

Withdrawal/Redaction Sheet

Clinton Library

DOCUMENT NO. AND TYPE	SUBJECT/TITLE	DATE	RESTRICTION
001. fax	Phone/Fax No. (Partial) (1 page)	10/25/1994	P6/b(6)

COLLECTION:

Clinton Presidential Records
First Lady's Office
Speechwriting
OA/Box Number: 8170

FOLDER TITLE:

HRC [Hillary Rodham Clinton]/Israel '94 10/27/94

2012-1004-S

ms534

RESTRICTION CODES

Presidential Records Act - [44 U.S.C. 2204(a)]

Freedom of Information Act - [5 U.S.C. 552(b)]

P1 National Security Classified Information [(a)(1) of the PRA]
P2 Relating to the appointment to Federal office [(a)(2) of the PRA]
P3 Release would violate a Federal statute [(a)(3) of the PRA]
P4 Release would disclose trade secrets or confidential commercial or financial information [(a)(4) of the PRA]
P5 Release would disclose confidential advice between the President and his advisors, or between such advisors [(a)(5) of the PRA]
P6 Release would constitute a clearly unwarranted invasion of personal privacy [(a)(6) of the PRA]

C. Closed in accordance with restrictions contained in donor's deed of gift.

PRM. Personal record misfile defined in accordance with 44 U.S.C. 2201(3).

RR. Document will be reviewed upon request.

b(1) National security classified information [(b)(1) of the FOIA]
b(2) Release would disclose internal personnel rules and practices of an agency [(b)(2) of the FOIA]
b(3) Release would violate a Federal statute [(b)(3) of the FOIA]
b(4) Release would disclose trade secrets or confidential or financial information [(b)(4) of the FOIA]
b(6) Release would constitute a clearly unwarranted invasion of personal privacy [(b)(6) of the FOIA]
b(7) Release would disclose information compiled for law enforcement purposes [(b)(7) of the FOIA]
b(8) Release would disclose information concerning the regulation of financial institutions [(b)(8) of the FOIA]
b(9) Release would disclose geological or geophysical information concerning wells [(b)(9) of the FOIA]

FIRST LADY HILLARY RODHAM CLINTON
LUNCHEON TOAST
TEL AVIV, ISRAEL
OCTOBER 27, 1994

It is a deep honor and privilege to be here with you at such an important moment in the history of Israel, of the Middle East, and of the world.

Eleanor Roosevelt once said: "It isn't enough to talk about peace. One must believe in it. And it isn't enough to believe in it. One must work at it."

The signing of a peace accord between Israel and Jordan demonstrates once again that men and women armed with goodwill have an extraordinary capacity to transcend history in the name of progress.

From the United States, I bring congratulations for your work in bringing about this day . . . I bring admiration for the courage and perseverance required to reach this moment . . . and I bring encouragement to all the peoples of the Middle East as you work together to keep the peace, even in the face of those who seek to undermine it.

To my American friends who traveled here with the President, let me say that you are owed much for your contributions to the peace process. To my Israeli friends, let me say that you are a source of inspiration around the world for the hope and optimism you carried with you, even when solutions seemed out of reach.

Thank you all for making this day possible and for showing us all that peace is not an elusive, illusory goal if we work hard enough to find it.

###

FIRST LADY HILLARY RODHAM CLINTON
LUNCHEON RECEPTION FOR AMERICANS IN ISRAEL
OCTOBER 27, 1994

TALKING POINTS

There are many heroes and heroines -- sung and unsung -- whose courage and vision literally over decades have made this peace possible. Many have died during the conflicts in this region. Many have lost family members and loved ones. And until now, many had lost a sense of hope that peace would ever be possible between Arabs and Jews.

Still, as wonderful and gratifying as this week has been, we must not lose sight of the fact that there will be difficult times ahead. Achieving a lasting peace is always a painful process, as we know too well from our own history.

The people of the Middle East need our continued support and encouragement as they work to find a common ground. I believe Americans have made a difference in this peace process. Many of you in this room were involved. The 50,000 Americans living in Israel were involved, if not explicitly, certainly implicitly, because the United States continues to be a beacon of freedom and democracy around the world.

