



## Max M. Kampelman Papers

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# Jewish Community **Center**



# Scene

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**Activities at the Jewish Community Center of Greater Washington**

*Volume 23/Number 9 • May 1990 • Iyar/Sivan 5750*

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**Max M. Kampelman to Speak  
At 67th Annual Meeting**



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For your information

STUART EIZENSTAT

Hon. Max Kampelman

4/30/90

HAND DELIVER

Dear Max:

I thought you'd like to see the  
publicity for your forthcoming speech  
to our JCC Annual meeting on May 10.

I'm very appreciative of your agreeing  
to fit this into your busy schedule.

POWELL, GOLDSTEIN, FRAZER & MURPHY

1001 Pennsylvania Avenue, N.W.,

Sixth Floor.

Washington, D.C. 20004

202-347-0066

Best wishes,

Sh

(A)

May 14, 1990

Dear Max,

I cannot thank you enough for speaking at the JCC's Annual Meeting and the opening of our World Affairs Forum. I have gotten nothing but raves from your talk - evening this morning at a JCC committee meeting. Everyone still talking about the eloquence and power of your speech.

Max, you are a very special person and a true national

Treasure! Wish you many more years of fruitful activity.

Thanks again for taking the time to speak and for the obvious effort of preparing a first-class presentation.

Give my love to Maggie!

Stan Eyzene

5/10



# Jewish Community Center of Greater Washington

6125 Montrose Road • Rockville, Maryland 20852 • (301) 881-0100

(301) 881-0012 TDD

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Reville House  
Rockville, MD

Van Ness  
Washington, D.C.

Lillian E. Albert Small  
Jewish Museum of Washington  
701 Third St., N.W.  
Washington, D.C. 20001

April 25, 1990

Mr. Max Kampelman  
Fried, Frank, Harris, Shriver  
and Jacobson  
1001 Pennsylvania Avenue NW  
Washington, DC 20004

Dear Mr. Kampelman,

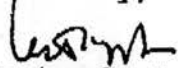
We are looking forward to your address as our Keynote speaker at the Jewish Community Center of Greater Washington's 67th Annual Meeting on Thursday, May 10 at 8pm. The meeting will be held at the Center, 6125 Montrose Road, Rockville, MD.

We anticipate that your address will begin at 8:45pm and, as already indicated, it should be approximately 20 minutes in length.

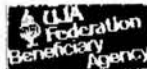
Following the meeting there will be a reception in the Center's social hall for all attendees.

I look forward to meeting you on May 10.

Sincerely,

  
Lester I. Kaplan, ACSW  
Executive Director

/cj



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JEWISH COMMUNITY CENTERS  
COORDINATING COMMISSION



# Jewish Community Center of Greater Washington

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Netzer Shalom Congregation  
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Reetz House  
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Van Ness  
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Lillian & Albert Small  
Jewish Museum of Washington  
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DATE: April 25, 1990

TO: Max Kampelman

FROM: Lester I. Kaplan

TIME: \_\_\_\_\_

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## MESSAGE:



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JEWISH COMMUNITY CENTERS  
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"WINDS OF CHANGE AND OUR RELIGIOUS ETHIC"

REMARKS BY

MAX M. KAMPELMAN

TO THE

JEWISH COMMUNITY CENTER OF GREATER WASHINGTON

67th Annual Meeting  
Washington, D.C.

May 10, 1990

Thank you, Mr. Kaplan, Ms. Stone, friends. First let me congratulate Jack Kay, Pearl Pollack, Penina Riebman, Josh Milner, [Vivian and Morton Rabineau.] Among the greatest satisfactions of one's life are the honors bestowed by our neighbors, our community.

It is a privilege for me to be a part of your Annual Meeting this evening. I am particularly pleased to have the opportunity to tell you how fortunate we in this community are to have Stu Eizenstat as the President of our Jewish Community Center. My high regard and friendship for him are deep. Indeed, I am convinced that the Jewish Community of the United States would be enriched by Stu Eizenstat's national leadership role. Nobody is better qualified.

I will discuss with you tonight the direct and dramatic relationship and the strong ties that have bound Judaism and its values to America and its values. This understanding is essential to an appreciation of the immense changes in our world taking place before our eyes, changes that challenge our sense of reality and history every day.

