



Max M. Kampelman Papers

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ADAS ISRAEL CONGREGATION

Washington, D.C.

High Holy Day Announcements - 5756

Rosh Hashanah Eve, Sunday, September 24

6:00 pm and 8:30 pm, Services in the Smith Sanctuary.

Rosh Hashanah Day I, Monday, September 25

8:00 am, Combined Shacharit Service in the Smith Sanctuary. Open seating policy applies.

9:30 am, Torah Service through Musaf in the Smith Sanctuary, Kay Hall, Gewirz Hall, Kogod Chapel.

Youth Service September 25
Rosh Hashanah

Grades 1&2
BLUE ROOM
10:30 - 1:00

Grades 3&4
YOUTH LOUNGE
10:30 - 1:00

Grades 5&6
GREY ROOM
10:30 - 1:00

Rosh Hashanah Day II, Tuesday, September 26

8:00 am Combined Shacharit Service in the Smith Sanctuary. No tickets required.

9:30 am Combined Torah Service in the Smith Sanctuary. No tickets required.

9:30-10:45 am Service for **Elementary School Age Children** and their families in Kay Hall with Rabbi Jeffrey A. Wohlberg and Cantor Arnold Saltzman.

9:30-10:30 am Service for families with **Preschool (Gan) Age Children** in Gewirz Hall with Rabbi Avis D. Miller and Larry Paul.

11:00 am Sermon - Rabbi Wohlberg in Kay Hall, Rabbi Miller in the Smith Sanctuary.

11:30 am Adapted participatory musical Musaf-Smith Sanctuary and traditional Musaf-Kay Hall. Open seating applies.

10:45-11:45 am Tashlich ceremony (symbolically throwing sins into the water). Those participating should gather at the Quebec Street entrance in order to walk together to Rock Creek. *Each should bring a small bag of bread.*

Shabbat Shuva

Friday, September 29, 5:45 pm Service in the Kogod Chapel. No late service.

Saturday, September 30, 9:30 a.m. Service.

Kol Nidre, Tuesday, October 3

6:00 pm Mincha in the Kogod Chapel.

6:30 pm Kol Nidre in the Smith Sanctuary, Kay Hall, Gewirz Hall and Kogod Chapel. *Please bring a nonperishable food item to the Synagogue on Kol Nidre. USY will collect the food and distribute it to the National Jewish AIDS Project, which sponsors the Yom Rishon (First Day) Food Drive for the Whitman/Walker Clinic.*

6:30-9:30 pm Youth Services:

Grades 5&6 only - Grey Room.

Yom Kippur, Wednesday, October 4

9:00 am Morning Service in the Smith Sanctuary. Unassigned seating prevails.

11:00 am Torah Service in the Smith Sanctuary, Kay Hall, Gewirz Hall and 10:00 am in the Kogod Chapel.

3:00 pm Martyrology

3:30 pm Yizkor

4:30 pm Mincha in the Smith Sanctuary -- open seating.

4:30 pm Discussion in the Kay with Ambassador Max Kampelman.

5:00 pm Yizkor repeated in Kogod Chapel, led by Cantor Singer.

5:30 pm Combined Ne'ilah Service in the Smith Sanctuary.

5:45 pm **Preschool Service** in Gewirz Hall.

Youth Services, October 4
Yom Kippur

Grades 1&2
BLUE ROOM
11:00 - 2:00

Grades 3&4
YOUTH LOUNGE
11:00 - 2:00

Grades 5&6
GREY ROOM
11:00 - 2:00

1994-95 B'nai/B'not Mitzvah are invited to participate in the Havdalah ceremony and Elementary School Age Children procession at the conclusion of Yom Kippur. Please gather in the Connecticut Avenue Lobby at 6:45 p.m. All participants should wear white shirts.

Anyone with a Shofar who would like to participate in the conclusion of the Ne'ilah Service, please join us on the Bimah when the children ascend for Havdalah.

7:00 pm Havdalah.

A FULL SCHEDULE OF SERVICES IS POSTED IN THE QUEBEC STREET FOYER.

**Welcome to Guest Clergy: Rabbi Reuven Hammer, Rabbi Lori Forman
Hazzan Max Wohlberg, Messrs. Jack Feder, Larry Paul.**

Thank you to our daveners in the Smith Sanctuary: Rosh Hashanah I, and Rosh Hashanah II, Irv Lebow, Cantor Singer, Barry Sherman and Judy Cohen; Yom Kippur, Dr. Stuart Fidler and Cantor Singer.

Thank you to those participating in the Martyrology: Stanley Cohen, the Youth Chorale and students in the Melvin Gelman Religious School.

Thank you to the ushers, especially to the coordinators, Sam Weisbach and Jacob Rabinovich.

