



Max M. Kampelman Papers

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REMARKS BY

MAX M. KAMPELMAN

COMMENCEMENT EXERCISES OF THE 109TH ACADEMIC YEAR
HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION

Cincinnati, Ohio

May 30, 1984

Dr. Gottschalk, Rabbis, members of the faculty, members of the Board, ladies and gentlemen -- Thank you very much.

My congratulations to you, the members of the graduating class, and to the members of your families. You have studied at one of this nation's extraordinarily fine institutions of learning, where Jewish scholarship and values are merged with American ideals, thus creating a rich atmosphere of a deep and broadly encompassing religious ethic. You have been trained for leadership and for dedicated community service, but all of this has been within the spiritual framework of the individual human being, for it is the individual, you have been taught, who is made in the image of God.

You have every reason to be grateful for the opportunity you have had to be a part of this unique and challenging environment. For myself, I shall always cherish the honorary degree conferred upon me today through which I too become member of the family of this oldest Jewish college and institute of religion in our country.

This is an event which calls for the expression of deep humility. It is, however, difficult in the Jewish tradition to be humble. Indeed, it takes a kind of arrogance for us to proclaim humility.

The tale is told of a Kol Nidre night, the Rabbi, overwhelmed by the spirit of the service and overcome by humility beat his breast and loudly proclaimed: "O, Lord, I stand humbly before thee. Forgive me, for I am nothing, I am nothing!"

The cantor, affected by the rabbi's intense piety, stood up and repeated in a chant: "O Lord, I too, am humble. I am nothing. I am nothing!"

Caught up in the same fervor, the lowly sexton, the shamus, joined and said: "O Lord, I too, am nothing. I am nothing!"

Whereupon the cantor nudged the rabbi and angrily whispered: "Look who thinks he's a nothing!!"

These are dangerous times. They will require our inner strength, understanding and faith; and most particularly they will require the energy and intelligence of your generation.

Each generation faces its own unique challenges. But through the ages they appear to have one common characteristic. We seem capable of mobilizing our talents to unravel the mysteries of our physical environment. This seems always to have been so, from the time we discovered how to light a fire to warm and feed ourselves. We have learned to fly through space like birds and move in deep waters like fish. But how to live and love on this small planet as brothers and sisters

still eludes us. In every age, that has been the essence of the challenge.

In the onward evolution of the species "homo sapiens" toward the species "human being," we are being asked in each generation to stretch toward the supremacy of that which is God-like in us. The obstacles that we face are opportunities provided us to fulfill that evolutionary destiny.

The immense challenge to this generation is to find the basis for lasting peace among the peoples of the world so that we might live in dignity. In this nuclear age, the significance of that goal is overwhelming.

Four years ago, I was asked by President Carter to head the American Delegation to a meeting in Madrid taking place pursuant to the Helsinki Final Act of 1975. This responsibility, renewed in 1981 when I was reappointed by President Reagan, led to three intensive years of negotiations with the Soviet Union.

The 1975 agreement was based on the assumption that "detente" was the governing principle of East-West relations. Yet, today there is no "detente". East-West tensions are deep. In spite of the provisions of the Helsinki agreements, Soviet repression of human rights is taking place on a massive scale; political and religious dissidents are imprisoned; government sponsored anti-Semitism is highly evident; incarceration in psychiatric hospitals is a frequent form of

political punishment; emigration has declined to its lowest levels; and 125,000 Soviet troops continually brutalize Afghanistan and its people. The Soviet government behaves as if it never signed the Helsinki accords.

We quickly learned that to proclaim "detente" in words did not automatically produce it. Today, we must face the reality that the Soviet Union is an aggressive society seeking, with its massive military and police power, to expand its influence; and a repressive society determined to defend its totalitarian power, whatever the human cost.

I suspect that we who value freedom will pay a heavy price and suffer great anguish as we come to grips with this reality. The integrity and strength of our society will undergo the greatest challenge of its history as we learn how to live with Soviet military power, challenge it, and simultaneously strive to maintain the peace with human liberty that we seek.

We look upon ourselves as a nation committed to the values of freedom. Liberty to us is not abstract. We know it is not abstract to those unable to enjoy it.

