



Max M. Kampelman Papers

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MMK SCHEDULE

May 24, 1990

- 6:50 a.m. George pickup at home
- 7:30 a.m. PanAm shuttle to NY
- 8:35 a.m. Arrive LaGuardia
Met by Love Taxi
- 9:30 a.m. Mtg. w/Whitehead &
Luck, AEI Investors
65 East 55th St.
27th fl. (644-5900)
- 11:00 a.m. Mtg. w/Herb Krasnow
575 Fifth Ave, 16th fl.
(986-0482)
- 2:00 p.m. Arrive Avery Fisher
Hall at Lincoln Center
132 W. 65th St. (enter
stage door). Request
you be robed by 2:15.
- 3:00 p.m. Yeshiva Commencement
- ? Return shuttle to DCA

"WINDS OF CHANGE AND OUR RELIGIOUS HERITAGE"

REMARKS BY MAX M. KAMPELMAN

UPON BEING GRANTED THE DEGREE OF

DOCTOR OF HUMANE LETTERS, HONORIS CAUSA

YESHIVA UNIVERSITY

New York, New York

May 24, 1990

Rabbi Lamm, learned Rabbis, fellow honorees, relieved graduates, proud parents and family, distinguished faculty and guests.

It is, I believe, not necessary for me to dwell on the pleasure that is mine, a former student, as I receive a special honor this afternoon from one of our country's most respected educational institutions. My Yeshiva training began when I was not yet six years of age. My parents enrolled me in the Rabbi Israel Salanter Yeshiva of the Bronx. At the completion of my grade school studies, I moved on to the Talmudical Academy, the high school of the Yeshiva College. The essence of what I studied has never left me as it has merged into my life's other experiences in ways that have been stimulating and enriching. I cherish the lifetime friends I made in the Yeshiva, some of whom are with us today, just as I cherish the learning that has become a part of my value structure.

These days, the title of "Ambassador" is associated with my name. Some may regard it with awe. I suggest some may also regard it with disbelief. I am proud of it, but I cannot help but think of my Aunt Rose.

I can imagine my coming to her with the information that I had been appointed and was serving as an American Ambassador. There would be a moment of incredulous silence, an unmistakable gesture of skepticism, even disbelief, and then as the message would sink in, I can imagine her saying, "Maxie, good. By me, you are an ambassador. By you, you are an ambassador. By momma, you are an ambassador. But, tell me Maxie, by an ambassador, are you an ambassador?"

Rose could always be counted on to keep her feet and mine on the ground. It is, however, extremely difficult in the Jewish tradition to be humble. Indeed, it takes a measure of arrogance to proclaim humility.

The tale is told of a Rabbi praying on Yom Kippur. Overwhelmed by humility, he beat his breast and proclaimed and repeated: "Oh, Lord, I stand humbly before thee. I am nothing. I am nothing." The cantor, affected by the Rabbi's intense piety, stood up and chanted: "Oh, Lord, I too, am humble. I am nothing. I am nothing." This was followed and

echoed by the President and the Vice Presidents of the congregation. The lowly shamos, caught up in their fervor, joined in the chorus: "Oh, Lord, I too am nothing. I am nothing." Whereupon the cantor nudged the Rabbi and angrily whispered: "Look who thinks he's a nothing!"

It is appropriate on this day to note the historic commitment of the Jewish people to learning. Jews are proud of their identification as the People of the Book. I am reminded, however, of the skepticism of another one of my aunts, Tanta Shaindel. She was left a small run-down Jewish bookstore in the Bronx by her second husband when he passed away. Business was awful, and yet one day when a man went into the store to buy a book as a Bar-Mitzvah gift, I could hear her say "Buy him better an umbrella." The purchaser was taken aback and asked for an explanation. "That he'll sometimes open" was the response.

The ancient Hebrew tribes made their contribution to civilization by proclaiming to their neighbors that there was only one God, thereby establishing the basis for the belief that if there is only one God, then we are all of us His children and thus brothers and sisters to one another. The "Shema Yisroel", the holiest and most repeated of Jewish prayers, symbolizes the root belief 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, Dublin, 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. Here is the essence of our nation's system of jurisprudence and here is the foundation for the political democracy which permanently binds together the people of Israel, the people of the United States, and the aspirations of all who seek human dignity.

Jews have had a unique romance with America. 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. The community is strong and affluent, with a spiritual and intellectual ingredient of significance. 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.

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 elders. 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 both the religious and the evolutionary challenge. One might describe it as the striving of the species homo sapiens to become the species "human being".

