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ADDRESS BY **JEWISH**
RABBI HERBERT A. FRIEDMAN
EXECUTIVE CHAIRMAN, UNITED JEWISH APPEAL

TO

OPENING DINNER
OPERATION ISRAEL NO. 10

Sunday, January 17, 1971

CONFIDENTIAL - NOT FOR PUBLICATION

Louis Goldman: As an American Jew who feels that I am really at home right now, I will welcome you to Israel on behalf of the UJA and the Israeli people. I am Lou Goldman from Dayton, Ohio. We hope that everyone is well rested, has nice rooms and everything is settled and we are off to a very fruitful and busy week for everyone.

At this time I would like to introduce you to David Shenhabi, the Mission Director for the UJA, who is going to explain our itinerary for the upcoming week, and introduce some of the people who are with us this evening.

David Shenhabi: Gentlemen, if you want to see this country and understand the problems of this country, I have to ask you one thing and that is your cooperation and that means to be always on time and to listen to orders like good soldiers, and please do what you are asked to do so that we can see this great big country we have now.

You are going to cover the country really from the northeast north - from Kiryat Shmoneh, to the Sinai and the Canal. Tomorrow morning you are leaving Tel Aviv and you will drive along a beautiful road to the liberated areas down in the direction of the Jordan. You will be near Jericho, go down to the Jordan and visit one of the Nahal outposts. I am not going to explain what a Nahal outpost is, but you will have it explained tomorrow when you meet the people there and the soldiers and they will tell you the job that they are doing.

Then you will drive along a new road along the Jordan River and you will look into Jordan. Last week we were driving along this road and saw how they were fighting - amongst themselves. We will come to the Beit Shean Valley and we will visit the kibbutzim. This is a different story. You will visit the Nahal outfits but there you will visit the people and you will find out how the people have been living for the last three years. You will see how the children are educated and grow up under fire, day by day. You will probably also see children there who never slept even one night in their rooms or in their own beds, but probably have been a those three years in the shelters. We are starting to have a problem with these children's education, with their growing up in the shelters underground. After you meet them and see them, you will understand this.

We are also going to visit stronghold points and you will see how we are defending this part of the country from Jordan and from the infiltrators of the Fatah and all other problems. Finishing with this, we will drive up to the beautiful road around the Sea of Galilee and we will arrive at Upper Galilee where you will sleep overnight at a kibbutz guest house, and you will rest up.

The following day we will leave the kibbutz, going further north, and you will visit a newcomer town, which not only has the problem of absorption of newcomers but it has the problem also of absorbing the newcomers in a place which is under fire, and if you look at Kiryat Shmoneh, it is between two borders - Lebanon and Syria. For a long time they have been under Katyusha fire, under mortars, infiltration, children have been killed and we have to continue to live there. You will meet the local mayor, you will meet with children from secondary schools. They will tell you what it means to live that kind of life. You will visit the newcomers' houses, and you will understand that we have not only to handle the immigration that comes in today, but we have also other problems. We have the problem of absorbing newcomers who have been absorbed once already, and to absorb them in depth. You will see some apartments which are very small and the people have 10, 12 or 14 children and as you used to have in the USA carpeting from wall to wall, they have mattresses from wall to wall and the children have to sleep on mattresses because the apartment is too small.

You will learn those problems and then you will continue climbing up to the Golan Heights. You will visit the former Syrian defense lines. You will continue

along the Golan Heights and come to a completely new road, which even those who were here last year, even two or three months ago, have never driven along. This is a road from the Golan Heights, a security road straight to Kibbutz Ein Gev. In Ein Gev you will have lunch. You will visit the kibbutz which was for over 20 years under fire from Syrian guns. It is only after the Six Day War that they understand how to live in peace. There you will be briefed again on that problem and we hope that somebody from the Army will meet you and will brief you on the security problems of Israel.

From Ein Gev you will come back to Tel Aviv, and we hope that we will have somebody here to give you a briefing and then you will have the evening free. We will have transportation for you to go into the city if you wish. For every evening that will have free, there will be buses here and you can go to the city, visit with people, relax in the late evening -- but be on time in the morning.

