

C-7404 Transcription

Friedman, Herbert A. Address. 16 July 1988.

Herbert A. Friedman:

[sound of plates and dishes in background]...the duckling...But if you haven't finished...I didn't mean to send him away, where's he going?! [baby cries]...that lovely baby? [laughs; audience laughter]

But in the interest of, of the schedule, I would like to start now, with your permission, and if you're still eating, please do, quietly. I don't usually like that, but that's perfectly okay, because...you've got a three o'clock bus departure, those of you who are going, you've got packing and stuff, and so...Let me, uh, do this summary, closing up, um...now. And I have begun by writing a short...paragraph or two [01:00], in a certain style which I like, and I would like you to listen to it, and I know you'll be a bit quizzical, and uh it'll sound a bit strange, but you'll catch on very quickly...

Oh, I need my glasses...

And it came to pass, after the temple in Jerusalem was destroyed, and the mountain in the south was conquered, and Akiba was flayed in Caesarea, that the chosen of the Lord were

scattered over the waters and the continents of the whole earth. And they lived among many peoples for many centuries so that no man really knew what would be their fate [02:00]. God was silent, and there was no prophet who heard his voice, so there was no message nor help. The people whom he had brought out, millennia before, carefully celebrated the Exodus from Egypt but they were uncertain whether the *brit* still existed. Twenty long centuries after the temple burned, there were other fires on earth, strange fires, such as those burning in the belly of the idol Moloch who swallowed live babies, strange fires which turned into ash the millions trapped by the vile, unspeakable evil which was not resisted until it was too late. And after these fires died down, and the winds blew away the ash [03:00], God was still silent, and His people were silent in their sorrow and shock, for they could not understand why they had been so punished.

Then suddenly there came a great thunder, louder than had ever been heard upon the Earth since it was created, accompanied by a huge, colossal cloud that seemed to climb to heaven itself, and staggering waves of shock which tore down buildings and scalding rays and steam and stones and glass rained down upon the people who died in their multitudes in their places. It

seems as though a mysterious curse was now unleashed upon mankind, for the unspeakable crime against God's people. Somehow that people summoned its will, breathed strength into its sinews, charged its heart with courage [04:00], and gathered itself to its land once again to renew the covenant with its rock and destiny. The songbirds perched on the trees bearing fruit, as sturdy men and women repopulated the waste places, tended the flocks, and planted the grain. The enemies came, as did drought and locusts and hot desert winds. But slowly, year after year, the land flourished, and the people taught their children that even though God was still silent, nonetheless he seemed to be sending a message through the very land itself, which nourished the people into renewed strength and sovereignty. Thus endeth the tale of the wanderings in the diaspora and the Holocaust, and the atomic explosion, and the return, and thus begins the story [05:00] of the new era, now centered for the first time in two places: the ancient land, holiest of all places, as well as the new utopia across the seas.

That brings us to where we are today. The Institute theme was, is called "The Problematics of Nationhood, an analysis of some major issues challenging Israel's development." Maybe you

never saw the theme of the Institute written down anywhere, but that's it. The problematics of nationhood And so what did we do, during this institute? Well, we studied, uh, Joshua. That's what the beginners group did, Joshua and Jerusalem. We chased Saul and David [06:00]. That's what the advanced group did. Purpose of that whole thing was to underline the basic position of the Bible as the bedrock of Jewish knowledge. So that's one thing we did. We settled into our heads the fact that...anything you want to know about the Jewish heritage has to begin somewhere, and it begins with the Bible.

The second thing we did was we studied some Hebrew. And we did that...to underscore the importance of your learning it, and I would like to beg you that each person in his own city, at his own initiative, singly or in groups, continue to study Hebrew. Hebrew's a link between you and your past and your future. It's not easy, it's hard. It takes one half hour, every day, day after day, month after month, year after year [07:00], and some number of years down the road, all those half hours will add up and you will have a vocabulary of several thousand words, so you can go to Charlie's restaurant and you can a, uh, [laughs] buy something in the store, and uh, you can also, maybe, maybe even read a text.