We must also remember that there is only one way to respond when outside forces attempt to jeopardize this peace agreement: And that is to strengthen our own resolve to make peace succeed. I hope those of you who live and work here in Tel Aviv, or elsewhere in Israel, will savor this moment. I also hope you will work as hard as you can to ensure that this peace is a lasting one.

I know it isn't always comfortable living in a region where the violence of war has been all too common, where terrorism has struck so recently and so viciously. I hope it gives you some solace, and some satisfaction, to know that this week, finally, hope triumphed over fear, and courage triumphed over cowardice.

Thank you for your efforts at achieving this peace.

###

MEMORANDUM TO LISSA MUSCATINE

From: Ruby Shamir
Date: 10/25/94
Subj: Peace and Pain

The transition to peace is not easy. It requires a lot of hard work and it often comes with pain as we have witnessed in the past few weeks. Here are some stories and parables that illustrate the idea. Most Israelis are secular (Rabin's family included). It might be more impressive to them to hear the First Lady say some words in hebrew than quote the bible in english. I have quotes and stories from both secular sources and biblical sources.

Hebrew Words

key betza'ar tilldy banim.

This means 'with agony you will give life.'

This quote comes from Genesis. After Adam and Eve ate the forbidden fruit God relegated Adam to a life of work and Eve's punishment was painful labor in childbirth. But the idea is deeper than merely painful childbirth. The actual quotation is saying that performing the miracle of the creation of life comes with tremendous pain.

The Little Prince

One of the sections of this multi- generational classic recounts the little prince's meeting with the fox. The fox wants to be tamed. "What does that mean 'tame'?" asks the little prince. The fox says "It is an act too often neglected, it means to establish ties." Throughout their relationship it becomes evident that the real one to undergo the taming (and learn a lesson too) is the little prince. Slowly and laboriously they establish a tie by taking small steps towards one another each day until a trust builds up and each eagerly awaits the other's presence everyday. Before the little prince 'tames' the fox they engage in the following exchange:

The fox gazed at the little prince, for a long time.

"Please- tame me!" he said.

"I want to very much," the little prince replied. "But I have not much time. I have friends to discover and a great many things to understand.

"One only understands the things that one tames," said the fox.

"Men have no more time to understand anything. They buy things all ready made at the shops. But there is no shop anywhere where one can buy friendship, and so men have no friends anymore. If you want a friend tame me..."

This short conversation is very telling. The friendship can be interpreted as meaning peace. It takes time and hard work and maybe even pain but the reward of friendship is great.

See enclosure for the full story (and some more quotes).

Biblical Stories

*The Jews journeyed through the desert for forty years after they're escape from Egypt before they got to Israel. The pain of the journey bore the fruit of finally reaching the land of canaan.

*The concept of the human sacrifice is prevalent in the bible. One of the first sacrifice stories is that of Abraham and his son Isaac. For the love of God-the ultimate peace to religious people- Abraham was willing to slaughter his only legitimate son. The agony of this possibility was rewarded with God's love and God's rescinding of the request.

These biblical stories focus on the concept that there is reward in pain. I believe that is because the Old Testament is a law book which focuses on justice; people are rewarded for doing good and punished for wrongdoing.

Alchemy and Transition

There is another way to approach the idea of peace through transition. It can be related to the ancient study and practice of alchemy which was all about process. There are many theories of how to turn the *prima materia* into gold. What is fascinating about the study of alchemy then, is really not the goal of it (gold) which was always the same, but the actual process which changed with every alchemist and school of thought. The practice of alchemy itself is comprised of an original substance undergoing a trial of fire and water to attempt to become gold. In its transition from a state of war to, the ultimate goal, peace there are a series of sometimes scorching transformations that the *prima materia* (society) must endure.

If this seems a little far fetched to you I understand. If you would like to see examples of it let me know.

knees. And he used the extinct volcano as a footstool. "From a mountain as high as this one," he said to himself, "I shall be able to see the whole planet at one glance, and all the people . . ."

But he saw nothing, save peaks of rock that were sharpened like needles.

"Good morning," he said courteously.

"Good morning—Good morning—Good morning," answered the echo.

"Who are you?" said the little prince.