This unity of values and purpose goes back to the earliest days of our beginnings as a nation, when the Puritans used the Hebrew language as the language of their prayers. It is reported that Louis de Torres, a Jew and a member of Christopher Columbus' crew, was among the first to set foot on the soil of the new land. As early as September 1654, 23 Jewish refugees from Brazil landed at the Harbor of New Amsterdam determined to settle there. It is interesting to note that they were not welcome by Peter Stuyvesant, the Dutch Governor, who protested to the Dutch West Indies Company: "Giving them liberty, we cannot refuse the Lutherans and Papists". Following the decision to permit the Jews to settle, the Governor then refused their request to bear arms and join the militia guarding the colony. The Jews insisted. They prevailed.

By 1700, there were 250 Jews living in the colonies; by 1776, the figure was about 2,000. The first Jew to die in battle in America's War of Independence was Francis Salvador. Written on his gravestone in South Carolina are these appropriate words: "True to his ancient faith he gave his life for new hopes of human liberty and understanding." The number kept increasing and at the start of the Civil War, 1860, it was estimated that 150,000 Jews lived in the United States. Two million more came here between 1865 and 1915, when mass immigration virtually stopped.

Jews have had a unique romance with America. From the earliest days of our nation's founding, the ties that have bound Judaism to American democracy have been strong. Hebrew words are still a permanent part of the emblems of some of our early great universities. Beginning with John Adams, American Presidents have verbalized and acted upon the conviction that the historic land of Palestine was to be restored as a Jewish national homeland.

Our country's 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, the Jewish and the Christian, with American civilization essentially a Judaic-Christian one. This era in America may well be the golden age of Jewish history. Jewish culture has soared to impressive heights. Some of the greatest Jewish libraries in the world are here. Devotion to Judaism and to world Jewry flourishes. The community is strong and affluent, with a spiritual and intellectual ingredient of significance. History is likely to judge that the American period for Jewry is the grandest ever. And all of this has been protected by America's strength.

We Jews have contributed to that strength and to the human values that have added a special measure of uniqueness and exquisiteness and vitality to that strength. The unique characteristic of American democracy which makes us proud to be Americans is the fact that our loyalties as Americans and as Jews are harmoniously interrelated in a common faith -- a faith in justice, in human brotherhood and in human dignity.

The ancient Hebrew tribes made their historic contribution to civilization by proclaiming to their neighbors that there was only one God. The immense significance of that proclamation was in the concept that if there is only one God, then we are all of us His children and thus brothers and sisters of 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.

In recent years, my government service occasionally required me to be overseas during our important religious holidays. I have, therefore, been at synagogue services in London, Geneva, Brussels, Madrid, Copenhagen, Amsterdam, Israel, Moscow, Leningrad, Kiev, Helsinki, Budapest, Bucharest, Belgrade, Sydney, Johannesburg, and Salisbury. It is inspiring, wherever we may be as Jews, and whatever language may be spoken, to hear

the familiar ring and message of the Sh'ma, the Fatherhood of God and the Brotherhood of Man.

Thus, the Talmudic 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. And why, the sages asked, was only one Man created? So that each of us has the same ancestor and no one can claim superiority over another was the response. A further rabbinic story refers to the Haggadah tale of the Egyptian armies drowning in the Sea of Reeds. 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 religious creed, the spiritual basis of our evolving civilization. Here are the moral roots of political democracy, human rights, human dignity, the American dream.

Our Jewish scholars fully understood, however, that the striving of human beings to achieve the dignity worthy of the children of God was a continuous and difficult one. The philosophic notion of the coexistence of good and evil in the human being is found in many ancient civilizations, but it is particularly strong in the writing of our Jewish teachers. They taught that there is in each one of us an ingredient in

the heart and soul which is good and God-like; but, they continued, there is also in each one of us an ingredient which is destructive and "evil". The sages defined it as "yaitzer hatov" and "yaitzer hara". The Protestant theologian Reinhold Niebuhr called it "Children of Light and Children of Darkness". Freud and others based their understanding of Man on this insight. And this dichotomy in Man means the good and the evil are also intrinsic to the societies created by Man.

The history of civilization then becomes one of strengthening the "yaitzer hatov" within us, our children, our families, the societies we create. Human beings can be rational, creative, wise, generous; but they can be stupid, selfish, cruel and sinful. This is the real meaning of the evolutionary challenge. One might describe it as the evolutionary striving of the species homo sapiens to that of the species human being.

