



[Max M. Kampelman Papers](#)

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AS READ

REMARKS BY
MAX M. KAMPELMAN
TO THE
GREATER WASHINGTON FRIENDS OF YESHIVA UNIVERSITY

WASHINGTON, D. C.

MAY 20, 1984

Mr. Chairman, Rabbi Lamm, Secretary Eagleburger,
Mr. Zuckerman, Rabbis, distinguished guests, so many friends,
ladies and gentlemen.

Thank you very much, Mr. Chairman, for your gracious
introduction. I enjoyed every one of your lovely exaggerations.
Your comments bring to mind another occasion during which I was
guilty of introducing the speaker of the evening with hyperbole.
The speaker responded by expressing regret that his parents were
no longer alive to have heard the introduction. "My father
would have thoroughly enjoyed it," he said, "and my mother would
have believed it."

It is a personal thrill to be receiving the Yeshiva Alumnus
Award tonight. My student days at the Yeshiva were deeply formative
and significant. Many of the friendships I made then I cherish
to this day.

Rabbi Lamm, we all owe you our appreciation for your
willingness to leave the pulpit of one of New York's most
prestigious synagogues in order to return to your alma mater,
assume its leadership and bring it into a new dimension of
recognition as one of our nation's quality institutions of
learning.

It is a privilege to be sharing the honors this evening with Louis Zuckerman and Lawrence Eagleburger. You all know Lou well and your presence here tonight is a tribute to his endless and selfless community contributions. Let me, therefore, take an additional moment to pay tribute to one of our country's most able diplomats and public servants, Lawrence Eagleburger.

He is a man of extensive and intensive diplomatic experience. He adds to that experience great wisdom and judgment, combined with a winning personality and sense of humor which he employs with commendable professionalism to get himself out of jams and smooth over the inevitable ruffled feathers.

Last week, an Israeli bemoaned Ambassador Eagleburger's decision to retire. "Israel never had a better friend in the State Department," he said, a conclusion with which I agreed. He told me that he is known in Israel with respect and warmth as "Yigal Burger." In English, I said, Larry's last name symbolizes the soaring of an eagle over the mountains. "That is accurate too," he said.

Maggie and I have been in Washington, involved in government and public affairs for thirty-five years. I have never met a more capable diplomat or public servant. It is with immense personal satisfaction that we count Larry and Marlene Eagleburger as friends.

The organizers of our dinner asked me to respond to your award by sharing some thoughts with you for about ten to fifteen minutes. I am pleased to do so, but my time starts now.

Anthropologists tell us that there is such a thing as "folk memory." There are strong cultural, ethnic and national feelings which become an integral part of a community's thought process and way of life. We of the United States, although a young country, are developing such a folk memory. The Jewish folk memory has contributed greatly to that process.

Ever present in our Jewish folk memory is our commitment to the values of learning. That is why we are called the "People of the Book." The right to that calling must be earned by each generation.

The Yeshiva University is an integral part of that folk memory. Justice and law and learning are at the essence of Jewish values. The ancient scholars of Judaism studied law and proclaimed justice because they knew that the growth and development of the human personality toward God-like aspirations required a society based on learning and justice.

The Hebrew tribes made perhaps their greatest contribution to our civilization when they proclaimed 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 to one another. Here is the cornerstone of our civilization's belief in human brotherhood. Here, indeed, is the basis for our law, our system of jurisprudence and our political democracy.

Thus, if there is to be any justification for the continued survival of the descendants of those ancient Hebrew tribes, it must be in the reaffirmation of those truths of human brotherhood.

There is one other important truth taught us by the Hebrew sages. It is that each of us not only has the capacity to stretch and evolve into a higher dimension of self, into a more God-like being, but that in each of us, too, there is the capacity for evil, for cruelty and injustice. The Hebrews taught that there exists within each of us a "yaitzer hatav" and a "yaitzer hara," that in the heart which is good and that in the heart which is evil. The Christian theologian, Reinhold Niebuhr, called it "Children of Light and Children of Darkness." This dichotomy is also basic to the teachings of Freud and modern psychiatry.

This duality within the human being reflects itself in human institutions as well. The commitment to democratic government is the political expression of the "light" within the human spirit. Totalitarian societies, where human repression prevails, reflect the "dark" side of the human spirit. Judaism teaches us that we must not be blind to the existence of evil; and that we must constantly work to overwhelm it as part of man's evolution toward a higher form of being.

Today, that dark side of the human society is reflected in the Communist power structure which permeates the political and military elite of the Soviet Union whose totalitarian system they have imposed on the peoples of that great country.

The Jewish people, who are regrettably once again a litmus test by which to judge the behavior of states, have every reason to understand the Soviet threat to our values and our security. We know that the world capital of anti-Semitism is no longer Berlin. It is Moscow.