Thank you to Edna Povich, chair and Margaret Siegel, vice-chair, the Ritual Committee; to Connie Bowers, coordinator, the Kay service; to Sue Rosenthal, coordinator, the Gewirz service; Sybil Wolin and Toni Bickart for their extraordinary work in preparing the services for the Kogod Chapel. We also thank Michael Greene and Noah Bickart.

Thank you to Glenn Easton, Robert Axelrod, Elinor Tattar and the synagogue administrative staff, Ilene Burstyn, Carol Ansell, Penny Evans, Ruth Paly, Lesley McGoughran, Robin Simpson, Brenda Sussman, and to the custodial staff, Calvin Casey, Annie Davis, Charles Mallory, William Nunnally, Robert Loving, Jr., Jimmy Young and PMM, Inc.

Sukkot

Sukkot is a joyous Holy day. Families are especially invited to the Synagogue during Sukkot and Simchat Torah. Each service is followed by Kiddush in the Sukkah.

Sukkot Eve 1, Sun., Oct. 8, 5:45 pm
Sukkot Day 1, Mon., Oct. 9, 9:15 am-Smith Sanctuary
Sukkot Eve 2, Mon., Oct. 9, 5:45 pm-Kogod Chapel
Sukkot Day 2, Tues., Oct. 10, 9:15 am with participation by students from the Jewish Primary Day School and their families.

Shemini Atzeret Eve, Sun., Oct. 15, 5:45 pm in the Kogod Chapel
Shemini Atzeret, Mon., Oct. 16,
9:15 am in the Smith Sanctuary. This service includes Yizkor.
Simchat Torah Eve, Mon., Oct. 16,
5:45 pm Mincha in the Miller Chapel
6:45 pm in the Smith Sanctuary, Maariv & Hakafot, Flags, Israeli Dancing, Refreshments
Simchat Torah Day, Tues., Oct. 17, 9:30 am-Smith Sanctuary

Youth

We want to stay in touch with your children in college. Please give us their name, full address, school (if not included in address), E-mail address, year in school, parents names and home address. We communicate with them regularly. Send information to synagogue Youth Department.

The Youth Department is proud to announce an exciting new year! We have a great group of Advisors, terrific leadership among the kids and a calendar of outstanding programs, and a calendar of outstanding programs, including scavenger hunts, theatre trips, sports and adventures, dances, crafts, holiday celebrations and an all family Maccabia for the athletes and klutzes among us. And each group is planning top-notch Tzedakah programs -- and that's only a taste of a year to come.

Youth Group	Grade	Advisor	Next Event
Chaverim	K	Brenda Sussman	Sunday, October 1
Chalutzim	1-3	Naomi Mirman	Sunday, October 29
Machar	4-6	Meredith Sherr	Sunday, October 29
Kadima	7-8	David Goldberg	Sunday, October 29
USY	9-12	Nechumah Getz	Friday, October 6

Youth Coordinator: Caron T. Dale Zaleznick

Adult Education

HEBREW LITERACY CLASSES begin the week of October 8. Open to members (no charge) and non-members (\$36.00), plus cost of book. Classes offered on 5 levels, Beginners, through Biblical Hebrew. For information, call Rabbi Avis Miller.

JEWISH LITERACY CLASSES begin October 31 for eight weeks, for Jews who never went to Hebrew school, for those who've forgotten everything they learned, for people who want to explore their Jewish heritage, for intermarried couples raising a Jewish child, for non-Jews with Jews in the family, for those considering conversion; taught by Rabbi Miller as well as others. Members free, non-members, \$50.00. For more information, call Rabbi Miller.

FALL RETREAT led by Rabbi Miller in Luray, VA - October 27-29. Topic: "Shabbat as Celebration." Register with Phyllis Lieberman, 301-320-3404.

BASIC JUDAISM, CONVERSION CLASSES co-sponsored by Adas Israel for those who wish to become Jewish, 20 classes beginning October 24. For further information call Penny Evans 202-362-4433 or (evenings) 301-933-3139.

FIRST SINGLES SERVICE OF THE YEAR, November 3 at 9 pm. Speaker is Bernice Friedlander, Acting Director, U.S. Office of Consumer Affairs. Her topic: "Consuming Interests." Singles services are the first Friday night of every month through May - in the Library, led by Rabbi Avis Miller and Robyn Helzner.

SINGLES BREAK-THE-FAST for younger singles (22-35) in Wasserman Hall following the blowing of the Shofar on Yom Kippur (approximately 7:15 pm). Free! No reservations needed.

BREAK-THE-FAST FOR ADAS ISRAEL YOUNG COUPLES - Following the Ne'elah service on Wednesday night, October 4, Debbie and Drew Cooper will host a pot-luck break-the-fast at their home. Any young couples interested in participating should call them for details, 202-462-5080.

