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AMERICAN JEWISH ARCHIVES

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## National Interreligious Task Force on Soviet Jewry

1307 SOUTH WABASH, CHICAGO, ILLINOIS 60605

SISTER ANN GILLEN  
EXECUTIVE DIRECTOR

312 - 922-1983

April 20, 1977

### AMERICAN JEWISH ARCHIVES

Dear Friends:

Recently we found additional information  
about --

PASTOR GEORGI VINS  
FATHER DMITRI DUDKO  
FATHER VASILI ROMANYUK  
ANDREI TVERDOKHLEBOV

Some area groups have asked for such information for Project Co-Adoption. We hope you will be able to help these men and their families by activating churches to adopt them.

Meanwhile, our main concern at present is to save ANATOLI SHRANSKY from having to go to trial. Telegrams to Soviet leaders urging his immediate release are a priority at this time.

Gratefully,

*Sa. Ann*

SrG:rb

[start]

Original documents  
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THE COUNCIL OF CHURCHES OF EVANGELICAL CHRISTIANS AND BAPTISTS (ECB)  
or REFORM BAPTISTS ("INITSIATIVNIKI")

Below is a selection from hundreds of documents from the reform Baptists which have been reaching the West since the mid-sixties.

Academician Andrei Sakharov issued two appeals for Georgi Vins, one of the leaders of the reform Baptists, after he had been in prison for six months awaiting trial. Vins was eventually tried in January 1975 and sentenced to five years imprisonment followed by five years in internal exile. He is now serving the first part of his sentence in a labour-camp in Yakutsk, Siberia.

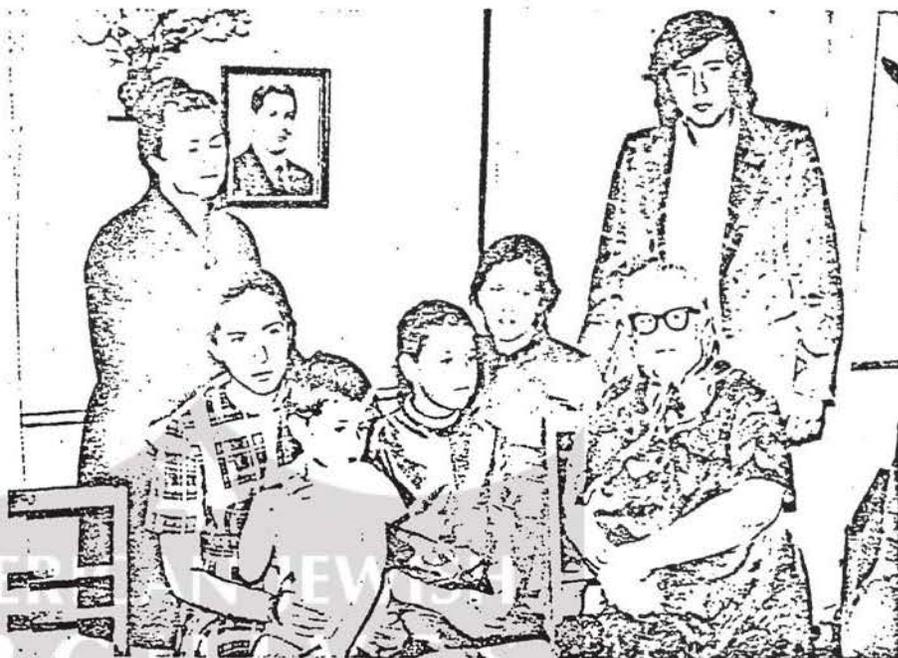
21. SAKHAROV ASKS WCC  
TO HELP VINS  
11 SEPTEMBER 1974

To the World Council of  
Churches

I ask you to intercede for Georgi Petrovich Vins, the well-known religious figure, the Baptist, who was elected by his fellow-believers as Secretary of the Council of Evangelical Christian and Baptist Churches.

Vins, like other members of his family, has several times been arrested and subjected to other illegal persecutions. Recently he has been compelled to hide from the threat of another arrest. In March 1974 Vins was arrested in Kiev and charged with vagrancy. Protesting against this arbitrariness, he has already for more than four months been on a hunger strike which is threatening his life. The trial is expected in the coming weeks, and he is once again threatened with a prison sentence.

Vins enjoys enormous authority and love among his fellow-believers. By interceding in his defence you will be helping all the Evangelical Christians and Baptists who have now been persecuted for many years by the authorities in the worst traditions of religious intolerance of the Middle Ages and of the Tsarist authorities in



GEORGI VINS'S wife, mother and children grouped around his photograph

the time of Pobedonostsev, in the 1890s.

The arrests, breakings-up of prayer meetings, fines, discrimination in schools and at work and, as the height of inhumanity, the taking away of children from their parents — all this is the lot of the Baptists and to one degree or another of many other religious groups who are inconvenient to the authorities (Uniates, Pentecostals, members of the "True Orthodox Church" and several other groups).

These illegalities demand the intervention of the world-wide public.

Freedom of conscience is an individual part of freedom as a whole. Honest people throughout the world should defend the victims of religious persecutions wherever these take place — in Moscow.

Andrei Sakharov,  
Academician.

\*Published, together with the following documents, in Georgi Vins, *Three Generations of Suffering*, Hodder and Stoughton, London, 1976, pp. 217-219.

22. SAKHAROV APPEALS  
AGAIN FOR VINS  
22 OCTOBER 1974

To the World Council of  
Churches, to  
Amnesty International

At his forthcoming trial in Kiev, Georgi Petrovich Vins, the General Secretary of the Council of Evangelical Christians and Baptists (sic), will be charged under article 209/I of the Criminal Code of the Ukrainian SSR: "Infringement of the person and rights of citizens under the pretext of fulfilling religious rites or under other pretext."

This article has recently begun to be used against Baptists. Apparently the authorities are attracted by the long term of punishment which is allowed under it: five years' imprisonment plus five years' exile — more than under other articles previously used against Baptists.

What citizens' rights has Mr. Vins infringed, and whose rights? Certainly not the rights of those several thousand Baptists of the Soviet Union who signed an appeal to the authorities demanding Mr. Vins's release.

KESTON COLLEGE  
KESTON BOOK NO. 7 -- JULY 20, 1976

Apparently the charge will be constructed on the basis of the fact that Mr. Vins was not working in the service of the state. From this will be indirectly drawn the conclusion that he was living on the means of believers and, in this way, infringing their material rights.

However, in the first place, it is obvious and well-known that the church puts no compulsion on believers to contribute money. And in the second place, how can the authorities make such charges when, for their devotion to God, believers are fined thousands of roubles, all their religious literature, in fact any text which contains the word "God", is confiscated during hundreds of house-searches and destroyed, the music and texts of the psalms are confiscated, musical instruments are destroyed, prayer-houses are razed, parents have their children removed from them, and the road to any education beyond secondary school is barred to young believers?

The authorities cannot be reconciled with the fact of the existence of the Christian Church, whose servants do not follow the directions of the bureaucrats of the Committee for the Affairs of Religious Cults. The fact of the authorities' struggle with the free church, including the help of article 209/I of the Criminal Code of the Ukrainian SSR (there have already been more than ten trials in 1974), shows that the authorities are grossly infringing the generally-accepted rights of believers while cynically pretending to protect their rights.

A. Sakharov  
G. Podypolsky  
S. Koyalov  
T. Velikanova

*Yevgeni Barabanov, 32, first came to public attention in August 1973, when his flat was searched by the KGB, after which he published a statement admitting that he had sent abroad a variety of samizdat documents. He then lost his job. Since then he has written several perceptive articles on Christianity today.*

## 8. BELIEVER THREATENED WITH PSYCHIATRIC HOSPITAL 8 SEPTEMBER 1975 STATEMENT

Very recently it seemed to many of us that the efforts of the governments of various countries to lessen international tension would lead not only to the normalisation of relations between states, but also to more human relations within them. The opponents of detente expressed the opposite point of view.

Who has proved right? Alas, the ink did not have time to dry on the Helsinki agreements, the participants in the talks did not have time to disperse, before the witch-hunt began once again. I do not speak about this as an impartial observer. Today the threat of losing my freedom is hanging over me once more, this time by means of forcible internment in a psychiatric hospital for an examination of my sanity.

It turns out that disagreement with bureaucratic ideology and religious conviction are entirely sufficient grounds for being called not simply a criminal, but an even more terrible world - madman.

I say "terrible" not only because our psychiatric hospitals are immeasurably more terrible than prisons and concentration camps, but because this cure for dissent is a monstrous moral distortion, a crime against the very nature of man, against the right to think, speak, believe and be free; it is spiritual murder.

Our bitter experience bears witness that while we remain silent, crimes continue to be committed. Therefore I turn once again to the world public, to those



YEVGENI BARABANOV

who hold dear not only lofty words and declarations about peace and security, but also the fate of men.

Yevgeni Barabanov.

KESTON BOOK NO. 7 -- JULY 20, 1975  
KESTON COLLEGE

FOR YOUR INFORMATION, CONCERN AND POSSIBLE  
CO-ADOPTION PROGRAMS

**National Interreligious Task Force  
on Soviet Jewry**

SISTER ANN GILLEN  
EXECUTIVE DIRECTOR

1307 SOUTH WABASH, CHICAGO, ILLINOIS 60605 312-922-1983

11. MOSCOW PRIEST  
DISMISSED  
15 JANUARY 1976

Declaration to  
Representatives of  
The Christian Churches

Your Holinesses, Your Graces,  
Reverend Fathers!

We turn to you with our trouble, with our pain and our hope, in the belief that only love, only the unity of the Christian world, is capable of halting humanity before the face of godlessness and destruction. We do not think that you will consider the fate of one man unworthy of your attention and your aid — aid with all steadfastness and lack of compromise in defence of the Faith of Christ and the Truth of Christ.

The name of Father Dmitri Dudko is widely known in Moscow, and today it is also known beyond the borders of our country. His conversations and sermons given in the Church of St Nicholas and the Transfiguration in Moscow, his ministry in the village of Kabanovo (85 km from Moscow), have attracted and will long continue to attract the attention and the heartfelt love of thousands of believers. His spiritual eminence, his great experience of the soul, his human wisdom and insight — the example of his whole life — render his pastor's words quite indispensable for believers of the most varied classes of the population, who are returning today to the Russian Church.

Father Dmitri's ministry, in all its integrity, is simple, all that he has done and is doing for the religious revival in Russia, with all the incredible complication of the life of our church, is a testimony to the true Christian way, to the true Christian life.

No, it would be no exaggeration to say that in the personality and destiny of Father Dmitri, as in the destinies of the best sons of the nation, is embodied today the spirit of its revival, upon which the Christian world gazes with

Meanwhile, Father Dmitri Dudko has been dismissed from serving in his church, and his flock are deprived of the possibility of being sustained by their pastor. The churchwarden of the Church of St Nikita the Martyr in Kabanovo, whose behaviour serves as a constant and bitter temptation for the believers, cancelled the agreement with Father Dmitri, referring to an order from the Executive Committee of the district soviet. The Executive Committee in its turn referred to an instruction from Moscow, without even naming the organisation which had given it this instruction, which in the crudest manner violates the law on the separation of the Church from the State. Metropolitan Serafim of Krutitsy and Kolomna sanctioned this entirely arbitrary action. Father Dmitri Dudko, dismissed two years ago from serving in the Church of St Nicholas and the Transfiguration, is now retired from his ministry by an edict of the Metropolitan.

In this personal history, as in a drop of water, is reflected the whole gravity of the position in which our greatly suffering Russian Orthodox Church finds itself. The inactivity or total indifference of many church hierarchs to the living life of the church, their passivity and pandering to atheism, place us and our church in a tragic situation.

We, the parishioners and friends of Father Dmitri, are turning to you for help. Two years ago the voices of Christian concern from various countries of the world helped Father Dmitri and defended him. We hope and believe that this is still possible today.

We ask for your prayers, we ask you to show firmness, we ask you to help us not to lose a pastor.

Signatures: Vadim Borisov  
Zoya Krakhmalnikova  
Felix Svetov  
Igor Khokhlushkin  
Igor Shafarevich  
Nikolai Popovich  
Grigori Natapov



FATHER DMITRI DUDKO

12. REQUEST FOR  
RE-INSTATEMENT  
JANUARY 1976\*

To Patriarch Pimen of Moscow  
and all Russia

From parishioners of the Church  
of St Nikita the Martyr in the  
village of Kabanovo, Orekhovo-  
Zuevsky district, Moscow region.

PETITION

Your Holiness! Father Dmitri Dudko has served in our church since September 1974. During this time we have recognised him as a conscientious pastor and have grown very fond of him. His sermons, in which Father Dmitri calls people to faith in God and to a moral life, have been especially conducive to the creation of a healthy spiritual atmosphere in our church.

With what great grief we learned recently that the churchwarden of our church, E.I. Kharitonova, had cancelled the agreement with him without any kind of concurrence from the church's parish council. The churchwarden said that she had been ordered to do this by the District Executive Committee.

Your Holiness, we think that the fact of such arbitrary rule is inadmissible in the church entrusted to you. We ask you to help the restoration of justice and keep the priest Dmitri Dudko in our church.

Signatures  
(about 100 signatures)

\*Dated January 1976 according  
to external information

10. FR. ROMANYUK'S  
BACKGROUND  
2 DECEMBER 1975

Open Letter from Father Sergi Zheludkov to Academician Sakharov, on the subject of Father Vasili Romanyuk.

In your recent statements, you have mentioned the name of the imprisoned priest *Father Vasili Romanyuk* and I learned the following reliable facts.

Vasili Yemelyanovich Romanuk, the son of a poor peasant in the Western Ukraine, had a vocation to the priesthood from early childhood. (As a child, his games consisted of attending church services.) In 1944, as a boy of 19, he was sentenced to ten years of labour camp and exile, though innocent (he was subsequently rehabilitated). The whole Romanyuk family was deported. His father died in Siberia. His younger brother, a fourteen-year-old boy, escaped when the family was being deported, but could not find a refuge in his native village and was shot dead in the forest.

After being rehabilitated in 1959, Vasili Romanyuk took short-term courses of study in his diocese and was ordained deacon. But the local representative [of the Council for Religious Affairs] did not allow him to serve in church, and for five years the deacon worked as a cinema operator. When the representative died, the deacon Romanyuk was ordained priest. He served with great zeal. In the course of eight years, he had to change parishes six times, and everywhere he drew the people to church services and to repairing and decorating the churches, and fought against corruption in church councils.

Father Vasili's last but one place of service was the village of Kosmach, where he ran into especially trying manifestations of anti-religious fanaticism. The headmaster of the local school, the inspiration behind many of the priest's various persecutions, used to come into church without taking his hat off. (At the present

time this man, the main witness for the prosecution, has himself been arrested on a charge of embezzlement.) There were drunken attempts to kill Father Vasili, with the characteristic hope that "they won't give more than a couple of years for killing a priest". On one occasion there was an attack on the priest at night. At the investigation this was made out to be an attack on a local drunkard by the priest himself.

As far as I am able to judge, Father Vasili Romanyuk is a man of wide cultural interests. Representatives of the Ukrainian and Russian intelligentsia visited him in the village of Kosmach when they were passing through, in particular the historian Valentyn Moroz. When Moroz was sentenced, Father Vasili signed a petition in his defence.

At the beginning of 1972 Father Vasili was arrested, and in July he was sentenced to 2 years in prison, 5 years in labour camp under especially strict regime, and three years of exile, under article 62 of the Criminal Code of the Ukrainian SSR. The priest's wife was not admitted to the trial. She received a copy of the sentence, but certain acquaintances stole it. As Father Vasili wrote in his appeal to the Patriarch, he was pronounced an "especially dangerous recidivist", because his rehabilitation from his first, innocent, conviction for some reason did not relate to his second sentence. This was given in the labour camp in 1946 for alleged anti-Soviet agitation, on the basis of testimonies forced out of other prisoners. Father Vasili wrote to the Patriarch that at all three trials he was sentenced despite his innocence; that he had lodged more than four hundred complaints with various official bodies, but none of them had produced any result.

On 9 December Father Vasili will be fifty years old. He has already served two years in prison and in his second year in camp he is being kept under especially strict regime doing harmful work (glass dust is settling on his lungs). In August this year he declared a

hunger-strike, asking once more for a review of his case, for the return of a prayer-book which had been taken away from him and for permission to have a Bible. On 4 November the Procuracy of the USSR informed his wife that the court's decision was being verified by means of an inspection, and that the prisoner was taking food. The hunger-strike lasted about three months. The imprisoned priest did not receive a prayer-book or Bible. His postal address is: 431120, st. Potma, Mordovskaya ASSR, Sosnovka, Uchrezhdenie ZhKh-385/1-6.

I recall my acquaintance with Father Vasili's family with feelings of delight and deep sadness. His wife, Maria Markovna Antonyuk, also served ten years of imprisonment when she was very young, and married the future priest when they were serving terms of exile. She works as an orderly in a hospital and earns 60 roubles a month. His son Taras is 16 years old, very well brought up, and a pupil in the tenth grade. The family's address is: 285250, Kosov, Ivano-Frankovsk region, pereulok Kobylanskoi, 3. Their measurements are: his wife — size 46, height 4, shoe size 37; his son — size 46, height 6, shoe size 42.

Such is the information I have received about the sad fate of the priest Father Vasili Romanyuk and his family. I request your permission to consider this letter of mine to you an open letter.

With deepest respect,

Father Sergi Zheludkov

*The two protests overleaf relate to the sudden dismissal of Father Dmitri Dudko from his church in December 1975. Two years previously, Father Dudko had lost his post in a Moscow church after holding open question-and-answer sessions which drew crowds of listeners from all over Moscow. According to a Reuter's report of 14 April, Father Dudko has now been appointed to another church.*

Continued:

August (in connection with case 24) my previous tape-recorder and my previous typewriter were taken away and have still not been returned.

To this sorry list must be added my notebooks. Apparently I used them for the same purposes as my tape-recorder and typewriter. However, they have not yet taken away my fountain-pen.

Andrei Tverdokhlebov



ANDREI TVERDOKHLEBOV

6. HUMAN RIGHTS  
ACTIVIST SUPPORTS  
BELIEVERS  
28 NOVEMBER 1974

Statement

During the night of 27-28 November a search was carried out in my flat. The search was conducted by Captain Yurikov, senior investigator of the detective department of the KGB under the Council of Ministers of the USSR for the city of Moscow and Moscow region, at the commission and on the basis of an instruction of Major Markevicius, senior investigator of the investigation department of the KGB under the Council of Ministers of the Lithuanian SSR, dated 23 October 1974.

Before the search began, it was suggested that I should voluntarily give up documents relevant to the criminal case No. 345 [the KGB attempt to liquidate the *Chronicle of the Lithuanian Catholic Church*] referred to in the instruction for the search, to which I replied that I had no such documents. No such documents were found during the course of the search. I consider this to be so because only once during the whole search, which lasted ten and a half hours, did the investigator, having discovered a brochure in English, printed abroad, say that this was what they wanted and that it should have been given up voluntarily, since there was a map of Lithuania on the cover. Thus, on the basis of article 171 of the

Criminal Procedural Code of the RSFSR, everything that was confiscated should generally speaking be considered as banned for circulation by the authorities. This makes what was confiscated all the more interesting.

*The Gulag Archipelago* heads the list, then comes an informational periodical about religious persecution, *The Bulletin of the Council of Relatives of Evangelical Christian and Baptist Prisoners* [see pp.80-88] (No. 17, 1974), a leaflet from the "Christian" printing press with information about arrests in Riga, under the heading "They Printed the Gospel" [see pp.84-85] the *Chronicle of the Lithuanian Catholic Church* [see pp.71-76] Nos. 4, 5 and 6 for 1974, published abroad in English.

Then comes an informational periodical about violations of human rights, the *Chronicle of Human Rights in the USSR*, Nos. 2, 3 and 7, then all the materials (published and archival) of legal societies not recognised by the authorities, specifically, the Committee for Human Rights, the Action Group for the Defence of Human Rights, the committee of the association of citizens of German nationality living in Estonia, Group-73 (an association for problems of aid to political prisoners), and the Amnesty International group in the Soviet Union (the archive).

Further, all materials containing information about the situation of prisoners and the prisons and labour camps of the Soviet Union (materials which I had about the situation of prisoners in Indonesia, South Vietnam, Spain and Chile were not confiscated), including materials in a samizdat collection about political prisoners in the USSR, copies of letters and texts from labour camps, any kind of information about labour camps, lists of addresses of prisoners and their families, including unique copies, an interview with eleven political prisoners in the USSR on 30 October, and a brochure written in the labour camp itself by two well-known political prisoners, *A Dissenter's Handbook on Psychiatry*.

It turned out that anything relating to charitable activity, in which I was involved on a purely amateur level, was forbidden (letters, postcards, receipts for despatches by post, lists of addresses and families of prisoners). Under this heading they almost took away a sum of 152 roubles which was lying in the same drawer of the table, but after a long discussion they did not take it.

Specific documents of legal defence activity and informational materials about individual cases are also forbidden. We can add to this open letters to Senators Henry Jackson and Edward Kennedy. Moreover, lists and addresses of German families (about 2,000 families) wishing to settle permanently in the Federal Republic of Germany were confiscated.

It is also impermissible to have a tape-recorder and a typewriter, if, as became clear in a verbal discussion with the KGB officials, they are used for bad purposes (evidently it is their use for texts connected with problems of human rights which is meant). It should not be thought that the tape-recorder and the typewriter will be given back after expert opinion has been obtained or even at the conclusion of case No. 345. At a search last year on 27-28

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**THE AMERICAN JEWISH COMMITTEE**

**date** 28 April 1977

**to** Area Directors

**from** Morris Fine

**subject** Activities in Support of Soviet Jewry and Human Rights

This memorandum is written in response to requests from the field for clarification of our policies with respect to the "linkage" of the plight of Soviet Jews with that of other Soviet groups and individuals.

The latest formulation of the guidelines we follow is contained in a statement adopted last February 15th by the Executive Committee of the National Conference on Soviet Jewry, of which we are a constituent member, as you know. We collaborated in the formulation of these guidelines which were adopted by consensus. They are as follows:

- (1) The campaign of Soviet Jews to attain their basic rights to emigrate and to practice their tradition, has been and remains separate and distinct from the campaign of Soviet democratic "dissidents."
- (2) At this time the mass media draws few distinctions between Soviet Jews; especially Jewish activists and Soviet dissidents. The NCSJ and local Soviet Jewry groups should interpret and focus on the unique situation of the Soviet Jewry movement, with the USSR, whenever possible. Furthermore, we must keep in mind that Soviet authorities do distinguish between the two movements, even in the context of efforts to focus on the forthcoming review of the Helsinki Accords.
- (3) Individual agencies, community groups and leaders, however, may react to the harassment of selected Soviet citizens, such as Orlov and Ginzburg, when arrested, threatened or imprisoned because of activities related to monitoring the Helsinki Agreement. Andrei Sakharov especially should receive such support.
- (4) The Administration should be commended when it defends human rights, even when Soviet Jews are not mentioned.
- (5) To capitalize on the current exposure of the human rights issue in the USSR, the NCSJ, its constituent national agencies and affiliated local agencies, are urged to "get the Soviet Jewry story" into the mass media via letters to the editor, op-ed pieces, talk show appearances, analysis of Soviet non-compliance to the Helsinki Final Act vis-a-vis Soviet Jews, stimulation of editorials, and the promotion of human interest "case study" articles.

To the preceding, I would add the following:

(A) As you can see, we subscribe to the view that a prime purpose of any activity connected with Soviet Jewry is to point up the special problems of Soviet Jews and the specific nature of the cause of Soviet Jewish activists and "refuseniks." A good case can be made for the uniqueness of the Jewish situation. This is explained in paragraph 2 of David Geller's memo to the area directors of last December 16th, enclosed.

(B) At the same time, especially in the present climate of concern for human rights generally, and considering AJC's historic, leading role in this field, we should use every occasion, when Soviet Jewry's case is pressed, to include on the agenda the elements mentioned in points #3 and #4 of the above NCSJ guidelines.

(C) Work in the interreligious field on behalf of Soviet Jewry has been uniquely AJC's contribution. I believe that community interfaith consultations on Soviet Jewry should follow the existing guidelines in general. The recent Dallas program was in the spirit of the guidelines. It confined itself to the general subject of religious Prisoners of Conscience and identified two by name who were eminently worthy of support. And in this process, it "turned on" an entire community to the problem of religious harassment and denial of freedoms in the Soviet Union—no small accomplishment. (See Miles Zitmore's report, enclosed.)

(D) There is a possibility that, however well-meaning and desirable in themselves, certain kinds of linkages may hurt the cause of Soviet Jewish emigration. We don't really know this for sure. We can only conjecture. In part, this might depend on the group or the cause the Soviet Jewry movement is linked with. In part also, on the sponsoring group—whether Jewish or general. Moreover, we must be aware that local interfaith consultations are directed less at the Soviet Union than at public opinion in the locality or region, and perhaps secondarily at our government in Washington. Finally, this is not the first time in our experience that multiple strategies and tactics are being pursued simultaneously, each directed to overlapping or closely related specific objectives, and all pursuing the same general long-range goals. Therefore a certain amount of flexibility is necessary. But you should know the bona-fides and the aims of the groups or individuals in your coalition before joining them. If you have any question, please check with Jim Rudin or David Geller.

(E) The model of Miami is especially suitable to the present climate when respect for human rights is an important goal of American foreign policy. (See Brenda Shapiro's report, enclosed.) There the theme was human rights in general, and an Interfaith Commission was formed for this purpose. It wasn't linked with the Soviet Jewry movement. I believe that the effort to involve an entire community in a program to speak out for observance of fundamental human rights is one that we must encourage and participate in. There must at all times be clarity about the objective of such an effort or program and its outcome. In Miami the outcome of the first program was to send a letter to President Carter commending him on his "forthright" position on human rights,

Area Directors  
28 April 1977

-3-

as well as on aspects of human rights policy—for use not only in interfaith consultations but in other kinds of community-wide efforts.

We will have a session on this subject at the field staff seminar after the Annual Meeting. There we will be able to go into the subject more fully. In addition, we hope to convene a consultation of Soviet affairs scholars and practitioners, as we did a year ago, for a discussion of this subject. After that we plan to bring all this together at a special meeting of our Foreign Affairs Steering Committee in late May.

If you have any questions please let me know.

MF/di  
enc. 3  
cc: National Staff  
FACommission Steering Committee  
77-550-35



## THE AMERICAN JEWISH COMMITTEE

**date** December 16, 1976  
**to** Area Directors (One to each office, please share)  
**from** David Geller *DG*  
**subject** Re Linking our Efforts for Soviet Jews with Other Movements

From time to time I have received inquiries from the field as well as from others involved in programs for Soviet Jews, regarding the possibility, and indeed the desirability of linking up with Christians and certain East European nationalist groups in their efforts to achieve a greater measure of freedom for their co-religionists and co-nationals in the Soviet Union. On the face of it, the idea seems reasonable and justifiable. Christian friends say to us, "We have assisted you regarding the struggle of Soviet Jews for the right to leave and/or the right to maintain their religious and cultural institutions. Christian religions also suffer in the Soviet Union, why don't we combine our efforts?" And in the same vein, Latvians, Lithuanians, Ukrainians, etc., ask us to join forces with them in their efforts to "liberate" or at least de-Russify their national entities which are under the rule of the Soviets. And, democratic dissidents ask us to support them or at least to subsume our efforts under a general heading, of the struggle for human rights in the Soviet Union. This question of linkage is something that has been, and indeed ought to be, continually reviewed. For the present, however, the consensus is that it remains important in terms of our strategy to maintain the separation between the Jewish issue and the others. This consensus is based on the following considerations:

The status of Jews in the USSR is unique. While it is true that the Soviet laws apply to all religions, they are implemented in ways that greatly discriminate against the Jewish group. Furthermore, the Jews are identified by the Soviet Government both as a national and a religious group, and because of the unique characteristics of Jews, i.e., the fact that Jewish identity is based on a combination of national, ethnic, religious and cultural elements, Jews suffer in the Soviet Union from deprivation of individual as well as group rights. Aside from the great disproportion that exists between the number of religious functionaries allowed to other religions, and the miniscule, token group allowed to the Jews, we should bear in mind that (a) other religions are allowed seminaries (with its students permitted to leave the Soviet Union to study on the outside and with the additional privilege of bringing teachers from the outside into the Soviet Union); and (b) other

(Over)

Linking efforts for Soviet Jews with other movements.

religions have an organization which coordinates their activities with their co-religionists throughout the Soviet Union, and have the right to join international religious organizations. The aforementioned and many other privileges are denied to Jews. In addition, while other religions have been described in the Soviet media as superstitions or "old wives' tales," Judaism has been called counter-revolutionary, one of the most pejorative terms in the Soviet lexicon. Because of the uniqueness of the Jewish situation, a linkage with other movements would threaten its being coopted and/or dissolved into a broader struggle, and our unique situation would be "lost in the shuffle."