The next day is not an easy day - Wednesday. You are leaving for Sinai. You are going by bus along the coast to "somewhere in Israel" where you will visit an airforce base. You will be briefed by the commander of that airforce base. He will tell you what his squadrons did in the Six Day War. He will tell you what they did during the last three years and then, after you see the take-offs and landings, and maybe touch a Phantom plane or Mirage, you will have explanations on them, you will take off with our planes and fly to Bir Gafgafa, or in Hebrew, Rafadim. Here other buses will wait for you and the local commander will explain the situation along the Suez Canal and especially what the Russian-Egyptians have against us in that part of the world.

After that explanation you will drive with the buses and come across from Ismalia. You will see our soldiers defending the Suez Canal. I was there twice this week and the Egyptian soldiers were standing there and hollering, and one of them even shouted "shalom" - I don't know whether he meant it or not. After visiting the Bar Lev line, seeing the soldiers, you will drive back to Rafadim and fly back to Tel Aviv.

That same evening we arrive at approx. 6.30 at the hotel and the same evening we have a speaker, a very dynamic speaker, our Minister of the Interior, Dr. Burg, who will explain to you -- so that you will understand even more -- what is going on in this country.

Thursday morning we are departing for Jerusalem. I believe that for those who are here for the first time, it will be a big thrill to arrive at Jerusalem and visit the Western Wall; from there we will visit Yad Vashem, the memorial to the Six Million, the military cemetery, and we will have the privilege of eating lunch in the Knesset. You will also have a trip through the Knesset and will be explained to you. After lunch Mr. Michael Arnon will speak to you and really go deeply into different problems of Israel. I believe after this explanation that you will understand that whatever we know, we don't know enough.

In the afternoon we will continue to sightsee in the City of Jerusalem and we will give you a little bit of free time to look around and see for yourselves, and then we will return to Tel Aviv and have a free evening, and then, as I told you, you will have buses to take you to the city.

Friday we are visiting in the morning not far from Tel Aviv, in RishonleZion, a JDC-Malben home for aged newcomers. You will see how we have the problem of absorbing not only people that can go to work, but aged people. Afterwards we are going to visit the absorption centers and you will be briefed there. You will meet with newcomers who arrived in the last two or three months, and some of them only a few days ago. You can talk to them and ask them questions. They will answer and you can understand how we are absorbing them and solving their problems and what the problems are in absorption.

We will be back at the hotel for late lunch. Those who will be interested in staying in Tel Aviv can stay, and you will have time to do shopping, so don't push and don't run away from the mission. We took that into consideration, so we are giving you that time. Friday afternoon and Friday evening are free.

Saturday we have an information desk in the lobby and whoever is interested can order a car. We will help you to make itineraries so that you can see parts of the country that you haven't seen on our itinerary. This is optional and you are free during the day. In the evening we have a closing dinner with the Treasurer of the Jewish Agency and you will hear about the problems and the budget of the Jewish Agency.

Next day I am sorry we will lose you again and you will go away, and that Saturday two other missions will arrive in Israel. Around you, with you will be a few people whom I would like you to meet. Fred Greenberg is our Publicity Director in Israel and if you need something in publicity for home or sending letters, sending telegrams, sending messages, publicity taping, pictures - whatever you need, please ask Fred Greenberg. With him is Mike Kresky from the Publicity Department of the National Office in New York. With us also is Ed Rubin, Assistant Campaign Director in New York, who will be around us, and bother him as much as you can. He will always help you.

On the trip, your "mother and father" will be Yossi Natani, my assistant, and if I am not around, Yossi will be with you always and will help with whatever he can.

We have five buses and you are divided into five buses, gentlemen, and in the morning, before you go to breakfast, please go to your box as you return the keys and there you will find what bus you are on. And please, be on time on the buses, please go to that bus for which you are assigned. The guides on the buses will be: 1) Mike Traub, 2) Jerry Diamant, 3) Yitschak Goldstein, 4) Dov Freedman, 5) David Shamir. If you have some questions, I am ready to answer. I would suggest that tomorrow it might rain so take raincoats and boots and sweaters. We are sleeping overnight in Kibbutz Ayelet Hashahar, you don't have to dress there. Travel light. You can take cameras but whenever you are not allowed to take pictures, the guides will always tell you.

There will be a photographer on each bus. You will see the photographs on the last evening, Saturday, in this hotel and you can order as many as you want. They will be very good -- better than those you will take. The hotel rooms are kept for you, we are not giving them away, and you can leave everything in your rooms. You have the times for dinners and departures in your itineraries. Tomorrow morning breakfast will be served at 7.00. We will leave a call for you. We will depart at 7.30 sharp. Don't forget one thing: if you are not on the bus at 7.30 we might leave you, and you will excuse us, you will have to catch a cab and find us at the next station if you want to catch us.

