

CD-1080 Transcription

Alois Mock answering questions about Austria. undated.

M1: -- welcome, at least by large sections of the population. So what the Allies said in '45 or '46, I think, is not really relevant; I think what is relevant, that the Nazis found a large welcome in Austria. They found a large welcome in Germany. The Germans, after the war, eventually said, "Yes, this is true." And to many, in many ways, we are to blame. The Austrians have never said that; the Austrians have always found excuses. And this is -- this idea of excuses is very difficult to take. It's very difficult for many people to take. We would like a more honest -- I'm saying this, I'm letting my hair down -- this is an unofficial -- and of course you're a minister, and it's very hard for you to respond to it, I understand that --

ALOIS MOCK: No, no, (inaudible).

M1: -- but I say it anyway. It would be much better [01:00] if somebody said, "Yes, it's true" -- and, well, the second thing is the thing about Waldheim, Dr. Waldheim. I honestly can't understand if you say it wasn't true, but that he did a criminal thing. Perhaps, but is that the test for electing a prime minister or a president of a country? I

mean, it is proven, it seems to me, that he hid for many years the fact that he was in the German army. He said he came back to Vienna; instead he spent the time in the German army and Yugoslavia or in the [whoever?]. He lied about it. All the time that he was in the United Nations, it was hidden. Now, we had a presidential candidate, Senator Biden, who misquoted, who quoted somebody and didn't attribute, and he resigned, because he didn't do that. Not as large an offense, it seems to me, as having spent three years in the *Wehrmacht* and not saying anything about it, at a time when he really should have. So no matter what he did, as far as I'm concerned, in the army, whether he did this [02:00] in Yugoslavia, or that, is irrelevant. As far as I'm concerned, the mere fact that he lied about it should have disqualified him immediately. Number one, he should have resigned; I don't understand why he didn't; and the party that nominated [Jim?] could have urged him to resign. Instead, we see a stubborn defense and a stubborn resistance and attacks on people who perhaps improperly attack him -- and you may well be right; newspaper people do that; lots of people do that. But it's this defensiveness which I have difficulty with; and I'd like to get it behind me; I'd much rather just forget it and go on. I love to go to Vienna; I enjoy it. And I'd

love to forget about it, but I need help from the Austrians.

ALOIS MOCK: Yeah, yeah, yeah. We take it seriously, and really respect your opinion. But we are also, and I'm trying to act as a teacher here, really -- [03:00] the ones who [should?] respect that there might be issues (inaudible). And I don't accept the point of (inaudible) just for the reason -- if I believe it is not true, it not fit whatever purpose. And you said there is no proof. Perhaps there is no proof. But if there is no proof, it is my opinion -- and I respect [truly?] yours, and there's no (inaudible), that without proof, you cannot condemn anybody. And this applies also to somebody who is elected. Now you said, Hitler came to Austria. [Men?] because he had this -- if I may say so, the Austrian (inaudible), one should know that the Austrian history is extremely complicated, [04:00] and I cannot expect, and I do not expect that somebody abroad would know all the intricacies of the history of a very small country. It would be a lengthy speech from me, if I go in all the details. Number one, you thought a large section of the Austrian population welcomed him -- to my mind, I would say, a too large section is welcoming. But for what reasons? Number one, that we are hundred and hundred thousands out of works,

hundred and hundred of thousands despaired because there was civil war. The constitutional [bridge?] an authoritarian regime. And there were hundred and hundred thousands who thought -- [05:00] things on the other side of the border, everybody go to work, got an income for the family. This is a tremendous upsurge, and not only the Austrians. [It might just be more?] than other countries because of the cultural affinity, I agree. But there was certainly no majority, because when the Austrian prime minister (inaudible) the entire population for the maintenance and existence of an independent Austria, then they finally gave the order to march to Austria, because he knew -- in a note from the papers found it out in 1945, that he was sure and convinced them, and his closest councilors, that the plebicide would bring a majority against the *Anschluss*. I mean, the acolytes (inaudible). And, though there is no excuse for what happened, that those who were National Socialists [06:00] in (inaudible), ideological relation, there were those who thought -- who didn't care a [hang?] for ideology -- "We want work." And even those two parts together did not make up a majority. And all this confirms in my conviction not to speak of the year 1934, what I've quoted, that we were the first victims. On the 17th of July -- of June, 1934, the Austrian

prime minister said, "Whoever is silent to what happens in Berlin with the new regime is co-responsible for this new criminal government which is instituted in Germany." It's [about the quotation?]. [07:00] And he -- Berlin got furious, because this small, as I said, non-violent country, this nothing of an Austrian prime minister -- so you're in a weak position -- formulated [shocks?] statement, it was nearly a quotation, what I said, while others, in the context of appeasement policy, went to Berlin, shook hands, photos were made, and all this (inaudible). Discovered only after the 1st September of 1939, this was really a criminal regime.