In dealing with dissident groups we should be aware that there are a number of them in the Soviet Union, with differing agendas and aims: democratic dissidents, who wish to restructure society along liberal and democratic lines; nationalist dissidents, such as the Ukrainians, who wish to dismember the USSR; anti-Russifiers, who are pushing for cultural autonomy within the USSR; captive nations, who wish to be liberated from the USSR; and religious dissidents, who wish to resurrect the place of Russian Orthodoxy as a major force in Russian life; and other small groups of religious dissidents of various denominations who are trying to keep their particular sect alive--such as Baptists, Jehovah Witnesses, etc.

The Soviet Union considers these dissident movements as illegal. Jews, on the other hand, are leaving the Soviet Union legally, either as participants in family reunion, a right to which the Soviet Union has agreed, or in terms of repatriation to their homeland, which is an acceptable reason to the Soviet Union. (This, despite the fact that the Soviet Government claims that the USSR generally and Biro-Bidjan specifically, is the homeland of Jews in the USSR.)

Therefore, to link the Soviet Jewry movement to either a democratic or religious or nationalist dissident movement means to link it with a movement which the USSR considers illegal, and would simply make it easy for the Soviet Government to immediately arrest Jewish activists for anti-Government activities, something which even now they have done in a number of instances.

One other point. It is not emigration per se that the Soviets fear. Ukrainians, Lithuanians and others are in their own homeland but desire more freedom. Very few of them would want to emigrate. What the Soviets fear is that if the Jewish movement for emigration is allowed to succeed in a dramatic way, it will inspire, encourage and reinforce other dissidents such as those mentioned in this memo, in terms of their objectives. The USSR can exist without a couple of million Jews, but it could not exist as we know it, if it were dismembered or restructured.

Linking efforts for Soviet Jews with other movements.

Having said all of the above, I still feel that it is important for us to continue to look for appropriate ways in which to cooperate with other groups. Sometimes this can be done by supporting individual Prisoners of Conscience, Jew or non-Jew. We might wish to cooperate with other groups in pressuring the Soviet Union to allow us to mail religious and cultural educational materials. In any case, we must be very careful, and I would hope that before a project is implemented, that you would check with me in the early planning stages.

DG:ah

cc: Morris Fine  
Bertram Gold  
Marc Tanenbaum  
James Rudin  
Will Katz  
Harold Applebaum  
Hyman Bookbinder





# THE AMERICAN JEWISH COMMITTEE

## SOUTHWEST REGIONAL COUNCIL

1809 Tower Building

Dallas, Texas 75201

(214) 747-3531

DATE: March 16, 1977

cc. Jim Rudin

TO: Will Katz

Harold Applebaum

David Geller

FROM: Miles Zitmore

Mike Rapp

Lillian Alexander

SUBJECT: Dallas Interfaith Consultation for Religious Freedom and Human Rights in the Soviet Union

### AMERICAN JEWISH

We want to share with you our local experience in organizing this program. At its summer goal setting workshop, the Dallas Chapter Board felt that a good way to further involve Christians in the cause of Soviet Jewry would be to form a coalition on behalf of Christians and Jews in the Soviet Union. To this end sending a representative to the Second National Interreligious Consultation For Soviet Jewry in Chicago seemed to be an ideal way to begin. We even got our local CRC to agree to underwrite a delegate. Unfortunately, scheduling problems and other complications prevented the persons we had in mind from going but we received commitments from them that they would help organize a similar coalition in Dallas.

Through the good offices of the Baptist Christian Life Commission we got Judge Oswin Chrisman, a well respected Domestic Relations judge, to co-chair the Consultation along with Bishop Thomas Tschoepe of the Catholic Diocese and Carl Lee, AJC Vice-Chairman. We then invited Sister Ann Gillen and Rabbi Rudin to come to Dallas to help us launch the program. The date of Monday, March 7th, was selected. We also scheduled Sister Ann in San Antonio, Fort Worth and El Paso. Judge Chrisman volunteered his own church as the location for the Consultation - Cliff Temple Baptist Church - one of the most well known congregations in Dallas. Its location in Oak Cliff, a lower middle class area of town, proved to be a mixed blessing. It helped us reach out to those who would normally not be attracted to such a meeting, but its distance from the north Dallas Jewish neighborhoods made travel for our own members something of a problem. All things being equal, it was still a good decision.

In January Judge Chrisman, Bishop Tschoepe and Carl Lee sent out a letter to a large cross-section of Dallas civic and religious leadership inviting people to join them in serving on the sponsor committee. Some 40 individuals responded affirmatively - hardly anyone said no. The sponsor committee read like a who's who of Dallas, including the names of such respected luminaries as Dallas Cowboys!

President, DR. JACK H. KAMHOLZ, Dallas ■ Honorary Presidents, REUBEN W. ASKANASE, Houston; IRVING A. MATHEWS, San Antonio; RAYMOND D. NASHER, Dallas; DR. ARNOLD H. UNGERMAN, Tulsa; I. WEINER, Houston ■ Vice Presidents, DR. ELLIOTT BLUMBERG, Arlington; ANNETTE FRIEDLANDER, Oklahoma City; DR. AUGUST GOLDSTEIN, JR., Tulsa; STEPHEN M. KAUFMAN, Houston; MICHAEL LOWENBERG, Dallas; DR. HUGH L. WOLFF, San Antonio ■ Secretary, RABBI HAROLD FRIEDMAN, Waco ■ Treasurer, ELSA ROSENTHAL, Little Rock ■ Executive Board, DR. MICHAEL BERKEY, Tulsa; RUTH BRODSKY, Houston; DR. IRVING BROWN, Tyler; LEO DAVIS, Dallas; CECILE ECHT, Fort Worth; EVERETT GINSBERG, Lubbock; REUBEN GINSBERG, Dallas; HERBERT GIVEN, El Paso; DAVID GLICKMAN, Dallas; LENORE GOLDBLATT, Dallas; HAROLD GOLDSTEIN, Houston; M. ROBERT HECHT, Houston; ALBERT JANCO, Oklahoma City; IRVIN KAPLAN, Houston; LOUIS KARIEL, JR., Marshall; HARRIS KEMPNER, JR., Galveston; RAYMOND KRAVIS, Tulsa; JACK LAPIN, Houston; CARL LEE, Dallas; MERVIN LEIBS, Little Rock; IRVIN LEVY, Dallas; MARION LEVY, Little Rock; ROSE LOEB, Little Rock; BEN MARKS, Corpus Christi; LINDA MAY, Houston; LOUISE MICHELSON, San Antonio; DOLORES NESBIT, Tulsa; DR. JACK OTIS, Austin; SAM PERL, Brownsville; JOE PERTOFKY, Tulsa; IDELLE RABIN, Dallas; LEON RABIN, Dallas; VICTOR RAVEL, Austin; MORRIS RISKIND, Eagle Pass; DR. WILLIAM RODDY, Waco; J. VICTOR SAMUELS, Houston; CECIL SCHENKER, San Antonio; AL SCHULMAN, Houston; RABBI ROBERT SCHUR, Fort Worth; DR. JOSEPH SELMAN, Tyler; NORMAN SHTOFMAN, Tyler; JAY SILVERBERG, Corsicana; BEN SOLNICK, Amarillo; ANDREA WEINSTEIN, Dallas; ALICE YANCEY, Oklahoma City; CHARLES YANCEY, Oklahoma City; FRANCES ZIMET, El Paso

MILTON I. TOBIAN, Southwest Regional Director ■ MILES ZITMORE, Assistant Area Director ■ MICHAEL RAPP, Houston Area Director

coach, Tom Landry, Congressmen Collins, Mattox and Milford, various state and local officials, some of the most prominent clergymen in Dallas and representatives of Black and Chicano groups. At around the same time CRC Chairman, Andrea Weinstein and Dallas Chapter Chairman David Glickman sent out a joint memo to all of Dallas' Jewish organizations urging their attendance at the Interfaith Consultation.

The purpose of the Consultation was to give the problem of persecution of religious activists in the Soviet Union maximum exposure. We purposely gave prominence to the plight of Pastor Georgi Vins along with Mikhail Korenblit, the Dallas Jewish community's adopted prisoner of conscience. The Consultation was designed to be the first step in the launching of an Interfaith Task Force for Human Rights and Religious Freedom in the Soviet Union. Our co-chairmen invited all the sponsors plus other selected individuals to join them in serving on this Task Force. Again the response was very heartening. The first organizational meeting was to be a luncheon scheduled the day after the Consultation in a downtown restaurant.

In events leading up to the March 7th Consultation, we received very favorable publicity from the Jewish Federation News and an unprecedented announcement in the Baptist Standard Weekly (which never covers subjects other than those dealing with Baptist events). Other articles appeared in the Texas Jewish Post and the Dallas Times Herald. A large number of church organizations cooperated in mailing our publicity to their constituency.

The Consultation was a moving experience. Judge Chrisman presided. After an eloquent welcome he called on a daughter of an old friend of his to read a letter she had received from a Soviet Jew. He then asked Bishop Tschoepe to deliver the invocation. Then Carl Lee introduced Sister Ann who gave a moving address on the problems of Soviet Jewry from a human rights perspective. She was then followed by Rabbi Rudin, who, in an eloquent sharing of agendas, addressed the problems of Christian prisoners of conscience in the Soviet Union. To add a local touch, Karen Greenstone, an AJC member and Chairman of the CRC Soviet Jewry Task Force, then spoke on what the Jewish community has done locally on behalf of Soviet Jewry and what others can do. Judge Chrisman concluded the program by reading a proclamation from Mayor Robert Folsom who declared March 7th Human Rights and Religious Freedom Day. The benediction was delivered by Tony Martin of the Baptist Christian Life Commission. It was the first time I have ever heard a Baptist recite the Sh'ma.

Tuesday morning a major press conference was held in the AJC office with representatives of three television stations, both daily newspapers and two radio stations. By anybody's yardstick, that was fantastic coverage.

The luncheon was very well attended - almost standing room. It was agreed that the next step in the organization of the Task Force is the drafting of the Declaration of Support for the Helsinki Accord which will be given wide circulation and most likely be the basis for a second press conference. Additional projects may include getting churches and synagogues to participate in Project Co-Adoption and possibly providing speakers for various groups. We will also try to annualize the Interfaith Consultation. Our office will serve as secretariat for the Task Force.

It was also encouraging that after the press conference ran on the evening news, carried on the radio, we received a number of calls in the office from people who wanted to help out.

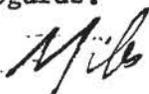
I have, in effect, started in the middle in describing Sister Ann's itinerary. She first went to San Antonio on Friday, the 4th, through Sunday, the 6th, where she addressed a women's Interfaith Plea for Soviet Jewry and spoke at several churches and synagogues. After leaving Dallas on Tuesday, the 8th, she went to Fort Worth where she spoke at a Presbyterian church to representatives of Church Women United, National Conference of Catholic Women and National Council of Jewish Women and others. She also spoke at the monthly meeting of the Fort Worth General Ministers Association luncheon where she extracted an instant agreement to organize an Interfaith Task Force on behalf of prisoners of conscience. This luncheon was covered by the press.

In El Paso she spoke to Jewish youth groups and then addressed a meeting co-sponsored by the Jewish Community Relations Council, the Catholic Diocese and the NCCJ. It also appears that an effort to organize an Interreligious Task Force will be forthcoming in El Paso.

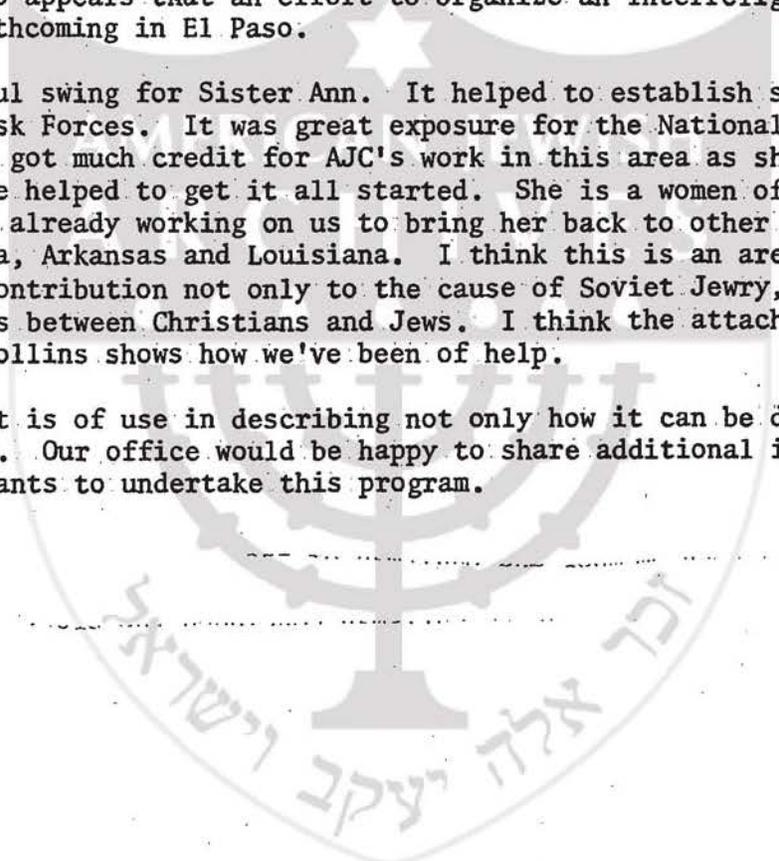
It was a successful swing for Sister Ann. It helped to establish several new Interreligious Task Forces. It was great exposure for the National Interreligious Task Force and it got much credit for AJC's work in this area as she never fails to mention that we helped to get it all started. She is a women of inexhaustible energy and she is already working on us to bring her back to other areas in our region in Oklahoma, Arkansas and Louisiana. I think this is an area where we can make a valuable contribution not only to the cause of Soviet Jewry, but also to a sharing of agendas between Christians and Jews. I think the attached letter from Congressman Jim Collins shows how we've been of help.

I hope this report is of use in describing not only how it can be done, but why it should be done. Our office would be happy to share additional information with anyone who wants to undertake this program.

Best regards.



MZ:vb  
encl.



**THE AMERICAN JEWISH COMMITTEE**

**date** March 31, 1977

**to** Will Katz

**from** Brenda Shapiro

**subject** Interfaith Commission on Human Rights of Greater Miami

Jim Rudin  
cc: Harold Applebaum  
David Geller

We want to share with you our experience in attempting to form an interreligious task force on Soviet Jewry.

As early as 1973 the Florida area attempted to organize a group of Christian and Jewish clergymen patterned after the National Interreligious Task Force on Soviet Jewry. Such a group was formed under the chairmanship of Rev. Luther Pierce and included Baptist minister, representatives from the Archdiocese, the Episcopal Diocese, Methodist Church, Presbyterian Church, a Rabbi and lay leadership from the So. Florida Conference on Soviet Jewry. The single agenda item which emerged was the plight of Soviet Jews. This group sponsored a conference in December of 1974 on religious oppression in the Soviet Union. The conference was attended by approximately 65 people, many of whom were from the So. Florida Conference on Soviet Jewry, American Jewish Congress, American Jewish Committee and a sprinkling of attendees from the Christian community at large. The key note address (which has been shared with you in the past) was delivered by Prof. Leon Goure' of the University of Miami.

In January of 1975 Rev. Pierce left the community to assume pastoral duties in Connecticut and a replacement for the task force chairman was never secured because the agenda was presumed to be a uniquely Jewish agenda and one that clergymen were willing to assist on but not commit to. For 1975 and 1976 the task force functioned on an ad hoc basis, never meeting but sending telegrams and appeals when asked.

In the Fall of 1976, Dr. Zand and Ed Rosenthal, Director of the local CRC, met to discuss the reorganization of the task force as it was a priority item of AJC's and the local CRC. This office, wishing to learn from mistakes of the past, was firm in its declaration that such a task force should function separately and independent of the So. Florida Conference on Soviet Jewry, a group of dedicated aggressive lay people who have done a yeomans' job in educating the Jewish community to the plight of Soviet Jews. It was also felt that there had to be a sincere commitment on the part of Jewish members of the task force to address themselves to matters on the Christian agenda as well as the plight of Soviet Jews. It was agreed that the focus of the task force work would be the Helsinki Accord, in that way broadening the task force agenda. A local United Church of Christ minister was selected by the AJC and the CRC director to attend the National Interreligious Task Force in Chicago held in December. The CRC committed \$250 in funding, AJC contributed \$50.

Upon his return, staff of both the CRC and AJC met with Rev. Bailar to discuss the formation of a local clergy group which would be motivated to address a human rights agenda. In January a meeting was held at the YWCA to explore the possibility for forming such a group with religious leadership throughout the community in attendance. Some lay leaders were also invited. In this first exploratory meeting many clergymen expressed interest in organizing such an interfaith group but made it

very clear that they wanted that coalition to address itself to a wide spectrum of human rights problems, i.e. Soviet Jewry, Anglican oppression in Uganda, repression of Catholic clergymen in Latin America.

Rev. Bailar convened the 2nd meeting on March 10, 1977 and invited judicatory heads of the major Protestant sects in the community, the Episcopal Bishop, the Archbishop of the Catholic diocese and three Rabbis; conservative, orthodox and reform. This meeting was held at Trinity Cathedral, the seat of the Episcopal diocese in So. Florida and was very well attended.

After much discussion, it was decided that the group would in its beginning stages restrict itself to clergy participation. It voted to call itself the Interfaith Committee on Human Rights, elected Rev. Richard Bailar its chairman, adopted a logo and letterhead (samples of which are enclosed) and elected the AJ Committee to be its secretariat and resource. A steering committee for the Commission is now in formation and is made up of the Archbishop, the Bishop, the Baptist judicatory head, the Methodist judicatory head, Presbyterian, United Church of Christ and a Rabbi. The group has sent letters to President Jimmy Carter and the Florida Congressional Delegation reaffirming support for the Administration's strong stand on human rights and expressing the hope that the Jackson-Vanick amendment be enforced. The group will meet in April to plan their participation in Solidarity Day scheduled for May 22 in Dade County, at which time they will be coordinating efforts with the So. Florida Conference on Soviet Jewry. There are preliminary plans to set aside succeeding Sundays to highlight other areas of concern: Baptist repression in the Soviet Union, Anglican repression in Uganda, the plight of Catholic priests in Latin America, etc.

Two things have been accomplished in this process. Dade County has not had a council of churches or similar centralized religious coalition since the Vietnam War. The single exception is the Metropolitan Fellowship of Churches, a fundamentalist organization with no participation from the liberal clergy or the Episcopal and Catholics. Their agenda is predominantly Evangelical and their image in the community negative. Attempts at such a coalition as we have formed have failed in the past because participants were selected as representatives of their religious bodies. It is hoped that this group can succeed where others have failed because they came together out of religious concern and represent only themselves and not their constituencies. It is felt that this frees them to be more decisive and act on important agenda items. They also see themselves better able to play an educational role in the community by bringing matters of concern to the attention of all.

I would expect that by next Fall they would be well enough organized and committed to their own process to sponsor a visit by Sister Ann Gillen to this community. They are now a fragile new-born babe whose growth will be followed closely. We also have the support of the National Council of Christians and Jews who sponsor dialogue groups on an interfaith basis for local clergy but who see this as a vehicle for taking action, a role the dialogue groups are prevented from playing.

URGENT NEWS FROM THE VINS FAMILY

Soviet German emigres have released the following letter from the Vins family. The letter is thought to be dated 3 May 1977.

"Dear Friends,

To All Who Love the Lord

Our father is at the present time in a very poor state of health. We were able to visit him from 12-14 February. On the last day that we were together he suddenly became seriously ill. He got a high temperature, his blood pressure went up and he began to get strong pains in the heart. In addition, his face swelled up.

After we had left him, we had no news from our father for a long time and, therefore, knew nothing of the state of his health. Later we received a letter in which he told us that he had been in hospital. He wrote to us that he had had three blood transfusions and seventy injections of penicillin to keep him alive. In his next letter of 14 March he wrote:

The Lord is nigh unto them that call upon Him, to all that call upon Him in truth. He will fulfil the desire of them that fear Him: He also will hear their cry and will save them. (Psalm 145, 18-19)

My beloved ones, the days that we were together were for me like an oasis in the scorching desert of sin. My daughters, my son, my dear mother, you comforted and strengthened me before great physical trials came upon me. In the past month, immediately after we had been together, I had a particularly hard time. But our Heavenly Father knew everything in advance and strengthened me through your last visit!

First of all, the unnatural swelling over my whole face, the ride to the hospital with my fever, and on 1 March the strongest heart attacks, constant pain in my heart and the paralysis of my left hand all contributed to my hardly being able to sleep at night, for when I lay down my heart immediately began thumping. Only by staying sitting up could I get some relief. Mentally I had already taken my leave of you.

But the Lord provided relief. Last Friday the blood pressure had already fallen to 180. I feel much better again. I believe in the power of your prayers and the prayers of God's people!

Dear friends, please pray for our father, for his health, but also for his release from prison. Please intercede for him with the authorities.

With brotherly greetings,

THE VINS FAMILY"



This "mobile prison" dramatized the plight of Soviet Jews. It was the work of Miryam Brand of the Denver Regional branch of Woman's American ORT, along with the help of a few others.



For a few moments, movement ceased, marchers were silent; the people bowed their heads in prayer led by Father Michael Sheerin of Regis College.  
Photography by Sheila Beller

Intermountain Jewish News

# Hundreds March For Soviet Jewry Human Rights

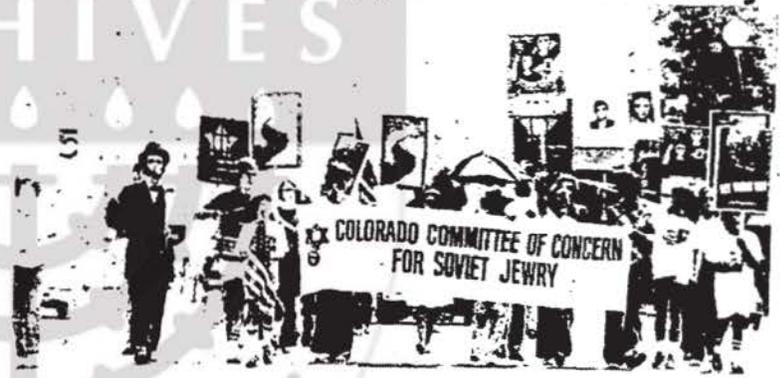
## Community Supports Soviet Jewry

**National Interreligious Task Force on Soviet Jewry**

1307 SOUTH WABASH, CHICAGO, ILLINOIS 60605



Two young men stood listening to the speakers at the capital building after the march along Colfax Ave. Though the day was sunny, songs were sung and the march commemorated Soviet writers, actors and intellectuals killed in 1952, the prison uniforms were visual reminders of present-day dilemmas of Soviet Jews, behind bars and within the prison of denied emigration.



By SHEILA BELLER  
IJN Staff Writer

Many major Jewish organizations, church groups and political leaders participated in the march to commemorate the deaths of 24 Yiddish writers, actors, and intellectuals executed on Aug. 12, 1952, in the Soviet Union.

The demonstration marked the seventh year the deaths have been commemorated; Denver was the first community to do so. About 300 people attended the march and ecumenical memorial service held at the state capitol.

The service was led by State Senator Dennis Gallagher, coordinator of the Interreligious Task Force of the Colorado Committee of Concern for Soviet Jewry. Gov. Lamm spoke during the service. Rabbi Jerome Lipsitz, of the Beth Joseph synagogue and president of the Rabbinical Council of Denver. Father Michael Sheerin of Regis College, Dr. Charles Milligan of Iliff School of Theology, and Rabbi Norman Weitzner, Hillel Director at Colorado Univ., also spoke.

The march, according to an

information sheet from the Colorado Committee of Concern for Soviet Jewry, focused its concern on several themes: the meeting in Belgrade currently taking place between the Soviet Union, the United States and other signatories of the Helsinki pact; emphasis by President Carter on human rights; arrest of Anatoly Scharansky, Soviet Jewish activist in Moscow, on charges of being a CIA agent; and the extreme gravity of the situation of Soviet Jews, particularly the "prisoners of conscience" and the "refuseniks."

The group assembled at East High School and walked west on Colfax Ave. to the Capitol building. The group began the walk at 11:30 and arrived at the capital about noon for the memorial service.

Marchers carried flags, balloons and placards, conveying the different messages of the march.

Lillian Hoffman and Rhoda Friedman, of the Colorado Committee of Concern for Soviet Jewry, were co-chairmen of the committee which organized the march.

# PROJECT CO-ADOPTION

## Dallas Interfaith Task Force urges adoption of Soviet religious prisoners

The recently formed Dallas Interfaith Taskforce For Human Rights And Religious Freedom In The Soviet Union is urging churches and synagogues to adopt a religious prisoner in the Soviet Union.

As a signer of the 1975 Helsinki Agreement the Soviet Union agreed to the principles of universal religious freedom. However, in practice, Soviet citizens who refuse to submit to government censure of their religious practices are subject to harassment and even imprisonment. This is the plight of Mikhail Korenblit, a Jew, who was sentenced in 1971 to seven years in prison for "Anti Soviet Propaganda." His crime was writing articles on Jewish life and trying to immigrate to Israel.

It was the plight of Nijole Saduniata, a Catholic laywoman, jailed in 1975 for the "illegal publication of an underground paper," her crime was writing a history of the Lithuanian Catholic Church.

It was also the plight of Rev. Georgi Vins, Executive Secretary of the Association of Evangelical and Baptist Churches, who was sentenced in 1975 to five years in prison for "unauthorized religious activities." His crime was preaching religious services in private homes.

All three are sentenced to hard physical labor, and because of bad diet, severe weather and overwork, they are in dangerously poor health.

If they are forgotten then the freedom of religion of all people in the Soviet Union and in communist lands is imperiled. Their plight is worsening. The government has launched a vicious anti-semitic campaign in an attempt to silence Jews seeking to go to Israel. Evangelical Christians have also come under attack.

In cooperation with Project Co-Adoption of the National Interreligious Taskforce On Soviet Jewry, the Dallas

Taskforce has set as its goal getting churches, synagogues and concerned citizens to form a life line of communication with religious prisoners in the Soviet Union.

The Taskforce which is comprised of representatives from various Dallas area religious organizations, is urging groups to "Adopt" one of these three prisoners and to regularly write them friendly, supportive and non-political letters.