A cynic once observed that the devil too evolves. There have been struggles. There will continue to be struggles against the "yaitzer hara" within us and in the societies that we create. How else can we explain totalitarianism except as an expression of that destructive drive? How else can we understand the Holocaust, or the cruelty of the Stalinist system? If there is one thing that history has taught us, it

is that we ignore the dark side of Man only at our peril. We have the capacity to reach for the stars, but we do so with our feet deep in the mud of the earth.

Simply stated, our dilemma is to learn how to preserve peace and expand human liberty in a world of conflicting values, competing interests, and the awesome capability which we now have of destroying civilization as we know it. It is perhaps the supreme irony of our age that we have learned to fly through space like birds and move in deep waters like fish, but we have yet to learn how to live and love on this small planet as brothers and sisters. In every age this has been the challenge, but in this nuclear age it is more urgent than ever.

Within this context, the negotiations with the Soviets that I have been privileged to be a part of during the past ten years take on a special significance.

When I began negotiating with the Soviet Union in Madrid in 1980, under President Carter, human rights was beginning to be injected as a major item of our country's international agenda. The Soviet Union 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

negotiations, an extraordinary change soon became apparent. Under the leadership of President Reagan and 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.

The issue of human rights is today a fully agreed agenda item. It is discussed fully, frankly and frequently -- and we see results. The results are not yet entirely to our satisfaction, but are, nevertheless, highly significant.

We are today witnessing a dramatic worldwide trend toward freedom and democracy. It is prompted not only by a deep inner drive for human dignity, but also by the growing realization that democracy works best. Governments and societies everywhere are discovering that keeping up with the scientific and technological changes sweeping the world requires openness to information, new ideas, and the freedom which enables ingenuity to germinate and flourish. A closed, tightly-controlled society cannot compete in a world experiencing an information explosion that knows no national boundaries.



The nations of the world are becoming ever more interdependent. We are clearly in a time when no society can isolate itself or its people from new ideas and new information anymore than one can escape the winds whose currents affect us all. National boundaries can keep out vaccines, but those boundaries cannot keep out germs or ideas or broadcasts.

In this world of increasing interdependence, 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.

It is understandable, as we consider the dimensions of the East-West challenges and opportunities, that our minds are drawn to another major seemingly intractable problem -- the agonizing tensions between Jew and Arab in the Middle East that causes neighbors to hate and hurt and too often kill one another, thereby diminishing themselves and their hopes and dreams.

There is no way for the Middle East to escape for long the movement toward democracy and human dignity that is gripping all parts of the world. It will in time have its impact on

Syria and Libya and Iraq and Saudi Arabia as much as it has its impact on Paraguay and Poland on Chile and Czechoslovakia, on the Soviet Union and on South Africa. The American people understand that Israel is today the only democracy in the region. This accounts in no small measure for the deep friendship toward Israel felt by the vast majority of our fellow citizens. This commitment, however, is under siege as Israel is made to appear -- sometimes unwittingly and regrettably contributing to that appearance -- as unsympathetic toward the human and political aspirations of its Palestinian Arab neighbors.

It is in Israel's best interests for democracy to develop and grow in the area. Societies governed by internal free debate, open discussion and the ballot box are much more likely to seek the resolution of problems through negotiation and compromise than by war and violence. There is, therefore, great virtue in the call by the Israeli Government for free elections to select negotiators in the West Bank and Gaza. Today, it is in Israel where Arabs may freely vote. Tomorrow, the Arabs in Gaza and the West Bank may freely vote. On the day after tomorrow, who knows?

Yes, there are risks in elections just as there are risks in negotiations, but there is strength and virtue in the process as well. Israel must not permit the risk to obfuscate

the opportunity. Israel must not lose its identification with the Jewish values of universal human brotherhood, political democracy, a commitment to human dignity for all.

Our country is today the oldest continuing democracy in the world. Alternative systems have failed and are totally exhausted. Our political values and our character traits have helped us build the most dynamic and open society in recorded history.

Let us not forget our good fortune as Americans. Democracy deserves passionate devotion. It is the political embodiment of our religious values. It is not arrogant for us to proclaim the virtues of our own system because it casts no credit on us. We are not the ones who created American democracy. We are merely its beneficiaries with an opportunity to strengthen it for succeeding generations.

The future lies with liberty, human dignity, and democracy. The human spirit is evolving toward a higher form of community and our human values provide the moral foundations to guide that journey. To preserve and expand these values, the fulfillment of our religious ethic, is our special responsibility. We should look upon it as an exciting opportunity.

Thank you.