



Max M. Kampelman Papers

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Ari Kandel	Frank E. Elster Awards for School Service
Michael Kleber	Education Committee Certificate for Creativity
	Rensselaer Award for Excellence in Mathematics/ Science
	American Association of Physics Teachers Award for Excellence in Physics
Jonathan Kranz	Education Committee Certificate for Creativity
Candice Loeffler	French Prize
	National French Honor Society
Avraham Margolis	The Bash Family Drama & Music Award
	National French Honor Society
Jan Meisler	Torah Lishma Recognition
Jennifer Meyers	Frank E. Elster Award for School Service
	Education Committee Certificate for Creativity
	Marlene Grodsky Memorial Photography Award
Sean Oser	National Spanish Honor Society
Deborah Plotkin	Barbara Abrams Cohen Memorial Art Award
Daniel Reich	Dania Epstein Prize for Hebrew
	Headmaster's Award for Overall Academic Achievement
	Rachel Fellner Memorial Award for Excellence in Judaic Studies
	Bible Award
	Rabbi Albert Dimont Memorial Rabbis Award
	Bausch & Lomb Award for Excellence in Science
	Frank E. Elster Award for School Service
	National French Honor Society
Debbie Reichmann	National French Honor Society
Nathalie Scheinbein	Barbara Abrams Cohen Memorial Art Award
Yosefi Seltzer	Education Committee Certificate for Creativity
Hillary Sprehn	Simon Hirshman Memorial Community Service Award
Michael Srulovich	The Bash Family Drama & Music Award
	National French Honor Society
Shlomit Tassa	Reb Yale Jewish History Prize
Deborah Topol	Etta Levenson Poetry Award
	Frank E. Elster Award for School Service
	National French Honor Society
	Education Committee Certificate for Creativity
Jennifer Waldman	Spanish Prize
	Frank E. Elster Award for School Service
	National Spanish Honor Society
Rachael Weiss	Latin Prize
Becky Young	Frank E. Elster Award for School Service

1989 Graduates

Odell Arad	Jan David Meisler
Michelle Wendi Bargteil	Jennifer Tamar Meyers
Alan S. Bash	Yaël Pascale Mossé
Jeremy B. Bash	Rena Munzer
Adam Seth Bashein	Erik Daniel Murdock
Itay Ben-Sira	Russell Harvey Neuman
Allison Ilana Blankstein	Sean Michael Oser
Jeremy Marc Brodie	Scott Meisel Pascucci
David Andrew Cantor	Deborah Joy Plotkin
Elana Denise Cooper	Brian Harris Rabin
Yifat Doron	Tamar Rapaport
Rachel Lise Exelbert	Daniel Salo Reich
Abbey Gayle Frank	Deborah Andrea Reichmann
Kenneth Bermi Fredman	Darren Seth Roberts
Shari Lynn Freidkin	Michal Samuel
Joshua Daniel Frey	Daniel Avram Schreiber
Steven Edward Friedman	Karen Beth Schwartz
Tammy Corey Glatz	Yosefi Moshe Seltzer
Devra Ilene Goldberg	Anat Shani
Shari Beth Goldstein	Nathalie Aviva Sheinbein
Howard Steven Green	Hillary Eden Sprehn
Jonathan Aaron Hammer	Michael Ernest Srulovich
Joanne Nancy Handwerker	Shlomit Tassa
Benjamin Marc Jacobs	Rachel Esther Teller
Arielle Dorothea Sylvette Jarmuth	Deborah Anne Topol
Ari Moshe Kandel	Jennifer Lisa Waldman
Michael Joseph Karlin	Rachael Beth Weiss
Amit Keinan	Howard Mark Weitzner
Michael Steven Kleber	Anna Sarene Yellin
Jonathan Lance Kranz	Esther Rebecca Young
Candice Tamarah Loeffler	Michal Zohar
Avraham Margolis	Tali Zohar