The Soviet government is sensitive to bad publicity and constantly tries to avoid international embarrassment. Repeated experience has shown that public support for religious prisoners in the Soviet Union protects the prisoner from abuse. The Soviet authorities are afraid to seriously mistreat a prisoner who has become an international 'cause celebre'. Public attention on the prisoners also brings pressure on the Soviets to honor their human rights commitments. There is, of course, no definite assurance that your letter will get through. But you will have the rare satisfaction of making your voice heard, by speaking out on behalf of human rights, and, just possibly, giving hope to the hopeless.

For those wishing to write to a prisoner in the Soviet Union here's how: Letters to prisoners and their families should be personal and friendly. If written in English someone will be able to translate for them.

Regular: monthly letters mean a greater chance of freedom: number your letters so the prisoner can tell if some do not get through.

Non-Political: avoid anti-Soviet remarks lest you endanger the person you wish to help.

For more information and addresses contact: Miles Zitmore, American Jewish Committee, 1809 Tower Bldg., Dallas, (214) 747-3531.



REMEMBER THE PRISONERS AS THOUGH IN PRISON WITH THEM.

Hebrews 13: 3

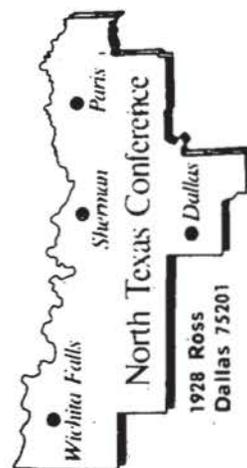
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THE NATIONAL INTERRELIGIOUS TASK FORCE ON SOVIET JEWRY  
1307 SOUTH WABASH, ROOM 221, CHICAGO, ILL. 60605  
SR. ANN GILLEN, EXECUTIVE DIRECTOR (312) 922-1983

# METHODIST

NORTH TEXAS



# Psychiatrist Group Condemns Abuses Alleged to Soviets

By Bruce Benson

Special to The Washington Post

HONOLULU, Sept. 1—After a six-year campaign by Soviet dissidents and a growing number of psychiatrists in the West, the Prestigious World Psychiatric Association General Assembly voted Wednesday to condemn the alleged abuse of psychiatry for political purposes in the Soviet Union.

Despite a strong protest by the Soviet delegation that they were the victims of "unsubstantiated slander," the international body adopted by a two-vote margin a resolution condemning "The abuse of psychiatry for political purposes . . . in all countries in which [it occurs]," with particular reference to "the extensive evidence of the systematic abuse of psychiatry for political purposes in the U.S.S.R."

The Soviets also failed to beat back a resolution approving the establishment of a WPA committee to review allegations of psychiatric abuse by receiving personal testimony and engaging in on-site inspections.

Speaking to reporters immediately afterward, Soviet delegate Eduard A. Babayan, administrative chief for introduction of new medical measures and techniques for the U.S.S.R. Health Ministry, blamed the outcome of the condemnation vote on what he called a "nondemocratic ballot-counting system."

He added that Soviet psychiatrists have always welcomed foreign colleagues to inspect mental clinics in the U.S.S.R. on private visits, but said the WPA resolution setting up an official body with the power to recommend "corrective action" reflected a "tendency to violate the rights of sovereign states."

The vote on condemnation yielded 19 national psychiatric societies for, and 33 against.

But each society vote was weighted according to the size of its membership. Thus larger voting blocs of Western psychiatric societies overrode the smaller voting blocs of the Soviet Union, its allies and some Third World countries.

It was this voting system Babayan condemned as "nondemocratic."

In answer to a question Babayan said he and his colleagues would have to consult before deciding whether to withdraw from the prestigious organi-

zation. The Soviet Union joined the WPA 10 years ago and has been quite active in it, including hosting two symposia within the Soviet Union in recent years.

Dr. Sydney Bloch, co-author of a book widely circulated at the conference entitled, "Psychiatric Terror, How Soviet Psychiatry Is Used to Suppress Dissent," said of the condemnation, "At this point one must be satisfied that the world psychiatric community has recognized its moral responsibility."

Bloch said the close vote of approval "means there are quite a lot of people who feel either they can't trust the evidence or, as the Scandinavians said, that they must maintain dialogue with the Russians."

"We, too, want dialogue, but in our experience we find diplomatic language does not have any effect. The only thing that gets people released from hospitals and prisons is a strong campaign of protest."

During debate against condemnation resolution, Babayan said that no one at the congress had produced examination certificates of the dissidents in question disproving the Soviet findings of mental illness.

Bloch is a leader of an informal group of psychiatrists in the West who says it believes the Soviet Union has incarcerated 700 or more dissidents who have spoken out on political, religious and nationalistic issues.

The drive to rebuke the Soviets began early in 1971, when Soviet political activist Vladimir Bukovsky sent to Western psychiatrists what he said were exact copies of case reports on several dissidents confined in Soviet mental institutions.

Friends and relatives of the dissenters had considered the subjects sane, said Bukovsky, yet commissions of Soviet forensic psychiatrists had found them mentally ill.

Bukovsky, who had been pronounced "nonresponsible" at the Serbsky Institute in Moscow for earlier dissident activities, was arrested, tried and sentenced to 12 years to prison in exile for his 1971 appeal to the West. He was released from the Soviet Union in December, 1976, and then emigrated.

Bukovsky circulated a new appeal to the Honolulu congress decrying the WPA's failure to take a stand on the political abuse issues at its last meeting in Mexico City in 1971.

## World Psychiatrists Vote To Censure Soviet 'Abuse'; Moscow Charges 'Slander'

HONOLULU, Sept. 1 (AP)—The General Assembly of the World Psychiatric Association voted today to censure the Soviet Union on charges of abuse of psychiatry for political purposes and to establish a committee to review such practices in any country.

By a vote of 90 to 88, the governing body of the association adopted an amended resolution by Britain's Royal College of Psychiatrists condemning "the systematic abuse of psychiatry for political purposes in the U.S.S.R."

The General Assembly also voted, 121 to 66, to approve a resolution submitted by the American Psychiatric Association.

The American resolution did not mention the Soviet Union by name, but said the association opposed "the misuse of psychiatric skills, knowledge and facilities for the suppression of dissent wherever it occurs."

About 4,000 delegates from 63 countries are attending the World Psychiatric Association's sixth congress. Each country has representatives in the General Assembly.

Both resolutions were strongly resisted by Dr. Eduard Babayan, the Soviet Union's delegate to the General Assembly, who called the accusations "slander."

Dr. Babayan, who was forced to surrender the floor because of a time limit on debate, made repeated calls for the British and American delegates to provide "forensic psychiatric examinations as evidence to support their charges."

Dr. Jack Weinberg, president of the American Psychiatric Association, responded that examinations of political dissidents reportedly being held in Soviet mental institutions has been made impossible by Soviet authorities.

The resolution of condemnation gathered momentum with the presence here of two Soviet emigres, psychiatrist Marina Voikhanskaya and mathematician-engineer Leonid Plyushch.

The latter said he was arrested and confined to "the most horrible psychiatric prison in the Soviet Union" for writing political articles analyzing Soviet life.

Attending the conference were three Soviet delegates described by the emigres and others as leaders in alleged psychiatric abuses. They were identified as Andrey V. Snezhnevskiy, director of the psychiatry institute of the U.S.S.R. Medical Sciences Institute, Ruben A. Nadzharov and Georgiy V. Morozov.

Snezhnevskiy is considered by his peers at this convention as the most powerful influence in Soviet psychiatry today. He is held responsible by the dissidents for the policy of broadening the definition of schizophrenia to include dissenting acts unacceptable to the Soviet state.



—Journal Photo by ROBERT PARKS

The Rev. Phillip A. Schmitter leads group in prayer before departure for Bloomfield Hills

# Religious group protests visit by Russ psychiatrist

By BETTY BRENNER  
Journal Religion Editor

"We use our hospitals for the sick, not for political prisoners, as in the Soviet Union," one sign read.

"Diagnosis of dissent in the Soviet Union, mental illness," another said.

They were among the signs held by a group of about 20 Flint-area people — clergymen, doctors and others in the health fields — who protested Wednesday night in front of the Kingsley Inn in Bloomfield Hills.

The purpose of the Interfaith Alliance for Justice in the Soviet Union was to tell psychiatrists and other physicians attending a dinner at the inn about Soviet treatment of dissenters.

In addition to carrying the signs, they handed out pamphlets detailing abuses in psychiatry in the Soviet Union. Dissidents and protesting psychiatrists have told of how psychiatry is used to treat dissidents.

The speaker at the dinner was Marat Vartanian, chief of laboratory of general pathophysiology, Institute of

Psychiatry of the Academy of Medical Sciences in Moscow. He is considered the No. 2 man among the Soviets who diagnose dissidents as mentally ill.

Vartanian first said he couldn't reveal details on specific cases, then said all had had a history of mental illness before they were dissidents.

6/23/77 The Flint Journal,

On June 20, 1977, the following Task Force message was sent to Dr. Jules H. Masserman of the American Psychiatric Association --

Our Task Force represents Catholics, Protestants, Evangelicals, Jews and Orthodox Christians who are concerned for their co-religionists in the USSR.

We are concerned about the attacks on religious believers by the USSR officials as well as their destructive efforts against organized religious groups. Perhaps the most vicious attack is the Soviets abuse of psychiatry, their classifying dissidents and religious believers as persons with abnormal thought processes.

The National Interreligious Task Force on Soviet Jewry urges the American Psychiatric Association to use every professional means to protest this abuse of psychiatry. In particular, we urge the American Psychiatric Association to vote to condemn this abuse of psychiatry in the USSR.

**NATIONAL INTERRELIGIOUS TASK FORCE  
ON SOVIET JEWRY**

1307 South Wabash Avenue, Room 221  
Chicago, Illinois 60605  
(312) 922-1983

Date OCTOBER 19, 1977

To: RABBI MARC TANENBAUM

From: **Sister Ann Gillen, Executive Director**

✓ For Your Information





# National Interreligious Task Force on Soviet Jewry

1307 SOUTH WABASH, CHICAGO, ILLINOIS 60605

SISTER ANN GILLEN  
EXECUTIVE DIRECTOR

312-922-1983

Honorary National Chairman  
HON. R. SARGENT SHRIVER

National Co-Leaders  
PROFESSOR ANDRE LACOCQUE  
RABBI MARG. H. JANENBAUM  
SISTER MARGARET ELLEN TRAXLER

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EUGENE DUROW

Chairman, Coordinating Committee  
DAVID GELLER

*(\*) Deceased*

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SR. ANN PATRICK WARE  
REV. WILLIAM WEILER  
ELMER WINTER

Dear Friend:

The National Interreligious Task Force on Soviet Jewry invites you to attend a Leadership Fly-In on Monday, November 14, 1977, at the Holiday Inn O'Hare-Kennedy in Chicago. The meeting will begin at 10AM and end at 4PM. Registration begins at 9:30AM.

Human Rights, Belgrade Conference, Helsinki Accord -- these names are all in the news today. Eduard Kuznetsov, Anatoli Sharansky, Nijole Sadunaite, Georgi Vins and other Prisoners of Conscience must also be kept in the news. Their human rights call us to human responsibilities.

Thanks to persons like you, all these names are becoming well-known not only in cities across the nation but also in churches and synagogues, human rights organizations, colleges and schools.

Now is the time to share ideas, to help shape policy and to plan strategy for future actions. We welcome your participation. A tentative schedule is included.

In case you should wish to come early or stay late, please make such arrangements directly with the:

Holiday Inn O'Hare-Kennedy  
5440 No. River Road  
Rosemont, Il. 60018  
312-671-6350

(Single Room \$35. / Double Room \$42.)

The hotel is only five minutes from the airport -- limousine service or cabs will be available at the airport.

Please return the registration form and fee (\$15.) as soon as possible to --

Sister Ann Gillen  
1307 South Wabash Av., Room 221  
Chicago, Illinois 60605

Make the check payable to the National Interreligious Task Force on Soviet Jewry.

10/14/77

LEADERSHIP FLY-IN -- CHICAGO, ILLINOIS -- NOVEMBER 14, 1977

HOLIDAY INN O'HARE-KENNEDY  
ROSEMONT (CHICAGO) IL.

9:30 REGISTRATION AND COFFEE

10:00 WELCOME AND INTRODUCTION  
SISTER MARGARET TRAXLER, NATIONAL CO-CHAIRPERSON  
OF THE TASK FORCE

FIRST SESSION

10:15 CURRENT STATUS OF THE JEWS IN THE SOVIET UNION: AN UPDATE  
RABBI A. JAMES RUDIN, NATIONAL EXECUTIVE CHAIRPERSON  
OF THE TASK FORCE

11:00 COMMUNITY REPORTS FROM AROUND THE COUNTRY

MODERATOR: DR. ANDRE LACOCQUE, NATIONAL CO-CHAIRPERSON  
OF THE TASK FORCE

NOON

LUNCHEON

SPEAKER (TO BE ANNOUNCED)

AFTERNOON SESSION

2:00 PROGRAM PRIORITIES FOR 1977  
SISTER ANN GILLEN, EXECUTIVE DIRECTOR  
OF THE TASK FORCE

RESPONSE: PANELISTS

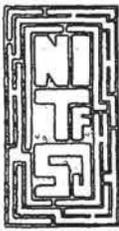
REV. JOHN F. STEINBRUCK, SENIOR MINISTER  
LUTHER PLACE MEMORIAL CHURCH  
WASHINGTON, D.C.

REV. STANLEY A. SCHMIDT, ARCHDIOCESE OF LOUISVILLE DIRECTOR  
OF THE OFFICE OF ECUMENICAL AFFAIRS  
LOUISVILLE, KY.

LOREL POLLACK, CHAIRPERSON OF  
CHICAGO ACTION FOR SOVIET JEWRY

3:30 DISCUSSION AND RECOMMENDATIONS

3:45 SUMMARY STATEMENT  
RABBI MARC H. TANENBAUM, NATIONAL CO-CHAIRPERSON  
OF THE TASK FORCE



# National Interreligious Task Force on Soviet Jewry

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REV. WILLIAM WEILER  
ELMER WINTER

FOR RELEASE AFTER 8 A.M. (EST),  
WEDNESDAY, NOVEMBER 23, 1977.

ROME, ITALY, Nov. 23....A delegation of Roman Catholic, Protestant and Jewish leaders arrived here today, following three days of intensive meetings in Belgrade at the Conference on European Security, where they urged delegates to the Conference to press for human rights and religious liberty in the Soviet Union and other Eastern bloc countries.

While in Rome, the interreligious group will continue their efforts in behalf of Soviet Jews and other oppressed people when they confer with key Vatican officials and leaders of human rights organizations in this city.

The delegation, representing the National Interreligious Task Force on Soviet Jewry, is led jointly by the Task Force's Executive Director, Sister Ann Gillen of Chicago, and its Executive Chairman, Rabbi A. James Rudin, who is also Assistant Director of the Department of Inter-religious Affairs of the American Jewish Committee.

The group also includes Prof. Thomas E. Bird, Chairman of the Slavic Languages Department, Queens College, City University of New York; Prof. Andre

LaCocque, Professor of Bible, Chicago Theological Seminary; Dr. William R. Phillippe, Baltimore, Md., Executive of the United Presbyterian Synod of the Piedmont (Maryland, Delaware, District of Columbia, Virginia and North Carolina); the Rev. John A. Radano, Chairman, Department of Religious Studies, Seton Hall University, South Orange, N.J.; and Judge Charles Z. Smith, President of the American Baptist Churches, and Associate Dean, University of Washington Law School, Seattle.

more

The Task Force has three National Co-Leaders: Prof. LaCocque; Sister Margaret Ellen Traxler, Executive Director of the Institute on Women Today; and Rabbi Marc H. Tanenbaum, National Director of Inter-religious Affairs of the American Jewish Committee.

Explaining the purpose of the trip, Sister Ann Gillen declared that the delegation "speaks for the thousands, even millions of our co-religionists in the U.S.S.R. and Eastern Europe who seek to obtain religious liberty or to leave for lands where they can live freely as Christians and Jews."

She described the group's activities in Belgrade, where they met with the United States, Vatican, and Netherlands delegations, among others.

"We urged those delegations to demand that the U.S.S.R. and other Eastern European countries accord to their citizens of all religions the rights specifically included in the declaration that was signed by 35 nations in Helsinki in August 1975," she said.

Known as the Helsinki Final Act, that declaration called for freedom of religion, freedom of emigration, and the reunification of families. The current meeting in Belgrade is a follow-up to the Helsinki Conference, for the purpose of determining whether the signatory nations have lived up to the agreements of the Helsinki Final Act.

Sister Ann cited a number of Soviet citizens who have become well-known in the Western world because of their refusal to accept the restrictions placed on them by their government.

"We are extremely concerned," she said, "about Anatoly Sharansky, Georgi Vins, Josef Begun and Nijole Sadunaite, all of whom are 'prisoners of conscience' in this struggle, as well as other prisoners who have been suffering since 1970, even earlier, for freedom to emigrate, such as Eduard Kuznetsov, Boris Pensom, Yuri Federov and Alexei Murzhenko."

As an example of a family seeking reunification, she noted that the Vladimir Slepak family has been trying for seven years to join relatives in Israel.

"One thinks of the Biblical struggles that were often of seven years' duration," she said, "but one must deplore the twentieth century perpetuation of such tribulations."

Rabbi Rudin, declaring that "Christians and Jews have been throughout history the custodians of moral and spiritual values in Western civilization," maintained that "our peoples will not remain silent as long as individuals in the Soviet Union, in the Eastern bloc nations, in Western Europe or in the

United States are denied any of their fundamental, natural and divine rights -- the right to practice their religions, the right to educate their children, the right to leave their countries."

"We communicated these values and concerns to each of the delegates we met in Belgrade, and encouraged them to translate into reality the principles that have been espoused on paper," he said.

"We believe our mission is a mission of compassion," Rabbi Rudin continued, "and we know we reflect a universal movement for human rights among billions of human beings throughout the world."

The National Interreligious Task Force on Soviet Jewry, founded in 1972, draws together Roman Catholics, Protestants, Evangelicals, Eastern Orthodox and Jews in an interreligious effort to secure basic human rights and religious liberty for Soviet Jews.

77-960-161  
11/18/77  
A, COL, CP, EJP, PP, REL



# National Conference on Soviet Jewry

11 West 42nd Street New York, N.Y. 10036 (212) 354-1510

NEWS  
BULLETIN



A Project of the Soviet Jewry Research Bureau  
Editor: Jonathan Schenker

No. 117

November 28, 1977

## SHCHARANSKY WILL BE "PUNISHED" - NEW BROADCAST

...The worldwide campaign of protest at the arrest and imprisonment of Anatoly SHCHARANSKY, the Soviet-Jewish activist, has provoked a fresh outburst from Soviet authorities who put out a foreign broadcast condemning the imprisoned activist as a "traitor of his motherland".

Despite the fact that SHCHARANSKY has now been held incommunicado since March, 1977, and that no specific charges have been formulated, the broadcast in English by Victor Vladimirov on October 28th, unequivocally labeled SHCHARANSKY as guilty and promised "that he will be punished with all the strictness of Soviet law".

There is speculation among Soviet activists as to the timing of this latest attack. One of them said "it is probably intended to keep discussions of particular cases off the agenda at Belgrade. Although the Soviet delegates are prepared to discuss human rights as a generality they are desperate not to have specific cases like Anatoly SHCHARANSKY's put on the table."

Excerpts of the broadcast are reprinted below:

"Zionist organizations in the West have recently been going out of their way to blow up an anti-Soviet campaign over the case of the traitor Anatoly SHCHARANSKY. Special meetings have been held in Washington, Paris, The Hague, Hamburg and Oslo" (it begins somewhat inaccurately - the meeting was held in Stockholm) "at which he has been presented as 'an innocent victim of arbitrary rule', an ordinary 'Jewish champion of human rights'. All sorts of 'witnesses' are harping on this at these meetings. They are being taken free from Europe to America and back like stage props on a theatrical tour.

"But who is Anatoly SHCHARANSKY, this allegedly innocent champion of human rights? As has been reported, SHCHARANSKY has been accused of helping a foreign state to carry out hostile activities against the Soviet Union. Facts show that SHCHARANSKY systematically collected and fabricated slanderous information about Soviet reality and passed it on to the West to be widely used for anti-Soviet purposes. On the orders of his masters, he supplied the West with data on Soviet industries and institutions trading with capitalist countries and together with his accomplices,

he did everything to help the circles interested in disrupting trade links between these countries and the Soviet Union.

SHCHARANSKY's brother, commented: "The attack is despicable and in keeping with the whole lying campaign against Anatoly, whose sole aim was and is to help his fellow refuseniks."

#### ZLOTVER DETAINED

...Isaak ZLOTVER (Sverdlovsk) was taken off a train last month when he intended to visit his mother in Stavropol. He was instructed to immediately go to the OVIR offices. On his arrival, he was told by an official Trifonov that the reason he was taken off the train was because they had information that ZLOTVER was going to Moscow to record an appeal to be read out at the Belgrade Conference.

ZLOTVER denied any knowledge of such a plan and insisted that he was going to Stavropol to visit his mother whom he hasn't seen for several months. ZLOTVER's wife Dina who suffered from cancer died recently. They both applied in 1974 to join their children in Israel, but permission was refused on the grounds of Isaak's secret classification.

#### POC

...Aleksander SILNITSKY was released from prison the end of October.

#### IN THE UNITED STATES:

##### COMPUTER SCIENCE GROUP CUTS RELATIONS WITH SOVIETS OVER SHCHARANSKY

...The United State's largest computer science organization has decided to sever its relations with the USSR as a result of Soviet persecution of colleagues, in particular Anatoly SHCHARANSKY. This unprecedented decision was conveyed in a letter to the President of the Soviet Academy of Sciences A.P. Aleksandrov by Herbert R. J. Grosch, President of the 35,000 member Association of Computing Machinery. The letter was released by the Committee of Concerned Scientists which has been working closely with the computing community on the SHCHARANSKY case.

#### PUBLICATIONS

...The October, 1977 issue of Jewish Frontier contains an article on "The Murder of Jewish Culture in the USSR", by Nora Levin, Assistant Professor of Modern Jewish History at Gratz College and author of The Holocaust. Copies are available at .80¢ each from: Menachim Jacobi, The Jewish Frontier, Labor Zionist Alliance, 575 Sixth Avenue, New York, N. Y. 10016.

The October, 1977 issue of Current History has three articles on Dissent in the USSR, as well as Brezhnev's Year and Soviet Policy in Africa, Europe and the Middle East. Copies are available at \$1.75 each from: Current History, Inc., 4225 Main Street, Philadelphia, Pennsylvania 19127.

#### PERMITS

...The following persons received exit permits: Zinovi ALSHITS (Leningrad), Yuri CHERNIAK (Leningrad), Leopold EKHILEVSKY (Leningrad), Anatoly EPSHTEIN (Leningrad), Alexander GINZBURG (Leningrad), Khaika MEROV (Tashkent), Yaakov PRAIS (Riga), Eduard PSHONIK (Kharkov), Solomon ROZIN (Leningrad), Yakov ZINBERG (Leningrad).



# AFL-CIO Free Trade Union News

Published by DEPARTMENT OF INTERNATIONAL AFFAIRS, AFL-CIO  VOL. 32, NO. 11 NOVEMBER 1977

Visa for Israel Denied

## Begun's Sentence: Exile to Siberia

By JONATHAN SCHENKER

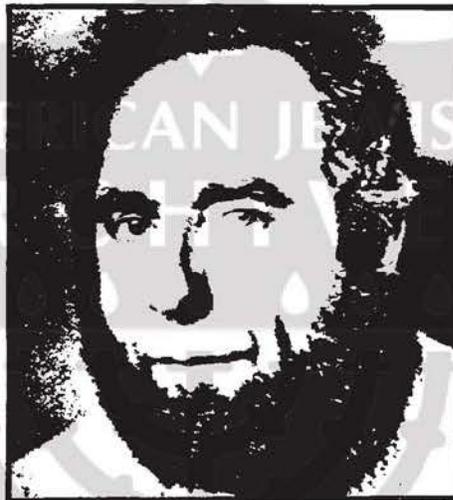
Public Information Officer

National Conference of Soviet Jewry

On June 1, 1977, in a Moscow court room filled with observers who showed studied indifference throughout the nine-hour trial, Iosif Begun, a devout Soviet Jew was convicted of "parasitism," for leading a vagrant way of life, and sentenced to two years' exile in Siberia.

Under Soviet law, Article 209 of the Criminal Code of the RSFSR states that those convicted of "parasitism" must be shown to lead a form of anti-social life which, according to the code contains two basic traits: "failure over a lengthy period of time of an able-bodied adult to participate in socially useful work, and the use, as a source of livelihood, of income obtained through means forbidden by law or contradicting the norms of a socialist morality." Begun's situation fit neither charge. He was, in fact, punished for his activities as a Soviet Jewish emigration activist and his constant plea for the re-creation of a vital Jewish culture within the USSR.

Iosif Begun's dramatic story began in 1971 when he applied for an exit visa to emigrate to Israel. As is often the case with visa applicants, Begun, a mathematician, was dismissed from his profession. A graduate of the Radio Technical School in Moscow and the University's Faculty of Mathematics, Begun's subsequent attempts to obtain employment in his profession were consistently refused by State and local authorities over a period of the next six years. At one point he was able to work in a telephone communication center and, later, as a night watchman. But because of his activities on behalf of himself and other Soviet Jews attempting to emigrate, Begun was dismissed from both jobs, allegedly because of "reductions in staff" and "truancy."



Iosif Begun

In fact, Begun's absence from his second job for fifteen days was the result of his administrative arrest at the end of December 1972, again, for legal emigration-related activities.

Shortly before the judge pronounced his sentence, Begun, who had been forbidden water during the nine-hour trial, spoke of his activities, "If the Hebrew language had been recognized, and I had been allowed to register as a teacher, I would not be standing before you today, after three months in an isolation cell. My whole life does not look like that of a 'parasite.' I worked for twenty years, then I left, after being promoted from a technician to a senior scientific worker. Why, you may ask? Do you think I went out of my mind? No. I submitted my application to emigrate to Israel and, after that, lost my job."

Throughout the trial, attempts by Begun's lawyer to have various documents inserted into the record were denied. When he asked to add a certificate issued by the University of Tbilisi, and registered by the Ministry of Higher Education and Secondary Education of the USSR, that

stated as of 1945 Hebrew had been taught, that there was a teaching program, and that articles and studies were being published in the field, the request was rejected.

When the lawyer attempted to register receipts certifying that Begun had applied nine times to the Employment Bureau, requesting help in finding work in his field, the request was denied, as was his appeal, which the lawyer filed one week after the court's verdict.

In a sense, soon after his application to emigrate, in a letter to the Presidium of the Supreme Soviet, Begun had predicted his own fate:

"It has been over a year and a half since I requested permission to emigrate to Israel from the OVIR (Office of Visa Registration), of the Department of Internal Affairs in Moscow. Since then I have found myself in the situation of a man factually deprived of his rights and constitutional guarantees. I am deprived of the opportunity to work in my field of specialization. Although I possess the academic degree of Candidate of Sciences, I work as a watchman. I have also been periodically dismissed from other jobs, all in connection with my desire to emigrate to Israel. In addition, the militia is beginning to persecute me as a vagrant, threatening legal prosecution.

"I am a Jew and my desire to emigrate to Israel, the national and historical fatherland of the Jewish people, does not contradict Soviet law. Moreover, the Declaration of the Rights of Man, one of the fundamental documents of the United Nations, at the bottom of which appears the signature of the Soviet Union, declared the right of a citizen to leave the country of his residence to be among the basic rights of mankind. (Ed. note: Also noted in the Helsinki Final Act, signed in August 1975.)