YOUNG SINGLES SUKKOT DAIRY POT-LUCK SUPPER on October 10, 7:30 pm at Rabbi Miller's home. Call Darrin Litsky, 202-659-1663 (evenings) for details.

CHUMASH AND RASHI CLASS beginning October 18 from 8-9 pm. Discussion led by Rabbi Menahem Herman, no Hebrew language prerequisite, open to all. For more information call Rabbi Herman, 301-593-7332.

ADULT BAT MITZVAH SUKKOT DINNER on October 11 at 7 pm. Speaker is Professor Marsha Rozenblit, teacher of Modern History at University of Maryland. Her topic: "The Dilemma of Assimilation: The Experience of Jewish Women in the 19th Century." To RSVP, call Rabbi Miller's office.

LEARNERS' MINYAN on Friday evening, December 22 at 8:30 pm in the Kogod Chapel. Combined with regular service.

FAMILY SHABBAT DINNER on October 20 at 6:15 p.m. led by Rabbi Wohlberg and Robyn Helzner. For further information call Shelley Remer at the synagogue.

Note the dates of our outstanding SCHOLARS-IN-RESIDENCE PROGRAM:

Nov. 10-12 - Rabbi Neil Gillman
Dec. 8-10 - Dr. Eliezer Diamond
Mar. 22-24 - Rabbi Debra Orenstein
May 10-12 - Dr. Peter Pitzele

Special Events:

Fri., Oct. 13, Shabbat Speaker, Dr. John Y. Simon - topic: "Ulysses S. Grant and the Jews: An Unsolved Mystery." Dr. Simon is Professor of History at Southern Illinois University.

Fri., Oct. 27, Anne Frank House/Social Action Committee Shabbat, Dr. Hasia Diner, Chair, Professor of American Studies at University of Maryland will be the speaker. Topic: "Anne Frank: The Diary of a Young Girl, The Definitive Edition."

Sun., October 22, Jewish Theological Seminary's Fourth Annual Greater Washington Institute at Congregation Har Shalom in Potomac, featuring four outstanding members of the Seminary faculty. For more information call Har Shalom at 301-299-7087.

Men's Club

Mon., Oct. 30, 7:30 pm, **Private Briefing and Reception at the Israeli Embassy.** The cost is \$3.00 per person, and the check must be received by October 23. For further information call Herb Davis, 202-364-4784.

Sisterhood

Sun., Oct. 8, 10:00 am - **Sukkah Decorating.** Join with others in beautifying the congregation's Bimah and Sukkah. Families invited. To sign up, please call Yetta Goldman, 301-657-4044.

Wed., Oct. 25, - **Sandwich Generation Forum.** Grace Lebow and Barbara Kane, geriatric therapists, will lead a discussion on the challenges facing people caring for both their children and elderly parents. For information, please call Miriam Ain, 202-966-4545.

Wed., Nov 1, 4:00 pm - **The Braid That Binds: Intergenerational Challah Baking.** Grandparents, parents and children will learn how to bake challah and share anecdotes about observing Shabbat through the ages. For information, please call Rita Segerman, 301-654-2324.

Sun., Nov. 19, 4:15 pm - **Thank You Tea and Study Session For Past Sunday Minyan Participants.** Rabbi Avis Miller will speak on "What It Means to Be a Conservative Jew." For information, please call Carole Ash, 301-469-5838 or Renee Fendrich, 301-320-5302.

Sun., Dec. 10 and Mon., Dec. 11 - **Hanukkah Gift Boutique.** For information please call Carolyn Goldman, 301-229-5727.

Mon., Dec. 11 - **Hanukkah Donor Luncheon.** For information, please call Gilda Synder 301-229-5068.

SEARCH YOUR HOMES FOR OVERDUE BOOKS AND RETURN THEM TO THE LIBRARY.

JEFFREY A. WOHLBERG

SENIOR RABBI

ADAS ISRAEL CONGREGATION

CONNECTICUT AVENUE AT PORTER STREET N.W.
WASHINGTON, D.C. 20008 • (202) 362-4433

October 11, 1995

17 Tishrei 5756

Dear Ambassador Kampelman:

My sincere thanks, and those of the congregation, for your Yom Kippur presentation and for your willingness to participate in our program. Although you apologized for the length of your remarks, that was really unnecessary. I hope you could tell by the sincere attention paid to you and by the many compliments that I heard expressed afterwards that those who were present learned from you and enjoyed hearing you. Although the format was somewhat different from the one that had been used in years past, not one person expressed any discomfort with it. In fact, I heard just the opposite. Your graciousness, warmth and wisdom were well appreciated.