The third thing we did was to study some text every day, related to issues, but that doesn't matter, either on its own or related to issues, perfectly okay, but it's to get you into the habit. I would like to suggest that you take that grey book, that you reread those texts, and always use that system with anybody who alleges to be teaching you. Whomever you take to teach you, make sure that that person just doesn't give you secondhand and third-hand and fourth-hand opinions [08:00]. Make him read some original texts with you. It's a good habit to get into, and that's why we did it here in this- So we did three things: we set the Bible as the bedrock, we tried to emphasize the importance of the Hebrew to you all along, and we tried to say, study out of texts.

Well the fourth thing we did was we made some trips. Uh, we went to the West Bank, we saw two towns there, one in Efrat, close to Jerusalem, one in Ariel, far away from anywhere out in the middle [audience laughter]. And, uh, they were chosen, among other reasons, and there were many, but for those two reasons, for those reasons: to show you that there, when one talks about West Bank, there are two real- two parts of it, really. One part is what's around the city of Jerusalem, there's a phr- new, new phrase I learned, in Hebrew, [09:00] [ibui shel ha'il] [ibui]

means 'thickening', the thickening of the city. Jerusalem has grown thicker, on three sides of it, in a great arc of a semicircle, pushing, pushing out into the West Bank, five, six, seven kilometers. I don't know how many kilometers Efrat is to the south...Twelve, okay! And how kilometers Neve Yaakov is to the north, and Ma'ale Adumim to the east, that's about ten or twelve also. So Jerusalem is thickened, and you can well understand that in the ultimate settlement of where the, uh, boundaries will be and the Palestinian state will be and all of that, Efrat will be inside of Jerusalem. Ariel will not be, it's a second type of place. It's out there and its fate and future is going to be different.

So we made those forays [10:00] into the West Bank to show it to you physically. We went into two...Arab Israeli towns, and uh, wanted to put in front of you of whether you thought there was discrimination against them. One man said that, uh, he's got six thousand people living in the town and, uh, in God knows how many years, nobody has issued any building license. So everybody, every building that's built there wa- is, is a crime and the people that built it are criminals, and if the State of Israel through the Ministry of the Interior wants to come in with a bulldozer and knock down all the houses that have been

built illegally, the State of Israel can do that. To its own citizens! Somebody told me that Share Zedek Hospital in Jerusalem doesn't have a building permit [laughs]. Building perm- getting a building permit in this country is one of the weird facts of bureaucratic, eh, manipulation. [11:00] Do you think that those Israeli Arabs are loyal to the State of Israel? Do you think they're treated badly? Do you think they're treated fairly? Do they take their citizenship seriously, even while at the same time they're sympathetic to their Palestinian, uh, cousins who live nearby? Fellow Arabs? We took you there to put all those problems in front of you, to see the physical circumstances. You listened to three powerful Arab mayors, and one Arab member of the Knesset, and those other guys are going to get into the Knesset too, shortly, 'cause they're going to consolidate into one large Arab party. They haven't done it ever yet...

We took you to the law school to, to, uh...get bored out of your skull with that [audience laughter; applause]...[Friedman laughs] [12:00] but what, but the purpose of that was...the purpose of that was to indicate to you that what, that the fact of a written constitution has now come up into the consciousness of the people. It's now a matter of public consciousness, and

as, uh, the, Justice Barak said the other day, "it doesn't matter whether this particular version, this draft, gets passed or doesn't get passed. A version is constantly going to be up for passage from now on." The, uh, the issues are too severe to left to uh oral determination. I mean all the, everything converged: women's rights, and, and, uh civil rights, and religious rights, and...After a while it became clear to everybody that you have to sit down, and you can't just take the [13:00] basic laws of the Knesset and stitch 'em all together. There are eight, there will be two more, you'll have ten. Stitch together the ten basic laws, and you still haven't got a, a congenial and homogeneous constitution on which then you can fight for the next two hundred years. And, uh, one set of judges will do some, yes, and one set of judges will say no, and on and on it'll go. From Marbury Madison to, uh, who knows where, eh. You'll have the same thing here, but that makes for stability. So, really, all I wanted to know...all we wanted to do is show you that that exist, the people are now thinking about it, and you were in on the ground floor, so whatever year from now a constitution gets passed, um, you can say, "Chalk one up for me, I was there!" [audience laughter] [14:00]