To sum up again: I cannot ask somebody to accept my point of view, and I won't ask somebody to accept my point of view which probably -- it is (inaudible) experience, that has gone through the greatest tragedy men can go. But I would [08:00] really ask you also not to accept my point of view, but accept that somebody speaks out of his personal conviction, and who hopes very much, that he's no obstacle for coming again to Vienna.

M2: Please forgive me for not getting up (inaudible). My name is [Gerry?] (inaudible).

M3: Little louder, Gerry.

M2: I would like to [go?] (inaudible), I would like to go (inaudible), and I would like to go (inaudible) Austria-Hungarian Empire. (inaudible) two men played an outstanding role --[

M3: When two men are?

M2: Played an outstanding role (inaudible). (inaudible) was the son of the father who was a great (inaudible) and who (inaudible). His son (inaudible) the father (inaudible) became one of the leading anti-Semites (inaudible) towards the end of the last century. (inaudible) influence in the German-speaking (inaudible). (inaudible) I remember correctly, (inaudible) because (inaudible) [was popular to an?] anti-Semitism. Most of us (inaudible) magnificent (inaudible) from the age of (inaudible) to the age of (inaudible). But [there is room for some?] (inaudible) politicians who had only one point of view: anti-Semitism (inaudible). (inaudible) outstanding influence (inaudible). (inaudible). His name was Adolf Stoecker.

M3: Adolf?

M2: Stoecker, S-T-O-E-C-H-E-R, became one of their outstanding [follower?] and the creator of modern anti-Semitism as well. Now, I know that in the [great period?] of insecurity [when the?] feudal ages turned into the modern industrial world, that created a lot of unhappiness and a lot of

[hunger?] and a lot of misery, and people looked for somebody who was guilty, (inaudible) just wartime, you have to understand, there is the beginning. Because it's a sickness that goes much deeper, (inaudible) and it is not only limited to German-speaking countries. There was the (inaudible). (inaudible) populist answer to a (inaudible). [(overlapping dialogue; inaudible)]

M3: How about the question, Gerry?

M2: (inaudible) In Germany, there were governments right after the war, like Adenauer, Brandt, Schmidt, they (inaudible) national policy, (inaudible). When Kohl came in, he asked for Reagan's visit (inaudible) and this is what I'm trying to say, (inaudible) in my opinion today, is that not only schoolchildren are taught (inaudible) but that (inaudible) expression of the Austrian government irrespective of (inaudible) that they are not -- that this did not develop as a result of [war?] (inaudible), that this is part and parcel of (inaudible), part and parcel of the national character of both countries. (inaudible) that, and I hope you will use your influence to bring exactly that about, because without that, there is no guarantee that it will not happen again -- perhaps not against the Jews, [then it will be?] somebody else who will be responsible (inaudible).

M3: (inaudible) comment about the question?

ALOIS MOCK: Yeah. Except, if [we permit?], the last two or three sentences, I fully share your analysis. And I could be exceptionally short in my answer, because I said before, I'm always rather lengthy in my comments. I mean, one could even go further back, not only in the last century, but even in that area you mentioned, the transitory area to a modern industrial society, there's all the tensions, and the populist, the polemic, the cheap approach -- how do we gain [motives?]? I don't hear the names you mention [15:00], and I don't hear, just for me, two other names -- very prominent politician in those years, with shows that in all major Austrian parties, they were particularly, just around the change of the century, prominent anti-Semites. This is a regrettable fact, and very correctly and fair (inaudible), point to two other countries -- (inaudible). But this means, to my mind, it goes back further in history than only to those years that we have discussed in our meeting up to now. But whatever the sources were and the reasons were, as it was mentioned frequently here, we should draw the conclusions [16:00] from the past. And do everything to combat the new resurgence of similar attitudes as they were reflected by people -- [Schönerer?], (inaudible), others -- and (inaudible) for me a note here.