But let us explore for a moment whether our values, which we look upon as a source of our strength, may not complicate our pursuit of peace. What are the implications of injecting morality considerations into American foreign

moral condemnation of totalitarian and authoritarian societies and then undertake to negotiate toward understanding with those we condemn?

The alternative, of course, is silence. But is silence not a form of acquiescence? And if silence is morally unacceptable, is verbal condemnation adequate when we know it is likely to be ineffectual? Is "action" by us then called for? If so, what kind?

Do we have the moral right to encourage people who live under repressive regimes and seek to change their conditions? Is there a moral duty to intervene? Would this not be in conflict with international law? Or does intervention depend on whether it will work and at what cost?

I am aware of the assertion that the best way to help those who are victims of authoritarian or totalitarian regimes is to set a fine example. I suspect this avoids the question. The example we set, no matter how noble, will do little to alleviate the condition of those victimized by repression. We should also understand that even setting an example may produce increased tension. The good example set by West Germany only led to a wall of concrete and fire around Communist Germany. A good example may well be perceived as a threat. That threat, in turn, could produce fears and lead to increased repression.

The peoples of the Soviet Union, who comprise hundreds of different nationalities, share the same values of human dignity that we proclaim. They are as dedicated to the elimination of war as any other peoples. They have no wish to be isolated from their neighbors and from the forward movement of civilization. This then creates a further insecurity on the part of their authorities, who do not govern by the legitimacy of consent, who in turn go to extraordinary lengths to fence in their own citizens.

There is a related set of questions. Are we consistent with our values if we have allies who do not share them? Our founding fathers accepted an alliance with a France governed by a tyrannical monarch, at the same time as we forcefully expressed our detestation of absolute monarchies. During World War II we entered into an alliance with Stalin, whom history will record as perhaps the most brutal human butcher of the Twentieth Century, certainly a close competitor of Hitler for that title.

Must we be consistent? Some would have us seek to improve our relations with Casto's Cuba, increase our trade with Communist Russia, and apply sanctions against racist South Africa.

To raise these questions in this academic environment is not to undermine the legitimacy of morality in our foreign policy. Morality must be a major component of our foreign

policy. It may be an indispensable ingredient for the domestic consensus that is required if any foreign policy in our democracy is to be effective. But strategic self interest must also be a major consideration of an effective and desirable foreign policy.

There are some who respond to the danger to us represented by Soviet military power and theology by ignoring or denying its existence. That would be fatal for us. There are others who are so overwhelmed by the difficulties as to place all of their trust in military power and its use alone. That view carries with it the seeds of tragedy as well.

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 try to find a formula under which we can live together in dignity.

All responsible people understand that we must define our objectives consistent with Hobbes' first law of nature: "to seek peace and to follow it." We must engage in that pursuit of peace without illusion, but with persistence, regardless of provocation.

The Soviet Union is not likely soon to undergo what Jonathan Edwards called "a great awakening." Yet, the imperatives for survival in the nuclear age require us to persist -- through the deterrence that comes from military strength, through dialogue, through criticism, through

negotiation -- to persist in the search for understanding, agreement, 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, but if we are to be prudent, we cannot trust. We must negotiate; and we must be firm and patient. Both we and the Soviet Union must appreciate that negotiation means more than talking. It means listening as well. It is particularly important for us both to understand that our super-power status does not necessarily confer on us super wisdom.

We Americans must understand that policy in a democracy requires public support; and that must encompass the understanding that if the possession of power is to be effective as a deterrent, there cannot be a renunciation of its use as a last resort in the pursuit of our national interests and values. We are entering a period in which this may well be the ultimate determinant in whether we can achieve the peace with dignity which we seek. And with this return us to our values.

In these halls of Jewish learning it is good to be reminded that our nation's values have deep religious roots.

When the ancient tribes of Israel uniquely proclaimed that there was only one God, they established the basis for human brotherhood, for human rights, for democracy, for our system of jurisprudence. If there is only one God, then we are all of us His children; and thus brothers and sisters to one another.

Thus, the prophet Micah's succinct expression: "Have we not all one Father? Hath not God created us?" The Talmudic sage, Ben Azzai, said that the most important verse in the whole Bible was the one from the Book of Genesis stating that man was created in the divine image. The Rabbis pointed out that among the first questions in the Talmud is, "When may morning prayers be recited?" After midnight? Before dawn? After dawn? The answer the Rabbis gave us is: One recites the morning prayers when there is enough light for a man to recognize his brother.