Program

Prelude	Alan Bash, Daniel Reich
Processional	Organist: Mr. Russell Woollen Marshals: Adam Bashein, Jeremy Brodie, Amit Keinan, Rena Munzer, Michal Samuel, Michal Zohar
Anthems	Rachel Exelbert, Avraham Margolis
Opening Prayer	Howard Green, Rachel Teller
Greetings	Rabbi Menahem Herman
Remarks	Mr. Charles E. Smith
Class History	Michelle Bargteil, Allison Blankstein, David Cantor, Abbey Frank, Tammy Glatz, Shari Goldstein, Jon Hammer, Benjamin Jacobs, Ari Kandel, Michael Karlin, Michael Kleber, Jan Meisler, Jennifer Meyers, Russell Neuman, Sean Oser, Scott Pascucci, Deborah Plotkin, Deborah Reichmann, Nathalie Sheinbein, Danny Schreiber, Yosefi Seltzer, Michael Srulevich, Rachael Weiss
Introduction	Daniel Reich
Address	The Honorable Max M. Kampelman Counselor of the Department of State Ambassador and Head of the U.S. Delegation to the Negotiations on Nuclear and Arms Space
Tribute to School and Teachers	Alan Bash, Jeremy Bash, Elana Cooper, Kenneth Fredman, Shari Freidkin, Devra Goldberg, Joanne Handwerker, Candice Loeffler, Erik Murdock, Brian Rabin, Darren Roberts, Hillary Sprehn, Jennifer Waldman, Howard Weitzner, Becky Young

Speaking for the Class	Karen Schwartz, Deborah Topol
Prayer for Our School	Jonathan Kranz, Itay Ben-Sira
Gift to the School	Joshua Frey, Steven Friedman, Yael Mosse
Acknowledgement	Mr. Howard Wilchins
Presentation of Diplomas	Mrs. Ruth H. Binn Rabbi Menahem Herman Mrs. R. Geraldine Nussbaum
Awards	Mrs. Ruth H. Binn
Afterword	Dr. Shulamith R. Elster
Closing Prayer	Arielle Jarmuth, Anna Yellin

Recessional
Reception

Class of 1989 Awards

Alan Bash Jeremy Bash	Frank E. Elster Award for School Service Senior Athletic Award Simon Hirshman History and Government Award Frank E. Elster Awards for School Service PTA Spirit Award
Elana Cooper Rachel Exelbert Abbey Frank Joshua Frey Devra Goldberg	National French Honor Society Frank E. Elster Award for School Service Frank E. Elster Award for School Service National Spanish Honor Society Dania Epstein Prize for Hebrew English Prize Norman & Luba Levin Mathematics Award Spanish Prize National Spanish Honor Society Kassoff-Nussbaum Keter Shem Tov Award Frank E. Elster Awards for School Service National Spanish Honor Society PTA Spirit Award
Benjamin Jacobs	

REMARKS BY
MAX M. KAMPELMAN
TO
CHARLES E. SMITH JEWISH DAY SCHOOL
GRADUATING CLASS

Washington, D.C.

January 29, 1989

Thank you for inviting me to join you this afternoon, on this important day for you and your families. I am pleased, because I feel close to some of your families. I am privileged, because this is a day you will remember for the rest of your lives. And, I am honored to be part of a program at a school that bears the name of our community's most revered leader, my dear friend, Charles E. Smith, with whom I am proud to share this dais today.

You have completed a rigorous course of study, one which has emphasized the place of religious and spiritual values in personal and communal life. It is, therefore, appropriate for me to note the Jewish teaching that study and deeds must work together for each to reach their full potential within us.

They are like individual blades of a pair of scissors. By being in contact and in harmony with one another they can cut through many processes; separately, they cannot.

Each generation faces its own unique challenges. Mine did. Yours will. But through the ages they appear to have one common characteristic. Men and women seem capable of mobilizing their talents to unravel the mysteries of their physical environment. We have learned to fly through space like birds and move in deep waters like fish. But how to live and love on this small planet as brothers and sisters still eludes us. In every age, that has been the essence of the challenge. The immense challenge to your generation -- and my generation has made a good beginning -- is to find the basis for lasting peace among the people of the world so that they might live in dignity. In this nuclear age, the significance of that goal is overwhelming.

This is a particular challenge to those of us who cherish our Jewish heritage and values. The ancient tribes of Israel made their profound contribution to civilization when they proclaimed that there was only one God. This was at a time when the prevailing view of their neighbors was that there were many gods. If there is only one God then we are all of us His children and thus brothers and sisters to one another. The

"Sh'ma Yisroel", the holiest and most repeated of Jewish prayers ("Hear, O Israel, the Lord our God, the Lord is One"), symbolizes the essence of that message of human brotherhood.