"Who are you—Who are you—Who are you?" answered the echo.

"Be my friends. I am all alone," he said.

"I am all alone—all alone—all alone," answered the echo.

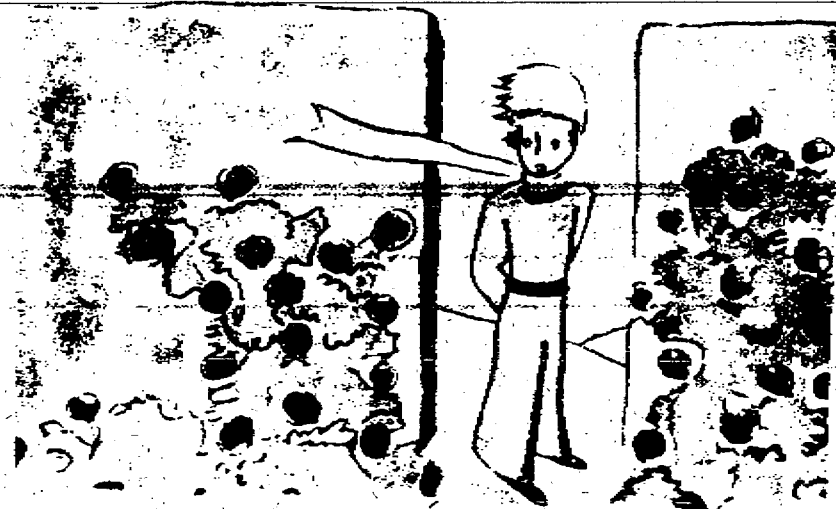
"What a queer planet!" he thought. "It is altogether dry, and altogether pointed, and altogether harsh and forbidding. And the people have no imagination. They repeat whatever one says to them . . . On my planet I had a flower; she always was the first to speak . . ."

20

But it happened that after walking for a long time through sand, and rocks, and snow, the little prince at last came upon a road. And all roads lead to the abodes of men.

"Good morning," he said.

76



He was standing before a garden, all a-bloom with roses.

"Good morning," said the roses.

The little prince gazed at them. They all looked like his flower.

"Who are you?" he demanded, thunderstruck.

"We are roses," the roses said.

And he was overcome with sadness. His flower had told him that she was the only one of her kind in all the universe. And here were five thousand of them, all alike, in one single garden!

"She would be very much annoyed," he said to himself, "if she should see that . . . She would cough most dreadfully, and she would pre-

77

tend that she was dying, to avoid being laughed at. And I should be obliged to pretend that I was nursing her back to life—for if I did not do that, to humble myself also, she would really allow herself to die . . .”

Then he went on with his reflections: “I thought that I was rich, with a flower that was unique in all the world; and all I had was a common rose. A common rose, and three volcanoes that come up to my knees—and one of them perhaps extinct forever . . . That doesn’t make me a very great prince . . .”

And he lay down in the grass and cried.

21

It was then that the fox appeared.

“Good morning,” said the fox.

“Good morning,” the little prince responded politely, although when he turned around he saw nothing.

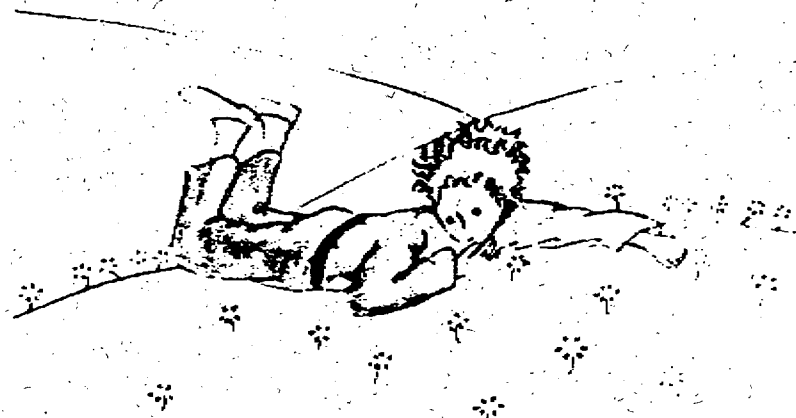
“I am right here,” the voice said, “under the apple tree.”