Thank you, and have a nice trip.

Louis Goldman: I want to remind each and every one of you to wear your badges and wear them all week so that everyone on the trip gets to know one another.

You know, many times as we go through life, certain things affect us and maybe they really don't change our way of life, but they affect us in such a way that maybe we change our lives 80% or 90%. I had such an experience in 1962. I met a man who taught me what Judaism is and what Judaism means. I thought I was a good Jew. I thought I was an understanding Jew. I thought I was a knowledgeable Jew. But I learned in 1962 what it really means to be a Jew. I have tried to devote as much of my time as I possibly can and as much of my financial resources as I possibly can to the people of Israel, because I believe that Israel is the salvation of the Jewish world.

This man that influenced me is a Rabbi, but that is not important in my mind. This is the most dynamic individual, probably the finest speaker I have ever known, the most knowledgeable individual I have ever known, and a man that is a real human being. He happens to be a Jewish man, and he happens to be Rabbi Herbert A. Friedman, Executive Director of the UJA in the US.

Rabbi Friedman: I'll kill him. I just want to move this over here because somebody put a tape recorder thing here. Louis, you are flirting with death. What he has done has pre-empted me. I will have to wait till he goes away with his friend General Gorodish and if we can get the two of them out of the room, I will tell you about both of them because I have some things to say about them which would embarrass them if I said it in their presence.

Suffice it to say that Lou Goldman is one of the half dozen top national chairmen of the UJA for the whole country, probably the youngest man who has ever achieved that position, and the reasons for it are quite obvious. I won't return compliment for compliment, but this is a very remarkable person. You are going to hear more from him because he is going to live longer than I will because he is so much younger, and as the years go on you will have to get used to having him around in a top leadership position in the UJA.

I would like to try to set the whole problem that we are faced with into some kind of framework for you so that you know what is happening in this country, so that you know how to evaluate what you are seeing against what's happening, so you know how to interpret it when you get back home.

What I want to say to you is my own personal opinion, I haven't got a clue as to what the Prime Minister thinks on the questions that I am going to talk about. I don't have a clue as to what the Defense Minister thinks. I do know what I think, and I would like to give you that opinion, and it is just one man's opinion. You measure it against what you see, come to your own conclusions.

No. 1 - the people of Israel want peace very much. I think you have to understand that basically because you are going to get a lot of wise guys and smart people in the weeks and months ahead as the Jarring negotiations don't go anywhere - and they are not going anywhere - this is the first opinion I am giving you. I think it is what is called in Hebrew a "bracha l'vatala" - it is a useless business, and so there will be many people who will say well, if you feel that way, why are you bothering to go through with the whole thing. The reason that we are bothering to go through with the whole thing is that we honestly, truly and genuinely want peace. There is nothing more complicated than that. We are not trying to be tricky, we are not trying to be devious we are not trying to deal one way when we really have something else in mind. This is an ethic of the Jewish people that goes back from the beginning of its earliest, dimmest days in the time - the Prophets spoke about peace, and you must try to get the fact across to everyone whom you will try to explain this complicated business to. We mean it, we are sincere, we are genuine.

The proof of it is that we are back in these Jarring negotiations when we said we wouldn't because they doublecrossed us on the 5th of August. They made a cease fire and they moved the god-damned missiles on the same night, and when we said that we wouldn't negotiate until they pulled the missiles back, we had every moral right in the world to take that position.

From August until now, four or five months have gone by. They haven't moved the missiles back. They are not going to move the missiles back. Russia isn't going to force them to move the missiles back and America isn't going to force Russia to force Egypt to force the missiles back, and once you have to live with that as a fact, you

swallow it and you eat humble pie and you say, okay, never mind that, We said five months ago we won't negotiate until they pull the missiles back, we will deal with the facts as we see them. The missiles are there. We want peace more than anything else so we'll swallow what we said before and we will go into the Jarring talks.

There is no greater proof, and the reason why this country wants peace is not just that ethic of the Jewish people from Isaiah. It is because we don't like to see Jewish people killed. We don't have that many to spare. So when you don't have a wa lives are not lost.