A further Rabbinic story refers to the Haggadah tale, recently recited in Jewish homes all over the world, of the Egyptian armies drowning in the Sea of Reeds. When that drowning took place, 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."

But I must refer further to the teachings of the ancient Hebrew sages who told us that even though there is in each one of us that in the heart and soul which is good and noble and Godlike, there is also in each one of us that which

is evil -- "yaitzer hatov" and "yaitzer hara." Reinhold Niebuhr called it "Children of Light and Children of Darkness." Freud and modern psychology built on this truth. This dichotomy is not only a part of the human being, it is also a part of the societies which the human being creates.

Democracy is the political expression of the "yaitzer hatov" within us. It is based on our religious notion of human brotherhood. Here is the root of our political democracy, of our system of jurisprudence.

But there is also a "yaitzer hara" in the societies that men are capable of creating. Totalitarianism is an expression of that destructive drive. This explains the Nazi phenomenon. To all of us familiar with the brutalities of the Soviet system, it explains that behavior as well.

This makes it all the more necessary for us who have been called upon to carry forward the values of our traditions so that we too may have the right to be called "the people of the boat" never to tire of our special responsibility to recognize the "yaitzer hara" where it exists, find the ways to overcome it by maintaining fealty to our values and thus contribute to the onward evolutionary development of the human being and his society as we strive for lasting peace with dignity.

The problems that divide us are real and numerous. We trust our negotiating efforts will produce results. By the

nature of things, however, we understand that even with agreement we will still be nearer to the beginning than to the end of our pursuit. We must have patience.

Our effort must be to persuade those who today lead the Soviet Union that just as the two sides of the human brain, the right and the left, adjust their individual roles within the body to make a coordinated and functioning whole, whose harmony is greater than its potential discord and divisiveness -- so must hemispheres of the body-politic, north and south, east and west, right and left, learn to harmonize their contributions to a whole that is healthy and constructive and coordinated in the search for peace with liberty.

We will come closer to our goal to the extent that we understand that our religious values are at the center of it all. Our quest for peace is to protect and preserve the human being and the civilization he is continuing to build so that the evolutionary process of which we are an integral part can continue to strengthen that which our religious teachers call the God-like within us. I respectfully suggest that the Nobel Committee shared this insight when it awarded Andrei Sakharov the Nobel Peace Prize. For it is the Shcharanskys, Orlovs, and the Sakharovs who are the true peacemakers of the world.

All of us and our societies fall short of our aspirations. We grow by stretching to reach them. As we do so, however, let us be reassured by the conviction that the future lies with freedom because there can be no lasting stability in societies that would deny it. Only freedom can release the constructive energies of men and women to work toward reaching new heights.

A human being has the capacity to aspire, to achieve, to dream, and to do. We seek these values for all the children of God. Our task, your task as Rabbis, teachers and leaders is to stretch yourselves to come closer to that realization and thereby assist those who look to you for guidance to fulfill their responsibilities as children of God.

Thank you, and may you all have the blessings of God.

For Clackney

GRADUATION SERVICES
AND THE AWARDING OF EARNED AND HONORARY DEGREES

HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION
Cincinnati, Ohio

IMPORTANT INFORMATION FOR PARTICIPANTS IN THE SERVICE
SCHEUER CHAPEL - May 30, 1984

1. ARRIVAL AT THE COLLEGE: All degree recipients, sponsors, participants in the service should assemble at 7:00 p.m. in the Classroom Building as follows:

- a) Classroom #7
Faculty
Local Reform Rabbis
- b) Classrooms #8 & 9
Ph.D and DHL - Graduate School
Sponsors
M.A.H.L. - Rabbinic School
Marshals
- c) Classroom #10
Participants in the Service, Honorary Degree Recipients, Sponsors,
Board of Overseers and Board of Governors
- d) Classroom #11
Photographs

Ample time is necessary for robing, taking photographs and assembly of the academic procession. Signs will be posted on the classrooms indicating where your section of the academic procession will form. Your academic garb (if you have asked us to order it for you) will be at a special place marked with your name. PLEASE COOPERATE WITH US BY BEING IN YOUR ASSIGNED CLASSROOM BY 7:00 p.m. IF YOU ARE FURNISHING YOUR OWN ACADEMIC GARB, PLEASE DO NOT FORGET TO BRING IT!!