Thank you for your kindness expressed toward me. I regard it as very high praise because, as I tried to say, I hold you in very high regard and sincerely mean it when I said that as a community and as a country we are indebted to you. Your diplomatic skills have had extraordinary impact. Your vision has helped to create a more peaceful world.

I hope that the New Year will bring blessing to you and all your family. May your contributions continue to be touchstones of history. With sincere regards.

Yours truly,

A handwritten signature in dark ink, appearing to be 'J. Wohlberg', with a large, stylized circular flourish on the left side.

10/06/95
11:08 AM

Distribution 10/4/95 Yom Kippur Speech

Abram, Morris (This may interest you. See you soon)

Berger, Sandy

Berger, Paul

Black, Scott

Charnoff

Children 4

Coyne

Hochstein

Jastrow

Kaye, Abe

Manson

Moses

Myerson

Shem Tov

Singer

Weissman, Howard

Weissman, Stella

Zax, Leonard

"ENTERING NEW WORLDS AS WE ENTER A NEW YEAR"

YOM KIPPUR REMARKS BY

MAX M. KAMPELMAN

**Congregation Adas Israel
Washington, DC**

October 4, 1995

I am conscious of the privilege and honor that is mine this Yom Kippur as I share my thoughts with you today on the influence of Judaism on our political values. As a youngster, I received rather intense religious school training in Yeshivot, many details of which have been long forgotten and frequently ignored. What did remain was the awareness that the wisdom found in the writings of the great scholars and sages provided the fundamental guidance for responsible human behavior. I came to believe that for me religion through the heart and deed was more appealing than religion through the knee. What troubled me was to realize that even though all religions seemed to believe that they provided the cement that could bind together the human race, organized religions seemed to separate one group of human beings from another, even one Jew from another, sometimes bitterly. That concern remains.

The ancient Hebrew tribes made a 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 ancient Hebrews might not even be remembered today, except as a learned footnote in history, and certainly their offspring would have

been lost in the vast chasm of history, had this new and astute insight not permeated our civilization.

The "Sh'ma Yisroel" symbolizes the essence of that message. In recent years, I have on occasion been called upon to serve our Government, and much of that required me to be overseas during our important religious holidays. I have, therefore, been at synagogue in London, Geneva, Vienna, Prague, Madrid, Copenhagen, Amsterdam, Moscow, Leningrad, Kiev, Sofia, Bucharest, Budapest, Belgrade, Buenos Aires, Harare, and Johannesburg. 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 Brotherhood of Man.

Thus, 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 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. Leviticus (19:18) could then command: ". . . you shall love your neighbor as yourself, I am the Lord." In the same chapter of Leviticus there is found the equally strong requirement to love the stranger who sojourns with you as one's self (19:33-34). 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 rejoice?"

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. The notion that human beings are the children of God and that they thus have the potential for developing that which is God-like within them is clearly anathema to any political system which does not respect the dignity of the human being.

It is perhaps no historic accident that we find an extraordinary degree of convergence between Jewish and American values. This has impressed me. From the early days of 1654 when the first Jewish settlers arrived in New Amsterdam, and from the founding and settlement of our American society when the Puritans used Hebrew as the language of their prayers, the ties that have bound Judaism to American democracy have been intense. George Washington set the tone for the newly established United States when he assured the Hebrew congregation of Newport that our government "gives to bigotry no sanction, to persecution no assistance . . ." John Adams, our second President, wrote to Jefferson, our third: "I will insist that the Hebrews have done more to civilize men than any other nation."

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. Here, the Jews left the closed ghettos of the Old World and found voluntary communities of free men and women. 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 strong and affluent, with an intellectual and spiritual ingredient of significance. History may well judge that the American period for

Jewry is at least as grand, if not more so, than any other period in Jewish history. And all of this is protected by America's strength.

Gunnar Myrdal, the Swedish social scientist, wrote many years ago that he was struck by the strength and depth of American values with their roots in religious ethics. They reflected themselves, he said, in the power of the "ought" as a guiding light for our actions. The "is" of our lives as individuals or as a nation, may not always be consistent with the "ought", but the "ought" is the moving force in bringing us steadily closer to the values and ideals we proclaim. But the evolving movement forward is not an automatic one, and achievement of the "ought" requires effort and dedication. Here, too, our Jewish experience and teaching is helpful as it provides us the ability to look unpleasant truths in the face and accept the notion that there is evil as well as good in the world.

The philosophic notion of the coexistence of good and evil is found in many ancient civilizations, but it is particularly strong in the writings of the Jewish teachers. Consistent with the notion of human brotherhood, the Jewish scholars 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". The Catholics refer to "original sin". Freud and others based their understanding of Man on this insight. And, this dichotomy in Man means the good and the evil is also intrinsic to the societies created by Man.