With all the desire for peace and all the willingness to go back into these negotiations, you've got to understand that these negotiations aren't going anywhere, and they aren't going anywhere for a very simple reason: because the Egyptians are not willing to make the one basic adjustment that they have to make. You know it is like somebody said, teach me the Torah on one foot and all the rest is Commentary. All the problems connected with peace, withdrawal, territories, refugees, financial compensation, the whole business is all Commentary to the one point - the one point is recognize us!! Don't tell us just to withdraw! Tell us what borders you will recognize as a state and if we withdraw to such and such a border that is the line, that is our country, that's what you'll sign a treaty with and that's what you will recognize.

When Mr. Reston put that question to Mr. Sadat in the New York Times interview two weeks ago, Mr. Sadat, the President of Egypt, said - never, never, never, never four times, never. Maybe the next generation will recognize Israel, not me.

So what the hell are we talking about? Talking when they say withdraw and we say, withdraw to what? What will you recognize, and they say, never mind, we won't recognize anything, just withdraw. You don't think those peace talks are going to go anywhere? There is no logic inside of them because the one admission that they must make is that we are here, we are an entity, we are sovereignty, we exist in this area of the world whether they like it or not, but 23 years is apparently too short a time for them to get adjusted to it, so maybe it takes another 23 years. Okay.

In science there is no vacuum. In political life there is no vacuum. If there is no movement in the direction of peace, then the second thing I tell you is that we are moving in the direction of war. That is perfectly clear to me. That is the way I see it. I don't know if anybody else agrees with it. I don't know how you will feel when a week is over. You will come to your own conclusions. I don't believe that Mr. Sadat will begin to shoot on the morning of February 6th. It will be an interesting date to be in Israel, if you want to wait, we will keep the hotel rooms.

But February 6th in and of itself is not important because what I am talking about is a process. Maybe the frustration doesn't build up until March 6th, maybe not till April 6th, maybe not till May 6th. What's the difference? We are talking about an historic process which is underway. If they are willing to leave the status quo as it is, we will sit on the Canal, we will sit on the Golan. If they are willing not to recognize this, but still not to make war, that is also okay, and we can sit for five years or ten years or twenty years.

The dark green on the map is the old Israel before 1967, and the light green is after 1967. They want us to evacuate the light green. If they won't make peace with us, we don't evacuate, we stay in the light green. If they try to shoot us out of the light green, the war begins. That's all there is to it, and that's fine. We'll live with that. He says no. He says - and this is what he means when he threatens to start to shoot on February 6th - he says I will not allow the status quo to become a permanent state of affairs. Okay, so there you have it. He won't recognize Israel, nor will he allow this to become a permanent state of affairs, so he has to change it by force. Okay.

I think we are moving towards war. Or we are moving towards status quo. We will win the battle that way, that war. Whether it is moving toward a renewal of the war of attrition or not is less important to us than another fact which has gotten started again a process - fact No. 3.

Israel has, for the first time in 23 years of existence, an opportunity to become strong through the purchase of such kinds of equipment and in such quantities of equipment and in such quantities of equipment as never had before and this time from the USA. There is a very friendly atmosphere and even a small loan from the Congress - and this is a very, very good and important point for us. The small loan from the Congress is for \$500 million. You all know about that, it has been passed. It is going through the process of negotiation now. They are still negotiating but I think it will be good. I call it small because we are buying not \$500 million but more.

If we buy that much stuff this year and we get a \$500 million loan, we have to come up with the other money.

Now there's no joke about this. I think you have to understand something. I am telling it to you as clear as I know how. Whether you give the money or not - and I don't mean you personally, I mean the whole Jewish world - that is England and South Africa and Canada, Boston and Albuquerque are both together in this room. There are Jews here from all over. The purchases are being made. This is a very important point so get it straight, I am not saying to you that if you don't do your duty, the people of Israel will be weak. The only consequence will be that you will drive them into bankruptcy and at some point down the line - six, eight, twelve months from now, they will be insolvent. So then you will decide what you want to do about it. I keep saying "you" because I want to make the last point, and the last point is, this is your fight, and when I say "you" will be insolvent, I mean that in quite a literal sense - not the Jews in Petach Tikva, not the Jews in Ramat Gan only will be insolvent. The Jews in Detroit will be insolvent, the Jews in Milwaukee will be insolvent, the Jews in Chicago will be bankrupt, spiritually deep down inside of you as a Jew - you're dead, you're finished, all of us are. We are all in the same boat.