2. ACADEMIC GARB: Academic gowns and hoods will be worn for the Graduation Exercises. NO CAPS WILL BE WORN.
3. SEATING IN THE CHAPEL: As you enter with the procession, please follow the instructions of the marshals. A program and prayerbook will be on each seat.
4. PROCEDURE FOR THE CONFERRING OF DEGREES: Please check the program to see who immediately precedes you in the receipt of a degree. As soon as the individual before you reaches the pulpit to receive the degree, you proceed to the step at the RIGHT of the pulpit.

Master's degree recipients will ascend to the pulpit without sponsors.
Ph.D, DHL and Honorary Degree Recipients will ascend to the pulpit with their sponsors.

(please see reverse side)

Following the conferral of the degree, please return to your seat.

Dr. Samuel Greengus, Dean, and Dr. Herbert H. Paper, Dean of the School of Graduate Studies, will assist President Gottschalk in the conferring of the degrees by placing the hoods on the recipients.

5. RECESSIONAL: Those taking part in the service (seated on the pulpit) will leave the pulpit first and then lead the recessional. The marshals then will empty the rows, beginning with the M.A. recipients. Please follow the instructions of the marshals.
6. AFTER THE CEREMONY: The recessional will return to the robing rooms, and please hang robes in your assigned room so they can be transported to Plum Street Temple for Ordination.

Everyone is invited to a reception immediately following the ceremony in the Sisterhood Dormitory Dining Room.

5/30
Morton Franklin
Acacia Insurance Agency Company
27621 Chagrin Boulevard
Cleveland, Ohio 44122

Dr. Norman Lamm
President
Yeshiva University
Amsterdam Avenue and 186th Street
New York, New York 10033

Mr. and Mrs. Joseph Cole
29001 Cedar Road
Lyndhurst, Ohio 44124

Anne and Dennis
Sarah
Jeffrey

Rev. Timothy S. Healy, S.J.
President
Georgetown University
207 Healy Building
37th and O Street, N.W.
Washington, D.C. 20057

Rabbi and Mrs. Joshus Haberman
Washington Hebrew Congregation
Massachusetts Avenue and Macomb St. N.W.
Washington, D.C. 20016

Dr. Peter Magrath
President
University of Minnesota
Eastcliffe
176 North Mississippi River Blvd.
St. Paul, Minnesota 55104

Mr. and Mrs. Burton Joseph
5 Red Cedar Lane
Minneapolis, Minnesota 55410

The Honorable John Brademas
President
New York University
70 Washington Square South
New York, New York 10012

Rabbi Gilbert Klaperman
64 Muriel Avenue
Lawrence, New York 11559

April 16, 1984

Ms. Adrienne Polster, Director
Office of Public Relations
Hebrew Union College
Jewish Institute of Religion
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Ms. Polster:

Thank you very much for your letter of April 11. My wife and I do plan to join Dr. and Mrs. Gottschalk for dinner at their home on Tuesday, May 29. We are also planning to set aside dinner on the evening of May 30 prior to the commencement exercises.

Thank you for arranging the hotel booking at the Westin Hotel. We will arrive on May 29 and leave on the morning of May 31.

With respect to the academic robe, I do have one, but I would prefer not to have to carry it. My cap should be size 7 1/2. I am 5'10" tall and weigh 175 pounds which should be of assistance in selecting a robe.

The enclosed may be of some assistance to those at the college who are arranging the commencement program.

Our travel plans are as follows:

May 29, 1984
U.S. Air flight 353
Arriving Cincinnati 5:11 p.m.

Ms. Adrienne Polster
April 16, 1984
Page two

May 31, 1984
Piedmont Flight 241
Departing Cincinnati 9:40 a.m.

All my best.

Sincerely,

Max M. Kampelman

MMK:nct

Enclosures

• CHECK TRAIL -

It will be our pleasure to have you join us for dinner in
our home, 17 Belsaw Place, Tuesday, May 29, 7:30
p.m.