"Thus I find myself in the position of a man found guilty without guilt . . . and here in the USSR I am factually deprived of my rights as a citizen . . . In a country which propagandizes around the world the claim that it has solved all nationality problems, I have been deprived of the right to know the language and culture of my people. All my proposals to organize the instruction of Hebrew for those who wish to learn it have been rejected . . . I do not wish to assimilate voluntarily. I do not desire to be the victim of illegal persecution, I demand to be allowed to emigrate to Israel . . ."

But four years later, after his continuous visa applications and petitions to teach Hebrew privately were denied, Begun was formally found guilty of "parasitism."

In February 1977, shortly before he was charged, Begun was detained by Soviet officials for trying to enter the American Embassy in Moscow. Begun had an appointment at the Embassy to discuss the Moscow Symposium on Jewish Culture of which he was a prime organizer although the Soviet authorities had actively tried to stop the symposium. For months prior to the December 1976 event, academic papers were confiscated, and homes were searched. As one of Begun's fellow

activists recalled, "In the weeks and months prior to Begun's arrest, the cultural and educational activities of Soviet Jews were undergoing pressure from the authorities. Searches, interrogations by the Soviet Secret Police, the KGB, house arrests—all became quite ordinary, almost daily occurrences. In these complex circumstances, Begun kept an enviable cool-headedness and self control.

"Looking back," the activist continued, "in addition to his activities on the December 1976 Symposium on Jewish Culture in Moscow, Begun

took an active part in the day-to-day Jewish cultural activity. Over the course of many years, he taught Hebrew and actively fought with the authorities for the official recognition of his Hebrew lessons. In addition, an active participant in the struggle for the freedom to emigrate, Begun reacted sharply to those measures which aimed at blocking emigration. In the month before his arrest, Begun was one of the initiators of the press conference 'Against the intensification of Anti-emigration and Anti-Israel Propaganda in the USSR,' co-author of an article against the anti-Jewish media campaign, author of a personal suit against the 'Ekran' Film Trust which had earlier broadcast an anti-Semitic film, 'Traders of Souls,' over Soviet television, which named Begun as one of the 'traders of souls.'"

Begun first attempted to register his private Hebrew classes as a source of income in March 1972, so that he could pay the necessary income tax. Told by his district finance department that in fact registration was denied and he must cease his activities, Begun appealed to higher departments of finance in an attempt to register his lessons, which under Soviet law are entirely legal.

By November 1972, Begun had been warned by the department of finance that Hebrew was "not taught in the USSR in general education, secondary education or higher educational programs," a claim refuted in Begun's trial. It is taught in a very restricted program for diplomats. Over a four-year period Begun pointed out to various offices and departments that Hebrew was in fact taught within the USSR. In reply to the official argument that he could not teach because he lacked certification, Begun replied that Finance Departments, under So-

viet law, "do not require diplomas when imposing taxes for private lessons. Such a requirement does not exist in legislation, thus . . . your decision is of a totally arbitrary nature and has no basis in law!" It is precisely this arbitrariness of the Soviet judicial system that allowed Begun to be arrested, investigated, accused and convicted on charges that were refuted with mass documentation.

Since his arrest Begun has been on a continual hunger strike. For five months, Soviet guards force-fed the activist with liquids. In the Soviet Union, a country which has known famine, a hunger strike serves as a dramatic protest to the government's denial of basic human rights.

At this writing (August, 1977), Begun is on a transport to exile. Early reports indicated that he would spend the two-year exile in Magadan, a remote town in outer Siberia. The location of a number of prison labor camps, the area is considered part of the broad "Gulag Archipelago."

Because of the distance, it will be virtually impossible for his family to visit him, without a lot of time and money, commodities lacking among Soviet Jewish activist families. The sentence is expected to be especially harsh for Begun's 12-year-old son who will probably not see his father until 1979. Begun's dramatic isolation appears to be designed to keep to a minimum his contacts, which even under Soviet law are allowed. Exile to that remote corner of Siberia is unusual, and considered especially hard and cruel punishment in such cases. In his last letter received in the West, Begun described the transport conditions to his final place of exile as "rough and primitive," and noted ironically that the government which denied his visa to Israel, officially sanctioned his exile to Siberia. □

## NATIONAL CONFERENCE ON SOVIET JEWRY

11 West 42nd Street, New York, N. Y. 10036 (212) 354-1510

Distributed by The Greater New York Conference  
on Soviet Jewry

For Your  
Information



DEPARTMENT OF STATE

Washington, D.C. 20520

December 5, 1977

Ms. Margy Ruth Davis  
Executive Director  
New York Conference on Soviet Jewry  
11 West 42nd Street, Room 1800  
New York, New York 10036

Dear Ms. Davis:

Since I last wrote to you, events at the CSCE meeting in Belgrade have focused on discussions in working groups set up to consider individual sections of the Final Act. This phase of the conference has provided the meat of the "thorough exchange of views... on the implementation of the provisions of the Final Act." The United States delegation has taken advantage of the opportunity for detailed examination of individual sections of the Final Act to pursue a thorough review of implementation during the past two years.

As you may be aware, individual working groups were established for each of the five major subject areas covered by the Final Act: Basket I -- Principles and Military Security Measures; Basket II -- Cooperation in the Fields of Economics, Science and Technology and the Environment; Basket III -- Cooperation in Humanitarian and other Fields; Questions Relating to the Mediterranean; and Follow-up to the Conference.

In addition to overall direction provided by Ambassador Arthur J. Goldberg and his deputy, Ambassador Albert W. Sherer, Jr., the United States is represented in each working group by a professional staff drawn from appropriate government Departments and the staff of the Commission on Security and Cooperation in Europe. This basic expertise has been supplemented by that of several public members drawn from various walks of life; Congressional members of the Commission on Security and Cooperation in Europe and, where necessary, experts in specific fields.

The varied membership of our delegation has made it possible to bring a wide range of expertise and points of view to the detailed discussions in working group sessions. I have enclosed with this letter a collection of speeches delivered by Ambassador Goldberg and other members of the delegation which demonstrate the broad coverage given CSCE issues by the American delegation during working group sessions.

Among the important issues raised by our delegation during the working group sessions have been:

--The persistence of divided family cases and obstacles to freer movement of peoples between Eastern and Western countries. As Ambassador Goldberg noted to the Conference in a speech delivered on October 13: "I simply cannot understand why a wife and husband should be separated because of capricious government policies..."

--The repressive measures taken in some countries against human rights activists, and particularly against those individuals and groups whose activities relate solely to promoting the Final Act's goals and promises. The cases of several dissidents have been raised in Conference sessions as demonstration of our strong concern.

--The difficulties encountered by national minorities and ethnic groups in seeking the rights confirmed in the Final Act.

--The continued jamming by a few CSCE countries of international radio broadcasters, despite provisions of the Final Act which call for continued expansion of radio broadcasting.

--The continued violation of the rights of self-determination of peoples. As noted by the US representative on November 14, "We cannot allow our desire for friendly relations and lasting peace to mute our concern that the self-determination of peoples must be fully respected."

Given the wide differences of view among CSCE participants, discussion of the matters mentioned above did not proceed without objection. Several Eastern countries objected to the mere raising of matters related to human rights on the grounds that such discussion was interference in their internal affairs and thus was in violation of Principle VI of the Helsinki Final Act.

This contention was widely rejected by most non-communist participants. Acting on the basis of close and continuing consultations among themselves, the NATO allies, including the United States, pursued a thorough and careful review of all issues and rejected Eastern arguments of interference in internal affairs.

In an address delivered on October 20, Ambassador Goldberg noted that some countries had "gone so far as to claim that they should be the sole judge of how well they are fulfilling their Final Act commitments and that therefore they may refuse to engage in a substantive dialogue in response to expressions by delegations of concern and criticism." Ambassador Goldberg noted that "the adoption of such an attitude would completely frustrate the constructive work of this conference."

By mid-November, delegations had finished reviewing implementation of the specific provisions of the Final Act. Looking back over this review phase, we can be satisfied that Western countries provided a unified demand that a CSCE review conference must have as its main task a thorough discussion of both positive and negative aspects of implementation. This has meant blunt exchanges on issues which are among the most controversial of those dividing East and West. As noted above, the East has at times attempted to avoid this discussion, but it has not succeeded. Whatever the rest of the Conference may bring, establishing this basic precedent -- that human rights and other humanitarian issues are a matter for a serious exchange between States -- will be one of the major Western accomplishments.

Delegates in Belgrade will now turn to the task of sorting through the more than eighty proposals for broadening implementation of the Final Act which have been submitted so far. Given the short time available, this will be a difficult process. The United States and its allies have submitted a limited number of ideas, distributed among all three Baskets. It is our belief that the Final Act stands by itself and that consideration of "new" ideas is secondary to the basic purpose of the Conference -- the review of implementation. Nonetheless, there are certain practical understandings that would be useful if reached, especially on important Basket III issues such as reunification of families, access by scholars to archives and treatment of journalists, as well as other areas of concern to us and other CSCE states.

In my next letter, I will be able to give you a better idea of how work on the new proposal has progressed. In the meantime, I hope that this letter and the texts of speeches which I have enclosed will give you a clear picture of how the Conference has progressed during this important working group phase.

Sincerely,



Matthew Nimetz  
Counselor

Enclosures:

- Statement by Professor Joyce Hughes, October 11, 1977
- Statement by Ambassador Albert Sherer, Jr., October 12, 1977
- Statement by Ambassador Arthur J. Goldberg, October 13, 1977
- Statement by Ambassador Arthur J. Goldberg, October 20, 1977
- Statement by Ambassador Arthur J. Goldberg, November 1, 1977
- Statement by Ambassador Arthur J. Goldberg, November 3, 1977
- Statement by Ambassador Arthur J. Goldberg, November 9, 1977
- Statement by Ambassador Arthur J. Goldberg, November 11, 1977
- Statement by Robert Frowick, November 14, 1977
- Statement by Sol Chaiken, November 15, 1977
- Statement by Senator Claiborne Pell, November 23, 1977
- Statement by Senator Robert Dole, November 25, 1977

AMERICAN JEWISH  
ARCHIVES



memorandum

**THE AMERICAN JEWISH COMMITTEE**

**date** May 1, 1978  
**to** Area Directors  
(one per office; please share)  
**from** Sonya Kaufer  
**subject** Soviet Anti-Semitism

Attached is the new op-ed for this week.

Regards.

SFK:nb

cc: National Professional Staff

78-965-21



## SOVIET ANTISEMITISM

Under the Czars and under the Communists, anti-Semitism has been endemic in Russia, reaching a peak in the late 1940s when hundreds of Jewish professionals, intellectuals, artists and other "cosmopolites" were arrested and killed by Stalin's police. Today, persecution of Jews in the U.S.S.R. is less bloody, but it persists -- still fed by lies about secret plots, and still aimed at obliterating Jewish religion and culture.

In 1975, the Soviet Government was an enthusiastic sponsor of the UN's infamous resolution linking Zionism with racism, and since then has become a prolific publisher and distributor of anti-Semitic literature. A recent example is a position paper prepared by Valery Emilianov, a researcher at the Soviet Academy of Sciences, for the Presidium of the Supreme Soviet.

According to Emilianov, Jews are behind every conceivable evil and conspiracy. President Carter, Emilianov declares, is a lackey of world Zionism and a member of the Order of the Knights of Revenge, a secret society sworn to achieve a Jewish world takeover by the year 2000.

One may well ask what the Soviets had in mind when they signed the International Covenant on Human Rights, with its legally binding prohibition against "any advocacy of national, racial or religious hatred." The flagrant violations of this covenant by the U.S.S.R. are a threat not only to Soviet Jews, but to the rule of law by which all free peoples live.

# NEWS FROM THE COMMITTEE

**THE AMERICAN JEWISH COMMITTEE** Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, (212) 751-4000

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people.

*MORTON YARMON, Director of Public Relations*

## FOR IMMEDIATE RELEASE

NEW YORK, June 22...The following statement was issued today by Richard Maass, President of the American Jewish Committee, commenting on yesterday's actions in the Soviet Union:

"The internal exile sentences handed down yesterday to Vladamir Slepak and Ida Nudel make a mockery of Soviet justice. Slepak and Nudel have committed no crime. They have only insisted on their right to emigrate to Israel.

"These sentences -- which mean that Slepak and Nudel will be exiled to a remote part of the Soviet Union under harsh and restrictive conditions -- are evidence of a resurgent anti-Semitism in the Soviet Union. It is a cruel and criminal attempt to intimidate thousands of Soviet Jews who want to emigrate.

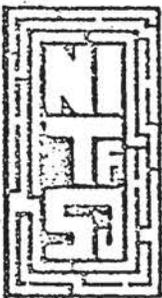
"These trials are also a part of the Soviet Government's campaign to crush all activity on behalf of human rights inside the U.S.S.R., as evidenced by the harsh prison and internal exile sentence recently given to Yuri Orlov. They are in violation of the Soviet Constitution and the Helsinki agreements.

"We condemn the persecution of brave and innocent people, and appeal to all Americans who share our concern for the human rights of all people to add their voices to ours."

6/22/78  
78-960-78  
A, EJP, REL

Richard Maass, President; Maynard I. Wishner, Chairman, Board of Governors; Morton K. Blaustein, Chairman, National Executive Council; Howard I. Friedman, Chairman, Board of Trustees  
Bertram H. Gold, Executive Vice President

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Mexico-Central America hq.: Av. E. National 533, Mexico 5, D.F.



# National Interreligious Task Force on Soviet Jewry

1307 SOUTH WABASH, CHICAGO, ILLINOIS 60605

SISTER ANN GILLEN  
EXECUTIVE DIRECTOR

312 - 922-1983

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ELMER WINTER

TEXT OF STATEMENT GIVEN AT THE PRESS  
CONFERENCE BY SISTER ANN GILLEN AT THE  
HEADQUARTERS OF THE AMERICAN JEWISH  
COMMITTEE - JULY 6, 1978

When the National Interreligious Task Force on Soviet Jewry was formed in 1972 in Chicago by the American Jewish Committee and the National Catholic Conference for Interracial Justice, our Honorary Chairman, R. Sargent Shriver told the conference, "It's too late to help the Jews who died in the Holocaust, but it is not too late to help the Soviet Jews, not too late to turn the direction of history." Sister Gloria Coleman and I are here today to give this message: "if we do not change the direction of present events, it may be too late to help Soviet Jews."

From June 9 to 25, we were able to meet with more than 30 of the key leaders and activists in the Soviet Jewry emigration movement, our primary purpose in visiting the USSR as tourists - not only to see beautiful paintings

and historic architecture, but also to meet with beautiful people, with the real heroes and heroines in the USSR, those who are seeking to obtain their human rights despite the reprisals of the secret police system which controls the lives of the Soviet people. One must experience these controls to realize even faintly what this means to the people. Sr. Gloria and I did experience what it is to be followed by the KGB, what it is to be treated contemptuously by the nameless, almost faceless repressive system, as she will explain in more detail. Our experience was instructive for us, as I said to the anonymous KGB agent who was writing up an act against us - "Now I know in some small way personally what Soviet Jews suffer to a far greater degree. This is contrary to the Helsinki Agreement, which is supposed to guarantee the freer flow of persons and information" However, I must emphasize again - that what happened to us is not the message of this conference today.

Why? Because the Soviets have thrown up a smoke screen of harassment against Americans -- the businessman Crawford, reporters Whitney and Piper -- and at the time of our national holiday -- to divert our attention while behind this smoke screen, they are destroying the human rights movement in the USSR. Our message to you and to the free people of the West is -- WAKE UP -- look behind the attacks against Americans- and see the arrests, the fraudulent trials, the unjust sentences of prison or exile given to human rights activists.

The USSR is accountable to no court, holds no agreement as binding - but still, it wishes to have good public relations, the image as a great humanitarian power. In the court of world public opinion, we charge the leaders of the Soviet Union with the deliberate destruction of refusenik families, with a policy of cruelty which is causing the loss of human lives, not only the denial of human rights. We are appealing to the highest levels of American government, to the religious and political leaders of the West to make massive interventions for the persons and families presently threatened.

I have been working for this cause since 1972; I visited the USSR in 1974, so I have a means of comparison in regard to the situation and the spirit of Soviet Jews in 1974 and 1978. Today the situation is far worse in most respects, and this for many reasons.

In 1974, visiting with Vladimir Slepak in his apartment, I well recall his saying, that the success of the emigration movement then was due to the support of the West, but he warned prophetically, "When you are strong, we are strong; when you are silent, we can be sent to Siberia." Today, unless our appeals are successful, Vladimir Slepak and his wife Maria, Ida Nudel and Josef Begun (- and how many other leaders?) will be sent to Siberian prison camps or exile. Then, when a new wave of Western tourists floods the USSR for the Olympics in 1980, they will be told the BIG LIE by Soviet officials, "We have no problems; all our people are happy and healthy."

Now I wish to give you more details about the present situation in the USSR. Sr. Gloria and I found Soviet Jews stunned to think that the Slepaks had been arrested. Slepak has been waiting 8 years for his visa; he has been such a prominent leader - they thought the Soviet system considered him untouchable, something like Sakharov in the dissident movement. Soviet Jews were even more stunned because they thought the West had been silent when Slepak was arrested.

Maria Slepak was not silent. We attended a press conference in the home of Dr. Lerner, where she told her story - gave her testimony - to the Western press. She told how the secret police came to their home, pushed and shoved Vladimir and herself, taunted them, provoked them - so that their decision to demonstrate on the balcony of their 8th floor apartment was an act of despair. Their sign read, "Let us go to our son in Israel." The police attacked them and their sign from the balcony above, pouring scalding water on their heads,

finally breaking into their apartment and arresting them. Maria described her overnight ordeal, her refusal to give testimony or answer questions at the police station because - as she said - she "refused to cooperate with fraud, to recognize false accusations." As she was ill - and no wonder - she was given medical treatment, released and told not to leave Moscow. Later that week her husband was given a 5 year sentence of exile; her younger son is in hiding to prevent his being forced into the Soviet army; it was rumored that her older son had been run down by a Soviet embassy car while he was demonstrating for his parents in Bonn. Her 80 year old mother has already been waiting for 8 years for this family to join her in Israel. Maria Slepak charges that her family has been destroyed, and we bear witness to the truth of her testimony in this court of world public opinion. Presently she is in a Moscow hospital with a severe attack of pancreatitis; when she recovers, she, too, will probably be tried and exiled, but not with her husband.

After Maria had given her story at the press conference, someone urged Ida Nudel to tell her story, too, but Ida said, "No one story is enough." It is enough for them. One story of repression reveals the cruelty and injustice of the system; other stories repeat the same theme; only the cast of characters changes. For us, so distant in time and space and experience, many stories are necessary to sensitize us to the sufferings of Soviet Jews and Christians.

Sr. Gloria and I were with Ida Nudel the night she received her summons to go to the militia to read the file of charges being brought against her. Ida Nudel, an economist, is a woman who had devoted her life to helping the Prisoners of Conscience by writing to them, visiting them, sending them food and medicine whenever she could, sharing her home with them after their release. No wonder they call her their "guardian angel." That night we found her mending her clothing, preparing for the jail sentence which she knew the Soviet system had already decided to give her. She spoke freely about her recent events, demonstrations, the breaking of her window by the police; she showed us proudly the large Jewish star which she had made to fill in the broken window; she knew she was a marked woman. Loudly she proclaimed for the secret listeners who bug the apartments of Soviet Jews, "I am ready for prison, even for death." And loudly we replied, "You have many friends in the West who will work to help you." I told her about the committee of women which was recently formed to help her and the other women demonstrators; she was encouraged and strengthened by this knowledge. This woman is seen to be dangerous to the Soviet system because she does not fear to tell the truth.

Despite all their problems, Soviet Jews told us that the recent years have been the best years of their lives, because they have known what it is to be free in their minds at least. But the many frustrations, the long delays, the anxieties of separated refusenik families, are taking their toll on both body and spirit. Soviet Jews fear that they have been forgotten, fear that "the best words have been used up" at Helsinki and Belgrade; that the West has been fooled by Soviet manipulation of emigration rates. Today we say the rates are up - things are better, forgetting that today's rates are far from the peak year of 1973 - and that total of 34,000 in 1973 was considered to be unsatisfactory.

In 1974 Benjamin and Tanya Levich were promised their visas to join their sons in Israel - if only they would be silent when President Nixon visited the USSR. They were silent - but it was only another promise the Soviet officials had no intention of keeping. We are not cold warriors, but the Soviet officials are cold warriors. Their actions tell us they have no intention of keeping any SALT agreement. They are accountable to no power on heaven or earth. They are teaching us that we must put some salt into our own national policy to turn our rhetoric into reality regarding human rights.

Since our return, Sister Gloria and I have lodged protests with our State

Department. Rabbi Rudin and I have visited with members of the Administration and Congress to urge immediate and diverse interventions during the 28 day period of appeal allowed by Soviet law after sentences have been given. We sent a telegram to President Jimmy Carter; the text of this has already been distributed to you.

President Carter has given new hope to the human rights movement in the USSR, but it is not enough for the President to make statements, just as it is not enough for the Belgrade Conference to review the promises of the Helsinki Accord, valuable as these statements and discussions are. WHY? Because the Soviets are past masters of the deceit and duplicity; the only language they are compelled to respect is action, not words. So, we are urging a series of actions to be taken by the President, by Congress, by the Helsinki Commission, by professional groups, by all persons of good will.

1. We urge the President to recall our Ambassador, Malcolm Toon, both as a sign of our anger, and to give the Ambassador new instructions.
2. We urge the Helsinki Commission to present for Congress a thorough review of all the programs of cooperation we have engaged upon with the USSR, programs supposed to be based on reciprocity as well as mutual respect. We urge curtailment of any concessions we have made too rapidly. concessions made in good faith which have not been matched with good faith by the Soviet Union. For example: the right to travel freely as tourists, to meet with people without reprisals. Sr. Gloria and I did not go to the USSR as spies, nor did we threaten people. But we were harassed by Soviet officials. Other tourists had to obtain visas inside the USSR to visit a small town outside Moscow where there is a center of monasticism, a remnant of religion in the USSR. We were told in the USSR that the KGB have pressured persons to cooperate with them before emigrating; have visited such persons in the USA to threaten them again with reprisals against their families in the USSR if they do not cooperate with the Soviet secret agents. We urge our government to put some teeth into our own policy - arresting such KGB agents, restricting the travel of Soviet officials, giving Soviet visitors the same meticulous search that we received as we left the USSR.
3. We urge our government - and/or labor leaders to close the 37 extra American ports that are open to Soviet shipping - and to Soviet spying. They allow three of their ports to be open; let us allow only three ports to be open to them.
4. We commend professional groups that have protested against Soviet oppression of their peers in the USSR and urge that such groups increase their campaigns. We ask delegations of lawyers to visit with the President of the Moscow Board of Lawyers and challenge him as a lawyer for his abuse of Soviet law in regard to the KGB defense counsel appointed to defend Anatoly Shcharansky - against Shcharansky's expressed wishes.

We commend the American reports - the Western reporters who have had the courage to report events in the USSR, not accepting the censorship and controls which corrupts the whole Soviet system. We urge our government to react measure for measure regarding the reprisals taken against Western reports for doing their jobs. With perfect justification we, too, can restrict the Soviet press in the USA for its distortions of our daily events.

Finally, we know the Soviets are making long range preparations for the Olympics and the flow of Western tourists that will bring needed currency to the USSR. We urge athletes to give serious consideration to their cooperation in these games of honor in a country which plays games of dishonor with its people's human rights and human lives. We urge tourists who go to the Olympics to ask their guides about the Soviet Jews who have been sent to Siberia or to prison, about the policy of anti-Semitism and anti-religion which is approved by Soviet officials as is demonstrated by the repression Jews have endured, the attempts to erase their memory and heritage, the campaigns to vilify and scapegoat them by the official press. Serious consideration must be given to boycotting the Olympics completely. That is a long-range consideration. What is needed now is an immediate response by every segment of world public opinion in support of the brave men and women who have been tried and sentenced or who soon will be subjected to the mockery and misery of the Soviet judicial system. NOW is the critical hour.

THE AMERICAN JEWISH COMMITTEE

**date** July 13, 1978  
**to** Selma Hirsh  
**from** Rabbi A. James Rudin  
**subject**

Following our conversation, here is a draft that may be useful in planning for the October NEC meeting in Boston. Soviet Jewry is perhaps the most complex issue facing the American Jewish community today, and this document reflects that complexity. For purposes of clarity I have used several specific categories in the hope this methodology will encourage a full and rich discussion next October that will focus on the key questions with specific emphasis upon AJC's policies, priorities and programs.

I. US-USSR RELATIONS

What is the role of Soviet Jewry in the "code of detente" between the two superpowers? Is it possible or desirable to separate the Soviet Jewry movement from the SALT and other bilateral talks? Should the AJC support the current US policy, or should we urge a postponement of SALT deliberations until the Soviet authorities either soften or change its program of harassment, persecution, and intimidation of the human rights activists?

AJC devoted a great deal of time and attention to the drafting and implementation of the human rights provisions of the Helsinki Final Act. I was a co-leader of an interreligious delegation that visited the Belgrade Compliance Conference. What is our feeling now about the HFA in light of the current trials in the USSR, and the Soviet Union's failure to carry out the Basket Three provisions? Should the AJC reassess its commitment to the HFA? What role should we take regarding the 1980 Madrid compliance meeting? Can it be "business as usual" in Madrid after our Belgrade experience? The U.S., the West, the various Jewish groups, and the National Interreligious Task Force on Soviet Jewry all had strong input into the conference; our specific Soviet Jewry concern was voiced over and over again both publicly and privately. Three months after the conclusion of the Belgrade Conference, the massive Soviet crackdown on the activists began.

There are at least eight major American groups that are directly involved with the Soviet Union. Many of these groups' leaders have been highly supportive of the Soviet Jewry movement (see the Founding Sponsors of the National Interreligious Task Force on Soviet Jewry), but other leaders have been neutral and some even hostile. What should AJC policy be towards the business community as it seeks greater markets in the USSR (i.e. Donald Kendall of Pepsico). Other groups include the scientific/technology community, labor, (the Soviet Union has entry to 40 U.S. ports, our ships can enter only three Soviet harbors...this obviously is of great importance to the long-shoremen, the maritime union, etc.), agriculture (wheat sales and the proposed commodity credit bill now before Congress), academic (student/faculty exchange programs), tourism, and the Christian churches (the increased influence of Eastern Orthodox upon the ecumenical movement), and the sports community (Does AJC want to become involved in the Moscow 1980 Olympics?).

With all these groups the perennial question always emerges: should we encourage a myriad of contacts, exchanges, bilateral relationships with counterparts in the Soviet Union in the hope of influencing the USSR's policy towards Soviet Jews? This has been the historical AJC approach. Should it be modified in any way at this time? Or should such contacts be discouraged as a tangible sign of the United States' displeasure with Soviet policy?

Another crucial area for the NEC to explore is our work in behalf of Soviet Jewry in Washington. Both the AJC and the National Interreligious Task Force on Soviet Jewry have developed excellent relationships with key White House officials, as well as with State Department policy makers. We also have good contacts with influential Senators and Representatives in Congress. The Soviet Jewry issue also impacts upon Justice, Commerce, and Labor as well as the Immigration and Naturalization Service (recent figures indicate that 2 of every 3 Soviet Jewish immigrants do not go to Israel; most come to the U.S.). Are there specific measures or programs that the AJC should advocate? Are we committed to the Jackson-Vanik Law? What is our position on the Commodity Credits bill? As you know, the AJC has made some significant and highly publicized policy shifts in this area? I believe we need to take a fresh hard look at our "Washington strategy." Perhaps the AJC will continue its current policies, but at least that decision will be based upon fresh data and recent experiences.