In recent years, I have on occasion been called upon to serve our government. This frequently required me to be overseas during important Jewish holidays. I have, therefore, been at services in London, Geneva, Madrid, Copenhagen, Vienna, Amsterdam, Moscow, Leningrad, Kiev, Bucharest, Belgrade, Johannesburg, and Salisbury. In all of those places and whatever the native language spoken, the constant was the familiar ring and message of the Sh'ma, the Fatherhood of God and the Brotherhood of Man.

The Talmud asks: "Why did God create only one Man." In order that all men would have the same ancestor and no man could claim superiority over another, was the response. Thus, the Talmudic use of Rabbi Ben Azzai's assertion that the most important verse in the whole Bible is the one from the Book of Genesis stating that Man was created in the divine image. The sages pointed out that among the first questions in the Talmud is "When may morning prayers be recited?" After midnight? Before dawn? After dawn? The answer the Rabbis gave is that one recites the morning prayers when there is enough light for a man to recognize his brother. A further rabbinic story

refers to the Jewish Passover tale of the Egyptian armies drowning in the Red Sea. The angels in heaven began to sing the praises of the Lord. And the Lord rebuked them by saying, "My children are drowning and you would sing?"

Here, in this doctrine of human brotherhood, we have the essence of our universal religious creed, the spiritual basis of our evolving civilization. Here, too, are the moral roots of political democracy, human rights, human dignity, the American dream. It is clearly no historic accident that we find an extraordinary degree of convergence between Jewish and American values.

Jews have had a unique romance with America. The frontier spirit, the open competition, the hostility to monopoly of power -- all these meant the Jew had a chance. In the United States today, more than 40% of all the Jews in the world live comfortably in two compatible cultures. This era in America may well be the golden age of Jewish history and culture. Some of the greatest Jewish libraries in the world are here. The community is vibrant, with an intellectual and spiritual ingredient of significance. The American period for Jewry is at least as grand, if not more so, than any other period in Jewish history.

This brings us back to the challenges we face today and tomorrow. The pace of change in the world today is so rapid that any statement we make about tomorrow is likely to be obsolete even today. The pace of change in my own lifetime is beyond calculation, probably greater than has taken place in all of mankind's previous history combined. And newer scientific and technological developments on the horizon will probably make all similar discoveries, from the discovery of fire through the industrial and commercial revolutions, dwarf by comparison. During my lifetime, medical knowledge available to physicians has increased more than ten-fold. More than 80% of all scientists who ever lived are alive today. The average life span is now nearly twice as great as it was when my grandparents were born. The average world standard of living has, by one estimate, quadrupled in the past century. Advanced computers, new materials, new bio-technological processes are altering every phase of our lives, deaths, even reproduction. These developments are stretching our minds and our grasp of reality to the outermost dimensions of our capacity to understand them. Moreover, as we look ahead, we must agree that we have only the minutest glimpse of what our universe really is, for as Henry Adams said, "Our science is a drop, our ignorance a sea."

These changes in science and technology are producing fundamental changes in our material lives and in our social and political relationships. It is not just that necessity is the mother of invention. It is that invention is the mother of necessity. Global technological and economic changes have made interdependence a reality.

Alongside these developments, there is a global trend toward democracy which holds the promise of great forward movement toward freedom and human rights. Almost unnoticed, the numbers of people and the numbers of nations now freely electing their governments or vitally moving in that direction are greater than ever in the history of the human race. While democracy is still under severe attack throughout Latin America, more than 90% of its people today live in democracies or countries well on their way to it. When permitted, and sometimes even when not, people are choosing freedom.

This trend is prompted not only by an abstract love of justice -- although this is undoubtedly present -- but by the growing realization that democracy works best. Government and societies everywhere are discovering that keeping up with change requires openness to information, new ideas, and the freedom which enables ingenuity to germinate and flourish. State-controlled centralized planning cannot keep up with the

pace of change. Even in China and the Soviet Union, there is growing recognition of the relationship between freedom and economic dynamism, a realization that a closed, tightly-controlled society cannot compete in a world experiencing an information explosion that knows no national boundaries.