When I use the word "we" it is not a mistake in grammar, gentlemen, it is deliberate. The soldiers who are sitting on the bunkers on the Canal whom you will see on Wednesday are fighting for you and for me and for my kids and not just for their own kids because they are fighting for the life and the dignity and the survival and the strength and the future of the Jewish people, and that is you and me as well as the Jews in Jerusalem and Tel Aviv, as well as the Jews in Leningrad, as well as the Jews in Johannesburg, as well as the Jews in Tokyo.

The farmers whom you will see in the kibbutz in the Beit Shean Valley are holding that territory for you and for me. I came on the airplane today and I was sitting with a friend of mine from Milano, an Italian Jew by the name of Astore Meyer. He looked out of the window as we crossed the coast and he said to me, there is our country. I have an apartment in New York and he has an apartment in Milan and as we looked out of the window - that is our country.

Once that grabs you and the concept hits you, then suddenly you will realize that it is absolutely authentic. Our dignity is what it is, our sense of pride is what it is. Our life wherever we live -- in Rio de Janeiro or in Montreal or in Houston Texas is what it is, because there is a center of focus to everything we do and dream and hope and pray for and take pride in and when Israel sends people into 22 black countries in Africa to help somebody who is worse off - everyone of us gets

pride in that. Conversely, if we go into a bad period where we have overbought in order to defend our life here, and we send ourselves down into insolvency, then it is not our pride or our dignity, it is our shame, and it is our inadequacy and it is our failure to perform and all of our heads will go very low, not the kids in the bunkers on the Canal - no, not their heads, they did what they could. The question is, did we do what we could?

People use words like there are partners, I think that is an inadequate word. People use words like "brothers" - I think that is an inadequate word. I think the simplest way to describe the whole thing is there is just one Jewish family and that Jewish family has got a land and a lot of people live in it, and a lot of people don't live in it, and the ones who don't live in it own it, and therefore have to pay tax for it, like the ones who live in it. It couldn't be simpler. It is one fate, one destiny, one dream we have always dreamed, one credit, it comes to all of us. One discredit.

The times are very tricky. We want to do everything. We have a chance. Somebody says to me all the time, I am asked the question, what is the big crisis all about? What is the big emergency all about? What the hell are we trying to raise \$500 million for? Why are you asking me for two and three and five times as much? We never had these figures in the whole history of the Jewish people. What's it all about? What's the crisis all about? It seems to be quiet, nobody is attacking. I think the simplest way to give the answer to it is, we are trying to do everything. We've got a crisis on our hands now. We are trying to swallow up the whole business of Jews in the rest of the world who are in trouble, who want to come here, even Russian Jews. This is the craziest thing in the world. We must take care of the humanitarian needs while the Israelis bear this gigantic defense burden.

The Israelis are fighting Russians on the Suez Canal. Jews are fighting Russians in Leningrad, we mobilize public opinion in the whole world to do an unbelievable thing - the Kremlin backed down, on those two death sentences. Do you realize what that means to them? They are climbing the walls. We're going to get hit by some kind of a very large retaliation from them. They won't take it lying down. Why should they? The biggest thing that they can do is not that they can't do anything on the Canal. What they've done, they've done - put the missiles up and interdicted the air force and Israeli pilots have got trouble flying now and they have to find other ways around. They have given the Israelis enough headaches on that score. That is not what we are worried about.

What they could do is hit us on the fact that they will not let out the few Jews they are letting out now. That is such a bloody paradox. Here they are fighting with us in a death grip and yet at the same time they are letting out a few Jews a year. And we say we want more and we want more and more. You know if they were smart, you know what they would do? They would say, take half a million Jews, we will give them to you in 12 months. Choke on them. Sink. They might sink us if they gave us half a million in a year. But I think we would take that challenge, too. That is symbolic of what we are saying.

In the sweat that we are in, it is because we are trying to do so many things at one time, and not pace it, not pace it, not pace it slowly, slowly. That is why we are asking you not to pace your giving, slowly, slowly - but all the way, as far as you can go. What is going to happen in 1972, I don't know. We are going to have a campaign in 1972, I can promise you now. We are coming to ask you for money in 1972, yes. I don't know what it is going to be. I know what it is now. I don't know what it is going to be then. So if we have to come now and ask you

for 2, 3, 4, 5, times - this is the reason why. While the Israelis are buying the airplanes, we may have opportunities to buy Jews, and we will not let those opportunities pass.