The history of civilization then becomes the effort to strengthen the "yaitzer hatov" within us, our children, our families, the societies we create. This is the real meaning of the evolutionary challenge. It is the essence of the Yom Kippur service. One might also say it is the evolution 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. 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 dirt of the earth.

It is interesting to note that in spite of Jewish teaching that the human being has choices in the light of his destructive as well as noble nature, a strain of rabbinic thought persisted in attributing all events to God. It is said that the illustrious Hassidic Rabbi Levi-Yitzhak of Berditchev warned God: "If you refuse to answer our prayers, I shall refuse to go on saying them". On another occasion he is reported to have said in exasperation: "Master of the Universe, how many years do we know each other? How many decades? So please permit me to wonder if this is any way to rule the World?" A modern day disciple of that tradition, a survivor, when asked about his feeling towards God replied: "I don't want to get involved, but a medal I wouldn't give him".

In this generation we must especially face the duality of Man's nature and our ability to influence our own future. Those of us who have been called upon

to carry forward the values of our traditions so that we may have the right to be called "the People of the Book" cannot shirk our special responsibility to recognize the "yaitzer hara" where it exists, and find the ways to overcome it while maintaining fealty to our values and aspirations. This is how we can contribute to the onward development of Man as a human being and as the builder of a just society. Indeed, if there is any meaning to the term "chosen people" and if there is any justification for the inexplicable survival of the Jewish people over the ages, it must be in a renewed commitment to remember the lessons of The Book. In this connection, I am reminded of Shalom Aleichem's question: "God chooses us . . . Does he have to choose us so often?" Yet, the message of the Jewish people to mankind is that faith can overcome adversity.

All of this obviously relates to another important contribution of Judaism to democratic civilization. It is the Biblical assertion that there is a source of higher authority. This obviously suggests that Man and his institutions are fallible. If Man is fallible, he should be humble. Yet, throughout history great injustices have been committed in the name of religion by those who, without humility, were persuaded that theirs was the only real truth, with a mission to prevail over other claims to truth.

It is said that Bishop Fulton J. Sheehan was scheduled to speak in Philadelphia at a town hall and decided to walk there from his hotel. He became lost and was forced to ask some boys to direct him. One of them asked "What are you going to do there?" "I am going to give a lecture," replied the Bishop. "About what?" the boy asked. "About how to get to heaven. Would you care

to come along?" "Are you kidding" said the boy, "you don't even know how to get to town hall."

[The First Amendment to our Constitution, prohibiting Congress from making any law "respecting an establishment of religion, or prohibiting the free exercise thereof", was the earliest and most successful attempt, within the spirit of religion, to guard against those who might improperly use Government power to corrupt it. Alexis de Tocqueville quickly grasped the significance of the separation of church and state, noting:

"Upon my arrival in the United States, the religious aspect of the country was the first thing that struck my attention; and the longer I stayed there the more did I perceive the great political consequences resulting from the state of things, to which I was unaccustomed. In France I had almost always seen the spirit of religion and the spirit of freedom pursuing courses diametrically opposed to each other; but in America I found that they were intimately united, and that they reigned in common over the same country . . . I found that they differed upon matters of detail alone; and that they mainly attributed the peaceful dominion of religion in their country to the separation of church and state."

G.K. Chesterton, with that same appreciation, called America "A country with the soul of a church".]

Our town halls have changed and they are more difficult to reach. The world and America have changed drastically since we who assemble here today

were born, and it is essential that we understand those changes and how our religious values relate to them. The changes are so fast, so dramatic, so basic that we can barely see their details let alone their scope and consequences. The changes are beyond calculation, probably greater in our one lifetime than have taken place in all of mankind's previous history, with newer, greater scientific and technological developments on the horizon that will probably make the awesome discoveries of our time dwarf by comparison. What we have seen and experienced is only the beginning. As an indication of the change yet to be seen, more than 100,000 scientific journals annually publish the flood of new knowledge that comes out of the world's laboratories. There is much more ahead. We barely understand the human brain and its energy; and the endless horizons of space and the mysteries found in the great depths of our seas are still virtually unknown to us. Our science is indeed a drop, our ignorance remains an ocean.

I am approaching 75 years of age, an enriching time of my life. During my early childhood, strange as it may appear to the younger among you, there were no vitamin tablets, no antibiotics, no television, no dial telephones, no refrigerators, no FM radio, no synthetic fibers, no dishwashers, no electric blankets, no airmail, no transatlantic airlines, no instant coffee, no Xerox, no air-conditioning, no frozen foods, no contact lenses, no birth control pills, no ball-point pens, no transistors. The list can go on.