“Who are you?” asked the little prince, and added, “You are very pretty to look at.”

“I am a fox,” the fox said.

“Come and play with me,” proposed the little prince. “I am so unhappy.”

78



“And he lay down on the grass and cried.”

"I cannot play with you," the fox said. "I am not tamed."

"Ah! Please excuse me," said the little prince. But, after some thought, he added:

"What does that mean—'tame'?"

"You do not live here," said the fox. "What is it that you are looking for?"

"I am looking for men," said the little prince.

"What does that mean—'tame'?"

"Men," said the fox. "They have guns, and they hunt. It is very disturbing. They also raise chickens! These are their only interests. Are you looking for chickens?"

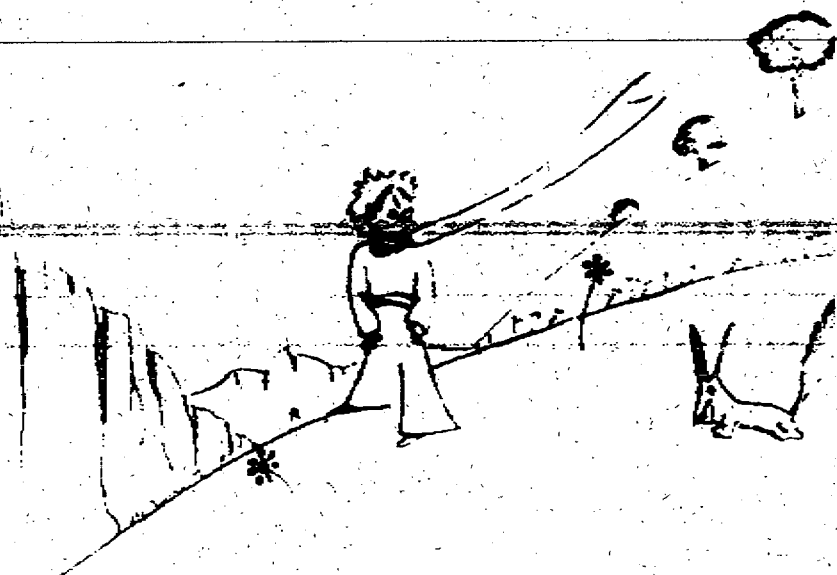
"No," said the little prince. "I am looking for friends. What does that mean—'tame'?"

"It is an act too often neglected," said the fox. "It means to establish ties."

"To establish ties?"

"Just that," said the fox. "To me, you are still nothing more than a little boy who is just like a hundred thousand other little boys. And I have no need of you. And you, on your part, have no need of me. To you, I am nothing more than a fox like a hundred thousand other foxes. But if you tame me, then we shall need each other. To me, you will be unique in all the world. To you, I shall be unique in all the world . . ."

"I am beginning to understand," said the little prince. "There is a flower . . . I think that she has tamed me . . ."



"It is possible," said the fox. "On the Earth one sees all sorts of things."

"Oh, but this is not on the Earth!" said the little prince.

The fox seemed perplexed, and very curious.

"On another planet?"

"Yes."

"Are there hunters on that planet?"

"No."

"Ah, that is interesting! Are there chickens?"

"No."



*"Men," said the fox. "They have guns,
and they hunt."*

"Nothing is perfect," sighed the fox.

But he came back to his idea.

"My life is very monotonous," he said. "I hunt chickens; men hunt me. All the chickens are just alike, and all the men are just alike. And, in consequence, I am a little bored. But if you tame me, it will be as if the sun came to shine on my life. I shall know the sound of a step that will be different from all the others. Other steps send me hurrying back underneath the ground. Yours will call me, like music, out of my burrow. And then look: you see the grain-fields down yonder? I do not eat bread. Wheat is of no use to me. The wheat fields have nothing to say to me. And that is sad. But you have hair that is the color of gold. Think how wonderful that will be when you have tamed me! The grain, which is also golden, will bring me back the thought of you. And I shall love to listen to the wind in the wheat . . ."

The fox gazed at the little prince, for a long time.

"Please—tame me!" he said.

