*, *Humanistic Judaism*, and *Staying Sane in a Crazy World*.

All who met Sherwin were impressed by his vast learning, charisma, inexhaustible energy, unflagging optimism, great sense of humor, warmth, empathy; and charm. Sherwin Wine, along with Paul Kurtz, will surely be counted among the most important humanist leaders and thinkers of the past half century.

As I wrote in the book that honors him, *A Life of Courage*, Sherwin was "a *mensch* and a *macher* like no other" and left ours a "*besser welt*" for his having passed through it. We who remain must redouble our efforts to protect and promote the humanist values to which Sherwin dedicated his life and energies. - - *Edd Doerr*

OMAHA, Neb -- State Sen. Ernie Chambers is suing God. He said on Monday that it is to prove a point about frivolous lawsuits. Chambers said senators periodically have offered bills prohibiting the filing of certain types of suits. He said his main objection is that the constitution requires that the doors to the courthouse be open to all. Chambers lawsuit, which was filed on Friday in Douglas County Court, seeks a permanent injunction ordering God to cease certain harmful activities and the making of terroristic threats. The lawsuit admits God goes by all sorts of alias, names, titles and designations and it also recognizes the fact that the defendant is omnipresent. In the lawsuit, Chambers said he's tried to contact God numerous times. "Plaintiff, despite reasonable efforts to effectuate personal service upon defendant 'Come out, come out, wherever you are,' has been unable to do so," Chambers said. The suit also requests that the court, given the peculiar circumstances of this case, waive personal service. It said that being omniscient, the plaintiff assumes God will have actual knowledge of the action. The lawsuit accuses God "of making and continuing to make terroristic threats of grave harm to innumerable persons, including constituents of Plaintiff who Plaintiff has the duty to represent." It says God has caused "fearsome floods, egregious earthquakes, horrendous hurricanes, terrifying tornadoes, pestilential plagues, ferocious famines, devastating droughts, genocidal wars, birth defects and the like." The suit also says God has caused "calamitous catastrophes resulting in the wide-spread death, destruction and terrorization of millions upon millions of the Earth's inhabitants including innocent babes, infants, children, the aged and infirm without mercy or distinction." Chambers also says God "has manifested neither compassion nor remorse, proclaiming that defendant will laugh" when calamity comes. Chambers asks for the court to grant him a summary judgment. He said as an alternative, he wants the judge to set a date for a hearing as expeditiously as possible and enter a permanent injunction enjoining God from engaging in the types of deleterious actions and the making of terrorist threats described in the lawsuit.

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Steve Oremland, *Or Emet* Board Delegate Faith Oremland, Harold Londer, and *Or Emet* President Margo Fox at the October SHJ Board Meeting



OR EMET

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Program Highlights

December 7 (Friday): Hanukkah Party! At Friends' Meeting House in St. Paul.

December 16 (Sunday): "Jews and the Muslim World." Subject of recent SHJ Colloquium attended by *Or Emet* members.

January 11 (Friday): Barbara Wiener, producer, writer, director and president of **TVbyGIRLS**, a nonprofit organization that works with girls ages 10 to 18 to build leadership, compassionate and collaborative working skills, critical thinking and engagement in social justice and the issues of their communities. The overarching mission of TVbyGIRLS is to create stories and messages that show creative, compassionate, involved and thinking girls and women.

January 20 (Sunday): Rebecca Baumann, Executive Director of **The Minnesota Project**. The Minnesota Project is a non-profit organization that connects people with policy to nurture collaborations. Our programs are focused on clean renewable energy and efficient use of energy; farm practice and policy that promote profitable farms that protect the environment; and the production and consumption of local and sustainably-produced foods.

February 8 (Friday): "Jewish Veterans Remember WWII," with Linda Schloff, Director of the **Nathan and Theresa Berman Upper Midwest Jewish Archives (UMJA)** located at the University of Minnesota's Elmer L. Andersen Library and containing the most important archival holdings of the Jewish Historical Society of the Upper Midwest (JHSUM).

March 7 (Friday): Mexican Counsel Nathan Wolf.

March 16 (Sunday): Purim Carnival!



JCS students learning Crop Art

For *The Illuminator* online and updates on all our activities,
check our website.
Or Emet Online
www.oremet.org