In my lifetime, medical knowledge available to physicians has increased perhaps more than ten-fold. The average life span, certainly in the West, keeps steadily increasing. Advanced computers, new materials, new biotechnological

processes are altering every phase of our lives, our deaths, even our reproduction.

It has been said that necessity is the mother of invention. I suggest the corollary is also true: Invention is the mother of necessity. Technology and communication are necessitating basic changes in our lives. Information has become more accessible in all parts of our globe, putting authoritarian governments at a serious disadvantage. The world is very much smaller. There is no escaping the fact that the sound of a whisper or a whimper in one part of the world can immediately be heard in all parts of the world -- and consequences follow.

But the world body politic has not kept pace with our dramatic scientific and technological achievements. Just as the individual human body makes a natural effort to keep the growth of its components balanced, and we consider the body disfigured if one arm or leg grows significantly larger than the other, so is the world body politic disfigured if its knowledge component opens up broad new vistas for development while its political and social components remain in the Dark Ages.

Yet, we would be blind to ignore the reality that in this decade of the 1990s, a larger part of the world's population is living in relative freedom than ever before in the history of the world. I suggest to you that what we have been observing and experiencing in the growth of democratic influence is a necessary effort by the body politic to catch up with the world of science and technology. What is becoming clear is that the wealth and power of nations is

coming to depend more on intellectual resources than on natural resources. It remains for religion to find its role in this development.

The role of religion is vital because what we have been unexpectedly observing is a fierce resistance to that change on the part of some religious groupings as well as on the part of those whose privilege is tied to the old order. It is as if a part of us is saying: "Not so fast. Stop the world. We want to get off. We are not ready. We are not prepared for this new world we are being dragged into. You are threatening our beliefs. We will resist the changes. We will hold on tight and with a determined frenzy to the familiar, the tribal, the traditional!" This phenomenon cannot, in the short run, be dismissed, as fundamentalism, nationalism, race, and ethnicity make themselves increasingly felt.

Following my retirement from government service in January, 1989, I was called back to government service on several occasions to deal with the substance and mechanism for a new world. The mood of the day at the end of the Cold War was one of euphoria and self-congratulation. The Berlin Wall had been shattered; Communist regimes were falling; the Warsaw Pact was disappearing; the Communist Party of the Soviet Union was in shambles; democracy seemed to be spreading like wildfire. We all agreed that political democracy and the rule of law were indispensable prerequisites to assure European security and cooperation. There was no doubt. We were entering a "new world order."

In June 1992, I had the privilege of being a member of the American delegation to a heads of government Summit in Helsinki. The mood was

decidedly different. Europe felt depressingly impotent, obsessed with challenges it could not face. It was not just that Saddam Hussein remained in power. It was also the savagery in too many areas of the world, with ethnic strife and xenophobia dividing people, villages, neighborhoods. It was growing anti-Semitism, even where there were few or no Jews. It was the human race once again demonstrating its capacity for cruelty, with hundreds of thousands of refugees displaced from their homes in a process of "ethnic cleansing", with the words "concentration camp" reappearing in our consciousness and consciences. And all of this was accompanied by a leaderless inability to stop the violence and brutality.

The question may well be asked: Are we entering an age of democracy, a new world based on the religious values of human dignity, or an age of disorder which repeats the hatreds and divisions and savageries of yesterday? Yaitzer hatov or yaitzer hara? Is it in our power to influence the answer to that question? [Evidence is available to support either answer. [Francis Fukuyama, using Hegel's historical analysis, optimistically called the post-Cold War period "The End of History," meaning that the direction in which we were heading was making it clear that democracy and liberty were our destiny, given their obvious superiority as systems of governance. Harvard University's Sam Huntington, on the other hand, does not see how we can escape an inevitable violent clash of civilization on perhaps a worldwide scale.]

We are in the midst of transition. History describes how the concept of community has expanded. It is family to tribe, tribe to village, village to city, city to nation-state. This history will not stop. The idea of a world community of independent states is alive in the human imagination. Regional and

multilateral groups are largely coming into being as globalization becomes evident in science, technology, communication, economics. We don't like the tribal, ethnic, religious explosions we hear, but they are frequently the sounds of escaping steam as the lids of repression are removed from boiling kettles. Fingers and faces that are too close get scalded. We must harness the energy of that boiling water into a samovar of refreshing tea. We should remember that the sound of one falling tree in a forest is louder than the sound of a whole forest of growing trees.

The promises and realities of modern technology for better living cannot be hidden and their availability cannot long be denied. These also produce sounds, but they are sounds of impatient hope and expectation. The communications age has opened up the world for all to see. The less fortunate are now aware that they can live in societies, including their own, which respect their dignity as human beings. From radio and television they know such societies are only hours away. They want that dignity and better living for themselves and for their children -- and they don't wish to wait.