## II. WITHIN THE SOVIET UNION

Sister Ann Gillen, the Interreligious Task Force's Executive Director, recently returned from a 17-day trip to the USSR. One of the fascinating things she discovered in Vilna was a copy of a Russian-language Jewish history book that was published some time ago by the AJC.

Sister Ann said the book represented the "sole Jewish source material" for many Soviet Jews. The entire question of future Jewish "identity" in the USSR has been widely debated and discussed. The NEC might consider whether we should undertake a systematic campaign to bring educational materials into the Soviet Union on a large scale. Should this program be intensified since most experts are agreed that the majority of Soviet Jews will probably remain and not emigrate. Is such a program viable?

What should the AJC's response be in the face of the escalating official Soviet campaign of anti-Semitism? Does the AJC have a unique role to play in aiding the "refuseniks," and the "Prisoners of Conscience?" Although the climate is strained at the moment, perhaps a high level AJC delegation may visit both Soviet Jews and Soviet officials at some appropriate time in the future.

### III. WITHIN THE AMERICAN JEWISH COMMUNITY

The critical (and eternal) question is: should the Soviet Jewry movement be linked with the general human rights/dissident movements in the Soviet Union? We have had many discussions on this subject at staff seminars, at Soviet Jewry consultations (the latest being last April), and Marc and I have addressed this problem at NJCRAC and National Conference on Soviet Jewry meetings. It may be useful for the NEC to discuss the same issue, especially in the light of the trials now taking place. This memo is not the place to rehearse the various arguments, but the issue continues to percolate.

Another important area to consider is our relationships to the NCSJ, the NJCRAC. Finally, the National Interreligious Task Force now has some 14 regional groups, and it remains the only instrumentality that brings Christians and Jews together on this issue. It might be worthwhile for the NEC to learn more about the Task Force and its work.

To sum up: Four questions are central:

1. What policy and concrete actions do we urge our Government to take?
2. The "linkage" issue
3. AJC's policy towards various interest groups in the U.S.
4. The possibility of AJC launching a major program to increase educational material inside the USSR

This is only a draft, and I welcome your comments, suggestions, and additions.

AJR:FM

cc: Rabbi Marc Tanenbaum



# National Conference on Soviet Jewry

11 West 42nd Street New York, N.Y. 10036 (212) 354-1510

NEWS  
BULLETIN



A Project of the Soviet Jewry Research Bureau  
Editor: Jonathan Schenker

No. 128

July 14, 1978

## SPECIAL SHCHARANSKY EDITION - THE FIRST THREE DAYS

DATELINE: ...MOSCOW...WASHINGTON...PARIS...GENEVA...NEW YORK...

### PRESIDENT CARTER, JEWISH LEADERS AND WORLD COMMUNITY REACT

On the third day of the Moscow trial against Soviet Jewish activist Anatoly Shcharansky, President Jimmy Carter condemned the trial (and that of other Soviet dissidents) as an "attack on every human being who lives in the world, who believes in basic human freedom and is willing to speak for these freedom's or fight for them." The President's comments, in an interview with West European correspondents, came on the same day of a general outpouring of condemnations of the trials.

The reactions included a resolution in the U.S. House of Representatives adopted by a vote of 380-10, deploring the trials, also approved by the Senate. A senior White House aide allegedly from the National Security Council, admitted that the Administration was reviewing all trade, technological and scientific exchanges with the USSR, with a view towards ending those "most beneficial" to Moscow. The President in his interview also alluded to other "actions that are being considered," but did not elaborate.

Prior to this announcement in Washington, the National Conference on Soviet Jewry sent Secretary of State Cyrus Vance and National Security Advisor Zbigniew Brezezinski a telegram suggesting that the, "Trials of Soviet Jewish activist Anatoly Shcharansky, and Aleksandr Ginzburg and others, demand a clear and firm reaction. We support bilateral proposals to conduct an immediate and thorough review of existing bilateral US/USSR agreements in field of science and technology, and pending commercial sales, in order to evaluate benefits to this country stemming from such agreements, and to determine the feasibility of agreements furthering guarantees of human rights."

This contact with the Administration was the latest in a series of contacts between Washington and the NCSJ, which included a meeting in the nation's capital with Brezezinski and NSC staff, as well as testimony before a special session of the Commission on Security and Co-operation in Europe. (See page 3).

In major cities, from Rome to Amsterdam, New York to San Francisco citizen groups, political leaders, the Jewish community and diplomats joined in a rising tide of protest against the trials. The Communist daily newspaper in France L'Humanite, disclosed that the Central Committee had asked Soviet officials to release Shcharansky and Ginzburg. The French Foreign Ministry expressed its "serious concern" over the trials.

In London, Prime Minister James Callaghan said the trials "bear some of the hallmarks of the trials we knew in Stalin's day." The Belgian Parliament called on the Soviet government to grant Shcharansky a "fair trial as prescribed by International law". The Belgian Foreign Ministry was "outraged", while the Italian Jewish community organized a vigil. Demonstrations, rallies, vigils and pleas were conducted in Holland, Amsterdam, Austria and England.

Passengers leaving Ben Gurion airport in Israel were being given addresses of the Soviet Embassies in their country of destination, and urged to bombard the installations with letters, phone calls and telegrams denouncing the trials. Prime Minister Menachem Begin speaking in the name of the Israeli government said, "We are turning to all parliaments, all governments and foreign ministers, all people of justice and science, people of good will...to awaken before it is too late. Throughout the United States demonstrations, courtroom trials, vigils and protests were held in Philadelphia, New York, San Francisco and Washington, D.C., as Avital Shcharansky traveled throughout Europe, protests were also filed in Montreal, Mexico City, and Johannesburg.

### SOVIET'S REST CASE ON ALLEGATION SHCHARANSKY PASSED SECRETS;

#### TOOTH DENIES VALIDITY OF CHARGES

The issue of contacts with American reporters emerged on the third day of Shcharansky's trial, as the Soviet Government's main argument, to sustain a charge of treason and espionage against the 30-year old Jewish activist. According to official statements Shcharansky's conveyance of allegedly secret information, to an unidentified reporter "who cooperated with the military intelligence service of a capitalist state", was the centerpiece of their case.

Leonid Shcharansky, the activist's brother, told reporters that Robert C. Toth, former Moscow correspondent of the Los Angeles Times, had been cited in the indictment as an agent of the CIA. Toth, now stationed in Washington, denied the charge and said, "There was no secret information provided by Shcharansky even under Soviet rules of what is secret information." Toth wrote that he had collected information from many activists and dissidents, including Shcharansky, "but there was nothing secret about it." Toth recalled that all data was meant for publication, and appeared in his paper, rather than for any U.S. Intelligence agency. Even though the Soviet concept of secrets covers such information as traffic statistics and athletic salaries, as well as information not officially released by the government, Toth said there was no foundation for conviction on espionage "on the basis of my experience."

Reporters in Moscow say that the evidence used in the trial has been a mixture of allegations of espionage and political wrongdoing, including the activist's alleged efforts to "change the existing Soviet system", as his brother reported one of the witnesses said on the third day of the trial. Still conducting his own defense, having rejected the court appointed lawyer on the first day of the trial, Shcharansky has been described as in good spirits, calling the charges against him "absurd".

The main thrust of the trial has clearly been Shcharansky's contacts with non-Soviet citizens, notably Western correspondents. A court statement read, "Witnesses testified that Shcharansky was the main connecting link between Zionist persons and foreign correspondents. Shcharansky was aware of the fact that his actions and the slanderous materials he transferred abroad were used by the West for torpedoing most important foreign policy measures of the Soviet state, and also for bringing pressure to bear on the USSR as regards a number of questions of an internal character." The last reference is supposed to be to support for U.S. legislation linking trade to emigration, especially in 1973 and 1974.

Shcharansky's 70 year old mother, Ida Milgrom, has not been allowed admittance to any session of the trial, standing outside with other refuseniks and foreign correspondents, as Soviet militia forces and auxiliary policemen guard the cordoned area. It was reported that at one point on the 3rd day she sat and wept outside the courtroom, after being refused admission.

### NCSJ INVITED TO WHITE HOUSE

A NCSJ delegation responded to an invitation and met in Washington, on July 10, with National Security Advisor Zbigniew Brezezinski, and Dr. Jessica Tuchman Matthews and Jerrold Schecter of the NSC staff.

Stanley H. Lowell, NCSJ Immediate Past Chairman, headed the delegation which included Theodore Mann, Chairman of the Conference of Presidents of Major American Jewish Organizations, Past NCSJ Chairman Richard Maass, NCSJ Executive Director Jerry Goodman and Washington Representative Marina Wallach.

While the meeting between Soviet Foreign Minister Andrei Gromyko and Secretary of State Cyrus was not postponed, as the NCSJ had requested upon announcement of the trial, Lowell indicated that "we understand why this meeting will take place. We would not want to abrogate detente. But detente and the human rights struggle are not contradictory." The participants discussed the implications of the trial on foreign policy and domestic politics, as well as the future implications for US/USSR relations.

Although not made public, the delegation, presented a broad based series of recommendations for the Administration to consider, regarding the immediate situation as well as with a view towards future developments. "We presently believe," Lowell noted, "that the trial of Shcharansky cannot help but affect the fabric of US/USSR relationships. Clearly our position is understood by the Administration."

Continuing efforts in Washington, Jerry Goodman, speaking before the Helsinki monitoring commission said, "The Soviet Union has to pay a price for its actions. Its violations of human rights can no longer be swept under the rug of diplomacy." Goodman noted that by the end of 1977 there were 190,000 Soviet Jews who asked to emigrate but were not granted visas. He was joined by Dr. William Korey.

On July 13 it was announced that the Soviet prosecution had asked for 15 years imprisonment. In reaction the NCSJ said, "The Soviet authorities have their own reasons for violating domestic law and international accords. But, in so doing, they have taken a major, provocative step, especially in light of world opinion which will not ignore the actions of a rogue state. Shcharansky is an innocent man. He has already suffered sixteen months of imprisonment. Anatoly Shcharansky now faces a far heavier penalty, one which elementary justice and basic humanity dare not allow."

# Portent of Soviet Dissident's Trial

## Shcharansky Treason Case, Which Begins Today, May Be Indicator of Foreign and Domestic Policy

By DAVID K. SHIPLER

Special to The New York Times

MOSCOW, July 9 — No political trial in the last decade has contained the array of issues and emotions that the proceeding against Anatoly F. Shcharansky, a Jewish dissident accused of high treason, holds for people inside and outside the Soviet Union.

**News Analysis** No case against a human-rights advocate has been seen as such a vivid indicator of the direction in which Soviet policy, both domestic and foreign, is headed. As the trial opens here tomorrow, it will be watched more closely, and will be read for more hints, than any previous event during the period of détente.

For Russians who have hoped for a liberalized society, for Soviet Jews who have struggled against a historical anti-Semitism and fought for the right to emigrate, for Americans who have sought closer ties between the two great powers, the Soviet Government's decision to try Mr. Shcharansky for treason darkens the future.

For other Russians, who have nurtured a corrosive anger at dissidents and Jewish activists for smearing their motherland and invoking pressure from the West against their country, the decision represents overdue revenge, a reassertion of tough internal leadership sorely missed since Stalin's days.

These are powerful issues. One trial will not resolve them all, nor will it rearrange the conflicting currents of tolerance and parochialism that will probably continue to flow, however erratically, through Soviet society.

Yet there is a sense in Moscow this weekend that an important corner is about to be turned, that if Mr. Shcharansky is convicted — as he must be, given the precedent of past political trials — and after he is sentenced, perhaps to death or to many years in prison, nothing will be the same.

Jews who apply to emigrate to Israel, as Mr. Shcharansky did in 1973, and who are then refused permission, as Mr. Shcharansky was, and who then protest the refusal, as Mr. Shcharansky did, will have been put on notice that they take the ultimate risk, that the state considers them traitors, that no amount of Western publicity or high-level American pleading can save them.

The United States is directly involved in this case: President Carter denied Soviet press allegations that Mr. Shcharansky worked for the Central Intelligence Agency, and he warned Moscow repeatedly that a trial would hurt Soviet-American relations. Thus the trial carries the potential for international damage, insofar as it is Moscow's challenge to the President. And, timed as the

trial is to fall in the same week that Secretary of State Cyrus R. Vance meets Foreign Minister Andrei A. Gromyko in Geneva, it is seen by some Western analysts as a deliberate slap in Mr. Carter's face.

The Russians have always regarded the President's outspoken support of Soviet dissidents as improper. They have objected strongly to warnings from Washington that accord on a new arms-limitation treaty, the main subject of the Vance-Gromyko talks, would be jeopardized by Soviet misbehavior in other fields, such as treatment of dissidents.

### Limits of Détente Highlighted

From Moscow's perspective, then, the trial's timing appears to be an effort to highlight the limits of détente, to dramatize what détente does and does not mean here: that its centerpiece is arms control, and that it does not imply acquiescence to American demands for intergal social change.

It may seem contradictory to pursue reduced military tension with the West while maintaining tight control over political expression at home, but these twin aims of coexistence and orthodoxy have long been policy themes of Leonid I. Brezhnev, the Soviet leader. Some domestic purpose may be served in underscoring the domestic aspect of the equation now, in a period of some uncertainty about power relationships in the Kremlin.

Mr. Brezhnev's health has evidently been poor in recent years, and his stamina has diminished, a development that raises questions about the dynamics of policy-making in the upper echelons. Others have arisen as to how much influence the police apparatus has, for example, and to what extent those near the top, anticipating a change in leadership, tend to fall back to the relative safety of hard-line positions on issues ranging from involvement in Africa to oppression of dissidents.

Some analysts read the Shcharansky trial and its timing as evidence that the Soviet leaders, after watching Mr. Carter for a year and a half, have given up hope of any satisfactory relationship with his Administration. They see him as weak, vacillating, impulsive, susceptible to right-wing pressure and unpopular at home. And for the moment at least, especially after Washington's verbal attacks in recent weeks, the Russians may see little chance of concluding an arms treaty, and no merit in wooing the President.

Internally, the Shcharansky case represents an elevation to the juridical level of what many Soviet intellectuals see as the ugliest impulses of their society. First, Mr. Shcharansky is a Jew. He was one of several dissidents, all Jews, cited in the original accusation that was published in the Government newspaper *Izvestia* as an open letter from a former friend, Dr. Sanya Lipavsky. Dr. Lipavsky had posed as a dissident, and according to intelligence sources in Washington,

had actually worked for the C.I.A. at one time.

The tradition of anti-Semitism is a long, deep one here; it is reinforced increasingly now by Government propaganda against Jews and Zionism, and by a rising tide of chauvinism that sees Jews as foreign. The charge of treason embodies a host of old prejudices that have haunted Jews in many lands over many centuries. In the Soviet Union it stirs fear and resentment among assimilated Jews who want to get along by denying or suppressing their Jewishness, who detest Jews such as Mr. Shcharansky for becoming activists and thereby, they say, inflaming an otherwise dormant bigotry.

### Warning Seen Against Reformers

Moreover, the authorities are wielding the treason charge as a decisive blow against a persistent civil-rights movement that has included not only Jews who want to emigrate, but citizens with a multiplicity of ethnic backgrounds who want to stay and reform the society. Significantly, another trial begins tomorrow, that of Aleksandr I. Ginzburg, a friend of Aleksandr I. Solzhenitsyn, the exiled writer, and the manager of a fund to aid families of political prisoners.

Since Mr. Shcharansky was a member of a dissident group set up to publicize Soviet violations of the human-rights provisions of the 1975 Helsinki accords, the charge that he was really a Western agent bent on subverting the Soviet system is an effort to discredit him, his fellow dissidents and the West's avowed interest in rights.

Judging from attacks in the official press, the testimony is likely to be directed against American diplomats and correspondents as well. They have been portrayed before as messengers between their bosses in Washington and their "hirelings" among the Soviet citizenry. In a fiercely patriotic, closed society such as this, the argument probably strikes a chord with broad sections of the population, as did the "outside agitator" epithet in the American South during the civil-rights struggle of the 1960's.

As it was wrong to see the South as a monolith of racism, however, so would it be an error to picture Soviet society as a monolith of oppression. It is a complex mixture, crisscrossed by varied attitudes and tendencies, and governed by conflicting tones and moods. For example, Mr. Shcharansky goes on trial while Soviet authorities increase the numbers of Jews being allowed to emigrate; a treason charge is used against political diversity while daring stage plays, paintings and novels are permitted in public.

The trial marks a direction for Soviet society, but perhaps not the only direction, or a lasting one.



# The Pilgrim Press

June 14, 1978

287 Park Avenue South • New York, New York 10010 • (212) 475-2121

Rabbi Marc H. Tannenbaum  
American Jewish Committee  
156 East 56th Street  
New York, N.Y. 10022

Dear Rabbi Tannenbaum:

Howard Spragg and I have joined the Alexander Ginzburg Defense Committee along with other persons listed on the enclosed letter head.

Alexander Ginzburg, as you may know, is a Soviet citizen who served as trustee for a charitable fund established by Alexander Solzhenitsyn to aid the families of Soviet political prisoners. Ginzburg's work has aroused the anger of the Soviet authorities and since last year he has been in prison without trial. It now appears that his trial is imminent, perhaps starting in the next few days.

Mrs. Alexander Solzhenitsyn has asked me as a member of the Ginzburg Committee to contact religious leaders to urge you to join in a protest telegram to Leonid Brezhnev. A copy of her letter is attached.

I truly believe that Ginzburg's prosecution represents a serious instance of repression directed at a human rights advocate. As such, a protest must be raised by those of us who seek to champion human rights.

I have attached a draft telegram. If you agree to signing it, please let me know by telegram upon receipt of this letter. Time is of the essence.

In addition, at the time of the trial, members of the Ginzburg Committee are planning to picket the Soviet Consulate in New York City. Will you consider joining us at this demonstration? As soon as the date is set,

I will let you know.

Thank you for your concern.

Sincerely,

*Paul H. Sherry*  
Paul H. Sherry

PHS:ja  
Enc.



TELEGRAM

Pres. Leonid Brezhnev  
Kremlin  
Moscow, USSR

As American church leaders, we urge you in the name of compassion and justice to halt the prosecution of Mr. Alexander Ginzburg, a man whose acts of charity deserve emulation and not condemnation.



Cavendish, Vermont, May 31, 1978

Mr. Paul Sherry  
President, Pilgrim Press  
United Churches of Christ  
287 Park Avenue South Room 811  
New York, N.Y. 10010

Dear Mr. Sherry,

I want to thank you very much for your participation in the defense of Alexander Ginzburg.

Here is the latest news. He is being charged under article 70 part 2 of the Criminal Code (the same charges were brought against Orlov, only in his case it was part 1 of the same article) and he will most probably get the maximum penalty under this article, which means 10 years of forced labor under "special regime", meaning the most cruel of the existing four Soviet types of prisons and labor camps. In addition to that he will probably also be sentenced to five years of internal exile. This is what this particular article of the Code calls for. However, there will hardly be any exile because most probably he will not survive his term in camp. The Soviet "special regime" is something that even very healthy people cannot take, and in Ginzburg's case the situation is particularly dramatic because his health has been completely ruined by his previous terms. A labor camp of special regime is infinitely worse than any penitentiary described in the literature of the past century, for example by Dostoyevsky. Ginzburg's mother is 70 years old; she has already spent eight and a half years waiting for her son to come out of prison in the past, and she has no hope to see him free this time. His wife waited for him five years last time he was jailed. She has now taken his dangerous place as distributor for the Fund for political prisoners. This means that she, too, may become victim of reprisal at any time. What will happen to the two little boys? They were 4 and 2 at the time of their father's arrest.

It is highly probable that Ginzburg's trial will take place at the same time with Anatoly Shcharansky's. But Shcharansky's trial will be in Moscow and without any doubt it will attract the attention of journalists from all over the world. Ginzburg will be tried in the little province town of Kaluga where journalists are not allowed to go and where his wife and mother can easily be mistreated even worse than Mrs. Orlov at her husband's trial. We are trying to do what we can for him before and after the trial. On June 6, there will be a hearing at the Congressional Commission on Cooperation and Security in Europe and Ginzburg's lawyer Edward Bennett Williams will submit to the Commission the results of his careful analysis of the Soviet investigation and judiciary methods in connection with Ginzburg's case. Obviously, our Committee (of which you are a member) will voice its protest if (unfortunately I do not think there is an "if") Ginzburg is convicted.

I think, however, that there are other possible actions which could be of great importance. In Orlov's case, there has been the splendid and highly effective reaction of physicists and doctors who have refused scientific contacts with Soviet scientists. Our Alik is not a scientist, he is a journalist who was not allowed to finish his studies, because he was arrested and jailed (in 1960 for the first time). He is simply a man who dedicated himself to giving help and dispensing mercy at the cost of his own peace and comfort. It seems to me that in this specific case there should be a joint reaction of religious people, no matter of what denomination or faith. I would like to suggest such an action and to beg you to think it over. Maybe your Church could voice official protest, as did, for instance, the German Catholic Church in Orlov's case? Maybe you could personally take the initiative of asking all the representatives of religious and church groups on our Committee (I am enclosing a list) as well as other representatives of religious communities to sign a joint protest statement?

At least one could say that the suffering and sacrifice of such people as Ginzburg have served to unite our split world...

Ginzburg's trial is expected to begin in the first part of June. It may start quite soon. Therefore, it is particularly important that we prepare ourselves and that there be a swift and strong reaction. If we do not want him to be killed in prison or in a camp (it is so easy to let a very sick person die and put the blame on his health condition, and this is what will happen if there is not a strong intervention by world public opinion) we have to show that his fate is of concern to us. I entreat you to think over my suggestions and to see whether you think it possible to start an initiative along these lines.

I pray that God may help and protect you and all your associates.  
With thanks and warm regards

Very sincerely



Natalia Solzhenitsyn

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#### COORDINATOR

Zeesy Schnur

(Committee in formation)

## New York Committee to Free Anatoly Shcharansky

11 West 42nd Street  
New York, N.Y. 10036  
(212) 354-1316

July 18, 1978

## 'Next Year in Jerusalem'

### IN SEARCH OF FREEDOM THE CAMPAIGN FOR ANATOLY SHCHARANSKY

Special to The New York Times

**MOSCOW, July 14** — Following is a transcript of Anatoly B. Shcharansky's closing words before sentencing today in a Moscow court, as drawn from notes taken by his brother, Leonid:

In March and April, during interrogation, the chief investigators warned me that in the position I have taken during investigation, and held to here in court, I would be threatened with execution by firing squad, or at least 15 years. If I would agree to cooperate with the investigation for the purpose of destroying the Jewish emigration movement, they promised me early freedom and a quick reunion with my wife.

Five years ago, I submitted my application for exit to Israel. Now I'm further than ever from my dream. It would seem to be cause for regret. But it is absolutely otherwise. I am happy. I am happy that I lived honestly, in peace with my conscience. I never compromised my soul, even under the threat of death.

I am happy that I helped people. I am proud that I knew and worked with such honest, brave and courageous people as Sakharov, Orlov, Ginzburg, who are carrying on the

traditions of the Russian intelligentsia. I am fortunate to have been witness to the process of the liberation of Jews of the U.S.S.R.

I hope that the absurd accusation against me and the entire Jewish emigration movement will not hinder the liberation of my people. My near ones and friends know how I wanted to exchange activity in the emigration movement for a life with my wife, Avital, in Israel.

For more than 2,000 years the Jewish people, my people, have been dispersed. But wherever they are, wherever Jews are found, every year they have repeated, "Next year in Jerusalem." Now, when I am further than ever from my people, from Avital, facing many arduous years of imprisonment, I say, turning to my people, my Avital: Next year in Jerusalem.

Now I turn to you, the court, who were required to confirm a predetermined sentence: to you I have nothing to say.

reprinted from the New York Times (July 15, 1978)

The following is a summary of activities undertaken on behalf of Anatoly Shcharansky, from his imprisonment through his trial, in the greater New York area.

affiliated with  
The Greater New York Conference on Soviet Jewry

ANATOLY SHCHARANSKY

PRISONER OF CONSCIENCE

BORN: Donetsk, 1948

OCCUPATION: Mathematician specializing in automation, computers, cybernetics, engineering; also a chess master

MARITAL STATUS: Married: Avital (Natalia) Shcharansky  
70/30 Ben Zakai St.  
Ramat Gonen  
Jerusalem, Israel  
born: 1954  
occupation: furniture designer

FIRST APPLIED: April, 1973

GROUND FOR REFUSAL: State Security

ARRESTED: March 15, 1978

CHARGED WITH: Article 64a - "Treason and Espionage". Carries 10-15 years imprisonment with confiscation of property or, in the extreme case, the death penalty with confiscation of property.  
Article 70 - "Anti-Soviet Agitation"

TRIED: July 10, 1978

SENTENCED TO: 3 years imprisonment  
10 years hard labor-strict regime labor camp

APPEAL: Pending

PRISON ADDRESS: Vladimir  
Uchr. POB OD-1 St-2  
MOSCOW, RSFSR, USSR

RELATIVES IN THE SOVIET UNION: Ida Milgrom (Mother)  
Kooperativna 8, kv. 4  
Istra, Moskovskaya Oblast  
MOSCOW, RSFSR, USSR

Leonid Shcharansky (Brother)  
Moskovskaya St. 3A, Apt. 12  
LUBERTSY, MOSCOW, RSFSR, USSR

Anatoly Shcharansky, born in 1948 in Donetsk, was a member of the faculty of applied mathematics in the Moscow Institute of Physics and Technology. Soon after graduating he was employed as a computer programmer at the Moscow Research Institute for Oil and Gas. Shcharansky was a candidate to a Master's title in chess. At the age of 15, Shcharansky's thesis was based on "the working out of algorithms and the composition of programs for the solution of chess end-games by computers as examples in making decisions in conflicting situations."

In 1973, Anatoly submitted his first formal application for a visa to Israel. He was refused on the grounds that he was in "possession of classified information". He was repeatedly denied permission to emigrate on the same grounds regardless of the known fact that the Institute in which he worked was unclassified. Two years after applying he was dismissed from the Research Institute and began tutoring individuals in English, mathematics and physics. The Finance Department of Istra refused to register Shcharansky as a private instructor alleging that all his students lived in Moscow proper. In turn, the Moscow authorities refused to register Shcharansky as he lived in a district of Moscow. Anatoly's wife, Avital (Natalia), was forced to leave the Soviet Union one day after their marriage on July 4, 1974. Just prior to his arrest in March, 1977, Shcharansky was employed as a secretary to a group of scientists.

Shcharansky was an active participant in the cultural and scientific seminars organized by the Soviet Jewish refusniks and he presented numerous lectures on both subjects. Being fluent in English, Shcharansky served as an interpreter at the informal gatherings of refusniks and visitors from the West. In particular, Shcharansky was actively involved in meetings of visiting American government officials who had expressed interest in Soviet Jewish emigration problems. He and other Moscow refusniks sponsored press conferences, to which foreign correspondents stationed in Moscow were invited. Information on the Soviet Jewry movement and examples detailing Soviet non-compliance to the Helsinki Accord were presented at these conferences. Shcharansky was fundamental in composing written summaries demonstrating the situation of Soviet Jewish emigration from 1974-1976, all of which were published in the U.S. Congressional Records. After participating in a number of demonstrations protesting emigration conditions, Shcharansky was warned by the KGB against joining in any future protests. The KGB continued to assert its pressure by arresting Shcharansky for 15 day periods or detaining him for one or two days. He was under constant KGB surveillance.

Accused of helping to organize the Moscow Cultural Symposium which was to have taken place in December, 1976, Shcharansky was told that "if he does not stop his activities, ways will be found to stop him."

Shcharansky's name was mentioned several times in the Soviet press labeling him a "hooligan capable of using any means including force, and receiving handouts from the West." One of the main subjects in the anti-Semitic television program "Traders of the Souls," Shcharansky was called "a soldier of Zionism."