"I want to, very much," the little prince replied. "But I have not much time. I have friends to discover, and a great many things to understand."

"One only understands the things that one tames," said the fox. "Men have no more time to understand anything. They buy things all ready made at the shops. But there is no shop anywhere where one can buy friendship, and so men have no

friends any more. If you want a friend, tame me . . ."

"What must I do, to tame you?" asked the little prince.

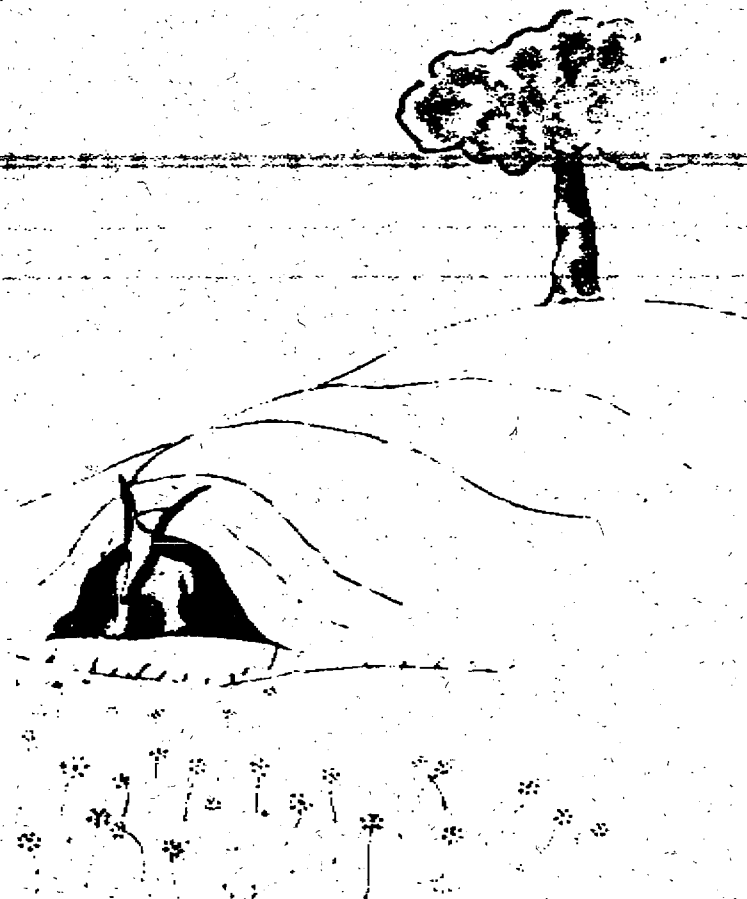
"You must be very patient," replied the fox. "First you will sit down at a little distance from me, like that in the grass. I shall look at you out of the corner of my eye, and you will say nothing. Words are the source of misunderstandings. But you will sit a little closer to me, every day . . ."

The next day the little prince came back.

"It would have been better to come back at the same hour," said the fox. "If, for example, you come at four o'clock in the afternoon, then at three o'clock I shall begin to be happy. I shall feel happier and happier as the hour advances. At four o'clock, I shall already be worrying and jumping about. I shall show you how happy I am! But if you come at just any time, I shall never know at what hour my heart is to be ready to greet you . . . One must observe the proper rites . . ."

"What is a rite?" asked the little prince.

"Those also are actions too often neglected," said the fox. "They are what make one day different from other days, one hour from other hours. There is a rite, for example, among my hunters. Every Thursday they dance with the village girls. So Thursday is a wonderful day for me! I can take a walk as far as the vineyards. But



"If you come at four o'clock in the afternoon, then by three o'clock I shall begin to be happy."

if the hunters danced at just any time, every day would be like every other day, and I should never have any vacation at all."

So the little prince tamed the fox. And when the hour of his departure drew near—

"Ah," said the fox, "I shall cry."

"It is your own fault," said the little prince. "I never wished you any sort of harm; but you wanted me to tame you . . ."

"Yes, that is so," said the fox.

"But now you are going to cry!" said the little prince.

"Yes, that is so," said the fox.

"Then it has done you no good at all!"