The need is great and the challenge is formidable. Abba Eban recently reminded us that the inhabitants of the earth now number 5.3 billion. More than half of the world's people suffer from malnutrition. Life expectancy, which exceeds 70 years in developed countries, is as low as 30 in parts of Asia and Africa. Hundreds of millions of people are afflicted by water-carried diseases for which prevention remedies and cures exist. Some 800 million adults in the world are illiterate. The most affluent countries in the world are 3000 percent more prosperous than the least affluent.

Keeping up with scientific and technological opportunities 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. Armed national boundaries can keep out vaccines, but they cannot keep out germs, or ideas, or broadcasts. Peoples now trapped in the quagmire of ancient ethnic and national grievances and enmities will soon come to recognize that they are thereby dooming themselves, their children, and their grandchildren to become orphans of history, lost in the caves of the past. There is room for ethnic, national, religious, racial and tribal pride, but if that drive for self-identification is to produce respect and self-realization for the individual and the group, that drive must be peaceful and in harmony with the aspirations of others in our evolving interrelated world community.

As national boundaries are buffeted by change, the nations of the world become 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. This suggests, among many other implications, the need to reappraise our traditional definitions of sovereignty. The requirements of our evolving technology are increasingly turning national boundaries into patterns of lace through which flow ideas, money, people, crime, terrorism, missiles -- all of which know no national boundaries. Science has no national identity. Technology has no homeland. Information requires no passport. One essential geopolitical consequence of this new reality is that there can be no true security for any one country in isolation. We must learn to accept in each of our countries a mutual responsibility for the peoples in other countries.

[The argument is made that we cannot be the policeman of the world. Nonetheless, I respectfully suggest that no community -- and our nation is an integral part of an economic, technological, scientific, and political world community -- can survive, let alone flourish, without a police force. We have an obligation to be part of such a force, with diplomacy our first responsibility and with the readiness to use our military as a reluctantly available and practical resort.]

The argument is heard that our effort to foster democracy in other geographic areas is a misguided and doomed effort to transfer the religious values of our culture to other cultures not hospitable to those values. Our Western values, it is said, particularly by defenders of Middle East and Asian authoritarian systems, are unique to our Judaic Christian culture alone.

My friend and former partner, a member of our congregation, Ambassador Richard Schifter, now a special advisor to the President at the National Security Council, told me of an exchange he had with a Chinese colleague on this subject. Our human-rights differences with China, Dick explained, are not exacerbated by the eastern Confucianism of China's despots. It is their western Leninism that is at the root of our differences. During the last 250 years, he said, the West produced two sharply differing systems defining the relationship between government and the governed, namely the ideas of democracy and human rights associated with the Enlightenment, on the one hand, and Leninism, on the other hand. The Chinese, regrettably, chose the Western system that doesn't work.

It is true that the modern idea of democracy originated in the West. But Christianity and Islam, outgrowths of the Judaism expounded by the Hebrew tribes, originated in the Middle East and those Judaic based ideas spread to all parts of the globe. The aspirations for freedom need not be confined to Western Europe and North America. Westerners do not uniquely carry a democracy gene. We know that the ideology of the Enlightenment has established a bridgehead in all of the non-Western civilizations. Young people of today's Japan, for example, are in many ways culturally closer to their American and European contemporaries than they are to their grandparents.

It is true that militant Islam today rejects the principles of the Enlightenment. It looks upon life in a free society as a direct threat to the core values of its faith. It looks upon Western society as decadent and sinful, an enemy to be fought so as to purify life, protect the family, and be deserving of ascent to heaven. Militant Islam, however, is not all of Islam. Turkey and Pakistan remain committed to the strengthening of democracy, and elections are becoming more of a factor in different parts of the Middle East. One scholar recently wrote, "In the new Muslim world order, Muslim political traditions and institutions . . . continue to evolve and are critical to the future of democracy in the Middle East." At a recent dinner conversation in our home, a young Saudi friend of ours, a Ph.D. in Political Science, expressed irritation at the arrogant thought that he, his family, friends and fellow citizens were unqualified to live in freedom and human dignity.

We who believe that democracy works best for us must increasingly come to understand that it will work best for us only to the extent that it works well for others. We Americans, who today have the greatest power and influence,

bear the greatest responsibilities. We are, therefore, destined to carry the flag of democracy, the rule of law, and human rights. We must remember that the struggle for human dignity is a continuing one. Are we wise enough to know how to assist the historic developments now underway? Do we have the insight, discipline, unity, and will to fulfill our responsibilities?