Now one could say, Mr. Mock, why do you make notes and not quote them? The very personal opinion -- I'm the successor to [People's Party?] Chairman [who were in?] the concentration camp. Only with one, by coincidence, I could still discuss what were the implications of the horrors of the concentration camp. And I have to respect the sensibility of what those who went through these [17:00] abominable situations. But he told me, "You know, my conclusion is [there too?] -- is, we should never forget, but we have to forgive." And I have the opinion, I cannot ask somebody who was in the concentration camp to forgive. I don't have the moral position. But I share this position of Dr. (inaudible) as my personal conviction. So to sum up, I share this analysis; the only thing where we differ is that it corresponds to the national character of two European peoples.

M3: [18:00] Just one second, [Nate?]. Before further questions -- we've only got a few more minutes, and if we can in those few minutes, we've had a --

M2: (inaudible)

M3: What was that?

M2: (inaudible)

M3: Well, I was just going to ask if anyone has some questions or comments more directed towards what we can be doing -- I

guess what you're saying, what we can be doing together, for the future, in correcting or changing or improving on what these events and these conditions of the past. I would hope that we might direct some of the -- oh --

F1: My name is Roberta (inaudible). Uh, Dr. Mock, you said that you thought the (inaudible) over [President?] (inaudible) [was going to cease?] -- what do you personally feel Austria should do to really dissipate or end this furor over (inaudible). What do you personally think should be done? [19:00]

ALOIS MOCK: If I had a perfect answer, I would have sometimes --

M3: He would have done it (laughter).

F1: (inaudible)

ALOIS MOCK: So please accept my very imperfect answer. We have to give as much room as possible to any assimilation as required. This was asked for by the President himself, and one of the (inaudible) was the institution of this commission, and the Chairman of the (inaudible), Dr. [Quartz?]. The second step would be that we try, with the extremely limited means, we have it (inaudible) [20:00] seven million people, and that's why I'm grateful for this occasion, to explain our position, to try the [maximum?], to provide information. A group of people, experts,

becoming experts in all this personal career, (inaudible), so-called "lightproof" will distribute, will give our knowledge -- communicate our knowledge to audiences like you. And I have the feeling, also from my stay here, that at least many people in that country -- I mean, of course, I mean many people who haven't heard from (inaudible), if you go a little bit to the west. But many people in the country are questioning themselves [21:00]: what is the end of this campaign, if there cannot be any real of implication in crimes against humanity, of war crimes? Are stopping to think and become, sometimes, even [defender?]. Got to say, for instance, that somebody said to me, "I don't like him; I didn't like him (inaudible) second [to general?] United Nations. He had only understanding for the third world, and never for the industrialized democracies and so on (inaudible)." But I cannot stand, also, the campaign against him without proof. This is a very imperfect answer, because we can do, only to dissipate misunderstanding, misinformation, with very limited means. Probably I should quote that personal experience. I was last August in Auckland, in New Zealand [22:00], and I gave a speech there at the Party Convention. The next day they had organized the fundraising thing. At the very last moment, the ho-- the guest speaker for the fundraising

dinner, I think, political science professor from California, had to cancel his engagement, and they were, the National Party of New Zealand was in (inaudible) situation that people have paid a lot for participating in the dinner, didn't have a guest speaker. So they came to me in the morning and said, "You are coming along with an ideal delegation, representative of conservative (inaudible) democratic parties, MPs from Great Britain, continental Europe, and so on and so forth" -- couldn't at least two or three give a short speech on an interesting issue? They said, "Please? Ask them [with our grown up?] personalities." And then, the Deputy Chairman of the conservative party of Great Britain spoke for 10 minutes, and then, US ambassador spoke for 10 minutes, and then [23:00] one of my colleagues from the Austrian Parliament spoke about 10 minutes. And before I took the floor, he came to me and said, "With this short time, what should I discuss or deal with?" And I told him, "Take, for instance, the function of the permanent neutrality of Austria, because sometimes it's mixed with neutralism, (inaudible) [communism?] and whatnot, and what are the function of government (inaudible)?" Then he spoke on the, what means permanent neutrality, means clear adherence to the community of western free states, but staying out of