In addition to...so then it'll, then suddenly you see your version of the story's going to get to be completely different. You won't say, "Oh, God, was I bored out of my head!" You're going to say, "That was a very exciting day! Because I heard and so and...meh meh nah blah" [laughs; audience laughter]. Yeah, right, that's human nature isn't it? Um, beside going out to see these things...we had you talk with a lot of people, and had you listen a lot of people. Uh, and you listened to everything from...well, I guess the farthest left we had was [unsure] and the farthest right we had was, uh, Wald- was Waldman. You met an awful lot of people and you heard and awful lot of opinions, and your faculty gave you a lot of opinions, never mind the speakers that, who came in. I mean, you know, when you, when you add together, uh, uh, Simon and Pelle [15:00] and, and, you know, and Riskin, and on and on...I don't wanna elimi- I don't mean to eliminate anybody. But you had a powerful bunch of people talking to you, with a big shade of opinion in there, and you had a chance to hear everything.

Now the main question is Judea Samaria. That's the main problem. It's emotional as well as complex. The Israelis are going to have to decide about it in the next three, three and a half months. The election is the first week in November, same

week as the one in the United States. So, uh, this is the middle of July...August, September, October, three months, that's it. And I would like to suggest that you have to decide it also. Decide that is, what you think in your own head...[16:00] And so, what I've tried to do is put the problem into some sort of a rubric, for the sake of helping you to decide. Now you can come over and copy this later. Uh, Felicia wrote it on the board. If you, if you start with the question, "Shall we agree to a Palestinian state or not?" Not 'shall we', 'should we.' "Should there be a Palestinian state, or not?" If that's the way your frame it, and then if we, if you'll see what, how I've added in all the factors, you'll see that I've tried to include all the basic things.

If not, if you say, "No, there should not be a Palestinian state. No, under no circumstances. Landau. No, no, no, no, no!" Then what are the consequences of that? Just let's see what they are. [17:00] Number one, the consequences are, a continuation of the military occupation. Number two, a continuation of the intifada, possibly in escalated form. After a while, it's no particular fun to throw stones. After a while it gets to be more fun to blow up a bridge, blow up a power plant! Number three, expansion of Jewish settlements as funds are available. I'd like

to make it perfectly clear that nobody knows the exact amount of money that it took to build Ariel, but it was in the hundreds and hundreds of millions of dollars, and the individual settlers who went there did indeed pay some money for the house in which they're living, of course they did. But the price they were charged is not an economic price. It's [18:00] much less, and there's a vast subsidy of government money into that place, all those factory buildings, so that as funds are available (and by the way, in parentheses, they have not been for the past year or year and a half)...the Lavi [unsure] had to be cancelled as a project for- one of the reasons was money. And so there was not much expansion of the settlements in the past year and a half. But, as the economy recovers from the little bit of a slump that it's in enough because the tourism is down and, et cetera, et cetera, let's not go into the details. As funds are available, and if, if the, if the military occupation continues, then you can believe that there's going to be more money poured into the settlements... 'cause that's a political decision. And the Likud is making the assumption that it will take the election in November. [19:00] And if it does, then of course it will try to find money somewhere and keep pushing it in.