We have, regrettably, not yet adequately shown the maturity to fulfill those responsibilities and provide the leadership that the world requires. Dr. Zbigniew Brzezinski sharply reminds us that the slogan "never again," which was originally meant as a call never again to permit another Holocaust, has now been diluted into a slogan for the opening of museums while we watch genocidal slaughter on television and concentrate on our creature comforts. Is it because it is Moslems that have been the recent European victims, not "one of us," not quite deserving of our commitment, just as Jews were not quite deserving of commitment during the Nazi regime? We can do better. We must do better. We all pray that we will do better -- and I use the word "pray" advisedly because I believe religion must increasingly assert itself in emphasizing that all the Children of God must enjoy the dignity of that role and have a responsibility to one another to help achieve that dignity.

The United States is today the oldest continuing democracy in the world. We Jews represent the oldest continuing religion in the world. Democracy is the political expression of our religious faith. Our task is to achieve the firm sense of purpose, readiness, steadiness, and strength that is indispensable for our nation's effective and timely foreign-policy decision-making. Our political community must resist the temptation of partisan politics and institutional rivalry as we develop the consensus adequate to meet the challenge. Our

political and religious values and our character traits have helped us build the most dynamic and open society in recorded history, a source of inspiration to most of the world. We must come to appreciate what that dream means to the world and the burden that puts on us as a nation and on us as Jews to advance the cause of democracy and human dignity for those who do not today enjoy that blessing.

I close, my friends, with the observation of how fortunate our congregation is in having Jeffrey Wohlberg as our rabbi.

JEFFREY A. WOHLBERG

SENIOR RABBI

ADAS ISRAEL CONGREGATION

CONNECTICUT AVENUE AT PORTER STREET N.W.
WASHINGTON, D.C. 20008 • (202) 362-4433

August 18, 1995
2 Av 5755

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

Dear Max:

I hope this letter finds both of you well and that you have had a relaxing summer in a cool place.

As I return from vacation, I realize that I neglected to send you a letter acknowledging your acceptance of the invitation to speak Yom Kippur afternoon, Monday, October 4, at the 4:30 p.m. dialogue. Perhaps we should further discuss the exact topic, but the general theme I suggested was the Politics of Isaiah. This would offer an opportunity for you to speak about your own philosophy of Judaism, Judaism's social impact, and the Jewish values which underlie our political and social concerns. I suggested this theme because of the Haftarah which we chant on Yom Kippur morning, (Isaiah 57:14-58:14), which clearly presents an agenda of social conscience. I know that your perspective on the Haftarah, as well as your reflections on Judaism, will be most welcome.

This dialogue has traditionally taken place from 4:30 - 5:30 p.m. during the Mincha hour. Those who do not want to participate in the Mincha service generally attend. During the past years we have had three or four hundred people come down to the Kay Hall. I will probably briefly "respond" to your presentation and may ask Rabbi Reuven Hammer, who will be conducting services in the Kay Hall to do so as well. Since he lives in Jerusalem, he may have a very different perspective. I hope that there will be a response from those in attendance, and even a discussion. It is not necessary for you to fill the entire hour. Please speak for whatever length of time you feel is necessary and appropriate. We should end no later than 5:30 p.m.

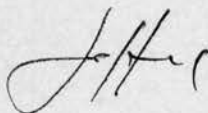
Page Two

If you have any questions or suggestions, please call. I am now in Washington and will be working either in the office or at my home in preparation for the High Holy Days. I can be reached at (H) 202-362-1636 or (W) 202-362-4433.

Finally, would you be kind enough to have your office send two photos so that we can publicize this hour appropriately.

Again, sincere thanks for your acceptance of the invitation to speak. I look forward to it with great anticipation. I know it will be well received.

Yours truly,

A handwritten signature in cursive script, appearing to read "Jeffrey".

MAX M. KAMPELMAN
SUITE 800
1001 PENNSYLVANIA AVENUE, N.W.
WASHINGTON, D.C. 20004-2505

September 26, 1995

Rabbi Jeffrey A. Wohlberg
Senior Rabbi
Adas Israel Congregation
Connecticut Avenue at Porter Street, NW
Washington, DC 20008

Dear Jeff:

Your sermon on Monday was extremely well conceived and well done. Thank you.

It may be that I will be able to reach you by telephone before leaving for San Francisco on Wednesday and returning on Sunday evening. In the event we do not have an opportunity to talk, let me express some discomfort with the program description for my appearance as a "discussion." I am afraid that people seeing that term will not expect a lecture, but will expect an informal exchange of views and a rather prolonged question and answer period. It is possible that I simply misunderstood your telephone call and subsequent letter. Do you advise me to scrap the talk and simply lead a discussion? Or will you simply change the description to "talk" or "lecture"?

If you have any further thoughts about the draft I sent you, please let me know, and I can incorporate them when I return to my office on Monday.

With warmest best wishes to you and to your family for a good year ahead. I remain,

Your friend,



Max M. Kampelman