Well, that's a big appetite, it's expensive, so that is what this crunch all about. Now I would not like us to get to the point where we have to see headlines in the newspaper that war started again so that suddenly everybody would have a spurt in their enthusiasm and their consciousness - no. You don't need the big headlines in the newspapers to tell you that the war has started. You know the war is on - a raid into Lebanon the other day, a couple of Migs circling over the Can the other day - these are all the reminders you need that the people of Israel are still in a war. Let's hope and pray to God that he doesn't open fire.

So it all adds up to a very simple thing. You've got to look at the bunk and the soldiers in them and you have to look at the new immigrant places and the merkazei klita, the absorption centers, and the new Jews there. You have to look all the Jews around you and see here in this country what they are all doing. Then of you who are here for the first time will look out of the window and you will see that there is a Jewish cow, and you will see there is a Jewish policeman, and all the things that used to awe and amaze us at the beginning when this State was created all exist.

Everybody around you is a Jew and he is doing something, and what he is doing and what role he is playing is something that you watch and try to understand and then try to understand what role you have to play.

It is going to be a very tough year. Nothing easy about it. It is going to be a very expensive year. The Israelis have \$400 million in the reserves. We have to handle the human needs for them, and then if we do, we can move in 1972. They will be very good and strong by then. Less from you - they will spend the \$400 million, they will hit the point of technical insolvency. What you have to do, and I would like to say two or three things:

- 1) Make your own gifts before this week is over
- 2) Try to interpret to other people when you go back home what you saw and why you did what you did.
- 3) You have to build a little fire burning inside of your belly. You have to keep the fire burning, let it burn at you. Let it burn at you so you feel it inside all the time, so that you don't forget. Watch every day critically in the months ahead what is happening here. Keep the fire burning. If it burns inside your belly, you will do something about it, and then it will burn in your heart and then it will burn in your head. You have to go home on fire because there are only 160 of you - talk, and there are 5.5 million Jews in America, you have a lot of talking to do.

You are going to have a fantastically good week. You are going to go home so much richer than when you came. You will know so much more. You will feel so much better. You will do something very strong, not weak. This will give you a good feeling of confidence and elan which is really the whole Jewish thing. They will never get us down, this optimism of ours, the confidence, this eye towards the future, this sense of a feeling of being special, different, this feeling of "atah bahatanu" I don't know who is "atah", but "bahatanu" means this whole idea of a people that is chosen, a special people, a different people. We are different, we have a great gamble that we are going on here. We are gambling for something. We didn't win it yet. It is like throwing the dice, and when you go you win the first pass, and you win the second pass and you win the third pass and you don't want to lose the dice.

But we haven't won the whole game yet. You have the special merit to be involved and caught up in the middle of the game. You didn't start it. Others did but you might be able to finish it and bring it to a successful conclusion. Other people have been fighting for this beautiful, precious piece of land for 50 years. I don't think it is going to take another 50 years to get it. You and weren't here at the beginning of the fight, you and I might be here at the end of it, and won't that may you feel good, but right now we are still somewhere right in the middle.

So a certain kind of conduct is expected of you, a certain kind of standard of performance is expected of you. If you perform it and do it you will feel good and right and you will help others feel good and right, and those are the marching orders. I think this mission is going to be watched all over America. Lots of cities - 40 or 50 cities represented here. We put on the telex back there what you are doing. It effects all of those cities and multiplies. You have a big responsibility on your heads.

Let me thank you for coming. You spent your own money to come here, you took the time to come here, and for that you deserve our deepest thanks. If, at the end of the week, you have got that little fire built into your belly, then it will be all worthwhile and you will have done the right thing, and then you won't want anybody to say thank you. To you, will you say thank you to the people who will leave behind here, with a bit of love in your heart and for those of you for whom this is your first trip, boy, it isn't going to be your last.

So God bless -- and have a good week, and let's hope it all turns out well.

Louis Goldman: I think you all know what I mean now, when I introduced Rabbi Friedman to you. We are going to adjourn, but before we do, I want to introduce some other people to you. I hope you get to meet them during the week. General Gordish and Colonel and Mrs. Eli Bar Lev.

You are on your own, have a good time, and we will see you early in the morning.