

THE WHITE HOUSE
CORRESPONDENCE TRACKING WORKSHEET

INCOMING

CO 001-07

DATE RECEIVED: MARCH 02, 1990

NAME OF CORRESPONDENT: MS. MARJORIE A. BURKE

SUBJECT: FORWARDS ARTICLES ON THE OCCUPIED TERRITORY
AND REFUGEE CAMPS OF PALESTINE

		ACTION		DISPOSITION	
ROUTE TO:	(STAFF NAME)	ACT CODE	DATE YY/MM/DD	TYPE RESP	C COMPLETED D YY/MM/DD
DOUG WEAD		ORG	90/03/02		C 90/2/5TH
REFERRAL NOTE:					
NJC - Secretariat Hugh		A	90/3/07		C 90/3/09
REFERRAL NOTE:					
DOJ		A	90/03/13		A 90/03/16
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COMMENTS:

ADDITIONAL CORRESPONDENTS: MEDIA:L INDIVIDUAL CODES: _____

PL MAIL USER CODES: (A) _____ (B) _____ (C) _____

*ACTION CODES:	*DISPOSITION	*OUTGOING	*
*	*	*CORRESPONDENCE:	*
*A-APPROPRIATE ACTION	*A-ANSWERED	*TYPE RESP=INITIALS	*
*C-COMMENT/RECOM	*B-NON-SPEC-REFERRAL	*OF SIGNER	*
*D-DRAFT RESPONSE	*C-COMPLETED	*CODE = A	*
*F-FURNISH FACT SHEET	*S-SUSPENDED	*COMPLETED = DATE OF	*
I-INFO COPY/NO ACT NEC		*OUTGOING	*
*R-DIRECT REPLY W/COPY *			*
*S-FOR-SIGNATURE *			*
*X-INTERIM REPLY *			*

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MANAGEMENT.

UNCLASSIFIED

DEPARTMENT OF STATE
EXECUTIVE SECRETARIAT

TRANSMITTAL FORM

S/S 9005724

Date March 20, 1990

FOR: Mr. William F. Sittmann
Acting Executive Secretary
National Security Council Staff
The White House

REFERENCE:

To: President Bush

From: Ms. Marjorie A. Burke

Date: February 26, 1990

Subject: Forwards Articles on the Occupied Territory
and Refugee Camps of Palestine

WH Referral Dated: March 13, 1990

NSCS ID# (if any): 118957

_____ The attached item was sent directly to the
Department of State.

ACTION TAKEN:

_____ A draft reply is attached.

_____ A draft reply will be forwarded.

_____ A translation is attached.

X An information copy of a direct reply is attached.

_____ We believe no response is necessary for the reason
cited below.

_____ The Department of State has no objection to the
proposed travel.

_____ Other (see remarks).

REMARKS:

for 
Director
Secretariat Staff



United States Department of State

Washington, D.C. 20520

March 16, 1990

Ms. Marjorie A. Burke
President
Episcopal Church Women
120 Simonds Road
Lexington, MA 02173

Dear Ms. Burke:

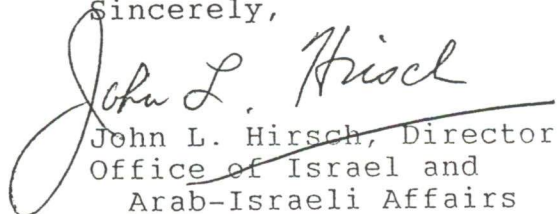
I am replying to your letter of February 26 to President Bush. We very much appreciate you sharing your views with us -- and those of the Episcopal Church Women in general -- regarding the situation of the Palestinians in the occupied territories and the refugee camps. Thank you as well for the articles by the Palestinian Women's Organizations in Jerusalem and by the Right Reverend Samir Kafity.

The Administration has been working seriously to initiate an Israeli-Palestinian dialogue which would lead to Palestinian elections in the territories. We believe that this would be an important beginning in a process leading to peace -- which Israelis, Palestinians, and all the peoples of the region deserve after so many years of turmoil and strife.

As it happens, I am writing to you in the wake of the Knesset's March 15 vote of no-confidence in the government of Prime Minister Shamir. Israel's political system now is in the midst of important internal discussions.

Once the outline of the governmental situation in Israel clears, I can assure you that the Administration remains ready to assist in moving the parties in the Middle East toward a real and viable peace.