We are already on the verge of the day when no society will be able to isolate itself or its people from new ideas and new information anymore than one can escape the winds whose currents effect us all. National boundaries can keep out vaccines, but those boundaries cannot keep out germs or ideas. One essential geo-political consequence of that new reality is that there can be no true security for any one country unless there is security for all. Unilateral security will not come from either withdrawing from the world or attempting national impregnability. Instead, we must learn to accept in each of our countries a mutual responsibility for the peoples in all other countries. There can be no real security for the people of Iran, unless there is security for the people of Iraq. There can be no security for the people of Jordan or Lebanon unless there is security for the people of Israel and vice versa.

The lessons for the United States and the Soviet Union -- the most important security relationship in the present era -- are evident. We cannot escape from one another. We are bound together in an equation that makes the security of each of us dependent on that of the other. We must learn to live together. Our two countries must come to appreciate that just as the two sides of the human brain, the right and the left, adjust their individual roles within the body to make a coordinated and functioning whole, so must hemispheres of the body-politic, north and south, east and west, right and left, learn to harmonize their contributions to a whole that is healthy and constructive in the search for lasting peace with liberty.

It is my profound hope that through the process of internal transformation that is demanded by new technologies, the time is at hand when Soviet authorities comprehend that repressive societies in our day cannot achieve inner stability or true security. I hope that leadership truly realizes that its historic requirement to achieve Communism through violence is an abomination in this nuclear age; and that their security as well as ours depends on a willingness to be governed by rules of responsible international behavior.

We can hope, but we cannot yet trust.

Our ability to influence Soviet internal developments is likely to be limited, but we are not totally without influence. The Soviet Union and its people in many ways measure themselves by Western standards. The United States is the Soviet Union's principal rival, but we are also its standard for comparison. Language used by us to characterize our values, such as "human rights" and "democracy" are adopted by the Soviets, because they satisfy the deepest aspirations of the Soviet peoples as well. The words "glasnost" and "perestroika" are being repeated so extensively in the Soviet Union that they may well take on a meaning and dynamism of their own which could become difficult to reverse.

When I began negotiating with the Soviet Union in 1980, under President Carter, human rights was beginning to be injected as a major item on our country's international agenda. We prevailed in that negotiation, but the Soviet Union stubbornly insisted that the discussion of the subject was an improper interference in their internal affairs. When President Reagan asked me in 1985 to return to government service as head of our nuclear arms reduction negotiating team, an extraordinary change became apparent. Under the leadership of the President and the careful guidance of Secretary of State George Shultz, the United States enlarged upon what President Carter initiated and incorporated the concept of human rights

as a necessary and ever-present ingredient in the totality of our relations with the Soviet Union. Recent events in Moscow are a dramatic and effective illustration of this commitment.

Yes, we are prepared to reduce arms; and we want to normalize and stabilize our relations with the Soviet Union. But, we insist, the pursuit of arms reductions must be accompanied by attention to the serious problems that cause nations to take up arms. Arms are the symptoms of a disease. Let's treat the disease: Regional aggression and conflicts, bilateral tensions, and, of course, human rights violations. The latter, we explained, are at the root of much of our hostility toward the Soviet system, and undermine the very essence of trust and confidence between nations.

In his 1975 Nobel Prize speech that he was not permitted to present in person, Dr. Andrei Sakharov, said:

I am convinced that international trust, mutual understanding, disarmament, and international security are inconceivable without an open society with freedom of information, freedom of conscience, the right to publish, and the right to travel and choose the country in which one wishes to live."

The United States negotiates with the Soviet Union in that context. We have faith in these principles as we intensify our

efforts, through our negotiations, to find a basis for understanding, stability, and peace with dignity. To negotiate is risky. It is, in the words of Hubert Humphrey, something like crossing a river while walking on slippery rocks. The possibility of disaster is on every side, but it is the only way to get across. The object of our diplomacy and the supreme achievement of statesmanship is, patiently, through negotiation, to pursue the peace we seek, always recognizing the threat to that peace and always protecting with fully adequate military strength our vital national interests and values.

Abraham Lincoln in his day said that "America is the last great hope of mankind." It still is. Our political values have helped us build the most dynamic and open society in recorded history, a source of inspiration to most of the world. It is a promise of a better tomorrow for the hundreds of millions of people who have never known the gifts of human freedom. The future lies with liberty, human dignity, and democracy. To preserve and expand these values is our special responsibility. You in this graduating class cannot escape that burden. I urge you to look upon it as an exciting opportunity.

Thank you.