Soon after becoming a member of the Helsinki Watchdog Committee in 1976, the KGB increased their pressure against him. Since the beginning of March 1977, Shcharansky was held under constant KGB guard with 6-8 agents following him, caging him in, keeping him under surveillance day and night.

On March 4th the Soviet newspaper, Izvestia, published the first in a series of articles, accusing Anatoly of being employed by the CIA and gathering information for the United States. This allegation was made in a "confession" by a one time roommate of Mr. Shcharansky, Dr. Sonya Lipovsky, a physician who had worked as a medical examiner for a driver's license bureau. Soon after the appearance of these articles, Shcharansky was arrested on alleged charges of "treason". He was placed in Moscow's Lefortovo Prison in solitary confinement. A six hour search of his elderly parents' apartment was conducted by the Soviet authorities in the hope of finding foreign currency and classified materials.

At the end of March, Mr. Volodin, an official of the KGB Department of Investigation, was placed in charge of Anatoly's case. Ida Milgrom, Anatoly's mother, was told that her son "had committed an especially dangerous state crime and that the investigation would last a long time." She was denied permission to see her son or to give him any food or clothing packages.

On April 22, Tass reported that Anatoly Shcharansky was charged in accordance with Article 64a (treason). He was accused of joining a group of Soviet Jews in collecting information about classified institutions. The treason charge carries a 10-15 year sentence with confiscation of possessions and in the extreme the death penalty. While the Soviet press maintained its slanderous campaign against Mr. Shcharansky throughout the past year, Anatoly was not formally charged by the procurator's office.

On June 13, 1977, President Jimmy Carter stated his support for Anatoly Shcharansky in a press conference held in Washington. At that time he said, "contrary to the allegations that have been reported in the press, Mr. Shcharansky has never had any sort of relationship, to our knowledge, with the C.I.A." Since then, the March 13th, 1978 issue of Time magazine reported that Dr. Sonya Lipovsky did work for a 9 month period from 1975-1976 for the C.I.A. as a "walk in". This report was confirmed soon after by the State Department.

Under Soviet law a prisoner may be detained without formal charges for 9 months. On December 17, 1977, the Soviet authorities allowed the procurator's

office an additional six months to complete its investigation. Mrs. Milgrom was called to the Procurator's office on January 8th and told to find a lawyer for her son to serve as a defense counsel. Since that time more than 140 lawyers turned down the Shcharansky case. Lawyers who applied from the West were denied permission to represent Mr. Shcharansky. When Dina Kaminskaya, a Soviet attorney, was willing to serve as Anatoly's lawyer at the family's request, she was "advised" against doing so by the authorities. She was told to leave the Soviet Union with her husband in November 1977 or face arrest and trial herself.

On February 23rd, Mrs. Milgrom was told that a lawyer had been appointed to represent her son. Sixty-eight years old, Sylva Dubrovskaya is a close friend of Konstantin Apraksin, Chairman of the Presidium Municipal College Barristers of Moscow. Her name does not appear on the rostrum of working Soviet lawyers. At the same time Mrs. Milgrom was informed that the investigation against Anatoly, on charges of Article 64a, treason, had been completed. Anatoly's family was not given the right to consult with him about his legal defense. The Shcharansky family refused to formally recognize this appointment.

After almost 16 months imprisonment incommunicado, Anatoly Shcharansky was tried on July 10th. He was charged with Article 64a, "treason and espionage" and Article 70, "anti-Soviet agitation", and sentenced to 13 years imprisonment.



For further information, please contact the New York Committee to Free Anatoly Shcharansky at 11 W. 42 St. New York, N.Y. 10036, 354-1316.



# The Greater New York Conference on Soviet Jewry

**Chairman**

Hon. Robert Abrams

**Honorary Chairmen**

Yaakov Birnbaum  
Ernest Goldblum  
Dr. Samuel Korman  
Stanley H. Lowell  
Rabbi Steven Riskin  
Irving Silverman  
Elie Wiesel

**Immediate Past Chairman**

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**Vice-Chairmen**

Rabbi Haskel Lookstein  
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## THE CASE OF ANATOLY SHCHARANSKY:

### AN ANALYSIS OF ITS IMPACT

During these past ten days, we have watched a new chapter in Soviet-American relations unfold. The trial of Anatoly Shcharansky has been a direct challenge to the word of an American President. In a desperate attempt to wrestle free from Western public opinion, the Russians have sacrificed Anatoly Shcharansky on the altar of detente. The implication of this act must guide our response.

Anatoly Shcharansky was not the only defendant in the Soviet dock. Also on trial was every Soviet Jew who had ever applied to emigrate. They too were charged with treason, and were found guilty.

In the last month, the USSR has tried to wipe out the leadership of the movement. Vladimir Slepak, Iosif Begun, and Ida Nudel, the guardian angel, have all been banished, sentenced to exile in central Siberia. The slot which Anatoly filled so ably, as spokesman for those who could not speak for themselves, may now remain empty. This will leave hundreds, perhaps thousands, without any recourse to their supporters in the West.

With Shcharansky's conviction, the Soviets have beamed a clear message to all potential applicants: to wish to leave is to betray the fatherland. International accords and constitutional guarantees are now meaningless. In Soviet eyes, the emigration movement as clearly become a fifth column.

And the Jews will not be the only ones to receive this message. The Soviets have already begun to use the Shcharansky case as part of an ever growing, and quite calculated, anti-Semitic propaganda campaign. It will not take much, some fear, until every Soviet Jew is vulnerable to equally absurd treason charges.

The work of the  
Greater New York Conference  
on Soviet Jewry is made possible  
through the financial support  
of the United Jewish  
Appeal of Greater New York  
and the  
Federation of Jewish Philanthropies

11 West 42nd Street, New York, N.Y. 10036 / (212) 354-1316

The Shcharansky case will also have its impact on Anatoly's alleged co-conspirator: the Western press. Coupled with the civil charges filed against two American journalists earlier this month, came a warning to newsmen covering the trial, "You will be held responsible for the stories you file." This was the bluntest possible threat against objective reportage of the trial and of the human rights issue. With the spokesmen gone, and the new threats very much present, how well will Western reporters continue to cover the Soviet Jewry issue?

## AMERICAN JEWISH

Over and again the Soviets have been saying that American pressure will do no good. And yet, despite a dramatic increase in emigration and despite the pullback from the death penalty, there will be those who believe these Russian lies. In the past seven years our efforts have freed 160,000 Soviet Jews. This year, 22,000 more are expected to emigrate, due to our persistent efforts. But if we are fooled into believing that we have failed, then all of Anatoly's efforts will have been in vain. His life has been dedicated to the success of our common efforts. If we stop now, we will have betrayed Anatoly's every dream.



The following is a chronological summary of activities initiated by the Greater New York Conference on Soviet Jewry and the New York Committee to Free Anatoly Shcharansky: March 15, 1977 - July 26, 1978

MARCH, 1977

- Interview with the New York Post
- 17 Release of Andrei Sakharov's denunciation of Shcharansky's imprisonment
- 17 "Ner Tamid Freedom Vigil" Honors Shcharansky
- 20 Letters circulated in the Senate signed by Senator Daniel Patrick Moynihan
- 25 Denunciation of arrest by the Jewish Journal and the New York Post
- 31 Congressman Ottinger appeals to Ambassador Dobrynin, documented in the Congressional Record

APRIL, 1977

- 1 Interview with the Jewish Journal
- 12 Avital Shcharansky guest speaker at Queens Council for Soviet Jewry
- 19 "Court of Conscience" Shcharansky Emergency Rally at the steps of the New York Public Library
- 19 Appeal from Eleanor Holmes Norton, Chair, Equal Employment Opporrtunities Commission
- 19 Rabbis urged to conduct special prayer for Anatoly Shcharansky
- 19 Presentation of 100,000 petitions to Soviet Ambassador Oleg Troyenovskiy
- 25 Congressman Addabbo states his support of Anatoly Shcharansky
- 25 Press conference with the Black Coalition for Soviet Jewry held pre-Solidarity Sunday, '77 for Anatoly Shcharansky

April, 1977, Continued

- Curbside Freedom Seder conducted at "Ner Tamid Freedom Vigil"
- Series of letters exchanged between members of Great Neck Synagogue and officials in the Soviet Union
- Completion of legal briefs for Shcharansky

MAY, 1977

- 1 Solidarity Sunday '77 dedicated to Anatoly Shcharansky

JUNE, 1977

- 1 Letters circulated in Congress signed by Representatives Koch, Fish, Ottinger, Richmond, Rosenthal, Solarz and Holtzman
- 2 Congressional condemnation of Shcharansky imprisonment by Representatives Ambro, Badillo and Solarz
- 2 Moment article on Shcharansky case written by Professor Steven M. Cohen
- 6 Percy Sutton, Chairman, Black Coalition for Soviet Jewry urges people to cable Soviet officials in support of Shcharansky
- 7 New York Rabbis chain themselves to the gates of the Soviet Mission to the UN in protest of Shcharansky's imprisonment
- 8 Senatorial letter addressed to Secretary General Leonid Brezhnev signed by Senator Daniel Patrick Moynihan
- 10 700 students from Ramaz Hebrew Day School conduct holiday services in front of the Metropolitan Museum of Art in protest
- 12 Emergency protest demonstration at Aeroflot (5th Avenue and 45th Street) 1,000 participants joined in march and cable campaign

June, 1977, continued

14 Representative Lester Wolff leads appeal to Ambassador A.W. Sherer, head of the Belgrade delegation, together with 73 other Congressmen (LICSJ)

24 Distribution of Shcharansky postcards

New York State resolution calling for Shcharansky's freedom

JULY, 1977

25 B'nai B'rith Women adopt Anatoly Shcharansky

AUGUST, 1977

1 Action letter sent to New York area engineers on behalf of Shcharansky

17 Greater New York Conference on Soviet Jewry chairman, Robert Abrams, accompanies Avital Shcharansky to present letter to Ambassador Oleg Troyenovskiy at the Soviet Mission

18 WOR - TV editorial urging Shcharansky's release

29 New York City Supreme Court Judge Bentley Kassal addressed letter to Smirnov, President of the Supreme Soviet Court

SEPTEMBER, 1977

7 Representative Norman Lent reprints WOR TV editorial for documentation in Congressional Record and for constituency distribution

OCTOBER, 1977

4 Prisoners of Bedford Hills Correctional Facility appeal for President Carter's intervention

6 Eleanor Holmes Norton, Chair, Equal Employment Opportunities Commission issues statement on behalf of Anatoly Shcharansky

Adrian W. DeWind, President of the Association of the Bar of the City of New York and Justice Samuel Silverman of the Appellate Courts meet with Soviet officials in the USSR

NOVEMBER, 1977

6 Ambassador - at - large Allard Lowenstein and Prof. Frederick Barghorn hold press conference at New York Conference Leadership Assembly

11 Congressmen Hamilton Fish, Jr. and Benjamin Gilman appeal to President Carter to raise Shcharansky issue when meeting with Soviet Foreign Trade Minister

17 Formation of New York Committee to Free Anatoly Shcharansky announced in Press Conference by Senators Daniel P. Moynihan and Jacob K. Javits and former Israeli Prime Minister Golda Meir

Congressman Ted Weiss reaffirms his commitment to Soviet Jewry issue by Joining the New York Committee to Free Anatoly Shcharansky

18 Congressman Lester Wolff adds Shcharansky's name to concurrent resolution (LICSJ)

22 New York Post editorial supporting Senators Daniel Patrick Moynihan and Jacob J. Javits in their press conference statements

NOVEMBER, 1977, continued

- 30 Congressman Ottinger urges Secretary General Leonid Brezhnev to release Anatoly Shcharansky

DECEMBER, 1977

- 10 Women's Plea event in support of Avital Shcharansky
- Statement by Eleanor Holmes Norton  
Condemning Shcharansky's imprisonment
- 13 Letter addressed to Dr. Phillipov, on behalf of Anatoly Shcharansky by Adrian W. DeWind, President, Association of the Bary of the City of New York
- Chanukah Candle lighting ceremony dedicated to Shcharansky
- Soviet Jewry Freedom Concert held at Yeshiva University
- Protest held in Riverdale at Soviet Mission
- 14 Queens Council for Soviet Jewry stages demonstration at Aeroflot

JANUARY, 1978

- 2 New Year's Day Interfaith Press Conference launching 100,000 Shcharansky Signature Campaign
- 20 Special sermons conducted by Rabbis, commemorating Anatoly Shcharansky's Bar Mitzvah Parsha
- 24 Congressman Fish calls on the immediate release of Anatoly Shcharansky
- 27 Senator Jacob K. Javits confronts visiting Supreme Soviet delegation

FEBRUARY, 1978

- 2 Adrian W. DeWind meets with Georgi Arbatov, President of U.S. Canada Institute at United Nations reception.
- 2 Senators Moynihan and Javits attacked by Tass for their pro-Shcharansky statements
- 2 Congressmen Bingham nominates Anatoly Shcharansky and founders of Moscow's Helsinki Watchdog Committee for Nobel Peace Prizes.
- 3 Dedication of Anatoly Shcharansky Freedom Grove ( LICSJ).
- 15 Borough Presidents Robert Abrams, and Howard Golden attempt to send Passover Hagaddah to Shcharansky.
- 22 Congressman Ottinger urges Brezhnev to allow Western lawyer opportunity to act as counsel for Anatoly Shcharansky
- 24 Article describing New York Committee to Free Anatoly Shcharansky's activities appears in Daily News.
- 25 Special editorial in New York Trib
- 27 Rally of 500 protesting the upcoming Shcharansky trial. Protestors addressed by Senator Jacob K. Javits, and Mayor Edward I. Koch at the Minskoff Cultural Center. Protestors march to Soviet Mission.
- Meeting of New York Conference staff member with Dina Kaminskaya

MARCH, 1978

- 3 Announcement of Shcharansky rally without a date, New York on alert for immediate response to trial.
- 3 State Assemblyman Joseph Ferris attempts to correspond with Anatoly Shcharansky.
- 9 Appeal for Shcharansky by Judge William Rigler, Supreme Court

MARCH, 1978 (continued)

- 10 Lawyers write to Konstantin Apraksin, head of Moscow Collegium of Lawyers, questioning legal procedures in Shcharansky case.
- 14 New York area representatives speak out for Shcharansky on eve of year long imprisonment.
- 15 Rally held at Hofstra Law School for Anatoly Shcharansky.
- 15 Proclaimed Anatoly Shcharansky Day in New York.
- 17 New York Times letter to editor by Robert Bernstein, President, Random House
- 17 Congressional resolution introduced by Representative Hamilton Fish, Jr.
- 24 Long Island Board of Rabbis meet with Avital Shcharansky (LICSJ)
- Shalach Manot gifts sent in honor of Shcharansky
- Orville Schell, past President of the Assoc. Bar of the City of New York and Jerome Coben, partner Marshal, Bratter, travel to the Soviet and meet with Soviet officials.
- Orville Schell, past President of the Assoc. of Bar of the City of New York, receives formal invitation to attend Shcharansky's trial.

APRIL, 1978

- 12 Statement in support of Shcharansky issued by Congressman Benjamin Rosenthal.
- 21 Avital Shcharansky appears with Ambassador Andrew Young, at U.J.A. breakfast (LICSJ)

MAY, 1978

- 21 Solidarity Sunday for Soviet Jewry dedicated to Anatoly Shcharansky



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TO: JEWISH COMMUNITY LEADERSHIP

FROM: MERVIN RISEMAN, CHAIRMAN

RE: SHCHARANSKY ACTIVITY SUMMARY: JULY 10 - JULY 26

Upon receiving news of the Shcharansky trial, the GNYCSJ climaxed a 16 month campaign for freedom, with an intensive city-wide effort to secure Anatoly Shcharansky's release. A year long educational program had resulted in widespread identification with the case and commitments by New Yorkers of all faiths to this cause. The following is a summary of the GNYCSJ's objectives and activities during the week of the Shcharansky trial.

## I. OBJECTIVES

- a. Pressure the Soviet government to release Shcharansky;
- b. Pressure American Government to respond to trial with:
  - diplomatic sanctions; i.e. recall Ambassador Toon, postpone SALT discussions;
  - economic sanctions; i.e. withhold export license on upcoming sales;
  - cultural and scientific sanctions; i.e. calling off exchange programs;
- c. Impact on world-wide press -- mobilization of public opinion;
- d. Public education re: Shcharansky trial and the future of Soviet Jewry movement

The work of the  
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on Soviet Jewry is made possible  
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of the United Jewish  
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## II. SHCHARANSKY RALLY - JULY 10

Speakers: N.Y.U. President John Sawhill; U.S. Delegate to U.N. Human Rights Commission Edward Mezvinsky; Orville Schell, Past President N.Y.C. Bar Association; Clive Barnes; Valery Panov; Corporation Counsel Allen Schwartz; interfaith leaders.

Coverage: Newsweek, Time, New York Times, New York Post, Daily News, CBS-T.V., NBC-T.V., ABC-T.V., WCBS-T.V., WNBC-T.V., WPIX-T.V., A.P., U.P.I., Reuters, Voice of America, WINS-radio, WCBS-radio, WOR-radio, WBAI-radio, WNEW-radio, WEVD-radio.

Pre-event Publicity: 28 spots WCBS radio; 18 spots WINS radio; WOR and New York Times advertisements

Participation: 1,000-1,500

## III. LEGAL, GOVERNMENTAL AND ACADEMIC INTERVENTIONS

- Statement by Orville Schell, past President, Bar Association of the City of New York, on the reneging of an official invitation to attend trial; invitation given during trip to USSR in March;
- American Bar Association - August 6, 1978. A public meeting will be held at ABA Convention to air issue, pass resolution;
- Dr. John Sawhill, President of New York University, announced the cancellation of Soviet visits until the freedom of Anatoly Shcharansky is obtained. With him, during his announcement, were Mervin Riseman, Chairman and Professor Howard Greenberger, Vice-Chairman of the GNYCSJ.
- Campaign to stop projected scholars exchange between State University of New York and U.S.S.R.
- Resolution for Anatoly Shcharansky passed in New York State Legislature; authored by State Senator Jeremiah Bloom.

IV. PUBLIC EVENTS

<u>Event</u>	<u>Date</u>
Freedom Vigil at Aeroflot	Daily
Vigil in Glen Cove by Long Island Committee for Soviet Jewry	Sunday, July 16
"Kangaroo Court"; series of 5 guerrilla theater performances around NYC	Tuesday, July 18
Trip to Washington to meet with Congressional and Administration leaders	Wednesday, July 19
Rally for Release before the Shcharansky appeal	Wednesday, July 26

V. NEW YORK COMMITTEE TO FREE ANATOLY SHCHARANSKY

- Statements by Honorary Chairmen denouncing trial and calling for halt of sales to U.S.S.R.: Senators Jacob Javits, and Daniel Patrick Moynihan, Governor Hugh Carey and Mayor Edward Koch;
- Invitation to Avital Shcharansky to visit New York on behalf of the people of this state;
- Joint address on the floor of the Senate by Senators Javits and Moynihan;
- Resolutions in Congress calling for Shcharansky release and reconsideration of American participation in Olympics, sponsored by Honorary Sponsors, Richard Ottinger and Jonathan Bingham.

VI. PETITION CAMPAIGN

- A petition for the release of Anatoly Shcharansky, containing 100,000 signatures, was presented to Ambassador Edward Mezvinsky on behalf of President Jimmy Carter. A photo of a wheelbarrow full of appeals, labelled Basket 111, was sent nationally on the wire service.

VII. PRESS

Interviews:

Newscenter 4 (WNBC-T.V.); New York Law Journal; WHN-radio; WCBS-radio; WINS-radio; WMCA-Candy Jones Show; WABC- interview with Orville Schell; New York Post feature; Daily News feature.

Advertisements:

Project Inquiry - Jewish Press, Jewish Week;  
Pre-event ads for rally - WCBS, WINS, New York Times;  
Rally for Release - Jewish Press, Jewish Week;  
Projected advertisement of Shcharansky appeal - New York Times.

VIII. PUBLIC EDUCATION:

- Project Inquiry
- Distribution of materials: buttons and posters especially designed for the trial period;
- Information tables at airport (Jewish Labor Committee), and at other points throughout the city;
- Emergency meetings in communities.

OUR SUNDAY

# VISITOR

The Complete Sunday Catholic Paper / News and Magazine

67th Year, No. 3444

Huntington, Indiana

In Two Sections

July 23, 1978

25¢

## Answering oppression

When Sisters Ann Gillen and Gloria Coleman returned home from a two-week journey into the Soviet Union, they were angry. Sr. Ann Gillen put it more strongly than just anger — “We were outraged,” she said.

The two Sisters went as representatives of the National Interreligious Task Force on Soviet Jewry. They talked with victims of Soviet oppression, saw first-hand evidence of the Soviet Union's attack upon its Jews through false accusations, unjust and cruel arrests and rigged and closed trials.

There is no doubt about the oppression against the Jews in the Soviet Union. The whole world is watching as the Soviets bring Anatoli Shcharansky, Josef Begun, Ida Nudel and Vladimir Slepak to trial. The fact the world is watching and reporting what is happening may be the only protection these people have.

But if the world is watching the rigged trials of some dissidents, the truth is that thousands of others are suffering under oppression. It has been going on for a long time and it is good that today there are those willing to openly denounce the Communist oppressors.

But what can people in the free world do? They can protest, as many in this country have protested, but the Soviet Union isn't likely to listen to voices of protest.

That's why it is important to note that the two American Sisters have called for stronger protests, the kind that may really reach the Soviets. They suggested we should consider not participating in the World Olympics to be held in the Soviet Union in 1980. They called for the closing of 37 major American seaports to Soviet ships. They asked our nation to re-examine trade agreements and special benefits provided by our government to the Soviet Union.

They are right that something needs to be done. We can't continue the pretense that the Soviet Union understands human rights even remotely as we understand them. Our criticisms and protests against the Soviet Union will fall on deaf ears. But our actions may force them to listen.

THE NATIONAL INTERRELIGIOUS TASK FORCE ON SOVIET JEWRY  
1307 SOUTH WABASH, ROOM 221, CHICAGO, ILL. 60605  
SR. ANN GILLEN, EXECUTIVE DIRECTOR (312) 922-1983

# World News Briefs

## Soviet Dissident's Wife Says She Will Be Tried

MOSCOW, July 21 (AP) — The wife of Vladimir Slepak, a prominent Jewish activist, said today that she would go on trial next Wednesday for "malicious hooliganism," the same charge for which



The New York Times

Mariya Slepak

her husband was sent into exile for five years.

The charges against Mariya Slepak and her husband were filed after the couple displayed a protest banner from the balcony of their apartment denouncing the repeated refusal by Soviet authorities to let the Slepaks emigrate to Israel.

Mr. Slepak, 50 years old, was tried and convicted on June 21.

OUR SUNDAY VISITOR / JULY 23, 1978

## Two American nuns urge reprisals against Soviets

NEW YORK (NC) — Two American nuns representing the National Interreligious Task Force on Soviet Jewry assailed Soviet curbs on human rights, calling on the U.S. government to consider closing 37 ports and boycotting the 1980 Olympics as a way of reacting "measure for measure."

Sr. Ann Gillen, task force executive director, and Sr. Gloria Coleman reported after a two-week trip to five Soviet cities and private meetings with more than 30 dissidents that harrassments are "much worse" than four years ago for both Jewish and Christian "refuseniks."

During a press conference at the American Jewish Committee in New

York, Rabbi Marc Tanenbaum, AJC interreligious affairs director, disclosed that he, Sister Gillen and Rabbi A. James Rudin, task force executive chairman, held a meeting with White House staff members to urge intervention in behalf of four of the dissidents.

"Today, unless our appeals are successful," Sister Gillen said, "Vladimir Slepak and his wife, Maria, Ida Nudel and Joseph Begun and . . . other leaders will be sent to Siberian prison camps or exile."

Slepak was described as the Martin Luther King of the Soviet Jewish community.

## Jews push Olympic boycott

NEW YORK (AP) — U.S. Jewish leaders are urging Americans to consider a boycott of the Olympic Games in Moscow in 1980 because of Soviet violations of the human rights of Jews.

Rabbi Israel Miller, chairman of the American Zionist Federation, said, "It cannot be business as usual. Holding the Olympics in Moscow is a travesty."

The boycott was one of several methods of group of 75 Jewish spokesmen suggested to pressure the Soviet Union to stop what they called "an increase in anti-Semitism that could lead to pogroms [semi-official persecution] in the

near future."

"The Soviet Union has prepared its citizens in an anti-

Semitic campaign we haven't seen in years. This is a battle," said Rabbi David Hill.

## Bypass Russ air show: U.S.

WASHINGTON—The United States and Britain confirmed that they have ordered their military pilots not to compete in the world helicopter championships, scheduled to begin Friday in the Soviet Union. Both governments said the action was in response to the recent trials and convictions of Soviet dissidents. However, civilian pilots on the U.S. team still plan to compete in the championships.

CHICAGO TRIBUNE 7/23/78

Sunday Sun-Times, July 16, 1978

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יצו-הסתדרות עולמית  
לנשים ציוניות

WIZO-WOMEN'S INTERNATIONAL  
ZIONIST ORGANISATION

38, DAVID HAMELECH BLVD., TEL-AVIV, ISRAEL

NEW YORK OFFICE:  
315 PARK AVENUE  
NEW YORK, N. Y. 10022

PLaza 2-0600

STATEMENT PRESENTED BY THE REPRESENTATIVE OF THE WOMEN'S INTERNATIONAL ZIONIST ORGANIZATION AT THE ALMA ATA CONFERENCE ON PRIMARY HEALTH CARE. SEPTEMBER 6-13.

CONSULTATIVE STATUS WITH  
E.C.O.S.O.C. U.N.

MEMBER OF UNICEF  
WIZO FEDERATIONS:

Argentina  
Australia  
Austria  
Barbados  
Belgium &  
Luxembourg  
Bolivia  
Brazil  
Canada  
Chile  
Colombia  
Congo  
Costa Rica  
Curacao  
Denmark  
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El Salvador  
Finland  
France  
Germany  
Gibraltar  
Great Britain &  
Ireland  
Greece  
Guatemala  
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Jamaica  
Kenya  
Mexico  
New Zealand  
Nicaragua  
Norway  
Panama  
Paraguay  
Peru  
Portugal  
Rhodesia  
South Africa  
Spain  
Sweden  
Switzerland  
Trinidad  
Uruguay  
Venezuela  
Zambia

The Women's International Zionist Organization, an organization of 300.000 members with 50 Federations throughout the world, is deeply concerned about questions being considered in this Primary Health Conference. Since it was founded, 60 years ago, WIZO's guiding principle has been the social welfare and the development of direct health services or health related projects in the field of nutrition, education, agricultural training, and training and rehabilitation for women, children and youth.

- 1 - We endorse the present WHO-UNICEF concept of the important contribution of NGOs in the promotion of primary health care precisely because NGOs do work and live within the communities and thus can serve as a primary bridge of communication between the communities, the local-governmental bodies and the governmental agencies.
- 2 - We believe that important health services must be made accessible through a shift to local comprehensive health care centres which deal with prevention, cure and rehabilitation. The emphasis is these community health centres should be on family care beginning with pre-natal registration, detection of development deviations in children and regular immunization programmes in the home and at school.
- 3 - We stress the significant contribution of women's organization such as WIZO in explaining to the community the prevention programmes, through discussions, publications and visual presentations on such subjects as sanitation, nutrition and immunization.
- 4 - We strongly support the non-governmental organizations' Halifax Position Paper which expresses the view that health care improvement cannot be obtained on its own, but requires a total long-term socio-economic development process, involving food production, water supplies, housing, sanitation, education, cultural and political activities for the members of the community.
- 5 - We call on the international non-governmental community to commit its significant energies and resources in order to meet the challenges of the development of primary health care within the framework of comprehensive national health systems and services as recommended in the final report of the International Conference on Primary Health Care.