"It has done me good," said the fox, "because of the color of the wheat fields." And then he added:

"Go and look again at the roses. You will understand now that yours is unique in all the world. Then come back to say goodbye to me, and I will make you a present of a secret."

The little prince went away, to look again at
the rose.

[illegible]

thousand other foxes. But I have made him my friend, and now he is unique in all the world."

And the roses were very much embarrassed.

"You are beautiful, but you are empty," he went on. "One could not die for you. To be sure, ~~an ordinary passerby would think that my rose~~ looked just like you—the rose that belongs to me. But in herself alone she is more important than all the hundreds of you other roses: because it is she that I have watered; because it is she that I have put under the glass globe; because it is she that I have sheltered behind the screen; because it is for her that I have killed the caterpillars (except the two or three that we saved to become butterflies); because it is she that I have listened to, when she grumbled, or boasted, or even sometimes when she said nothing. Because she is *my* rose."

And he went back to meet the fox.

"Goodbye," he said.

"Goodbye," said the fox. "And now here is my secret, a very simple secret: It is only with the heart that one can see rightly; what is essential is invisible to the eye."

"What is essential is invisible to the eye," the little prince repeated, so that he would be sure to remember.

"It is the time you have wasted for your rose
that makes your rose so important."

"It is the time I have wasted for my rose—" said the little prince, so that he would be sure to remember.

"Men have forgotten this truth," said the fox. "But you must not forget it. You become responsible, forever, for what you have tamed. You are responsible for your rose."

"I am responsible for my rose," the little prince repeated, so that he would be sure to remember.

22

"Good morning," said the little prince.

"Good morning," said the railway switchman.

"What do you do here?" the little prince asked.

"I sort out travelers, in bundles of a thousand," said the switchman. "I send off the trains that carry them: now to the right, now to the left."

And a brilliantly lighted express train shook the switchman's cabin as it rushed by with a roar like thunder.

"They are in a great hurry," said the little prince. "What are they looking for?"

"Not even the locomotive engineer knows that," said the switchman.

And a second brilliantly lighted express thundered by, in the opposite direction.

"Are they coming back already?" demanded the little prince.

RR

"These are not the same ones," said the switchman. "It is an exchange."

"Were they not satisfied where they were?" asked the little prince.

"No one is ever satisfied where he is," said the switchman.

And they heard the roaring thunder of a third brilliantly lighted express.

"Are they pursuing the first travelers?" demanded the little prince.

"They are pursuing nothing at all," said the switchman. "They are asleep in there, or if they are not asleep they are yawning. Only the children are flattening their noses against the windowpanes."

"Only the children know what they are looking for," said the little prince. "They waste their time over a rag doll and it becomes very important to them; and if anybody takes it away from them, they cry . . ."

"They are lucky," the switchman said.

23

"Good morning," said the little prince.

"Good morning," said the merchant.

This was a merchant who sold pills that had been invented to quench thirst. You need only swallow one pill a week, and you would feel no need of anything to drink.

89

Withdrawal/Redaction Marker

Clinton Library

DOCUMENT NO. AND TYPE	SUBJECT/TITLE	DATE	RESTRICTION
001. fax	Phone/Fax No. (Partial) (1 page)	10/25/1994	P6/b(6)

COLLECTION:

Clinton Presidential Records
First Lady's Office
Speechwriting
OA/Box Number: 8170

FOLDER TITLE:

HRC [Hillary Rodham Clinton]/Israel '94 10/27/94

2012-1004-S
ms534

RESTRICTION CODES

Presidential Records Act - [44 U.S.C. 2204(a)]

- P1 National Security Classified Information [(a)(1) of the PRA]
- P2 Relating to the appointment to Federal office [(a)(2) of the PRA]
- P3 Release would violate a Federal statute [(a)(3) of the PRA]
- P4 Release would disclose trade secrets or confidential commercial or financial information [(a)(4) of the PRA]
- P5 Release would disclose confidential advice between the President and his advisors, or between such advisors [(a)(5) of the PRA]
- P6 Release would constitute a clearly unwarranted invasion of personal privacy [(a)(6) of the PRA]

C. Closed in accordance with restrictions contained in donor's deed of gift.

PRM. Personal record misfile defined in accordance with 44 U.S.C. 2201(3).