The invasion of Afghanistan, the military threats against the government of Poland, the growing government-sponsored anti-semitism in the Soviet Union, the persecution of Catholics and Orthodox Christians, the arrest and imprisonment of human rights supporters, the increased jamming of Western broadcasts, the gruesome use of psychiatric hospitals as a form of political punishment, the obscene cruelty against the most distinguished citizen of the world, Dr. Andrei Sakharov and his wife, Ilena Bonner, -- these tell us the nature of the Soviet Union.

Yet, at the same time as we comprehend the danger to us represented by Soviet military power and theology, we must never forget that our ultimate objective must be peace, peace with human dignity. We dare not and cannot blow the Soviet Union away. We cannot wish it away. It is here and it is militarily powerful. We share the same globe. We must find a formula under which we can live together in dignity. We must persist through deterrence that comes from military strength, through dialogue, through criticism, through negotiation -- to persist in the search for understanding, agreement and peace.

We hope the time will soon come when Soviet authorities comprehend that repressive societies in our day cannot achieve inner stability or true security. We hope they will come to understand the need to show the rest of us that cruelty is not indispensable to their system. We hope that the humanizing process will take hold.

We hope, but, if we are to be prudent, we cannot trust. No dialogue and no agreement can be effective without the universal appreciation that no country's national security interest can be fostered through aggression, or through a lack of respect for the sovereignty of its neighbors and for agreements entered into. Until that principle is universally accepted, our military strength is regrettably necessary to deter and discourage the irresponsible use of force.

Israel understands the need for military strength and behaves accordingly. I find it difficult to understand why many in this country who support Israel are reluctant to accept that lesson for ourselves as well.

Israel has become increasingly and dangerously isolated. Significant alliances have been entered into by the Soviets with the PLO and other nationalist Arab forces who resist the intrusion of democratic values into their traditional oligarchical ways. Only the United States stands as a steady, faithful, and loyal friend of Israel. The slogan that "Zionism is racism" has become a philosophical basis for Soviet propaganda offensives throughout the Middle East, Asia, Africa and Latin America. (In a recent issue of Pravda just brought to my attention, January 17, 1984,

we find: ". . . Zionism, like Fascism, has been the lackey of big capital and the ruling circles of the imperialist powers.")

The Soviet military and political elite acts on the assumption that the West is divided, lazy, comfortable, and increasingly pacifist. They doubt the will of the West to resist the intimidating power of Soviet military threats. Soviet submarines enter Swedish waters to warn and scare as well as to gain intelligence. They train and finance terrorists all over the world to destabilize organized society. The deep involvement of the Bulgarian secret police in the attempted assassination of the Pope, which would not have been possible without KGB complicity, is an illustration of that criminal irresponsibility.

And in our own hemisphere, in Central America, Soviet money, guns and personnel, operating directly and through Cuban and Nicaraguan proxies, seek further to inject their totalitarian influence and undermine the striving of these poverty-stricken people for self-government. Thus, in our hemisphere too, in countries like Nicaragua, geographically nearer to many parts of the United States than those parts are to Washington, the "Zionism is racism" slogan is heard and spread.

Two weeks ago, I was in El Salvador as Co-chairman of an American delegation to observe elections there. We spent an hour that Saturday night with Jose Napoleon Duarte, who has since been elected President of his country. We sat in a small circle and talked about democracy. He volunteered the information that the PLO presence was major among the guerrillas who were threatening

to kill and maim those who would dare to vote in a free and democratic election the next day. We were reminded again of the close alliance between Soviet and PLO forces, both committed to the use of terrorism, and both determined to gain a foothold at our Southern flank.

It is no wonder that the government of El Salvador has been one of the few in the world, together with democratic Costa Rica, to join the United States in support of Israel at the United Nations. It is no wonder it recently announced that it was moving its embassy from Tel Aviv to Jerusalem, a step that produced immediate boycott action by the Arabs. It is no wonder, too, that there are reports of Israel being willing to aid the Government of El Salvador to achieve its freedom from Communist and PLO violence.

But what is a wonder is why so many supporters of Israel in the House of Representatives voted a few days ago against providing military aid to this newly-elected democratic government of El Salvador. Is there no understanding that the fall of El Salvador and the growing influence of the Sandinistas in Central America will extend anti-Semitism and strengthen the influence of the PLO in that region of the world?