Number four, all of this would- leads to creeping annexation. And I'd like to make the point very clear that no one need worry about legal annexation. Nobody in this country, neither side, neither party...except very, very far right, Waldman, said, "I would like to annex the West Bank." But, as mainline Likud will never put in a bill to annex the West Bank. Annexation carries with it such a complicated headache of legalities and economic consequences and international consequences, and you don't NEED to do it, because what you are doing today is creeping annexation. You're achieving the same results without paying the penalty of making a tough [20:00] legal decision. So you don't do it! So, creeping annexation will go on. The maintenance of two sets of laws in the territory will continue. You remember what Barak explained to you, be sure you get, keep that in your head. Palestinians in the West Bank are...are administered under the old British and Mandatory and emergency regulations. Jews living in the West Bank are administered under Israeli law. So you have one law for the Jews, you have one law for the Arabs, and that sets up all kinds of inequalities and all kinds of complications, but it's been going on for twenty-one years, so a lot of bureaucrats got used to it, and got adept at it. So that'll continue.

Number six, there will of course be an expansion of the, [21:00] of the Arab population. That's inevitable. That'll become part of the intifada...I don't know which is more damaging: blow up a bridge or get the whole population working like mad to produce another half million people. It's a perfectly legitimate strategic, tactical objective. Because then, that will make, in number seven, that will make the demographic problem all the more exacerbated. Demography, democracy, and Jewish character of Israel will all demand a decision. So if you don't want to make the decision now, if you say, "No, no, no! I do not want to agree that there must be a Palestinian state. Don't talk to me about [22:00] morals, don't talk to me about ethics. My answer is no!" Then these are the consequences, and number seven consequence is, you're going to have to make the decision later, if you don't want to make it now. There is no way in the world you can avoid making the decision forever. You cannot! You don't want to make it now, all of these circumstances, the demography, your feeling that the democracy is disappearing, your feeling that the Isr- Jewish character of the state is gonna get eroded and eaten away at...All of these are going to demand sooner or later, and later if not sooner, because for a very simple thing, this status quo

of being there as a military occupier, simply cannot be permanent. It cannot be. It's a temporary thing, and you've kept it going [23:00] for twenty-one years, and if you want to keep, try to keep it going for twenty-one more years, you will find that at a certain point, you just cannot keep it up. And by the time you then decide that maybe you have to do something about it, there are those of who think that Israel will be in a much worse position. But at any rate, regardless of what you think, I know- there's no doubt in my mind that something which is status quo is not permanent, can't be, history doesn't permit it.

Now go the other way! If you say, "Yes, I do believe that there...let's settle it, we'll have a Palestinian state, get it over with." If yes, then the consequences are as follows. Number one, Israel has be- had better decide some policies fast, and I give you a few examples, that's all I mean by a few, 'cause I'm not trying to be [24:00] definitive in this list. I don't have the time, you don't have the time, and the board isn't big enough. [audience laughter]. Before going into negotiations, Israel's got to decide some basic things, among which are the following: what, what about our security matters, demilitarization, keeping the radar up on the high ground so we can detect infractions; setting the boundaries. We, we, we have

to do this internally. These are internal decisions that we have to make, before we go into negotiations. What are the rights of Jewish settlers who want to remain there? We have to decide that. If part of the negotiations, do we want to say, "Listen, Mr., uh, Arafat," or whoever, "we, we don't- we believe that if there are Jews who want to live in your Palestinian state, they [25:00] have to have a right to do so, now let's figure out what their status ought to be, and we think that their status ought to be, and we think that their status ought to be [unsure]." I think the best solution, for instance, is, they must have the right of permanent settlers. They shall remain Israeli citizens, living in the State of Palestine, with the rights of permanent residents. That's all they are. They're not going to vote in your Palestinian elections. They're not going to pay taxes to your Palestinian government. They are Israeli citizens. They'll vote in Israeli elections, they'll pay taxes to Israel, but they're permanent residents. Do you know how many people in the world fight like mad to get the status of permanent resident in Switzerland, for example? You can't get to be a Swiss citizen. I mean, you can put twenty million dollars in front the- well, two million dollars, in front of, in front the President of Switzerland, you can't get Swiss citizenship. But you can get