Sincerely,


John L. Hirsch, Director
Office of Israel and
Arab-Israeli Affairs

S/S-9005724

T H E W H I T E H O U S E O F F I C E

REFERRAL

MARCH 13, 1990

TO: DEPARTMENT OF STATE

ACTION REQUESTED:
APPROPRIATE ACTION

DESCRIPTION OF INCOMING:

ID: 118957

MEDIA: LETTER, DATED FEBRUARY 26, 1990

TO: PRESIDENT BUSH

FROM: MS. MARJORIE A. BURKE
PRESIDENT
EPISCOPAL CHURCH WOMEN
120 SIMONDS ROAD
LEXINGTON MA 02173

SUBJECT: FORWARDS ARTICLES ON THE OCCUPIED TERRITORY
AND REFUGEE CAMPS OF PALESTINE

PROMPT ACTION IS ESSENTIAL -- IF REQUIRED ACTION HAS NOT BEEN
TAKEN WITHIN 9 WORKING DAYS OF RECEIPT, PLEASE TELEPHONE THE
UNDERSIGNED AT 456-7486.

RETURN CORRESPONDENCE, WORKSHEET AND COPY OF RESPONSE
(OR DRAFT) TO:
AGENCY LIAISON, ROOM 91, THE WHITE HOUSE, 20500

SALLY KELLEY
DIRECTOR OF AGENCY LIAISON
PRESIDENTIAL CORRESPONDENCE

118957



Episcopal Church Women

February 26, 1990

President

Marjorie A. Burke
120 Simonds Road
Lexington, MA 02173
(617) 862-7433

Vice President for Program

Doris F. Attridge
22512 Robin Court
Gaithersburg, MD 20879
(301) 253-4136

Vice President for Information

Sherry Maule
P.O. Box 1831
Winner, SD 57580
(605) 842-3707

Secretary

Christine Johnson
2321 Cedar Shores Circle
Jacksonville, FL 32210
(904) 786-6524

Treasurer

Mary Leigh Armstrong
316 Melton Road
Ashland, VA 23005
(804) 798-4665

Province I Representative

Emily Wilson

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Province VI Representative

Myra Bone

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Province VIII Representative

Helen Young

Province IX Representative

Thelma Wilson

Continuing Member

Mary Gail Ruark

Continuing Member

Susan Young

UTO Liaison

Betty Silva

Executive Council Liaison

Evelyn Brchan

Honorary Member

Barbara Bush

President George Bush
The White House
1600 Pennsylvania Avenue
Washington, DC 20006

Dear Mr. President,

I am writing to you as one Episcopalian to another, one president to another. Recently, I took part in a Women to Women Exchange visit to the Holy Land sponsored by the Women in Mission and Ministry unit of the national church, to be in solidarity with Palestinian women. I experienced what life is like for those who live in the Occupied Territories and in the Refugee Camps. Daily life is a struggle for them. There is hardly a Palestinian family that has not been touched by the situation that exists there, whether by imprisonment, death or bodily injury.

enc

Enclosed are two articles that tell of the situation much more eloquently than I am able: one from Palestinian Women's Organizations and one by the Rt. Rev. Samir Kafity, Bishop of Jerusalem and the Middle East.

The women that I met place great hope in you and Secretary of State Baker, in moving the Israeli government toward an international peace conference. Surely, the land of our religious heritage, the holiest of holy places, deserves peace and justice for all, no matter what their religious beliefs might be.

This comes with my best wishes.

Faithfully,

Marjorie A. Burke

Marjorie A. Burke
President

THE WHITE HOUSE
WASHINGTON
ORM OPTICAL DISK NETWORK

ID# 118957

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Comments:

The Intifada is a Message of Peace

BY THE RT. REV. SAMIR KAFITY

THE RT. REV. SAMIR KAFITY,
EPISCOPALIAN BISHOP OF JERUSALEM

AND THE MIDDLE EAST.

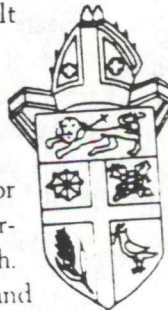
Coming from the city that gave birth to all three Abrahamic religions—Judaism, Christianity, and Islam—I have no choice but to pursue peace. I give peace top priority in my work, in prayer and action, seeking peace in Jerusalem and the world.