military alliances. And (inaudible) described it: one of the function is to provide a safe haven for refugees coming from other countries, and when he mentioned what I mentioned a bit -- that among others, (inaudible) and so on and so forth, [Poles?], that we were the transit country for about 260,000 [24:00] Jewish refugees, and (inaudible) my side, who was, before, not very loquacious. But I didn't care so much, only afterwards, I was [good?] (inaudible) wasn't very loquacious and wouldn't engage in a conversation with me. Someone said to me, "And that's true what that guy says up there." (inaudible) shocked and surprised, said, "Yes, that's true." But, he actually said, but now one reads quite different things from Austria. And I said, "Yes, I can understand, because you are reading -- I cannot expect that you, in Auckland, read Austrian newspapers." And even in Austrian newspapers for instance, you won't find that what he says, because we have agreed, as an opposition leader, I had agreed with Dr. (inaudible) to keep -- where every would fight each other, more or less silent on this transit business for refugees to (inaudible) because not to attract [25:00] [Arab?] terrorism for the camps. And then I gave a little bit of explanation, and finally, the opposition leader was seated in front of me, on the other side of the table, said, "What was the sudden

exchange you had with the lady to the left?" and I told him, and he said, "Yeah, yes, but [conflict effected?] denounced the Nazi culture." So I was quite conscious and aware of the extremely limited means -- seven million contributes many shortcomings, aggressions and history, and many famous mistakes has only very limited possibility to dissipate, as you quoted it, to inform this area.

M3: I'd like --

ALOIS MOCK: I don't want to decide, so.

BOB LONDON: My name is Bob London, I'd like to expand on this whole question of [26:00] (inaudible). I want to know how he was elected secretary general of the United Nations; I want to know how the superpowers didn't look into his historical background at that time. It was brought up that his, if you're a presidential candidate, they go through your history rather dramatically. I'd like to know what history is, if we are incapable -- or if it's a conspiracy of silence. If this information was available in the United Nations archives and it was not looked into, I want to know at what point history will be disclosed. Because as you quite correctly stated, your country has the right to elect any president it wants to, but the moral imperative of the secretary general, and the inability of the superpowers to

at least say, "What did this person do during the war, and what is his record?" That is what I don't understand.

M3: That's getting far beyond this meeting. And I'm only really going to ask Susan, and then Marc --

ALOIS MOCK: Short response.

M3: Oh, you want to make a short response to it?

ALOIS MOCK: No, afterwards.

M3: All right, Susan and then Marc.

SUSAN: Yeah, following on what you have said, I think if we want to [27:00] talk about the future, let us, in the last few minutes, start talking about our common interests. You as an Austrian, and he, as American, here -- because you have a unique perspective as a neutral country. And I think when we consider the future, we must think about the superpowers, the international configuration, and here you are at the United Nations (inaudible), you can offer us insight about the new Soviet policy (inaudible). The effect that this can have upon Austria's role as a haven for other central European countries or Soviet Jews -- the wonderful possibilities for peace, this perhaps can be a whole area of consideration among us where we can share interests, where we can prove that all of us are dedicated to human rights and [show our?] concerns for humanity [28:00] to wipe out the horrors of the past.

M3: Well, that was really -- comment. You want to comment for now on -- Marc Tannenbaum, after you. You sum up, and then we'll.

ALOIS MOCK: Very frankly, I don't have an answer. Because, for instance, (inaudible), after the second World War, I mean, this was a historic country and (inaudible), but the first foreign minister, Austrian resistance [fight?] against the Nazis, and we discussed (inaudible), I think we said, in the public, told me "No, the spies collaborated where concerned" -- young officials and civil servants, that's a private (inaudible). Since we didn't have any signatures, (inaudible) we asked for clearance in 1945 [CA?] and others, automatically, those who came in our offices, the foreign minister, and I did it, [29:00] not for particular reasons because I believe in (inaudible), but I did it automatically (inaudible), everything is OK and it is fine. So I think your emotional remark is very justified, but I use it sometimes at an argument for our (inaudible). Because I say, if somebody gets in 1945, and there was active [immersification?] by the (inaudible) powers in Austria, about 2-- or 400, the Austrian (inaudible) [implied?] it, such inseminations. When we were occupied for 10 years, and (inaudible), they didn't find anything. Then he became ambassador to the United Nations;