Is there no awareness that at the recently concluded sessions of the United Nations Human Rights Commission in Geneva, three virulent anti-Israel resolutions were introduced and the Nicaraguan Sandinistas co-sponsored all three of them with Bulgaria, Cuba, Syria, the USSR, and that ilk? Are we unaware that many of the

Sandinistas trained in PLO camps and fought with them? Did we forget about the joint PLO-Sandinista communique of February 1978, reaffirming the "bonds of solidarity" between them? And that when Arafat visited Nicaragua in 1980, he was greeted with: "We say to our Brother Arafat that Nicaragua is his land and that the PLO cause is the cause of the Sandinistas?" Is it unimportant to us that Arafat has sent pilots and armaments to the Sandinistas and guerrilla fighters to El Salvador?

Peace with dignity and the preservation of our security and values will not come from political pandering to parlor chic, unsophisticated, pacifist sentiment. Nor do we serve our interests or peace by misleading the Soviet elite into believing that we fear to resist their aggression and protect our values.

The peace we seek, indeed the peace we require in this nuclear age, is a stable peace. It is the peace inherent in the Hebrew word "Sholom," which means more than the temporary absence of war. "Sholom" means "making whole". It conveys a peace which encompasses the totality of relationships. We do not seek the peace of a Munich, the peace that comes from capitulation, or the peace of the graveyard. We seek a stable and lasting peace with liberty.

In a letter smuggled to the West from his exile in Gorky, where his own life and that of his wife Ilena Bonner are now in jeopardy, Andrei Sakharov, called by the Nobel Committee "the spokesman for the conscience of mankind," warned that "the world

is facing very difficult times and cruel cataclysms if the West and the developing countries trying to find their place in the world do not now show the required firmness, unity and consistence in resisting the totalitarian challenge."

In recent days, a group of American Congressmen nominated Anatoly Scharansky for the 1984 Nobel Peace Prize. His courageous, public, and peaceful battle for the human rights principles of the Helsinki Final Act, for which he was sentenced to prison by the Soviet authorities, was listed as his eminent qualification for that Prize.

The true peacemakers of this world are those who stand up openly and honestly against totalitarian cruelty and aggression. It is the Scharanskys, the Sakharovs, the Orlovs of this world toward whom we must look if we are to move the human being forward in his stretching toward attaining more God-like dimensions. It is these men of conviction, ready to resist tyranny and fight for human dignity, who are the true peacemakers of this world. Let us join them so that they are not alone. Our values, our security, our folk memory, our lives, our civilization, depend on it.

Thank you.

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News Yeshiva University

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AFTER MANY SEPARATE HONORS, MAX KAMPELMAN AND LAWRENCE EAGLEBURGER
WILL SHARE LIMELIGHT AT YESHIVA UNIVERSITY DINNER MAY 20

In the last few weeks, Max M. Kampelman has attended three major dinners honoring Lawrence S. Eagleburger, who is retiring as Under Secretary of State for Political Affairs.

"There have been many more," ^{PR} Mr. Kampelman said recently, "but I ~~was~~ ^{HE IS WIDELY RESPECTED FOR HIS IMMENSE ABILITY, EXPERIENCE, JUDGMENT, INTEGRITY AND GOOD HUMOR!} only able to attend three of them."

A few days ago, Mr. Eagleburger attended a function at the West German Embassy ^{DECORATING PR.} honoring ~~Mr.~~ ^{A WASHINGTON LAWYER} Kampelman, who served ^{AMBASSADOR AND} as chairman of the U.S. Delegation to the Conference on Security and Cooperation in Europe.

On Sunday, May 20, Mr. Kampelman and Mr. Eagleburger, who are close friends, will finally be honored together when the Greater Washington Friends of Yeshiva University hold its Pre-Centennial Awards Dinner at the Washington Sheraton Hotel.

The Dinner will begin at 6 p.m.

^{AMONGST} Mr. Eagleburger will receive the University's Distinguished Service Award at the Dinner. ^{AMBASSADOR} Mr. Kampelman, an alumnus of the University's affiliated high school (now The Marsha Stern Talmudical Academy--Yeshiva University High School for Boys in Manhattan) will receive the University's Distinguished Alumnus Award.

Add One/KAMPELMAN-EAGLEBURGER CONNECTION FOR WASHINGTON DINNER

"I am very proud to be honored with Lawrence Eagleburger," Mr. Kampelman said recently. "We have had a close working relationship, and I consider him to be one of the most able public servants in our government."

Mr. Kampelman said he and Mr. Eagleburger had talked about the upcoming dinner, but they had not exchanged notes on acceptance speeches.

The honor will be especially meaningful to Mr. Kampelman, he said, because he is a graduate of the University's high school.

"I made many lasting friendships there," he said. "The high school experience there prepared me well for college and for what came later in my life. But the truth is ^{THAT} I do not remember that I was a particularly distinguished student."

Mr. Louis A. Zuckerman, past president of the Washington, DC, Chapter of the American Technion Society and regional vice president of the International Board of Governors of Technion Institute also will be honored at the Dinner.