I am not a politician. I am a bishop. So please forgive me if I revert to preaching. Though it is very tempting, I do not intend to preach. But peace is the church's business, and I am in the business, so I want to discuss peace—only peace.

"Peace" is not easy to define. One can be very simplistic and give a dictionary definition of peace, but it will not serve our purpose. Nor does the dictionary definition give justification for peace. Peace is "a state of freedom from war" and "the highest measure of justice for all people."



In the words of the Hebrew prophet, Zachariah, 8:16, "Peace is the result of truth and justice." The Hebrew *Mishnah* (part of Talmud based on Jewish legal tradition or the *Halakhah*) elaborates a bit more: "Truth. Justice. and Peace. and



NOT WAR

in that order. Without the truth you cannot establish justice, and without justice you cannot hope for peace." The first Christmas song is peace. The first greeting at the resurrection was peace. The benediction is always conveyed as the peace of God, which passes understanding and supercedes man-made peace. Perhaps the most direct call for peace was Christ's statement in Matthew 5:9: "Blessed are the peacemakers: for they shall be called the children of God."

As I cannot be divorced from being a cleric in the church of God, I am bound to give you some biblical reflections on the question of peace. Mind you, the biblical reflections are not the monopoly of Christians, they are also integral parts of Judaistic and Islamic thought. All three Abrahamic faiths agree on the meaning and formulation of peace as described above.

If peace is not the immediate concern of every individual, group, organization, government, and the entire international community, then who is to labor, work, and make peace? The World Council of Churches is calling for a conference in Seoul, Korea in 1990 under the theme "Justice, Peace, and the Integrity of Creation." Thus, the World Council of Churches is placing peace not only at the top of the world's agenda, but as a necessary prelude to the 21st century.

Perhaps the 20th century did not take peace seriously enough. Think of the outrageous sums of money spent on armaments—reportedly just under \$2 million every minute of every day. Think of the thousands of children who die each day from hunger or related complications. Think of the human rights violations that are reported weekly. Think of the 800 million or more individuals who continue to be trapped in absolute poverty, a condition of life so characterized by malnutrition, illiteracy, disease, squalid surroundings, high infant mortality and low life expectancy as to be beneath any reasonable definition of human decency. Think of the warnings we have received about the use of certain aerosols and chemicals, which are damaging the ozone layer, and damaging our earth. The seriousness of the situation is clearly demonstrated by the sufferings of people everywhere. The church would like to usher in the new century with peace as a top concern.

♦ My people too need peace. The stories of home demolitions, forced exile, detention, beatings, bone-breaking, torture, and humiliation have become familiar to the American people. Last year, even the U.S. State

Many of our Israeli brothers and sisters have expressed concern that the intifada is not being undertaken in the spirit of peace. Nothing could be further from the truth.

Department criticized Israel in its *Country Reports on Human Rights Practices—1988*. In the occupied West Bank and Gaza Strip, the native people of Palestine have such restricted legal rights as to render them meaningless. And they have such limited economic opportunity as to make poverty inevitable. They also have no opportunity within the present system to obtain those rights or better their lives. They have no opportunity to express truth, extract justice from the occupation authorities, or experience peace.

As one of the two superpowers, the United States, and consequently the American people, are expected to play a "super-role" in the cause of peace. It is quite mandatory from the text of the U.S. Constitution that the American role is that of peace. While the Palestinians understand very well the traditional American relationship with Israel, we expect the same relationship—with equal concern, and equal commitment, and perhaps equal spending—with the Palestinians.

Evenhandedness, is a basic requirement for an effective American role in the journey to peace.

The denial of basic human rights is the antithesis of peace. The denial of basic human rights—be they moral, civil, legal, social, or economic—leads directly to struggle. The urgency of this theme is raised in many parts of the world. It has come to the forefront of Christian thought and action in Latin America, which has made a major contribution to the development of Liberation Theology. And, be they in Palestine or anywhere else in the world, the oppressed are struggling for one thing: peace—only peace.

WE NEED A CHANGE OF ATTITUDE

Peace is usually made between contestants or enemies—not between friends. Friendship is an expression of existing peace, because friendship is made of mutual confidence, equality, and love between partners. In a crisis situation, where there are opponents, both parties—the powerful and the powerless, the victor and the victim—need to change their attitudes. Otis Skilling in his musical, *Love*, sings out loudly that love can change attitudes, love can work miracles. In our case, we can surely and correctly substitute the word peace for love.