RR. Document will be reviewed upon request.

Freedom of Information Act - [5 U.S.C. 552(b)]

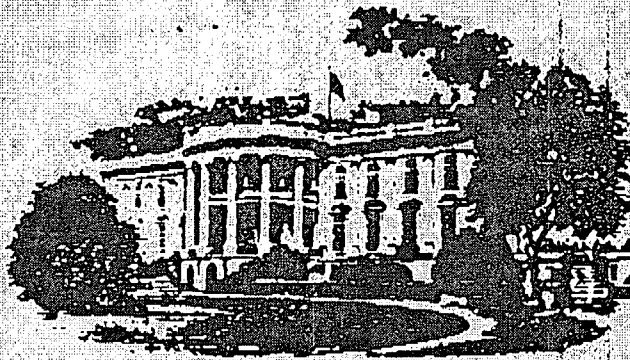
- b(1) National security classified information [(b)(1) of the FOIA]
- b(2) Release would disclose internal personnel rules and practices of an agency [(b)(2) of the FOIA]
- b(3) Release would violate a Federal statute [(b)(3) of the FOIA]
- b(4) Release would disclose trade secrets or confidential or financial information [(b)(4) of the FOIA]
- b(6) Release would constitute a clearly unwarranted invasion of personal privacy [(b)(6) of the FOIA]
- b(7) Release would disclose information compiled for law enforcement purposes [(b)(7) of the FOIA]
- b(8) Release would disclose information concerning the regulation of financial institutions [(b)(8) of the FOIA]
- b(9) Release would disclose geological or geophysical information concerning wells [(b)(9) of the FOIA]

THE WHITE HOUSE

White House Office of Communications Research
OEOB Room 197
Washington, D.C. 20500

Tel. (202) 456-7845
Fax (202) 456-2239/2539

[001]



DATE

Oct 25, 1994

TO

Lissa Muscatine

FAX

P6/b(6)

FROM

Ruby Shamir

Number of Pages to Follow:

9

NOTES:

I marked important parts of the
enclosed Little Prince. I should be at the
office a while longer. If necessary you
can call my house

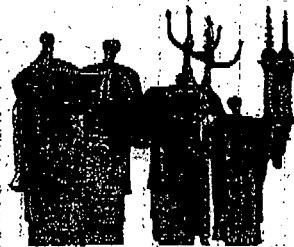
P6/b(6)

just not too late.

If you have any questions or problems with this transmission, please telephone (202) 456-7845.

A midrash: the story is told of a Rav Yitzchak. He had not been seen in shul for the longest of times. When the Rabbi asked of him, his friends told the Rabbi that Rav Yitzchak had not come to shul since the death of his wife and since the failing of his business. The friends told the Rabbi, "These are hard times for Rav Yitzchak." The Rabbi walked to the home of Rav Yitzchak. He knocked on the door. There was no answer. He pushed the closed door open and saw Rav Yitzchak sitting there on a bench, staring into a small fireplace. The Rabbi came in, spoke no words and sat next to him on the bench and also stared into the fire. After a few minutes, the Rabbi got up and went to the fire and pushed the large hot ember from the center of the fire... He then sat back down next to Rav Yitzchak. The ember began to turn from a bright orange glow to a cold black smolder. The Rabbi got up, pushed it back towards the fire and soon it glowed brightly again. With no words, the Rabbi got up and left. The next week Rav Yitzchak was in shul. He understood the message implicit in the Rabbi's actions: "Al tifros min ha tzibur - do not separate yourself from the community."

If we pull away at difficult times, if we fail to be part of our community and refuse to offer whatever we have, we too will let the fire, the ember, go out. We keep that flame alive by our involvement in study, mitzvot, synagogue life, Federation and community work. By our actions, by our deeds, do we keep kindled the fires of our faith. These are difficult times, economically, politically and it is easy to pull back, to separate ourselves. It is easy to find ourselves saying, in difficult times, "I have little or nothing to offer." The ember only glows when it is close to the center of the fire... The boy turned in his tracks and said, "Rabbi, does it ever go out?" And I said, "Not as long as you keep checking." Ash tamid tukod bo - an eternal flame burns in him. May we keep the flame alive upon the altars of our lives. And may our community be a place made warm and rich by our simple gifts.