A van will be waiting at 7:00 p.m. at the Westin's
Vine Street entrance to bring you to our home.

We very much look forward to spending an evening
with you.

Dee and Fred Gottschalk

Respond at your earliest convenience
Card enclosed



HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION
Cincinnati • New York • Los Angeles • Jerusalem

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220
(513) 221-1875

April 11, 1984

Mr. Max Kampelman
600 New Hampshire Avenue, N.W.
Washington, D.C. 20008

Dear Mr. Kampelman:

We look forward with great pleasure to your being honored by the Cincinnati Campus of the Hebrew Union College on May 30th and your being the Commencement speaker. I have taken the liberty of booking you and your wife at the Westin Hotel from May 29 to May 31st. (Hoping you will attend the dinner at Dr. and Mrs. Gottschalk's home on the 29th.)

Preceding the 8:00 p.m. Commencement Exercises on May 30th, there will be a 5:30 dinner at the nearby Vernon Manor Hotel to honor the honorees.

Unless you prefer to bring your own, we will gladly order an academic robe for you. May we please have your height and weight? In addition, we need to have your flight number, airline and time of arrival so that we can arrange to have someone pick you up at the airport.

If I can help with anything else please let me know. Looking forward to hearing from you with the details, and most especially meeting you and your wife.

Sincerely,

Adrienne Polster, Director
Office of Public Relations

AP/pj



*Ans
2/23 net*

HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION

Cincinnati • New York • Los Angeles • Jerusalem

OFFICE OF DEVELOPMENT AND INFORMATION

BROOKDALE CENTER
ONE WEST 4th STREET
NEW YORK, N.Y. 10012-1186
(212) 674-5300

February 14, 1984

Mr. Max M. Kampelman
Fried, Frank, Harris, Shriver &
Kampelman
600 New Hampshire Avenue, N.W.
Washington, D.C. 20037

Dear Mr. Kampelman:

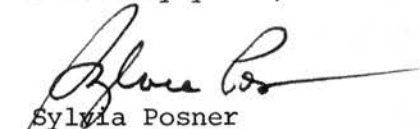
We are pleased to know that you will accept the honorary degree which is to be conferred upon you at Commencement Exercises.

In that connection, we would be grateful if you would complete and return the enclosed forms, along with a copy of your curriculum vitae and a photograph by March 30.

Details about the time and place to assemble for the award ceremonies will be sent at a later date.

I look forward to hearing from you.

Sincerely yours,


Sylvia Posner

PLEASE RETURN TO: Mrs. Sylvia Posner, Office of Public Relations
Hebrew Union College-Jewish Institute of Religion
1 West 4th Street New York, N.Y. 10012

BIOGRAPHICAL MATERIAL FOR USE BY OUR PUBLICITY DEPARTMENT

NAME Max M. Kampelman

HOME CITY Washington, D.C.

PRESENT POSITION see attached

PAST POSITIONS see attached

PUBLICATIONS see attached

HONORS AND AWARDS see attached

CIVIC ACTIVITIES see attached

Please accompany this questionnaire with a glossy photograph of yourself.

Please list newspapers to which publicity should be sent

The Washington Post, The Washington Times,

The New York Times, Jewish Week (Wash., D.C.)

NAME IN FULL (As you would like it to appear on the diploma)

Max M. Kampelman

List degrees already held by you and the name of College or University from which highest degree was obtained

see attached

Do you plan to bring your own gown? Yes

If not, please give the following information:

Your height Your weight

Please state the number of invitations you would like 10

Kindly advise if family members will be joining you Yes, my wife

5/30

February 8, 1984

Rabbi Alfred Gottschalk
President
Hebrew Union College
Jewish Institute of Religion
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Alfred:

I am sure you know how deeply touched I was to receive your letter of January 30 and the news that the Hebrew Union College has decided to confer upon me the degree of Doctor of Humane Letters, honoris causa. I shall cherish the honor and look forward to the commencement exercises on May 30. I certainly do agree to give the commencement address.

I look forward to receiving further details when they are available. In the meantime, my very best wishes to you, and to your family,

Sincerely,

Max M. Kampelman

MMK:nct