Father Elias Chacour, a Melkite Palestinian Israeli priest, whose village was wiped off the map with the creation of Israel, conveys the necessity of a change of attitude. He chose the title *Blood Brothers* for his book which focuses on the Israelis and the Palestinians as brothers in suffering and as brothers coexisting in the Holy Land. He divorced himself from partisanship

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and accepted the two parties to the conflict as brothers.

"Am I my brother's keeper?" was Cain's question to God. Yes, of course you are! This is the required attitude change. We are our brother's keepers. It is a divine, natural human responsibility to be keepers of our Israeli, Palestinian, South African, Nicaraguan, Salvadoran, black, brown, yellow, red, and white brothers. We are all responsible for one another.

Many of our Israeli brothers and sisters have expressed concern that the intifada is not being undertaken in the spirit of peace. Nothing could be further from the truth. The very word "intifada" is a word of peace, not war. It is a word that Christians used on the third day, on the Resurrection Day of our Lord. There was a new "uprisen" life, a life full of hope, a positive life, a life looking toward a better situation than the situation before. The intifada has assumed the same meanings politically, sociologically, and spiritually for the Palestinian people.

After 20 years in the West Bank and the Gaza Strip, the Palestinian people said spontaneously and in a peaceful way, without the use of arms: "No! to the occupation. Yes! to peace with the Israelis. Yes! to coexistence as equals under God. Yes! to a Palestinian State, near its neighbor, the State of Israel—but on equal footing without discrimination." After 20 years of the world lending a deaf ear to Palestinian outcries, it was a spontaneous expression.

After 20 years, the Palestinian people spontaneously "upraised" themselves. They got up out of the tomb, as did Jesus during the Resurrection, so the intifada is a

spiritual movement. It is a political movement certainly, but it is a movement for freedom, equality, and peace—a peace with which you do not negotiate. It is given to you by God as one of his children, equally to Jews and Palestinians—both are God's children. The intifada is trying to convey this message. The "children of the stones" contrast with the Israeli army's heavy military and army barriers to give this message.

At the Gaza Hospital last Easter we met a 16-year-old boy who was shot in the abdomen with a rubber bullet. His condition was rather serious. He was operated on and we met him in the recovery ward afterward. The moment he saw me and the other visitors, he made the sign of peace—not the sign of war. I asked him what this sign meant. He said, "It means peace and victory for freedom and equality." The Lutheran Bishop, who accompanied me, asked him what he would do when he had recovered from this operation. He said, "I shall continue to be a young soldier for peace."

The intifada is now two years old. And what you have seen on television and other media is true, but incomplete. The media is not reaching all parts of the West Bank and Gaza and is not conveying exactly what is happening.

The Israeli army is flexing a very strong iron fist to quiet these children who are saying, "No! to occupation and Yes! to peace." According to most recent statistics, in the two years of the intifada, at least 700 Palestinians have been killed, and thousands injured by bullets, beatings, and tear gas. Many women have had spontaneous abortions after being tear-gassed. Collective punishment,

detention without trial, and expulsions are still practiced.

In private hospitals, I know that most of the beds for the last year have been occupied by casualties rather than by patients. During May 1989, 515 casualties were admitted to one hospital alone, Al-Ahli Hospital in Gaza, requiring surgery.

The intifada has peacefully forced itself on the agenda of decisionmakers. It created a mood for peace initiatives. The PLO offered an initiative. Then Israel offered its own initiative. Egyptian President Husni Mubarak offered 10 points of clarification to enhance dialogue. Now the U.S. State Department has offered its own five-point brief. Let us hope the process will continue toward peace.

Not long ago in Nablus a woman was in a hospital. She had just delivered her sixth baby. Mrs. Patti Browning, the wife of the presiding Episcopal Bishop of the United States, and I were visiting. The woman's refugee camp, Balata, was being fired upon by Israeli soldiers, and from the hospital, we could hear the noise of the bullets and the tear-gas canisters. Mrs. Browning asked her what she would name the boy, and the woman said, "Peace."

That demonstrates the object of the whole exercise: peace. And as we approach another season of Advent and Christmas, we cry, preach, sing, and pray for one thing: peace—only peace. ♦

The Rt. Rev. Samir Kafity is bishop of the Episcopal Church in Jerusalem and the Middle East.