the right to become a [26:00] permanent resident of Switzerland. So you can buy a house there. You don't know how tough it is to buy a house in Switzerland. Take the rights of permanent citizen- er permanent residents. So any Jew who stays there, permanent resident, if he wants to, takes his chances. You're not going to keep the Israeli army there to protect him. The Palestinian police have to protect him from Palestinian crooks and Palestinian thugs and Palestinian vandals. On the other hand, if he doesn't want, if he doesn't want to stay there, then the sale of evacuated properties, of those who wish to leave, has to be organized. I was saying to somebody at the table, "I can't think of anything more incredibly...wasteful, stupid and unnecessary, than Begin's agreement to blow up the town of Yamid when he left Sinai." [27:00] My God! I mean, I don't know what kind of Jew he is, but I can't think of any Jew who, if he could blow something up or sell it, would rather blow it up [audience laughter]. Sell it! You don't think Egypt would have bought it? You don't think America would loan money to Egypt to buy it? What're we talking about? Little *sechel*, a little common sense. Settlers who wish to remain, remain, settlers who wish to leave, leave. An arrangement has to be made by which they can get their



money back, and by which the State of Israel can get its money back, for what was invested in there.

Well, I, as I've said, I haven't made up a definitive list, but it's clear, you can see what I'm driving at, and if we decide yes, then these things have to be decided first before we go into negotiations, and then after we go into negotiations, after [28:00] we go in, we have to decide...no, not- I'm sorry. Again, before we go in, we have to decide with whom we want to meet...and we better not try to be smart-alecky. There are thirteen towns in the West Bank, you met three of the mayors...say we will meet with all thirteen mayors...And don't ask the guy to take out his wallet and show you whether he's got a PLO membership card in his wallet or not. You can believe he has, but you don't have to ask him, and you don't have to know. I mean, this is nonsense. If you're gonna talk to th- you got to talk to the Palestinians, and uh, on the other hand, you can have any number of people there as guests, as witnesses. I mean, this chauvinism which says, "Well we have to meet here on Israeli soil..." where was Camp David signed?! Washington, D.C.! [29:00] Israel went to Washington; Egypt went to Washington. Who was the witness, was the President of the United States. You know...when your kid gets married to somebody else's kid, eh,

who- you know what a hassle it is to decide where the wedding's going to be! So, it doesn't matter where the wedding is! And you can have the big powers, or the little powers, or no powers, or eeeeh, bring anybody you want as witnesses to the wedding.

Oh, that's good...Finished. Uh...[audience laughter]  
[indistinct voice from audience]. Oh, there's a lot to be filled in [unclear]! Fine! [background conversation] They'll s- Listen, if they want to deal, if they want a deal, sure we put that down, change Article [30:00] 19 or 29, I forget which one it is, um, got to wipe that out, fellas, that doesn't go, that's, that's pornographic, uh...You know, that's obscene to talk about destroying the State of Israel. Sure, agreed. I said that's not a definitive thing. And I would like to say that, whichever way we decide, we have to know that there's a list of consequences, so that all I've done is given you a model. You sit down, and you make up yourself, in your own mind, what you think the consequences will be...If we say, "no, we don't want to do it," or if we say, "yeah, we're willing to do it." Now once we make up our own mind, and I keep talking about that from this point of view because what I cannot understand is always worrying about the other fellow's state of mind, and always wondering about what he's going to do to you. I would like just to finish

this point by saying, very [31:00] simply, Israel is the fourth strongest military power in the world, not relatively, absolutely. America, Russia, China, Israel. Now, that's an incredible league for us to be playing in, but that's where we are. So all this talk, which comes, from my point of view, from weakness, is so bizarre, because we are in the possession of enormous power. We lead from strength, if we think that way, not from weakness! And I don't fear an anti-Semite behind every bush, that's just me. And I don't worry about what terrorists can do. They can, and I hope you will not misunderstand me, they can kill individual Jews, and that's a tragedy, [32:00] but no terrorism can destroy the State of Israel. Terrorism can hurt individuals, it cannot destroy the state, and when people talk about security, I think about the security of the whole...Now, you may say that's very cold-blooded, as far as the individuals are concerned, and my answer to that is, war is war and people are going to get killed. And terrorism is a form of war. But terrorists, unless, you know, Libya wants to hand out atom bombs in little satchels, terrorists aren't going to have any way of harming the security of the whole nation. So I'm not, I, I don't even want to deal with that, with that subject.