Charles E. Smith Jewish Day School
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Rockville, MD 20852
(301) 881-1400

DR. SHULAMITH R. ELSTER
Headmaster

February 3, 1989

Ambassador Max Kampelman
3154 Highland Place, N. W.
Washington, D. C. 20008

Dear Ambassador Kampelman,

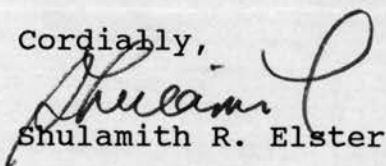
On behalf of the Charles E. Smith Jew day school community, I want to thank you for your splendid charge to the Class of 1989. We share the hope that these fine young men and women will work diligently to ensure a bright future for the Jewish people and they will do so with energy and dedication to tradition values.

Your message was an important one and many of our faculty members and parents commented on the appropriateness of your words for the occasion and for our students in particular.

We - at the School - consider you now a special friend of CES/JDS and look forward to sharing other occasions in the life of the school with you.

Best personal regards.

Cordially,


Shulamith R. Elster

Enclosure

P.S. I thought you might enjoy the enclosed picture taken at graduation.



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TELEPHONE (301) 881-1400

Dr. Shulamith R. Elster
Headmaster

R. Geraldine Nussbaum
Principal, Lower School

Rabbi Menahem Herman
Principal, Upper School

Ruth H. Binn
Assistant Principal, Upper School

Marshall R. Green
Director of Administrative Services

Howard Wilchins
President

Livia Bardin
Julius S. Levine
Joseph L. Mendelson
Bernard S. White
Presidents Emeriti

Charles E. Smith
Chairman, Council of Advisors
Paul S. Berger
Chairman Emeritus

Stanley Brown
Annette Forseter
Janis Goldman
Caryl L. Hollber
Vice Presidents

Sam Morgenstein
Treasurer

Michael Levy
Recording Secretary

010
December 5, 1988

Ambassador Max M. Kampelman
Counselor
US Department of State
C-Room 7250
Washington, D.C. 20520

Dear Ambassador Kampelman:

On behalf of the Class of 1989 and the Faculty and the Administration of the Charles E. Smith Jewish Day School, I am writing this letter to ask that you speak at the commencement exercises of our seniors on Sunday afternoon, January 29, 1989. This event will be held at Adas Israel Congregation, Connecticut Avenue and Porter Streets, NW., at 2:00PM.

In addition, we would appreciate your participation in the processional, attired in academic robes which we shall be happy to provide for you. Please let me know your college degree and major so that we are able to order correctly.

I hope your schedule permits your acceptance of this engagement. I look forward to hearing from you.

Sincerely,

Ruth H. Binn

Ruth H. Binn
Assistant Principal

per Walter Reuch

60 groves

speaks 15 minutes only

Dan Reuch

656-6179

1/29/88

5'10"
160#
7 1/2"

(F)

WALTER REICH, M. D.
200 PRIMROSE STREET
CHEVY CHASE, MARYLAND 20815
—
TELEPHONE (301) 656-6179

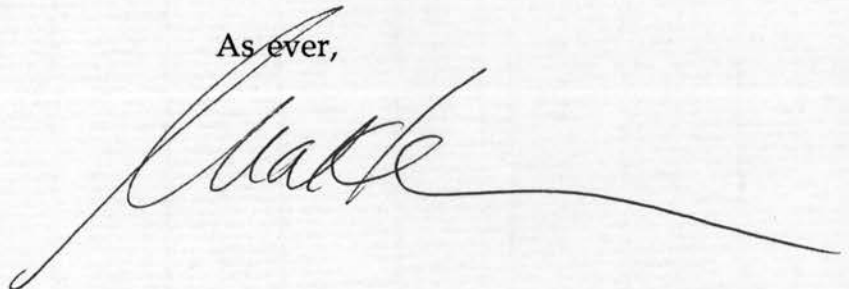
January 29, 1989

Dear Max:

Your address to the JDS graduating class made a special day even more special—for the parents, for the teachers, and, most of all, for the students. Danny ran over to me after the ceremony and said, with excitement, and before saying anything else, "Wasn't Max Kampelman's talk terrific?" Others told me—and him—the same. We're all grateful, and the kids will remember the seriousness and warmth with which you launched their adulthoods for many years to come.

For all that, many, many thanks.

As ever,

A handwritten signature in cursive script, appearing to read "Walter Reich", followed by a long horizontal flourish line extending to the right.