then he became Foreign Minister, and then he became presidential candidate in [30:00] in 1971, and then he became for 10 years, twice reelected, secretary to the United Nations, and then he was supposed to be reelected again by the superpowers, if not the Chinese had said no. The United States agreed, supported them, (inaudible) so on and so forth. I got to say, I drew the same conclusion. What is the conclusion of this? And now you insisted again on the word "future." I mean, I think that's the important thing, the important -- why we have common interests, but of course I feel absolutely obliged to all questions concerning the past because I'm in a difficult position if I avoid the position, (inaudible) very difficult past. What I would say is, that the [31:00] personal view -- we were speaking of both superpowers. I ask you, as Americans, don't use the expression "both superpowers" -- the implies you put them on the same model footings, whatever the shortcomings, also, this country's are. This is the first democracy on our (inaudible), the strongest one, and its security and strength get (inaudible) to strengths of many other democracies. And whatever my engagement (inaudible), on the other side of the fence, which is the (inaudible) land of all, is the strongest dictatorship. So both superpowers implies they are more or less of the same

quality, and there's a remarkable difference, and we should be proud of that, and we should also respect this in the proper terminology [32:00]. This is no counterargument, that I say that the [sink?], the new policy or new [sinking?] it is sometimes formulated -- denounced by Gorbachev, provides an additional chance for a further step for stability, détente, and peach. But not for more. The eternal peace we are longing for, probably there might be some generation which can fix the conditions of eternal peace -- I am not so conceited that I think I belong to a generation, which for the first time in the history of humanity can say, "We fixed, once, forever, eternal peace." So I think still for many years, strains of democracies is absolutely necessary. Balance. Dictatorships -- and at the same time, we have to organize the [33:00] dialogue. And if they say, "We would like, we will [decline?] by human rights stipulations in our country, we will commit some sort of election on lower bases as Gorbachev did, lower ranks of the party, or for the Soviet Parliament" -- and if you say [you see?] you want to open the boundaries, and if you say we should give to the decision making, authority in economics to the enterprise and not to the state, that's all fine -- he does it in order to strengthen his system, and not to weaken it. Because, and that's my opinion, that

he's (inaudible) more than his predecessor, the weakness, the inherent weakness of the communist system. Whether this turns out to be the right way, [34:00] if he applies this new element, and [with?] it might not turn out if he implies this new element undermining his system, that's still an open question. So we should not mix up hopes and realities; we should remain strong and organize even a dialogue in the east-west, and at least in this respect, an Austrian is [very?] credible, that there's a great interest in the east-west dialogue. That's what I wanted to say to your question, what means new policy in the Glasnost. Finally, this, since this was my last response, I want to express my gratitude towards this discussion. What is extremely fair discussion, even if I understand that it's - - [35:00] many respects, you might have a different position. Probably I should add that, I told you an hour ago or two hours ago, I had the Delegation of Jewish Refugee support -- institution which expressed the gratitude to the Austrian government for the support we're giving refugees coming from Iran. And one of the speakers of this delegation told me he knows our history from two sides, the one side is coming forward to express the gratitude to the Austrian government for what we are doing in the field of refugees. And the other one, he was a 15

year old boy in the concentration camp of Mauthausen. And I said to the councilor general when we drove here, I don't know what's the proper (inaudible); they always [36:00] get out of mind when I meet somebody who tells me, you know, I was 15 years of age, or 12 year, and was in a concentration camp. But I think we have only a chance to work up this terrible history by, probably, incomplete means. But by the way Rabbi Tannenbaum proposed when he came to Vienna and by the same (inaudible), and by the saying of Martin Buber, that the dialogue is the most human means of serving problems. With this conviction, I want to thank you very much for receiving me so friendly, (inaudible) hospitality, and with this conviction, I hope very much that you'll come again to him.

M3: Thank you very much. [37:00] We're very grateful we had this opportunity. I'd like Marc to close the meeting. I'm sorry, excuse me.