AN OPEN LETTER
TO ALL PEACE LOVING PEOPLE AROUND THE WORLD

Dear friends,

You must be hearing a lot about us these days, but not from us, for we were under the sad illusion that our screams were about to shake the foundations of injustice in our land and that the innocent blood of our young was bound to kindle the dying conscience of the world and stirring it into recognizing our inalienable rights.

Dear friends,

While Israel is brutally muting our protests, silencing our voices, murdering our young and covering its war crimes by cutting us off from the rest of the world, it is still being heavily supported by those claiming to carry the banner of human rights. Instead of being reprimanded and punished for its violations and indifference to the principles of justice and human rights it is being allowed to play havoc in our midst and to get away with its blatant disregard of all international norms and conventions. Much worse, any step taken by it to distract world opinion to enable it to enforce new realities on the ground disregarding the pain and grievances of others is being encouraged and promoted with great enthusiasm by some! Such a course is spelling disaster to our people and certainly to the rest of the world, including Israel.

Let us, therefore, clarify to you what is taking place in the Palestinian arena so that you would become fully aware of the nuances and intricacies of our problem thus enabling you to act with us as a force for peace and justice.

THE PALESTINIAN PEACE INITIATIVE

After forty years of dispersion and deprivation of all their human and national rights as a result of the establishment of the state of Israel on Palestinian land, the Palestinians have embarked on a peace journey to secure their future, to spare their children further suffering and to ward off the threat of a global confrontation which would spare no one in this diminished world of ours.

The Palestinian initiative was based on accommodating itself to political realities. The immorality and illegality of the state of Israel established as a Jewish state on lands from which Palestinians of two other faiths were forcibly evicted or not allowed to come back to, became a lesser evil than the continued strife and the suffering and the terrible threat of a world war. Palestinians, in an unprecedented move, announced that they were ready to accommodate the reality of Israel in accordance with UN resolutions, foremost amongst which are resolutions affirming Palestinian rights or return, of self determination and the establishment of an independent Palestinian state on their national soil.

It would be useful for our friends to understand that such affirmations are not pure rhetoric but are based on solid guidelines and internationally recognized principles.

THE RIGHT OF RETURN

In 1947, when the resolution of partition was passed designating 42% of the

land to the Palestinian State and 56% to the Jewish State, the rest to be internationalized, the Arabs held ownership over 92% of the land, while Jewish groups, most of whom came in as new immigrants and very often illegally, owned a mere 8% of the land. Besides objecting to the principle of having their own country partitioned against their will, the Palestinians felt cheated about the distribution of the land. They, therefore rejected the scheme and as a result, war broke out and the heavily equipped Jewish terror groups and underground organizations declared the Jewish State causing about a million Palestinians to become refugees. The larger number of Palestinians were forcibly evicted or terrorized into fleeing away from the dangerous situation in the hope that they would return home once the hostilities ended. Once this happened, the Palestinians were never allowed to return to their homes and property despite the endless flow of UN resolutions to that effect. Ironically the same body which sanctioned the establishment of the Israeli state and later gave it legitimacy was to be completely disregarded by the Israelis for four decades on every single issue. Not only did the new Jewish state refuse the return of the refugees, but it immediately and systematically destroyed over 400 Palestinian villages and embarked on a policy of disenfranchising those Palestinians who were able to remain in their homeland.

Thus, any kind of settlement that does not take into consideration the right of the Palestinians to return will be unrealistic and incomprehensive.

SELF DETERMINATION

One of the most uncontested accomplishments in modern political history is the affirmation of the rights of peoples to self determination and freedom. This principle implies de facto that a people is absolutely free in electing, choosing or designating its representatives, spokespersons or leaders unhindered by any outside interference. This principle also implies the right of a people to decide on its political future, its form of government, its alliances and on its internal and external affairs. The Palestinians have, through a multitude of means, proclaimed the PLO to be their legitimate and sole representative, it being the only body which encompasses all streams of Palestinian thought and political trends and affiliations. Being dispersed and under military occupation they were obliged to express their national will through several channels without deviating from their revered principles of democracy and freedom of expression.

Both, in their places of exile and in the occupied territories, their democratic national institutions have loudly and clearly made themselves heard. In the daily happenings in the field Palestinian blood is being spilt, thousands are being incarcerated, and a whole population is willingly subjecting itself to unspeakable horrors in order to confirm this fact.