There have been and 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? We have the capacity to reach for the stars, but we do so with our feet deep in the mud of the earth.

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.

You and your generation are preparing to assume leadership of a world becoming ever more interdependent. No society can any longer 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.

This suggests, among many other implications, the need to reappraise our traditional definitions of sovereignty. The Government of Bangladesh, for example, cannot prevent tragic floods without active cooperation from Nepal and India. Canada cannot protect itself from acid rain without collaborating with the United States. The Mediterranean is polluted by 18 different countries. And in the Middle East, it is increasingly obvious that the traditional concept of sovereignty is an obstacle to conflict resolution, since the realities of water, power, trade, communication, health call for regional rather than national solutions.

Our country is today the oldest continuing democracy in the world. Alternative systems have failed and are totally exhausted. Let us not forget our good fortune as Americans. Democracy 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 and for those living in other parts of the globe.

The human spirit is evolving toward a higher form of community and our 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. The Chosen People have been chosen to fulfill that mission. We should look upon it as an exciting opportunity.

Congratulations to all of you in the Class of 1990.

Thank you.

Date _____
Time _____

Organization _____

OURS _____
PCA _____
ICM _____
OTHER _____

Contact _____

Telephone No. _____ Fax No. _____

Bio & Photo Sent? _____

Special meal request? _____

Subject of the talk _____

Title The Winds of Change and our Religious Heritage

Length of the talk 10¹² min

Transportation: Arranged by us? 1 by them? _____

need to be there by 2 pm so can be picked
by 2:15 ; enter stage door at 132 W 65th
Avery Fisher Hall

Hotel _____

Telephone No. _____ Fax No. _____

Honorarium? _____

Expenses? _____

Expense Reimbursement Rec'd? _____



YESHIVA UNIVERSITY
500 WEST 185TH STREET NEW YORK NY 10033-3299
(212) 960-5285 FAX (212) 960-0043

COMMITTEE ON CEREMONIAL OCCASIONS

May 3, 1990

Ambassador Max Kampelman
3154 Highland Place NW
Washington, DC 20008

Dear Ambassador Kampelman:

We are pleased to enclose the instructions, tickets and an invitation for the Yeshiva University Commencement on May 24, 1990.

You are asked to arrive by 2:15 at the 65th Street entrance of Avery Fisher Hall where you will be greeted by a Committee member.

It is a privilege having you with us. If we can be of service, please feel free to call Judy Bacher at 212/960-5285.

Cordially,

Sam Hartstein
Chairman

enc.

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Message

Operator

Date: 5-23-90

Total number of pages 2 (including the cover sheet)

To: MIKE SENFT

Company Name: YESHIVA UNIVERSITY

Direct Line to Confirm: 212-960-5488

From: MAX M. KAMPELMAN

Re: MAY 24 SPEECH

Comments:

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THE TELECOPY OPERATOR AT (202) 639-7126, 7125

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12:39

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M E M O R A N D U M

TO: MIKE SENFT
YESHIVA UNIVERSITY

FROM: GWEN SMITH

DATE: MAY 23, 1990

The following is an excerpt from Ambassador Kampelman's May 24 speech entitled "Winds of Change and Our Religious Heritage".

"You and your generation are preparing to assume leadership of a world becoming ever more interdependent. No society can any longer 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.

"This suggests, among many other implications, the need to reappraise our traditional definitions of sovereignty. The Government of Bangladesh, for example, cannot prevent tragic floods without active cooperation from Nepal and India. Canada cannot protect itself from acid rain without collaborating with the United States. The Mediterranean is polluted by 18 different countries. And in the Middle East, it is increasingly obvious that the traditional concept of sovereignty is an obstacle to conflict resolution, since the realities of water, power, trade, communication, health call for regional rather than national solutions, if the peoples in the area are to enjoy the benefits of the vastly changing world now emerging with its immense new opportunities and challenges."

FRIED, FRANK, HARRIS, SHRIVER & JACOBSON

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MAX M. KAMPELMAN

(202) 639-7020

March 14, 1990

Mr. Norman Lamm

President

Yeshiva University


500 West 185th Street

New York, New York 10033

Dear Dr. Lamm:

Thank you very much for your most gracious and welcome letter of March 7. I am greatly honored at your decision to confer upon me the degree of Doctor of Human Letters, honoris causa. I will cherish the degree and I deeply appreciate the generosity of spirit behind it. Yeshiva University is one of the great institutions of higher learning in America.