Alma Ata, September 11, 1978

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ויצו-הסתדרות עולמית  
לנשים ציוניות

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- 10 -

CONSULTATIVE STATUS WITH  
E.C.O.S.O.C. U.N.  
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Belgium &  
Luxembourg  
Bolivia  
Brazil  
Canada  
Chile  
Colombia  
Congo  
Costa Rica  
Curacao  
Denmark  
Ecuador  
El Salvador  
Finland  
France  
Germany  
Gibraltar  
Great Britain &  
Ireland  
Greece  
Guatemala  
Holland  
Honduras  
Israel  
Italy  
Japan  
Jamaica  
Kenya  
Mexico  
New Zealand  
Nicaragua  
Norway  
Panama  
Paraguay  
Peru  
Portugal  
Rhodesia  
South Africa  
Spain  
Sweden  
Switzerland  
Trinidad  
Uruguay  
Venezuela  
Zambia

These refuseniks, who live day after day with the threat of harassment, arrest, trial, who wait four, five, and six years to begin their lives in Israel, deserve we give them much more of our support, our encouragement, our full understanding of their special Jewish situation and our solidarity. Personally, after having met with them and seen the conditions under which they manage their Jewish survival, I am in awe of them and -with all modesty- I pledge every effort to let the world know the incredible story of the daily plight of the refuseniks of Leningrad and Moscow.

New York, September 20, 1978



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and large confrontations with the system and any small victory, excites them. For instance, they found it hilarious that I dared to travel through the Soviet Union with a pink badge on my coat that said WOMEN'S INTERNATIONAL ZIONIST ORGANIZATION, or that at Alma Ata, Professor Petrovsky, the Minister of Health of the USSR, shook my hand and wished me "a good time in the Soviet Union".

Needs: The women asked for pediatric medicines and vitamins for children. The men asked for Hebrew and English self-instruction books. Tapes of Israeli music such as Shlomo Carlebach and Ilanit, and tapes of Hebrew conversation.

REMARKS:

Probably one of the most shocking experiences I had was to be made aware of the Jews that collaborate with the Government. At the public meeting in front of the Synagogue, for instance, when some men approached the various groups I was talking to, I was quickly told to change the subject of conversation. These collaborators moved around with very powerful recorders in their pockets.

There are about 500 refusenik families in Moscow, living under very difficult conditions of poverty and general drabness, constantly bombarded by this enormous anti-Zionist, anti-Israel, anti-Semitic campaign that depicts the Jews as diabolical beings having a great urge to dominate the entire world, especially the Arab and African countries.

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in our struggle: 1) insist on the release of the prisoners that have been sentenced to jail or harsh labor camps. 2) fight for the refusenik families to receive their visas to Israel. 3) protest the present sadistic policy of the government of the USSR that sends young refuseniks to the army in order to refuse them the visa later on, on the ground of their knowledge of military secrets.

I also spoke to a small but unbelievably gallant group of women, led by a mother of two sons living in Natania, <sup>RIVA FELDMAN</sup> whose husband is a Hebrew teacher, and who dedicates her energies to run a women's group of refuseniks. I told them that I felt spiritually empowered by the World WIZO Executive to make them an honorary WIZO Group. They even have a kindergarten.

After talking to many of the younger people, a sort of pattern developed, they were well educated, mostly in the sciences, knowledgeable, aware of everything happening in Israel, quite fearless and courageous, like, for instance, Michail Khayet, a Physicist, and his wife, a doctor (with two babies), both of them young, good looking, came to their Zionism only as the result of discrimination in their professional careers. Now, they have been waiting for their visas for 4 long years, they keep going to the OVIR office, but have no idea how much longer it will take. Amazingly, they live in hope, not in fear, their spirit has not been broken at all.

The daily lives of the refuseniks are made of a chain of small



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Scharansky's spirit is still amazingly strong and proud. Senator Ted Kennedy (who came to the Alma Ata Conference) visited his mother and brother.

It is interesting to note that as a Lawyer, Mr. Halber was told that the Russians had compiled 51 volumes of material on the various dissidents and were planning to have show trials, but at the last moment, for all kind of reasons (including the Olympics) they decided to bring only Scharansky and Ginsburg to trial.

I also met with Dr. Aleksandr Yakovlevich Lerner. By the way, from all homes, his was the only one that was comfortable and well appointed, the others verged on misery. A few nights before, Senator Kennedy had spent three hours in his home. Sakharov had been there also. Kennedy asked for their opinion on the SALT talks. Sakharov insisted that they were so important that they had to be continued regardless, but Dr. Lerner insisted that human rights violations by the Soviet Union should be brought as a factor to the talks.

Outside the Synagogue, there was excitement about the news that Brezhnev would allow some refuseniks to leave the Soviet Union, as a gesture to Kennedy but they still did not know exactly how many. The rumor was that Prof. Benjamin Levich, a member of the Soviet Academy, would be one of them. That day, there was an editorial in "Pravda" stressing that the Soviet Union would not allow any foreign politician to meddle in its internal affairs. Prof. Lerner made it very clear to me that with our public demonstrations and quiet diplomacy, we still have three priorities

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uncomfortable as their rooms had been thoroughly searched, etc.

The refusenik community of Moscow is most impressive, and to me most heartbreaking. On Saturday afternoon, at 3 o'clock, they meet in the street, outside the Synagogue on Ulitza Arkhipova No. 8, hundreds of people standing on the Saturday that I came, under a poring rain (no umbrellas) just exchanging information they get from Kol Israel and the Voice of America. Here I heard news of the Camp David talks as in the official version, -given to me and my Arab "friends" that morning by our Intourist & KGB guide, "certainly, Camp David had collapsed into a big flop".

I would like to point out two people that come every Saturday to the street meeting: 1) an official representative of the US Embassy in Moscow and 2) Salomon Halber, Scharansky's Lawyer.

Mr. Halber informed me that he had gone three times with Scharansky's mother Ida to Court to receive the full text of his indictment and verdict in order to be able to prepare a new appeal, but was refused every time. He suggested: 1) We should demand in the West that he should be allowed to appeal the sentence under Russian law. 2) No mention of any kind of swaps (including the Flatto Sharon publicity stunt) as it dirties Scharansky's name making him look like a spy. The Russians have absolutely nothing on him, they tried to build up a case based on moral mixsbehaviour but achieved nothing.

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All the people I met spoke highly of a Daniel Fradkin, mathematician, oldest refusenik, with wife Sara and two children.

He is the major Hebrew teacher.

Leningrad has a large central Synagogue, ornate and depressing building, which I visited very early one morning, the services were being conducted by some elderly and devout Jews who showed little interest in my presence. I was told that during the holydays, the street that surrounds the building is jammed with young and old people. A most shocking experience for me in the three Synagogues I visited was to listen to the prayer that blesses the government of the USSR and asks for the destruction of the enemies of the USSR. This prayer was prominently displayed in the Synagogues.

NEEDS: They need more copies of the book "Elef Milim" Aleph and Beit, and any books of Hebrew self-instruction. They need tapes with Hebrew conversation and news on Israel.

MOSCOW:

After two days in Leningrad, I arrived with my tour to Moscow. Again, big scandal to get separate room. At midnight managed to leave and make contact with the two members of the Israeli Delegation, the outstanding woman, Mrs. Ann Marie Lambert, from the Foreign Ministry and Dr. Leon Epstein, Deputy Director of Rambam Hospital, who had headed the Israeli Delegation at Alma Ata. They were on their way back to Israel. They had managed to make some contacts with the refuseniks but felt very

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Genusov, 23 and 30 years old. Two brothers, one an engineer, the other a Physicist. Refuseniks for 4 years. Their father was an important Communist party member, but they study and teach Hebrew. The youngest, will marry a girl refusenik on October 20, I left her my gold Magen David as a wedding present. Grigorij served in the Army and that is the reason they do not give him the visa. He was charming, bright and seemed well adjusted under the circumstances. 2) Lazar Mendelevich Kazakevich, probably the saddest visit, he is depressed, ill, in need of an operation and desperately wants to go to Israel with his family. 3) Vladimir Arkadevich Knokh, 33 years old, lost his job and is working in a laundry. Has a wife and a three year old daughter. They are planning to divorce so as to make sure that the wife and child go to Israel. She kept repeating that she does not want her child to grow up in the anti-semitic atmosphere that surrounded her as the only Jewish child in her class. 4) Lev Mikhailovich Furman, 30 years old, an engineer, wants to go to Israel with parents. Charming and gutsy young man, the KGB is actively after him. Spent ten days in prison for no reason at all, wanted to go to Moscow for the Scharansky trial, was not given permission and was beaten black and blue by the KGB.

REMARKS:

There are now in Leningrad about 115 refusenik families, 20 of them very young. They meet about once a week for an Ulpan, Jewish history lesson and general conversation on the situation

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the Swedish Delegation to the Conference. Immediately, the KGB demanded the return of the letter, but the Swede refused, the KGB told him to come to the police station, but I guess they had never met a truly stubborn swede. Mr. Bergman told them he had diplomatic immunity and would absolutely not give them anything. Upon returning to Sweden he promised to let me know the content of the letter.

#### The Jews of Leningrad:

Although the Israelis had also requested a visa to Leningrad they were denied permission. I was permitted to go to Leningrad on a Post-Congress Tour that included the Lebanese, Pakistani, Sudanese and Iranian Delegations. They insisted in putting two people to a room, but, as I needed the freedom of movement to meet with the refuseniks I played the part of the spoiled "Argentinian-American Jewish Princess" that needed a room for herself and I won. Although when briefed I was cautioned not to go on my own to visit the refuseniks, I could not very well ask any of my Arab companions to join me and was forced to go alone. In the mornings I toured Leningrad with the Arabs and at Lunch I pleaded once a headache and next day a beauty parlor appointment, waited for the group's departure, took a crowded subway or a taxi and visited the following refuseniks: 1) Grigorij Aronovich and Aleksandr Aronovich



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to the Alma Ata Synagogue, a decrepit old house, were about 30 old Jews were praying. Suddenly, a Chazan took over the services with a true operatic voice. As it turned out, the Government had sent him specially to Alma Ata for this occasion to impress any foreigners that would attend the services, but the local people resented his performance very much. They offered an "aliyah" to Dr. Tulchinsky and looked at us all the time. At the end of the service, I started calling out to them "Shalom MeYerushalaim" and they approached me and started crying. Four of them had relatives in Israel, but they themselves had not applied to go. When I asked why there were no young people in the Synagogue, they said that the Government does not allow children under the age of 18 to receive any religious training but during Simchat Torah they had about 300 young people standing outside the Temple. They also have a Shochet. As there is no Jewish education for the young, I have great doubts on the Jewish survival of this sort of community. On the weekend trip to Tashkent, organized by the host Government the delegations were constantly guarded by KGB Agents and nurses that did not allow any contact with the local population. Two incidents come to mind: 1) Two Jewish doctors that tried to approach the Israeli representatives (who walked with large El Al blue bags) were very rapidly whisked away by the KGB goons and only managed to signal with their eyes their feelings of complete impotence and despair, and 2) a man pushed a letter into the hands of Sven Eric Bergman, Head of

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Delegation, we worked towards avoiding the politization of the Conference. I am happy to report that the West stood strong and united thus managing to avoid the inclusion of the "isms" (imperialism, colonialism, "Zionism") in the final text of the Declaration of Alma Ata. The outstanding Delegations that took a firm stand against the inclusion of items foreign to the subject were: Australia, Costa Rica, Guatemala, Canada, France, Argentina, West Germany and England. The US maintained a low profile which was just as well.

As this is a report on the situation of the Jews, I shall not dwell on the Conference itself and the conversations maintained with the governmental delegations.

The Jews of Alma Ata:

The situation of the Jews in Alma Ata can not be compared to that of Leningrad or Moscow. Alma Ata is <sup>an</sup> a Central Asian Republic with very tropical climate, with a population half Kazakh and half Russian, both hating each other. There is a Jewish community of about 10.000 Jews, most of them in the professions. A large number of them are Sephardic Jews that came from Iran.

As I walked with a sign that said Women's International Zionist Org. and also wore a Magen David, I was approached immediately by two Jewish translators who spoke freely. They knew little about Judaism and Israel, though their mothers helped to bake Matzot for Pesach and dreaded inter marriage either with the Kazakhs or Russians. On Saturday morning, together with Dr. Ted Tulchinsky, Director of Israel's Primary Health Services, we went



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PRELIMINARY REPORT OF THE VISIT OF THE REPRESENTATIVE OF  
THE WOMEN'S INTERNATIONAL ZIONIST ORGANIZATION TO THE

SOVIET UNION. (This report was written by Mrs. Evelyn Sommer,  
Representative of WIZO at the UN, on September 20, the day of  
her return from the Soviet Union).

**CAUTION:** For obvious reasons, please  
be very careful in using the names  
of the refuseniks mentioned in this  
report. Most of the names are not  
for open publication.

Due to WIZO's long years of cooperation and accreditation  
with UNICEF, we were invited to attend the Primary Health  
Care Conference organized by WHO-UNICEF and the Government  
of the Soviet Union, in Alma Ata, Republic of Kazakhstan, from  
September 6-13. Nevertheless, the visa to enter the Soviet  
Union was given to me only two hours before departure.  
The Israeli official delegation - two doctors and a Foreign  
Ministry official, was also granted entrance visas at the  
last moment.

#### OFFICIAL PARTICIPATION AT THE CONFERENCE:

As guests of the Government of the Soviet Union, we were given  
VIP treatment in Alma Ata, and Kazakhstan. I made the attached  
oral statement on WIZO's behalf; participated in the joint  
NGO press conference, stressing the importance of women's  
organizations in the application of primary health care and  
in the joint NGO statement on Primary health care.  
Behind the scenes and in full cooperation with the Israeli

**"THE HELSINKI ACCORD,  
HUMAN RIGHTS, AND RELIGIOUS  
LIBERTY IN THE USSR"**

# Persecution

## *Nun says it continues for Jews*

By **SCOTT FAGERSTROM**  
Columbian Staff Writer

The European Holocaust for Jews ended with the destruction of Nazi Germany. But anti-Semitism didn't stop with Hitler's death.

Jews still are being persecuted in communist countries of Eastern Europe, according to Sister Ann Gillen, who recently visited the Vancouver-Portland area. She spoke to several groups, including the Greater Vancouver Chamber of Commerce.

Sister Gillen is executive director of the National Interreligious Task Force on Soviet Jewry. In June of this year she traveled to the Soviet Union, meeting with more than 30 Jewish activists there. While the persecution of Jews there is not comparable to Nazi Germany, she said Soviet leaders must be persuaded to allow Jews to emigrate from the U.S.S.R., to build synagogues and transmit their cultural heritage without state interference.

She said President Carter's human rights campaign and other publicity surrounding Soviet dissidents has "made a

tremendous difference" in Soviet policy toward dissidents. She urged that Christians "adopt" a dissident, writing to him or her and expressing support, and writing East European government officials with requests that each be treated fairly.

"We are outraged by the Soviet Union's attack upon its Jews through false accusations, unjust and cruel arrests and rigged and closed trials," Sister Gillen said earlier.

The nun complained that some American companies now are selling sophisticated electronic equipment to the Soviets, machinery that could be used to spy on Soviet dissidents.

Another member of the commission said earlier there has been a slight increase in the number of Soviet Jews receiving visas. But she said that doesn't mean conditions are any better for Jews there.

Sister Gillen also was part of a Citizen's Inquiry Group on Ending the War in Vietnam and is one of the board of directors of Common Cause. She is a member of the National Organization for Women and the National Assembly of Religious Women.

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The COLUMBIAN

Friday, Nov. 17, 1978  
Vancouver, Wash.

# religion



Sister Ann Gillen

National Interreligious Task Force on Soviet Jewry  
1307 South Wabash  
Chicago, Illinois 60605

## Olha Heyko receives KGB "warning"

NEW-YORK, N.Y. — Olha Heyko, wife of Ukrainian political prisoner Mykola Matuselych, was again called in for "discussions" by Soviet officials on January 9, reported the press service of the Ukrainian Supreme Liberation Council (abroad). She was given a warning and told to sign a record of evidence. Miss Heyko denied all the accusations and refused to sign the record.

The KGB called Heyko in for such discussions several times last year. She was threatened with repressions, especially after she appealed to Soviet and international institutions in defense of her imprisoned husband.

The KGB pressure on Heyko to renounce her views and her husband was also applied through her parents, friends and acquaintances.

Warnings such as the one most recently given to Heyko were first applied in 1972. In case of future arrest, such warnings may be used by the pro-

curator as additional evidence of wrongdoing.

Among those who have received such warnings are Maria Hel in Lviv, Oksana Meshko and Hryhoriy Tokaiuk in Kiev. Nadia Svitychna was also the recipient of a KGB warning.

Heyko's husband, Matuselych, is imprisoned in a Perm region camp. He is a historian by profession and a member of the Kiev Public Group to Promote the Implementation of the Helsinki Accords.

He was dismissed from his job at the University of Kiev for his "anti-Soviet views" and for refusing to act as an informant against his friends.

He was arrested April 23, 1977, together with Myroslav Marynovych. The two were tried and sentenced on March 23, 1978, to seven years imprisonment and five years exile each.

## Matuselych not allowed to see relatives

NEW YORK, N.Y. — Ukrainian political prisoner Myroslav Marynovych was not allowed to see his relatives who had traveled from Kalynivka, Vasylykivsky region, Kiev oblast, to the Perm camp where he is imprisoned, reported the press service of the Ukrainian Supreme Liberation Council (abroad).

Marynovych, an electrical engineer, has been a member of the Kiev Helsinki monitoring group since its founding in 1976. He was arrested and tried along with Mykola Matuselych. The two were sentenced to seven years imprisonment and five years exile in March 1978.

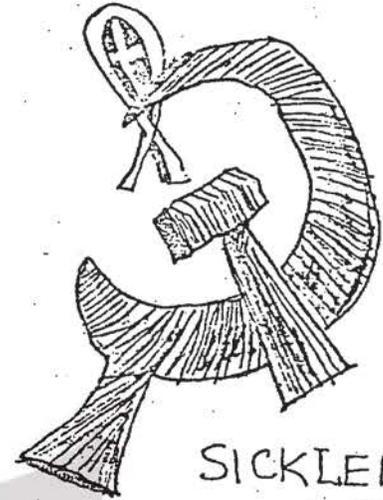
## Lukianenko visited in prison by wife

KESTON, England. — Lev Lukianenko, the incarcerated member of the Ukrainian Public Group to Promote the Implementation of the Helsinki Accords, was visited by his wife in the Sosnovka camp on November 28, 1978, reported Keston News Service.

Lukianenko was sentenced on July 21, 1978, to 10 years imprisonment and five years exile. That was his second prison term.

The Keston News Service said that Lukianenko's wife "hardly recognized him." The service reported that he was "thin, with his hair and moustache shaved off, and he was wearing a striped camp uniform of a 'dangerous recidivist.'"

SOVIET  
CHRISTIANS:



SICKLED  
AND  
SUFFERING

### KGB HARASSMENT

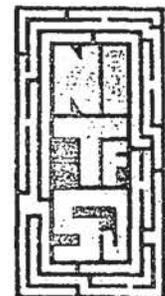
PLEASE SEND PROTEST LETTERS  
TO:

USSR  
MOSCOW  
2 DZERZHIUSKOGO  
HEAD OF KGB  
YURI ANDROPOV

USSR  
MOSCOW, RSFSR  
THE KREMLIN  
MINISTER OF INTERNAL AFFAIRS  
GEN. NIKOLAI A. SCHELOKOV

PLEASE SEND PROTEST LETTERS ABOUT PRISON CONDITIONS TO:

EXECUTIVE COMMITTEE OF THE RED CROSS AND THE RED CRESCENT  
CHERMUSHKINSKY PROYEZD 5  
MOSCOW, RSFSR  
USSR



# Soviet Embassy Claims Church in USSR Flourishes

(Marjorie Hyer, Washington Post, December, 1978)

The officially atheist Soviet Union has begun distributing, through its embassy here, press releases extolling the vigor of religious bodies in the Soviet Union.

Glowing accounts of the life and growth of both the Russian Orthodox Church and the Baptists of the Soviet Union reached the Washington Post Wednesday, the first such communications about religion from official Soviet sources in at least 15 years.

Vladimir Brodetzky, embassy information officer, sent the stories along with two photos of Pimen, Russian Orthodox patriarch of Moscow and all Russia. Brodetzky at first said the move represented "a new drive to distribute such articles," but then corrected himself and said: "I would not call it a new drive--not totally new."

In New York, Lillian Block, managing editor of Religious News Service, said the Soviet Embassy's distribution of articles on Soviet religious developments appeared to be "a very recent development within the last two months. We never got it before and now we get it regularly."

The articles were from Novosti Press Agency, the official government press agency with Soviet secret police connections.

Both were upbeat and laudatory, and with only a few changes in names and places, much of the material could easily have been mistaken for a handout from an American church publicist.

"The Russian Orthodox Church is preparing for Christmas with renewed vitality," began one.

Each story boasted of churches--"some 30 prayer buildings" for the Baptists--built or renovated, Bibles and other religious literature published, and hinted at growing memberships within the officially atheistic nation.

Virtually all the historic great Orthodox cathedrals in the Soviet Union have been turned into museums or used for nonreligious purposes.

While atheism is the official policy of the Soviet Union, the communist country has pointed with pride to the fact that its constitution guarantees freedom of religion. The definition of religion, however, virtually restricts it to ritual and pietistic concerns. Expression of social and political dimensions of religious belief, commonplace to churches in this country, are forbidden.

Anti-Semitic materials are being distributed in New York by the Soviet Mission to the United Nations. The literature violates the principles of the U.N. Declaration of Human Rights and is sent free of charge to people requesting information on general Soviet policy. In Canada, the revolting Novosti publication, "Sword of David", is also available free to subscribers to "Northern Neighbours", a Soviet-line publication emanating from Gravenhurst, Ontario. Investigation is now proceeding to decide whether the latter magazine is in breach of Ontario or Canadian law.

Communique - Toronto Committee for Soviet Jewry #1

# All-day session on Soviet anti-Semitism agrees it is threat to peace of world

By RICHARD YAFFE

The Soviet Union has become the world's largest exporter of anti-Jewish hate material, which poses a threat not only to Jews everywhere, but to the Western world in general.

These warnings were stated by scholars who spent a day at Anti-Defamation League headquarters on Lexington Avenue, discussing and dissecting every facet of the problem under the rubric of a "National Conference on Soviet Anti-Semitism."

The conference was under the joint sponsorship of the ADL, the national Conference on Soviet Jewry and the Hebrew University in Jerusalem. Speakers included Chaim Potok, the novelist who spoke on Soviet anti-Semitism in the perspective of Jewish history; Dr. William Korey, Director of International Policy Research for Bnai Brith, provided an overview of anti-Semitism in the USSR; Dr. Shmuel Ettinger, professor of history at Hebrew University, who spoke on the underlying reasons for Russian anti-Semitism.

Dr. Korey, who is one of the country's leading experts on the Soviet Union and Soviet Jewry, pointed out that *The Protocols of the Elders of Zion*, the forgery concocted during Czarist times which purports to "expose" a Jewish plot to "take over" the world, has served during the past decade as "the central element in a massive propaganda drive" by the Kremlin against Zionism, and thus against all Jews.

## The new "Protocols"

The conspiracy theme, Korey said, is being echoed now in an extensive number of books and articles published in the USSR and spread abroad.

The control of Masonry, for example, is being touted very hard by several Soviet writers who have "revealed" that it is a tool of Bnai Brith, as is the academic honor society Phi Beta Kappa, and the Lions service organization.

## Harnessing the media

Korey said that "the entire media apparatus of the USSR has been fully harnessed" to the anti-Semitic campaign. The "concentration upon Zionism is extraordinary," he pointed out. "It is equated with every conceivable evil — racism, imperialism, capitalist exploitation, even Hitlerism."

Judaism is now seen as the root of Zionist evil, Korey explained, and "the Torah and the Talmud are presented as works preaching racism, hatred and violence."

Dr. Ettinger, who, in addition to his professorship at Hebrew University, is director of the center for Research and Documentation on East European Jewry and of the Ben-Zion Dinur Research Center of Jewish History, traced the roots of Soviet anti-Semitism to the 1920s and '30s, when the Jews rose from being peddlers, small merchants and artisans, "deeply religious and very Orthodox," to leading positions in the country.

"During the years of the great terror, 1936-38, and *rapprochement* with Hitler, Stalin started to eliminate Jews from leading positions but could not dispense with them in economy, science and culture," Ettinger said. "The Second World War increased the relative importance of the Jews for the Soviet authorities even in military matters."

"Official anti-Semitism started in the late 1940s — the campaign against 'cosmopolitans' — and the last year of Stalin's life became the black years of Soviet Jewry."

"Khrushchev's 'thaw' veiled its official expressions but did not check popular anti-Semitism which increased considerably as a result of a greater leaning towards the Russian historical tradition, which contains strong anti-Semitic elements, and of the exposure to Nazi anti-Semitic propaganda during the war years, without any antidote against it from the Soviet side."

## Jewish position weakened

The relative liberalization under

Khrushchev and Brezhnev "sharpened" the one hand the social and nationalist tensions inside the USSR which weakened the positions of the Jews and created, on the other hand, an inner division between the different ruling groups — the party apparatus, the secret KGB police, the military, the technocrats. At the same time, the various elements of the apparatus gave the various elements the use of the officially non-existent 'Jewish question' as a weapon in their struggle for power."

The increase in Jewish group consciousness because of the Holocaust and the creation of the State of Israel aroused within the Soviet Union suspicions of the political loyalties of the Jews, Ettinger said. This made them "a part of the foreign policy ambitions of the Soviet Union — the historical Russian drive to the Mediterranean coasts, the Israeli-Arab relations."

The Six-Day War, which was a serious blow to the prestige of the Soviet Union which had armed and trained the Egyptians, intensified the use of anti-Semitism as a political tool and Zionism "became a part of foreign policy slogans, used in the invasion of Czechoslovakia, the penetration of Africa, etc."

"But it became even more important in internal political life as a consolidation point of all the traditionalists and reactionaries, the slavophiles," Ettinger continued.

"This irresponsible use of historical hatred, racist prejudices and stereotypes and images taken from the storage of world anti-Semitic literature is a danger to Soviet Jews and the Jewish people all over the world," he said.

Vladimir Lazaris, who responded to Korey and Ettinger, is a former Soviet Jew who emigrated to Israel in 1977 after years of applications and refusals. He was a key activist, founder and editor of *Jewry in the USSR*, the *sanizdat* publication, and assisted in the defense of Mikhael Shtrikman. While waiting for approval of his exit from the USSR, Lazaris was under the constant eye of the KGB and subject to many interrogations, most recently in connection with the arrest and imprisonment of Anatoly Sharansky.

## 2-level anti-Semitism

Lazaris said that Soviet anti-Semitism existed on two levels — among the people who are "grounded in this evil," and among the Government engaged in a widespread propaganda campaign.

Lazaris saw part of the problem in the inner struggle for the leadership of the USSR. "They are using anti-Semitism," he said, "as a tool to solve their internal problems," and "people in the street are accepting as truth the propaganda in their newspapers and on TV."

He said it was wrong to talk about "pogroms around the corner or death chambers." The talk, he declared, must be about the rights of Jews to leave, or to live as Jews.

The moderators of the conference were Arnold Forster, the general counsel of the ADL, and Burton Levinson, vice chairman of the National Conference on Soviet Jewry.