I would like to go on to my next-to-the-last point, uh, the question of speaking out, [33:00] speaking up. Uh just three things I would like to say. Number one: dissent is not disloyalty. Never, never confuse the two. Now how do you make sure that you don't confuse the two? First of all, get out of your head this funny thing that if you speak against some policy of the State of Israel, you're giving comfort to the Arabs, or you're giving comfort to some Congressman who wants to cut down on American aid to Israel, or you're giving comfort to some non-Jew who loves to see Israel embarrassed. Do me a favor: don't be afraid that you are weakening Israel by speaking out. I'll tell you a secret. Four-hundred and thirty-five congressmen, and one hundred Senators all know that there's a difference of opinion inside Israel on what to do. [34:00] Alright? Therefore, they assume, logically, that there's a difference of opinion among Jews in the diaspora. And if they see some Jews expressing differences of opinion, you want to know something? They are not surprised, you are not revealing any secrets to them, and you are not jeopardizing the three billion dollar an- allocation. It's been made for fiscal '89, beginning October 1<sup>st</sup>, 1.8 plus 1.2, three billion. It'll shortly be made, by about January or February when the new President uh, uh gets into it, for fiscal

nine- eh '90. Might be a little bit less if there's some economic problems. Alright, so knock of a couple hundred, uh million dollars. America's got fourteen billion dollars to distribute around the whole world, and Israel gets three. Almost 20% of all the money that America gives to support everything all over [35:00] the world, comes to our, this little country. Incredible! So if somebody wants to take away a couple of hundred million dollars, do me a favor, don't call him an anti-Semite. It might be that he'd like to throw a couple of hundred million dollars into food stamp program, or something, or he'd like to give it to Fiji, that's also an ally of America. I mean, you know, it's a big world.

Um, the third thing I'd like to say about it is, disagree with Israeli policies, even publically if you will, I find that okay too, but under one circumstance, don't say anything or don't do anything to defame Israel or to attack individual Israeli politicians by name. Those two things hurt. You can disagree with policies of a government, a particular government in power, [36:00] but you do not defame Israel nor Israeli politicians, 'cause that's beyond the pale, that's the uncivilized conduct, that's the, that's the possible, possible

um, um, uh, boring from within, destroying the foundation of, of support and credibility.

I have some quotations I would like to read to you, they're very quick. George Schultz: "Too often people become convinced that only their dreams or their causes are legitimate, and they deny the rights of others." Schultz said that the Arab-Israeli conflict was a competition between two national movements for sovereignty in one land, and he asserted that the conflict was not a fault of one party or the other. Both sides must lay aside prejudices, hatred, and overblown dreams in favor of a negotiated settlement [37:00]. So, using the word legitimate, Schultz reminds us of Benvenisti. There's a little bit of difference in their haircuts uh...not quite the same [laughs], but he is saying the same thing.

Two: Ovadia Yosef, speaking at a meeting of the RCA, the Rabbinical Council of America, most of whose graduates are from Yeshiva University, said the other day, speaking on the subject, quote, "territorial concessions in the light of Halakha," close quote, stated his belief, that saving a life takes precedence over the commandment of settling the land of Israel. In other words, just as one may call a doctor on Yom Kippur in order to save a life, so one may prevent the loss of life through war or

civil unrest, by giving up parts of Eretz Yisrael. Now that's a former Chief Rabbi, that's a [38:00] Sephardic Chief Rabbi who represents 65% of the population of this country, by far the majority, and he's saying, when you put it on a scale, if civil unrest is going to result in the taking of life, than to avoid that, you make your territorial concession. Well, okay.