Sincerely,


Max M. Kampelman

MMK:gs

Yeshiva University / *Office of the President*



March 7, 1990

Amb. Max Kampelman
3154 Highland Place NW
Washington, DC 20008

Dear Ambassador Kampelman:


It gives me the greatest pleasure to inform you that at the 59th Annual Commencement Exercises of Yeshiva University, which will take place on Thursday, May 24, 1990, at Avery Fisher Hall at 3:00 pm, we will confer upon you the degree of Doctor of Humane Letters, honoris causa.

Justice Felix Frankfurter once said: "Government is the art of making men live together in peace and with reasonable happiness." If this is so, than you have fashioned a veritable masterpiece of human harmony through your efforts as U.S. Delegate to the United Nations and the Madrid Conference and as head of the U.S. Delegation to the Conference on Nuclear and Space Arms in Geneva. We at Yeshiva University take special pride in these achievements and others on behalf of the Jewish community and the legal profession because you have remained one of our most distinguished alumni, a graduate of Yeshiva University High School.

You are most deserving, therefore, of our deep gratitude and the highest praise we can bestow upon an individual: the honorary degree of Doctor of Humane Letters.

As Commencement time approaches, our Committee on Ceremonial Occasions will be in touch with you in regard to necessary arrangements for the Commencement Ceremony.

Cordially yours,



NORMAN LAMM
President



YESHIVA UNIVERSITY
500 WEST 185TH STREET NEW YORK NY 10033-3299
(212) 960-5285 FAX (212) 960-0043

COMMITTEE ON CEREMONIAL OCCASIONS

March 27, 1990

Amb. Max Kampelman
3154 Highland Place NW
Washington, DC 20008

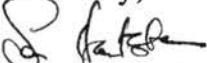
Dear Ambassador Kampelman:

It is our great pleasure to have you address the graduating classes at the Commencement Exercises of Yeshiva University on Thursday, May 24, 1990.

I am enclosing some recent literature on YU for your information. Your audience will number some 3000, including over 500 graduates, their guests, members of the faculty, administration and boards of the University. The program usually allows about fifteen minutes for the Commencement Address. Last year Senator Joseph Lieberman of Connecticut spoke for twelve minutes.

Looking forward to seeing you on the 24th.

Cordially,


Sam Hartstein
Chairman



F
PENDING

5/24



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DAVID H. ZYSMAN
VICE PRESIDENT
FOR DEVELOPMENT

May 25, 1990

Ambassador Max Kampelman
3154 Highland Place NW
Washington, DC 20008

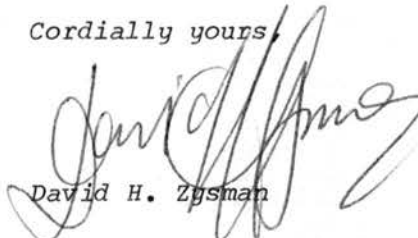
Dear Ambassador Kampelman:

We received the attached fax from our mutual friend, Teddy Kollek, the wonderful Mayor of Jerusalem. I thought you might want to keep it in your very extensive collection of memorabilia.

We all enjoyed immensely your address at the Convocation in Lincoln Center on May 24th. You are truly an inspiration to the sixteen schools and affiliates of Yeshiva University.

With warmest best wishes, I am,

Cordially yours,



David H. Zysman

DHZ:cc
encl.



ראש העירייה
رئيس البلدية
MAYOR OF JERUSALEM

May 23, 1990

The Honorable Max Kampelman
c/o Mr. David Zysman
Yeshiva University
500 West 185th Street
New York, New York 10033

Via Fax 001-212 960-0059

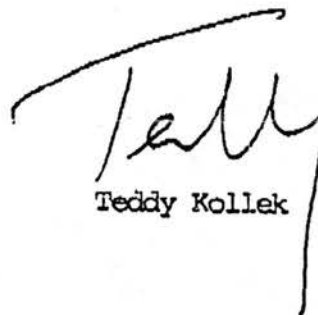
Dear Max.

It is with great pleasure that your friends in Jerusalem join in sending you warmest greetings on this very festive occasion. We take pride in the decision of Yeshiva University to bestow on you an honorary doctorate and honor you in such a meaningful way.

One cannot begin to enumerate the extent of your involvement in the causes of American Jewry, indeed world Jewry. But of course my praises focus on your involvement with our city. Both in your official capacity as Chairman of the Jerusalem Foundation and in your unofficial capacity as a dear and caring friend of Jerusalem's mayor, you have devoted yourself to ensuring the future of our city, you have given unceasingly of your time, your talents, your energies, and above all, your heart and soul.

We salute you! And we send much love.

Yours,



Teddy Kollek

TK/srs

1 P.D. MAY 23 1990