# The Greater New York Conference on Soviet Jewry

**Chairman**

Hon. Robert Abrams

**Honorary Chairmen**

Yaakov Birnbaum

Ernest Goldblum

Dr. Samuel Korman

Stanley H. Lowell

Rabbi Steven Riskin

Irving Silverman

Elie Wiesel

TO: INTERESTED PARTIES

FROM: MERVIN RISEMAN, CHAIRMAN

**Immediate Past Chairman**

Hon. Eugene Gold

**Associate Chairman**

Mervin Riseman

**Vice-Chairmen**

Rabbi Haskel Lookstein

Judith Shapiro

Lynn Singer

Saul Singer

Aaron Wine

1. Solidarity Sunday '78 Evaluation Meeting

The Solidarity Sunday '78 evaluation meeting will take place on Monday, September 11th, at Bnai Zion, 136 East 39th Street. The meeting will begin promptly at 5:00 P.M. and end at 7:00 P.M.

As you know, this meeting was originally scheduled for July but was postponed because of the Shcharansky emergency.

We will be discussing the response to Solidarity Sunday '78 as well as plans for 1979. This is an important session and I hope you will make every effort to attend.

2. Enclosures:

I enclose a summary of GNYCSJ activities undertaken in Summer '78 in response to the events taking place inside the USSR.

Also enclosed is an order form for Soviet Jewry Greeting Cards. They are suitable for sending to Soviet Jews and for your own New Year's needs. Each box of ten has enclosed a list of Soviet Jewish families who have asked to receive such greetings. Please be sure and order today.

**Recording Secretary**  
Edith Everett

**Corresponding Secretary**  
Harold Becker

**Financial Secretary**  
Ralph DeNat

**Treasurer**  
Seymour L. Katz

**Executive Director**  
Margy-Ruth Davis

The work of the  
Greater New York Conference  
on Soviet Jewry is made possible  
through the financial support  
of the United Jewish  
Appeal of Greater New York  
and the  
Federation of Jewish Philanthropies



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TO: EXECUTIVE COMMITTEE MEMBERS, PLENUM DELAGATES AND OTHER INTERESTED PARTIES

FROM: MERVIN RISEMAN, CHAIRMAN

RE: SUMMARY OF SUMMER EVENTS

Summer '78 has proved to be a time of crisis and of challenge for the Soviet Jewry movement. The following is a summary of activities undertaken by the GNYCSJ in response to the latest arrests and trials.

## 1. Shcharansky Mobilization

Under separate cover, you will be receiving a pamphlet entitled "In Search of Freedom: The Campaign for Anatoly Shcharansky", which details the Conference's response to the Shcharansky trial. Events for Shcharansky included two rallies, a trip to Washington for educational meetings with New York area Congressmen, Kangaroo courts around the city, statements by scientists and lawyers and a joint statement by Senators Jacob Javits and Daniel P. Moynihan.

On July 12th, an expanded, emergency session of the Executive Committee was held with approximately fifty of our key leadership present. The discussion was forthright and innovative and I am pleased to say that several of the suggestions made at the meeting were subsequently carried out by the GNYCSJ staff and member agencies as detailed in the report.

## 2. Rally for Release

One of the Executive Committee suggestions, to hold a massive rally as part of a nationwide protest effort, was executed on July 26th with a Wall Street "Rally for Release".

Three thousand businessmen and women jammed the Wall Street area for a noontime rally on behalf of Anatoly Shcharansky and Mariya Slepak, and heard vehement calls for a re-examination of our trade and cultural relations with the Soviet Union.

The rally featured Professor Alan Dershowitz of Harvard and the official U.S. attorney for Shcharansky as a key speaker. Professor Dershowitz claimed the charges against Shcharansky are totally false. "He is an innocent man," he said. David Blumberg, International President of B'nai B'rith and Bernice Tannenbaum, National President of Hadassah, also addressed the crowd.

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### 3. Washington Visits

On Wednesday July 19th, thirty-two representatives of the GNYCSJ flew down to Washington for meetings with New York area Representatives, as part of a nation-wide program sponsored by the National Conference on Soviet Jewry. We discussed:

1. The possible use of technological and scientific agreements as leverage with the Soviet Government. The New York area Delegation, as a result of our discussions, has asked the Library of Congress to compile a list of all such agreements, together with a record of which House and Senate subcommittees have jurisdiction over them. This will enable the Delegation to review these accords with an eye toward the leverage that each such agreement gives the United States.
2. The 1980 Moscow Olympics. The Representatives were canvassed for their views on a possible pull-out or change of site for the 1980 games. Other proposals, such as the monitoring of the Olympics by the Helsinki Watch Committee, were raised and discussed.
3. Meeting with President Carter. The New York Delegation has already expressed to the President its appreciation for his human rights initiatives and has asked to meet with him to discuss what else the United States can do in the areas of trade and the Olympics

### 4. The American Bar Association Convention

In an unprecedented move, the American Bar Association at its Centennial Convention in New York, called for the establishment of a joint U.S.-USSR committee of jurists to investigate human rights violations in the Soviet Union. The resolution preceded a seminar on human rights and Soviet law, which was co-sponsored by the ABA and the New York Legal Coalition for Soviet Jewry.

The resolution also called upon the Soviet Union to "end the harassment and imprisonment of Soviet citizens when they attempt to exercise their basic human and legal rights."

The resolution was presented by Robert McKay, Director of the Program on Justice of the Aspen Institute of Humanistic Studies and a member of the New York Legal Coalition for Soviet Jewry, and passed unanimously by the Assembly and the House of Delegates of the ABA.

Dean Norman Redlich, New York University School of Law, called upon all American liberals, Jewish and otherwise, to come out from under the shadow of McCarthyism. "It is long past due for American liberal intellectuals to recognize the stake we all have in protesting what is going on in the Soviet Union. We have to recognize that all shades of opinion have a strong and legitimate interest in civil liberties in the Soviet Union."

Adrian DeWind, immediate past president of the New York City Bar Association, urged the American business community to recognize the responsibility of corporate America to those Soviet Jews of "warmth, courage, optimism, and stamina" whose rights are daily violated by the government authorities. The Soviets, he claimed, must be made to realize that "paying dues in

joining the 'Western Club' involves human rights. If our American businesses that convey technology would indicate to their counterparts in the Soviet Union that human rights are part of their 'legitimate interest, this would make an impact."

Orville Schell, past president of the New York City Bar Association, and Robert McKay spoke at length about their meetings with Soviet officials and with the Jewish refusenik community there.

In addition to Mr. McKay, the ABA resolution on behalf of human rights in the Soviet Union, was sponsored by Morris Abram, Law School Deans Norman Redlich, Michael Sovern, I. Leo Glasser and Donald Shapiro; Orville Schell, Adrian DeWind, Ezra Levin and Rita Hauser.

5. Rally Demands Cultural Freedom for Soviet Jews.

More than 100 campers from Camp Tel Yehuda, members of Young Judea, participated in a special demonstration marking the 26th anniversary of the "Night of the Murdered Poets" and protesting the government sanctioned publication of anti-Semitic literature in the Soviet Union.

The rally featured the reading of poems of those who were martyred as well as a special one by Feliks Kandel, a prominent Soviet Jewish writer and a poet who was a close friend of Anatoly Shcharansky and who himself was permitted to leave the Soviet Union only last year.

The Four Continents Bookstore was chosen as the site of the rally because it is the major New York distributor for official Soviet literature. In early July, a GNYCSJ representative had purchased there an anti-Semitic pamphlet entitled "The Sword of David" which compares Zionism to Racism. The owner of the store subsequently pledged to withdraw all anti-Semitic publications from sale.

Protestors asked that the Soviet government publish Jewish cultural materials for domestic Russian consumption.

The Night of the Murdered Poets occurred August 12, 1952, in Moscow's Lubianka Prison where 24 leading Jewish writers and poets were executed. To date, Soviet authorities have not acknowledged the brutal act which was part of a carefully calculated campaign to eradicate Jewish culture from the Soviet Union

\*\*\*\*\*

RESERVE THE DATE

The GNYCSJ will be holding its annual Leadership Assembly, Saturday evening November 18th and Sunday, November 19th. Please be sure to clear your organizational calendars.

A Foreign Affairs Department Background Memorandum

JEWISH EMIGRATION FROM THE U.S.S.R., THE SOVIET DESIRE FOR TRADE  
AND THE JACKSON-VANIK AMENDMENT

A sharp increase in Jewish emigration from the Soviet Union, demands by American business men for easier U.S.-Soviet trade and indirect fallout from new American diplomatic ties to China are all creating pressure that the United States give Most Favored Nation (MFN) trade treatment to the Soviet Union.

The pressure centers around the Jackson-Vanik amendment, the key piece of legislation under which certain nations cannot receive MFN if, like the Soviet Union, they deny their citizens the opportunity to emigrate or put special obstacles in the way of departure.

Some who press for greater U.S.-Soviet trade seek to modify Jackson-Vanik but such moves have gotten little or no support. Or President Carter could recommend to Congress that Jackson-Vanik be waived "if he has received assurances that the emigration practices" of the USSR will meet the objectives of the amendment.

Involved in the ongoing, growing discussion around this last possibility is a double judgement and determination:

\*\* First, how much has the emigration situation really improved in the USSR and---equally vital---has there been meaningful elimination of obstacles to movement?

\*\* Second, what kind of assurances are the Soviets prepared to give that recent increase in movement is not just a temporary ploy, a tactic to gain MFN, rather than a true shift in policy?

For, it must be remembered, the Soviets can and do juggle with Jewish emigration as it suits their purposes. In the entire decade of the 1960s, less than 9,000 Jews were allowed to leave the USSR. Then, as Senator Henry Jackson and Representative Charles Vanik began driving for their amendment, the figures began to rise: nearly 13,000 in 1971, 32,000 in 1972 and not quite 35,000 in a 1973 peak.

The Soviets were counting on this increase, on the atmosphere of détente prevalent after the May 1972 Vladivostok meeting between Chairman Brezhnev and President Ford and on "capitalist greed" for trade to defeat Jackson-Vanik. When, though, this was

adopted and Congress passed a companion amendment of Senator Adlai Stevenson restricting credits to the USSR to \$300 millions, the Soviets promptly rescinded the October 1972 Trade Agreement reached after Vladivostok.

And Jewish emigration from the USSR as promptly plummeted. In 1974 it dropped to 20,700, and fell again to a plateau of 14-16,000 in the years 1975-77. If emigration figures now have been mounting again, and reaching new highs---nearly 29,000 in 1978 and probably over 40,000 this year---this is certainly not unconnected with increasingly pressing Soviet need for MFN treatment.

Until this year, the Soviets were seeking to give the impression that MFN was not that important to them, that they could get the Western credits and technology they needed from other countries. It is known, however, that the Soviet economy has fared badly in the past year. Soviet debts to the Western world have mounted. The USSR is about at its credit limit and its debt financing is becoming a serious problem. Little wonder, then, that the Soviet tune on trade has changed of late, and that the USSR permits more emigration as it strives to influence American opinion.

The new diplomatic relationship between China and the United States that the Soviets so detest is, paradoxically, presently helping the Soviet cause. The U.S. administration is anxious to facilitate China trade. At the same time, it does not wish unduly to vex the Soviets. As a result, the administration concept is that one must move on China and Soviet trade "in tandem"---so the push for China creates increased desire for satisfying the Soviets.

Congress, though, will be the main arena for any decision around the Jackson-Vanik amendment. Congressman Vanik himself indicated, early this year, that he felt the recent surge in Jewish emigration figures improved the possibility of congressional action on tariff benefits and trade credits to the USSR. Senator Stevenson has proposed, but not sent to committee for consideration, a bill that would weaken Jackson-Vanik significantly by allowing the President, on his own initiative, to determine that enough progress has taken place in emigration to warrant a waiver of the amendment without any receiving of assurances as the law now requires; and that this be for five years instead of one. This last proposal, observers consider, has little chance of making any headway. Vanik is vehemently on record as opposed to any change in the amendment itself, as is Senator Jackson.

Differences reported some weeks ago between Senator Jackson and Mr. Vanik were in fact quickly resolved along lines inherent in the position of both men when they originally sponsored their amendment.

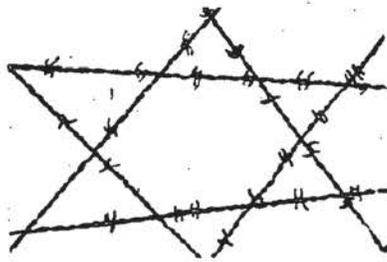
## AMERICAN JEWISH

Jackson-Vanik, its supporters are convinced, has been a, if not the, major factor in bringing the Soviets to increase emigration. To weaken the amendment now, they argue, (and would-be Jewish and other emigrants in the USSR insist in communications to the West) would be to relinquish the best United States arm for achieving positive results.

Any assurances, it is pointed out, should not deal with numbers alone. Equally important, supporters state, is that no punitive action be taken against visa applicants, that the process of application be a fair and open one, and that the number of those allowed to depart rise to match the figure of those who wish to go. The treatment accorded by the Soviets to Jewish "refuseniks" and Prisoners of Conscience now in jail because they insisted on their right to go also must be taken into account.

Many in Congress and elsewhere, moreover, see Soviet treatment of its Jews and other groups in still wider terms, as needing improvement if the Soviets are to benefit from trade benefits and credits. Increasingly virulent Soviet anti-Semitism and the USSR's failure to allow meaningful Jewish religious and cultural life inside that country come into this context, for all that they do not fall under Jackson-Vanik legislation properly speaking.

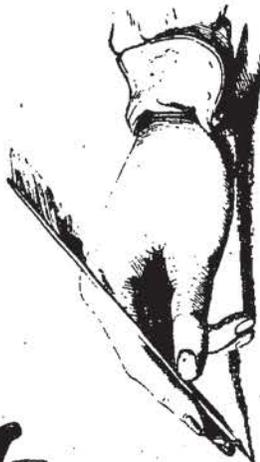
The rise in Jewish emigration from the USSR, nonetheless, is taken as a positive sign, as a first step meriting response. This may be possible by the presidential waiver route. There is some sentiment that, in the current situation, the Soviets might be willing to "stand still" for the waiver procedure, depending on how the question of assurances is treated. Their position hitherto, however, has been that they were not willing to take any steps that might show they were in any way submitting their emigration practices to Jackson-Vanik requirements.



CO-ADOPTION GREETINGS



**THE COMMITTEE OF  
CORRESPONDENCE**



As part of PROJECT CO-ADOPTION, we are sending you addresses of persons in the USSR or in Romania, asking that you send

CHANUKKAH Greetings to the Jewish Prisoners of Conscience (December 5)

CHRISTMAS Greetings to the Christians (Catholics keep the feast on December 25, Orthodox on January 6)

We regret the late date you receive this, but know that your card will bring joy even if it does arrive late.

Keep these addresses for use again in the spring-time —

PASSOVER Greetings April 22, 1978  
EASTER Greetings March 26, 1978

After that, they may be out-of-date, so do not continue to use the addresses unless you receive replies from the persons.

Print the addresses exactly as they are given to you, copying them clearly and carefully. On the back of the envelope, write your own name and address. This is the practice on the Continent and will attract less attention.

On the card add your own friendly greetings. Do not make any anti-Soviet comments and do not mention the name of our organization.

If you receive any replies, please let us know.

We are grateful to AID TO THE RUSSIAN CHURCH for sending us the addresses of Christian believers. They assure us that these persons have already declared themselves openly to be Christians and are known to the authorities, as are the Prisoners of Conscience. There is much evidence that such persons are less badly treated by the authorities if they know friends in the West are concerned about the person.

F → L

A PUBLICATION  
OF  
THE NATIONAL INTERRELIGIOUS TASK FORCE ON SOVIET JEWRY  
1307 SOUTH WABASH AVENUE  
CHICAGO, ILLINOIS 60605

SOVIET JEWS -- PRISONERS OF CONSCIENCE

ANATOLY ALTMAN Born: 9/19/42. From: Riga. Occupation: Engraver. Mother: Deceased. (No living relatives close enough to be permitted long visits now.) Relative: Nina Lotzova, Yam Suf 16, Jerusalem, Israel. Arrested: 6/70. Tried: 12/70 (FLT)\*. Sentence: 10 years (strict). Camp: Perm #35, Address: P.O.B. 5110/1 VS 389/35, MOSCOW, RSFSR, USSR.

IOSIF BEGUN Born: 1932. From: Moscow. Occupation: Engineer, Hebrew teacher. Arrested: 3/3/77. Tried 6/1/77. Sentence: 2 years in exile to Magadan, Siberia. Address: Posiolok Burkandaya, Susmanski Rayon, Magadanskaya, Oblast, RSFSR, USSR.

HILLEL BUTMAN Born: 9/11/33. From: Leningrad. Occupation: Lawyer/Engineer. Wife: Eva Butman, Kibbutz Naan 73263, Israel. Arrested: 6/70. Tried: 5/71 (SLT)\*\*. Sentence: 10 years (strict). Camp: Perm #35. Address: P.O.B. 5110/1 VS 389/35, MOSCOW, RSFSR, USSR.

MARK DYMSHITZ Born: 5/10/27. From: Leningrad. Occupation: Pilot. Wife: Alevtina I. Dymshitz. Nova-Izmailovsky Prospekt 81/64, Leningrad, RSFSR, USSR. Children: Yulia and Elizaveta, Rekhov Armon Hanatziv 127/27, Mizrah Talplot, Jerusalem, Israel. Arrested: 6/70. Tried: 12/70 (FLT)\*. Sentence 15 years (strict). Camp: Perm #36, Address: P.O.B. 5110/1 VS 389/36, MOSCOW, RSFSR, USSR.

YURI FEDOROV (Tried with Jewish defendants in the First Leningrad trial, Dec. 1970) Born: 6/14/43. From Moscow. Occupation: Unknown. Wife: Natalia Fedorova. Seraflimovich 2/2/188, MOSCOW, TSFSR, USSR. Arrested: 6/15/70. Tried: 12/70 Sentence: 15 years. Camp: Potma. Address: P.O.B. 5110/1 Zh/Kh 285/1, MOSCOW, RSFSR, USSR.

ILYA GLEZER Born: 6/10/31. From: Kharkov. Occupation: Biologist. Mother: Rebecca Boreskina, Rakhov Etzel 14/22 Hagiva Hazarfaltt, Jerusalem, Israel. Arrested: 2/72. Tried: 8/72. Sentence: 3 years in prison + 3 years in exile; now in exile. Address: Do Vostrebovanlya Glavnoyatya 7, BOGUCHANY, Krasnoyarsky Kray RSFSR, USSR.

LEIB (ARYE) KHNOKH Born: 10/4/44. From: Riga. Occupation: Electrician. Wife: Meri Khnokh, Belt Brodetsky, Ramat Aviv, Tel Aviv, Israel. Relative: Etta Shvartz Rekhov Rishon Le Zion 301, Jerusalem, Israel. Arrested: 6/70. Tried: 12/70 (FLT)\*. Sentence: 10 years (strict). Camp: Vladimir. Address: P.O.B. 0D/1 St/2, MOSCOW, RSFSR, USSR.

MIKHAIL KORENBLIT Born: 9/4/37. From: Leningrad. Occupation: Dentist. Wife: Polina Yudborovskaya, Bodenheimer 88/22, Haifa, Israel. Relative: Yevgeny Shleimovich, Bolsheokhtinsky Pr. 6/1/85, Leningrad, RSFSR, USSR. ARRESTED: 11/70. TRIED: 5/71 (SLT)\*\*. Sentence: 7 years (strict). Camp: Potma #19, Address: P.O.B. 5110/1 Zh/Kh 385/1, MOSCOW, RSFSR, USSR.

EDUARD KUZNETSOV Born: 1/29/41. From: Riga. Occupation: Translator. Aunt: Elena Georgievna Bonner, Chkalova 488/68, MOSCOW, RSFSR, USSR. Wife: Zylva Zalmanson, Bet Milman, 32 Tagor Street, Ramat Aviv, Israel. Arrested: 6/70. Tried 12/70 (FLT)\*. Sentence: 15 years ("specially strict"). Camp: Potma #19. Address: P.O.B. 5110/1 Zh/Kh 385/1, MOSCOW, RSFSR, USSR.

SENDER LEVINZON Born: 3/3/48. From: Benderi. Occupation: Metalworker. Wife: Tsilia Levinzon, Merkar Kiltah, Katamon Tet, Jerusalem, Israel. Arrested: 3/5/75. Tried: 5/27/75. Sentence: 6 years. Address: Neftiannikov 8, Apt. 44, Orsk 4, 462404, Orenburgskaya Oblast, USSR.

ANATOLY MALKIN Born: 11/8/54. From: Moscow. Occupation: Student. Parents: Mr. & Mrs. Malkin, Kari Marx 20/60, MOSCOW, RSFSR, USSR. ARRESTED: 5/27/75. TRIED: 8/18/75. Sentence: 3 years. Prison address: Index 413370, Wagon 50, SU-2 Uchastock 4, Aleksandrov-Gai, Saratovskaya Oblast, USSR.

- IOSIF MENDELEVICH Born: 8/3/47. From: Riga. Occupation: Student. Sister: S. Druk, Kalisher 30/12, Beer Sheva, Israel. Father: Moisel Mendeleovich, Kilrov 18/3, RIGA, LATVIAN SSR, USSR. Arrested: 6/70. Tried: 12/70 (FLT)\*. Sentence: 12 yrs (strict). Camp: Vladimir. Address: P.O.B. Od/1 St/2, MOSCOW, RSFSR, USSR.
- ALEKSEI MURZHENKO Born: 11/3/42. From: Kiev. Occupation: Unknow. (Tried with Jewish defendants in the First Leningrad Trial, Dec. 1970). Wife: Liuba Murzhenko and daughter, Rusanovsky Blvr. 5/55, Kiev, Ukrainian SSR, USSR. Arrested: 6/70, Tried: 12/70. Sentence: 15 years. Camp: Vladimir. Address: P.O.B. Od/1 St/2, MOSCOW, RSFSR, USSR.
- MARK NASHPITZ Born: 3/27/48. From: Moscow. Occupation: Dentist. Mother: Ita Nashpitz, Maon Olim, Rakhov Katznelson 63/320, Bat Yam, Israel. Arrested: 2/24/75. Tried: 3/31/75. Sentence: 5 years in exile. Address: Selo-Tupik, Tungiro-Olekminsky Rayon, Chitinskaya Oblast, RSFSR, USSR.
- BORIS PENSON Born: 1/2/46. From: Riga. Occupation: Artists. Mother: Gessia Borukhovna Penson, Maon Olim, Ramat Yosef, 63 Katzneison St., Bat Yam, Israel. Friend: Michael Neuberger, Kibbutz Merom Hagolan, Israel. Arrested: 6/70. Tried: 12/70 (FLT)\*. Sentence: 10 yrs (strict). Camp Potma #19. Address: P.O.B. 5110/1 Zh/Kh 385/19, MOSCOW, RSFSR, USSR.
- ISAAK SHKOLNIK Born: 7/24/36. From: Vinnitsa. Occupation: Mechanic. Mother: Liza Shkolnik, Lisenko 38/5, Lvov, Ukrainian SSR, USSR. Wife: Feiga Shkolnik, 1 Rechov Katzneison, Shikum Rasko, Jerusalem, Israel. Arrested: 7/72. Tried: 3/73. Sentence: 7 yrs. Camp: Perm #35, Address: P.O.B. 5110/1 VS 389/35, MOSCOW, RSFSR, USSR.
- ALEKSANDR SILNITSKY Born: 1952. From: Krasnodar. Occupation: Student. Father: Taival Silnitsky. (Now living in Israel). Aunt: Henia Tulsky, Hameasfim 24, Tel Aviv, Israel. Arrested: 9/75. Tried: 11/75. Sentence: 3 years. Camp: Tomsk. Address: Do Vostrebovaniya, Khimploschadka, Belorechensk 4, Krasnodarskyi Krai, USSR.
- BORIS TSITLIONOK Born: 6/26/44. From: Moscow. Occupation: Plumber/Locksmith. Aunt: Debora Samoilovich. (Now in Israel). Mother: Batia Orlov, Kiriat Ata, Rekhov Yosef Tal 74/6, Haifa, Israel. Arrested: 2/24/75. Tried: 3/31/75. Sentence: 5 years in exile. Address: Krasnayoarski Krai, UL Lazo 51, Eniselsk-3, RSFSR USSR
- ISRAEL ZALMANSON Born: 3/13/49. From: Riga. Occupation: Student. Uncle: Avram Zalmanson, Mivtza Sinai 23, Bat Yam, Israel. Sister: Sylva Zalmanson Kuznetsov, Beit Millman, 32 Tagor St., Ramat Aviv, Israel. Father: Iosif Zalmanson, Veldenbaum 45/22, Riga, Latvian SSR, USSR. Arrested: 6/70. Tried: 12/70 (FLT)\*. Sentence: 8 years (strict). Camp: Vladimir. Address: P.O.B. OD/1 St/2, MOSCOW, RSFSR, USSR.
- WULF ZALMANSON Born: 11/2/39. From: Riga. Occupation: Army Engineer. Relatives (see above). Arrested: 6/70. Tried: 12/70 (FLT)\*. Sentence: 10 years (strict). Camp: Perm #36. Address: P.O.B. 5110/1 VS 389/36, MOSCOW, RSFSR, USSR.
- AMNER ZAVUROV Born: 1950. From: Shakhrizyab. Occupation: Radio technologist. Wife: Rachel Davydov Zavurora, Ulitsa Binal-Mival 9, Shakhrizyab, Uzbek SSR, USSR. Arrested: 12/19/76. Tried: 1/13/77. Sentence 3 yrs. Address: Unknown.

\* FLT: First Leningrad Trial

\*\*SLT: Second Leningrad Trial

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1307 SOUTH WABASH AVENUE, #221, CHICAGO, IL. 60605  
TELEPHONE NUMBER: 312-922-1983

I wish to adopt \_\_\_\_\_ as my Prisoner of Conscience. I will write letters to and for my Prisoner of Conscience every \_\_\_\_\_ and will let you know about responses I receive.

Signed: \_\_\_\_\_

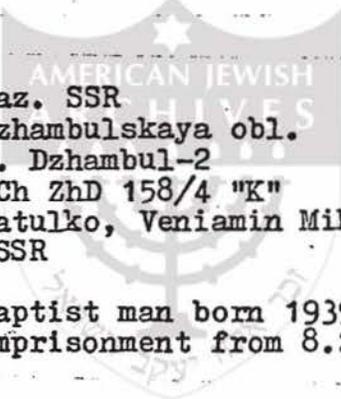
Address \_\_\_\_\_

RSFSR  
Omskaya obl.  
g. Omsk-35  
p/ya UKh 16/8 "Ye"  
Tevs, Ivan Frantsevich  
USSR

Baptist man born 1939; 5 years  
imprisonment from 19.5.74.

Kaz. SSR  
Dzhambul'skaya obl.  
g. Dzhambul-2  
UCh 158/2  
Vatulko, Anatoli Mikhailovich  
USSR

Baptist man born 1933; 5 years  
imprisonment from 5.10.73.

  
Kaz. SSR  
Dzhambul'skaya obl.  
g. Dzhambul-2  
UCh ZhD 158/4 "K"  
Vatulko, Veniamin Mikhailovich  
USSR

Baptist man born 1939; 5 years  
imprisonment from 8.2.74.

RSFSR  
Yakutskaya ASSR  
g. Yakutsk  
p. Tabaga  
UCh p/ya YaD 40/7 "D"  
Vins, Georgi Petrovich  
USSR

Baptist man born 1928; 10 years  
imprisonment from 31.3.74.

RSFSR  
Irkutskaya obl.  
g. Taishet-5  
U/K 272/22-2-20  
Yakimov, Pavel Ivanovich  
USSR

Baptist man born 1956; 3 years  
imprisonment from 27.3.75.