Persons wishing further information and reservations may call (202) 657-8334.

Yeshiva University, America's oldest and largest university under Jewish auspices, will celebrate its centennial in 1986.

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WASHINGTON DINNERFACT SHEET

DATE: Sunday, May 20, 1984

PLACE: Washington Sheraton Hotel, Washington, D.C.

TIME: 6 p.m.

THEME: Greater Washington Friends of YU Pre-Centennial Awards Dinner

ATTENDANCE: 285 (as of 5/15/84)

CHAIRMAN: Stanley Z. Siegel, Greater Washington Friends of YU

DINNER CO-CHAIRMEN: Abe Pollin, Samuel J. Rosenstein

HONORARY CO-CHAIRMEN: Leo M. Bernstein, William Robinowitz

GUEST SPEAKER: Dr. Norman Lamm

GUESTS OF HONOR: Hon. Lawrence S. Eagleburger

Amb. Max M. Kampelman

Louis A. Zuckerman

PROGRAM:

1. Greetings - Stanley Z. Siegel
2. Invocation - Rabbi Joel M. Tessler
3. Introduction of Dais - Mr. Siegel
4. Introduction of Guest Speaker - Mr. Siegel
5. Keynote Address - Dr. Norman Lamm
6. Honor Roll of Special Gifts - Mr. Siegel
7. Presentation of Awards - Dr. Lamm to preside - each honoree to be introduced by different V.I.P. as follows:

Abe Pollin introduces Louis Zuckerman. Dr. Lamm reads plaque and presents it. Mr. Zuckerman responds

Jerome Dick introduces Ambassador Kampelman. Dr. Lamm reads plaque and presents it. Dr. Kampelman responds

PROGRAM (Continued)

Marshall Breger introduces Hon. Lawrence Eagleburger,
Dr. Lamm reads plaque and presents it. Mr. Eagleburger
responds.

8. Dinner is Served.
9. Birkhat Hamazon

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HONORABLE MAX M KAMPELMAN
600 NEW HAMPSHIRE AVE NORTHWEST
WASHINGTON DC 20037

DEAR MAX,

PERSONALLY AND ON BEHALF OF THE AMERICAN FRIENDS OF THE HEBREW
UNIVERSITY, I EXTEND OUR WARMEST CONGRATULATIONS TO YOU ON BEING
HONORED BY THE FRIENDS OF YESHIVA UNIVERSITY, IT IS ANOTHER
WELL-DESERVED HONOR. I LOOK FORWARD TO SEEING YOU TUESDAY, KINDEST
PERSONAL REGARDS

HARVEY M KRUEGER

09:26 EST

MGMCOMP

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October 15, 1983

Rabbi Bertram Mehler
Yeshiva University
Amsterdam Avenue and 186th Street
New York, New York 10033

Dear Rabbi Mehler:

I am very grateful to you for visiting with me the other day. You have an important and major responsibility and I realize how difficult it is to stimulate and motivate people. I have given a great deal of thought to our conversation, and I am convinced that you should seriously consider finding some other member of the community to honor. I am immensely flattered by your decision to invite me and I want to assure you that I am not in any way attempting to disassociate myself from you and your efforts. Indeed, if you consider it desirable, I would be pleased to be a speaker at the dinner. The recipient of an honor such as yours, however, should be prepared to participate actively in the task of making the dinner a successful fundraising event. This I cannot do. Fundraising is not one of my strengths or interests, nor am I in a position to use the limited time and energy at my disposal to engage in the kind of activity that will be required to make the event one that meets your expectations.

Thank you again for your thoughtfulness and the generosity of your spirit.

All my best.

Sincerely,

Max M. Kampelman

MMK:sm



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Office of Development

July 27, 1984

Mr. Max M. Kampelman, P. C.
Fried, Frank, Harris, Shriver & Kampelman
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Washington, D. C. 20037

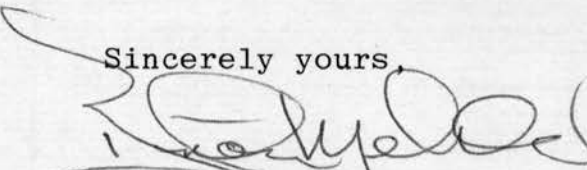
Dear Mr. Kampelman:

Yeshiva University is delighted to forward to you photographs that have captured the spirit and essence of our Pre-Centennial Washington Dinner that took place on May 20, 1984 at the Sheraton Hotel.

Your participation as guest of honor was deeply appreciated by the administration and students of Yeshiva University and all who respect our Tradition, love our people and value the cause of higher education.

Once again we express our gratitude for your many kindnesses and extend our warm personal regards and respect.

Sincerely yours,



Rabbi Burton Mehler

BM:cd