So one- once you think you've got a real good quotation to lean on, uh the third one I want to give you is, Rabbi Ahron Soloveichik, the brother of the famous uh Joseph Soloveichik from Boston, who tongue-lashed Orthodox leaders who were willing to make territorial concessions. So now, in order really to get confused more, Rabbi Ahron Lichtenstein, who's Joseph Soloveichik's son-in-law, said to a group [39:00] of uh, of Ori Simon and Avi Ravitsky's friends from [Hebrew], that, "in a negotiated settlement, it is inevitable that Israel must give up territory." Therefore, good friends, when it comes to quotations, you pay your nickel and take your choice. You can, uh, get one on this side, get one on that side, and I would therefore suggest to you that will all this disagreement, among religious and political authorities, I can certainly understand the dilemma and the confusion of many of you. My, my really, hear- heartfelt advice to you is this: I've given you three

months in which to make up your mind. I don't think you need that much, but supposing you take as much time as an Israeli and make believe you were voting in that election here in November, and how would you vote? Don't be discouraged [40:00] by all the confusion, keep searching, keep thinking, but come to a conclusion. That much at least you must do! Don't stall! Get off the fence! Weigh it, balance it, put everything into your, uh, scale that you want, and then get off the fence, decide. Because once you've decided, then you have a second obligation which is to persuade others. That's the role of leadership. So, if you're going to wait till the day before the election to decide, then you can't persuade others.

Let's go back to the way we began. And it came to pass that after forty years in the beautiful land of milk and honey, under their sovereignty, the Children of Israel finally rested from the wars, gathered [41:00] in their multitudes and their tribes, and prayed for a new Moses to lead them toward the future which Isaiah had prophesied so many centuries earlier when he said that the lion would lie down with the lamb. The angel of the Lord then spoke, through the clouds of confusion which had darkened the minds of the chiefs, and the priests, and the judges. The angel spoke in a clear voice, so that every man, and



woman, and child, could hear and understand, saying, "the children of Isaac and the children of Ishmael are both the children of Abraham. They shall dwell side by side in the Holy Land and no man shall lift his hand against another. Wise men shall sit at the gate and judge between them [42:00]. Where there's a quarrel, or a case to be decided, or an agreement to be reached, peace shall reign, peace with justice." And when the angel finished, the still, small, voice of God could be heard, saying, "Amen." That's it. [applause] [43:00]

Thank you. [audience laughter] And now, if you think you're done, you're not [laughs] Amy's got some things to say. And Nathan, uh, gave such lovely accolades in the earlier session to everybody, I would simply like to say my Amen to them, and to thank everyone who worked to put this who thing together [applause]

**Amy:**

I'm also coming up here to, uh, give thanks and recognition, I'd like us all to give thanks and recognition to a few people who were really here for us, to try to please us. First of all, our video and our audio teams, Tom and Scott who are [applause]...are recording our experiences, saving our, this

experience for us, and we'll all get a chance to see that. We'll be sending out tapes to the individual cities, so that you'll be able to get copies of them [44:00]... Also, um, Michael, our audio technician here [microphone feedback; audience laughter; applause]...whose hearing is fine. And Yaron, who is not here but also helped out with the audio, and he, they took turns together. And then, last but not least, I'd like to, I'd like us to recognize the Dan Caesarea Hotel, the management and staff of the hotel, who worked endlessly to please us [applause]. Where are there? They should be coming out here. Josh? Mike? David? No, come on up. Come on up here! [applause]. This is my, [45:00] my right hand and my left hand, they really were.

Would you like to say anything, Josh? Would like to say...or come to Israel, or you'll be in the States soon...?

**Josh:**

Uh, as was said in the beginning, uh, when you came, uh, can I speak Hebrew now? I think after twelve days...Eh, I'm at this hotel six years and you are one of the finest groups that we ever had, really. Uh...we'll try to improve next time on the lunchboxes [audience laughter; applause], but I think that the [46:00] other things that, uh, people are taking granted in the

United States for us are very difficult over here, and we were trying to do the best for you, really. And I hope to see you in the future as regular guests, or maybe as [Hebrew] and we would like to see you here again, thank you very much for coming.

[Applause]