WASHINGTON HEBREW CONGREGATION

MACOMB STREET AT MASSACHUSETTS AVE., N.W., WASHINGTON, D. C. 20016

Founded 1852

Telephone (202) 362-7100

FAX (202) 537-1091

FAX COVER SHEET

Date: 10/25

Time: _____

To: Lissa MuscatineFax Number Called: 337-0589From: Rabbi LustigNumber of Pages Sent (including cover sheet) 3Hard Copy Mailed? Yes ☐ No ☐Comments: I hope this is helpful. Please feelfree to contact me in the future ifyou ever need anything.

FOR THE JEWISH WEEK

"DOES IT EVER GO OUT?"

Rabbi M. Bruce Lustig, March 16, 1992

I remember vividly going to synagogue with my grandfather and my grandmother, my opa and my oma, on Saturday mornings. After services, there was always the luncheon. When the Rabbi would start to talk after the lunch, I would slip from between my grandfather's knees and quietly leave the social hall. I would return to the sanctuary. I would push the door open and walk up to the bima and look up and check to see if the eternal light, the Ner Tamid, was burning bright. I was reminded of those times, when just this last Friday, I was about to close the door to our darkened chapel and I saw in the shadows of the room a young boy. He stood looking up at the flame of the Ner Tamid. As he raced by, he smiled and said, "Shabbat shalom" and the words, "Just checking, Rabbi." He then stopped in his tracks, turned, faced me and asked, "Does it ever go out?"

Although the Ner Tamid, the eternal light is familiar to us, this week's torah portion deals with a second fire, the fire of the altar. This week's Parshat Tzav Leviticus 6 through 8 opens with the following verse: "God spoke to Moses, saying 'Command Aaron and his sons thus: this is the ritual of the burnt offering: the burnt offering itself shall remain where it is, burned upon the altar all night, until morning, while the fire on the altar is kept going on it.' (Leviticus 6:1-2)." Then, verse 5 reads: the request is repeated: "The fire in the altar shall be kept burning, not to go out." (Leviticus 6:5). It is interesting to note that the fire is referred to as being "on the altar" and also "in the altar." Two modern commentators, Pinchas Peli and Martin Buber, remark on the significance of this. They clearly draw a distinction between two fires mentioned in these verses. One, described as: "fire burning on the altar (al ha-mizbeach)" and the other fire described as: "the fire burning in it (tukad bo)." The phrase "in it" in the second description both scholars agree, refers to an alternative meaning which can be translated as 'in him', meaning 'the priest.' To keep a physical flame burning on the altar is only half the message. The command is to keep the fire burning inside. Tukad bo - in him - means "in each of us." We must keep the fire of Judaism alive. The remainder of the portion gives us evidence of how this was to be done in ancient times. A variety of offerings are suggested and interestingly enough, the least, the Mincha - meal offering of the poor - is called "kodish kodeshim" - holy of holies. The significance of the offering lies less in its quantitative measure than in the degree to which the donor is involved. How much of themselves they can or are willing to offer, is the measure. Thousands of years later, the formula has not changed. The equation is the same. How much of ourselves are we willing to give today? Does the ember still burn inside? What must we do to keep it aflame?

ISRAEL

*
backgnd
info

Alice Shalvi (sp?) - head of women's museum

Yael Dayan - member of Knesset } Israeli Women's Network

Thought of as only woman since Meir who could
be PM. - PEACE NOW

UNIV OF ISRAEL (Hebrew Univ)

Peace

Depends on all 3 us

Not to underestimate the diff. - always a painful
process

Pple have an extraord.

capacity to overcome historical odds
& differences

Mrs. Weitzman, Mrs. Robin
VIP Israelis / } guests

Tel Aviv Hilton

Celeb. cont. of peace process -

55 Amer. guests / POTUS + 4 Israelis

Talk. Ph. (2) Embassy -
People -

} greet Amer.
leg - Israel

6-2518
Kelly Melanne
Lisa

Approx 50k in Israel

Jews / Palestinians both invited

Amer. business people