MARC TANNENBAUM: I had thought that two months of activity in relation to the Vatican and Pope John Paul II, I'd pretty much exhausted all the complexity -- apparently, there are other levels of complexity, but I want to say that, just as I believe as the experience in Rome and (inaudible) and then in [Miami?] led to the sense that -- in quoting Martin Buber, one of his famous phrases, which is essentially what

you're saying, is that all real living is meeting, meeting as persons. Not as caricatures, not as stereotypes, not as abstractions, but as human beings in all their complexity. I [38:00] think you have been a superb demonstration of honesty and candor and forthrightness about some of the most difficult issues that both of our peoples need to face together. And we're very grateful for that. I simply want to make two very brief comments. Dr. Mock was kind enough to refer to courage, riskiness, etc. -- I think that's true, but those are really the easiest things to engage in. What, I think, motivated the American Jewish Committee, what has motivated us from our very beginning is a fundamental commitment to something, core of democracy, and the core of Judaism and Jewish humanism, and that is a conviction that one cannot build history on lies. One has a commitment to truth. [39:00] And it became increasingly clear to us what all of the difficulty, and all of the debate, and all the polarization over Austria, and Dr. Waldheim, and what was going on over the face of that, that we had a primary obligation to face certain truths about contemporary Austria. And one of those truths is that the population of Austria today consists two-thirds of Austrians born either during the war or since the war, and we have an obligations as Jews and as Americans -- Jews who

know the meaning of collective (inaudible), of what the charge of collective guilt has meant to us -- we have lost millions of our people and rivers of Jewish blood for the charge of Jews as Christ-killers, and the collective guilt of the Jewish people across the centuries. The Talmud tells us that that which has been afflicted upon you [40:00], you must not afflict upon others. We have a responsibility to face plain simple demographic fact, that two-thirds of Austrian people today had personally nothing whatsoever to do with the Nazi Holocaust. And we have an obligation to see to it that they are not collectively indicted for that which others, their parents and grandparents, may have been responsible for. There is an obligation to the future. We know now from our experiences with young Christians in various countries of Europe who were involved in the Nazi Holocaust, that there is a parallel search for truth and honesty on the part of millions of young, non-Jewish people -- Catholics, Protestants, evangelicals, and others -- throughout Europe -- Germany, France, Italy and elsewhere - - who want to overcome the shame of the silence of the past. [41:00] To face the past not in order to engage in masochism or self-affliction, but to learn lessons of how to identify the sources of evil as they begin to sprout. The sources of demonology, of the undermining of

constitutional democracy, and to build up the safeguards to assure that that will not happen in their (inaudible), because they have as great a stake in democracy as we have. We have an obligation, that as people committed to a constitutional democracy and human rights -- not only in our own country, but throughout the world, to support, to confirm those people in Austria, in Germany, in France and Italy and elsewhere, who are committed to those ideas and values, without which human society will not survive as a civilized society. And it's because of that sense of reality, and because we have met people such as those representers of the [42:00] Austrian government who are here today, others whom we've met in Austria, that we are confident, that without ignoring the difficulties and the complexities, that there exists a very profound basis for us, in all honesty, to face the past, but not with a view toward mutual incrimination, but with a view toward learning that lesson together, and to build a common future that is based on fundamental respect for human dignity and civil and political liberties. I think today has really been, in many ways, an extraordinary encounter. I think that Dr. Mock has rightly said that there's been a kind of honesty about this, and a sense of decency and fairness about this discussion, even with all of the difficult

discussions that we've had, and frankly, this is what I think it's been missing. This kind of encounter is what has been missing in the relationship between Austrians and certain American Jews. [43:00] [*Schlachsamit?*] is no substitute for that, exhibits are no substitute for that. And in fact, the degree to which one believes that one can move forward with exhibits and bringing horses and [choirs?], lovely as they are -- and symphonies and orchestras, it is this kind of encounter, even this taste of that encounter that must begin to take place between centers of Jewish population in this country and between Austrians. And it's our hope and prayer that the meeting that will begin in January, that symposium, with leaders of Austrian society and American Jewish scholars and leaders (break in audio) that discussion forward, we are now looking forward, in fact, some recent discussions to even further symposiums, which hopefully will take place in the future. I feel very confident about what our possibilities are, given the sense of what has happened here today, and I know I express for myself, hopefully [44:00] for others a very profound appreciation to you for taking the time out of your heavy schedule -- you and your colleagues to join us today. This is the period of 10 days of repentance in Jewish tradition, and one of the key things of this period

of 10 days of repentance is a recognition of a phrase,
"[Hebrew], Words that come from the heart, enter the
heart," penetrate the heart. And I think that's been the
heart-to-heart experience today, and we thank you for that.

M3: Thank you, thank you, thank you very much.

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