We are very aware that all attempts to discredit the PLO by calling it names and distorting its actions and motivations, stem from the fact that this organization represents all Palestinians everywhere. To recognize it as such, the Israelis would be recognizing Palestinian rights in Palestine. It is as if by their intransigence and refusal to deal with the truth, the Israelis can change historical facts or mask the truth forever. But we know and the Israelis know that the PLO is a liberation movement following the strictest moral and human principles in pursuit of its goals of freedom

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and independence not merely for its people but for the other oppressed people of the world. It is not the first time in history that those in power have utilized all their resources to mask the truth and to distort historical facts.

THE PALESTINIAN STATE

The culmination of Palestinian dreams and aspirations is the establishment of a free democratic, sovereign state on Palestinian soil and not on Jordanian or any other territory. This state would give vent to the expression of Palestinian identity and all forms of Palestinian culture, while participating to its fullest capacity with the forces of peace and development in the world to help recreate a better universe for all of humanity. The boundaries of such a state would be negotiated in an international peace conference and only after its establishment would it embark on alliances, federations or confederations. The capital of the Palestinian State would Jerusalem.

WHY WE ARE AGAINST THE SHAMIR PLAN

In the light of these brief guidelines we would like to relay to you our deep concern over the efforts undertaken by the Israeli and American governments to undermine our peace initiatives and to distract world attention from the heart of the struggle where there are daily casualties and where our life is being transformed to an inferno of oppression and injustice. While thousands of our people are in prisons, thousands are deprived of their universities and every single Palestinian is subjugated to harassment intimidation and dispossession, the latest being the raid on the town of Beit Sahur, the Israeli government puts forward its so called peace initiative which is based on elections in the occupied territories. The American government endorses this plan with a great sigh of relief because in a typical self congratulatory state of elation, it assumes that the pressure is lifted from its ally and spoilt child!

How can any one take such an initiative seriously? By what miracle, pray, did Israel become concerned over our democratic affairs when our gentlest protests can be used as charges against us and the innocent chants of our children demanding their freedom are met with lethal bullets! When our homes are demolished before we are sentenced, when our villages and towns are raided, ransacked and robbed, and when our youth languish in the abyss of Israeli jails or detention centers without trail deprived of their basic human rights and minimal requirements according to international law, when raising our national symbols is punished by imprisonment or expulsion and when dreaming of freedom constitutes a crime in this state of terror!

Dear friends, who do you think is more likely to be concerned about democracy for the Palestinians, our people who are fighting with their lives to attain freedom or the Israelis who are depriving us of our lives to rob us of our freedom and dispossess us still further?

It therefore becomes very clear that Israel's election plan is merely an attempt to exclude the three million Palestinians living in exile from participating in their destiny in the hope that their exclusion would imply forgoing all their national and legal rights.

THE INTERNATIONAL PEACE CONFERENCE

Finally, and in the same peaceful vein, the Palestinians have expressed

their conviction that the best guarantee to attain a just peace in Palestine and in the whole region is through an international peace conference with full authority under the auspices of the UN and with the full participation of the permanent members of the Security Council and all parties to the conflict including the PLO on equal footing.

We pray and hope that, as friends and a group committed to the cause of peace and justice everywhere, you would rally to our support in our demands and try within the means available to you to foil all attempts at deviating the course of action from its correct path so that, instead of pulling in all directions our efforts will be harnessed towards one goal and thus insure a successful outcome and a just and peaceful future for all.

PALESTINIAN WOMEN'S ORGANIZATIONS
JERUSALEM
October 12, 1989

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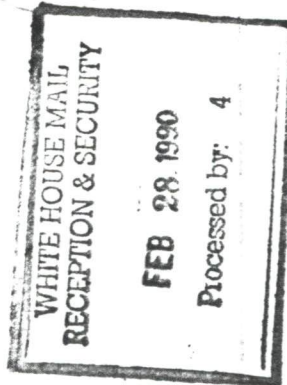
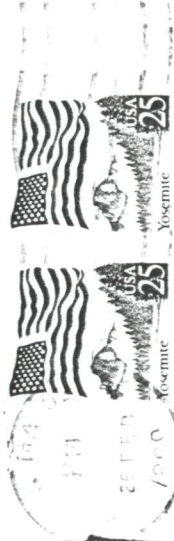
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Episcopal Church Women

Marjorie A. Burke
120 Simonds Road
Lexington, MA 02173



President George Bush
The White House
1600 Pennsylvania Avenue
Washington, DC 20006

